

THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

# What Camp Meeting Can Mean to You

By H. L. RUDY  
Vice-President, General Conference

**P**ERIODIC assemblies of the church have always been held. Aside from the weekly Sabbath gathering of God's people there have been special occasions for larger, general meetings. In Old Testament times a number of "feasts of the Lord," or "holy convocations," (Lev. 23) were observed annually. In New Testament times representatives of the churches were called together from time to time for special occasions. The great evangelistic urge of gospel proclamation, together with the problems of an ever-expanding work, made such gatherings necessary.

The apostles placed great importance upon church attendance and spiritual gatherings. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together" (Heb. 10: 24, 25), was their appeal to the believers. The church membership was gaining, and the gospel frontier was moving farther and farther afield. The work of God needed increasing attention, and it

was the duty of the church as a whole to assemble and unite in an over-all effort to build and advance the kingdom of God.

Having moved beyond the confines of Jerusalem, the Christians were called together at Antioch to consider the plan of preaching the gospel to the Gentiles. The way for this forward move had been prepared by the Holy Spirit. Under the preaching of Philip (Acts 8:29) and Peter (Acts 10:1, 9) evidence had been given to the church that the blessings of the gospel were for the Gentiles also. Moreover, God had placed His hand upon Saul of

Tarsus, that he should be a "chosen vessel" to carry the name of Jesus to the Gentiles (Acts 9). It was time for the church to take appropriate action and move forward into the whole world. This was done at Antioch (Acts 13:1-3), when the Holy Spirit said to the assembled believers, "Separate me Barnabas and Saul for the work whereunto I have called them."

This marked the beginning of world mission activities of the Christian church. It was a most important step, one which had to be taken by the church as a whole, and not merely a local congregation. Such united and

enforced actions required the work of a general assembly, with representatives from the various local churches or companies then in existence. From this time onward, throughout the ever-expanding history of the church, general assemblies have been employed for the purpose of advancing the work of the Lord.

The Second Advent Movement, as it grew along the frontier of the country, soon rec-  
(Turn to page 6)



This miniature tent city is a link between the past and the present, for here a camp meeting is in progress at Balaclava, near Melbourne, Australia, in the year 1898. And we still hold such camp meetings today throughout the world. Are you planning to attend the 1955 camp meeting in your home conference?

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## Well Said

Nothing great was ever achieved without enthusiasm.—Ralph Waldo Emerson.

★ ★

It is much easier to be critical than to be correct.—Benjamin Disraeli.

★ ★

There is no security on this earth. Only opportunity.—Gen. Douglas MacArthur.

★ ★

Censure is the tax a man pays to the public for being eminent.—Jonathan Swift.

★ ★

Procrastination is the thief of time.—Edward Young.

★ ★

Knowledge is more than equivalent to force.—Samuel Johnson.

★ ★

Truth is generally the best vindication against slander.—Abraham Lincoln.

★ ★

Selfishness is the greatest curse of the human race.—William Ewart Gladstone.

★ ★

Hardening of the heart ages people more quickly than hardening of the arteries.—*American Eagle*.

★ ★

The only faith that wears well and holds its color in all weathers is that which is woven of conviction.—Lowell.

★ ★

A Christian without courtesy is like a millionaire without money in his pocket.—*Rolfe Arrow*.

★ ★

Recreation is nothing but a change of work—an occupation for the hands by those who live by their brains, or for the brains by those who live by their hands.—Dorothy Thompson.

★ ★

Probably the most important factor that is causing a breakdown of the home today is lack of good example. There isn't any substitute for it. You can have all the rules and inhibitions that may be imposed but they become superficial if they are not backed up by decent example.—Judge Luther Youngdahl.

★ ★

Great as I think are the values which science has brought and will bring to humanity, I would not wish to leave you with the impression that man can live by science alone, for science does not provide him with the ethical guidance nor the spiritual insights which are needed to realize our ideals of the good life.—E. U. Condon.

REVIEW AND HERALD

# The Stain of the World

By G. T. ANDERSON, *President  
College of Medical Evangelists*

One of the casualties of our times is the contemplative life. This fact accounts in part for the spiritual listlessness we find all about us and within. This is a serious matter as it involves people generally, but it is tragic in the lives of those who carry responsibilities as spiritual leaders in the church. It is well, therefore, for us to pause for a brief period of study and meditation before entering upon the business that has brought us together in this council.

There is an expression that appears in the Moffatt translation of the Bible that I want to bring to your attention in our devotional period this morning. The passage is a familiar one, found in James 1:27. "Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world." The text mentions two component parts of pure religion: compassion and help for those in need, and freedom from the stain of the world. It is the latter—the stain of the world—that I wish to consider, with no desire to minimize Christian charity and compassion, for they are also essential.

We live in an age of marvels. We take scant notice when new records of air speed are set, as occurred again just a few days ago. Travel to outer space is no longer considered fantastic by reputable scientists. Automation in industry has moved beyond the experimental stage and is now shaping up as one of the serious social issues of the next few years. A national news magazine last week told of a new mechanical giant brain that has been perfected. This machine places at the disposal of a single operator the computing ability of twenty-five thousand trained mathematicians. The current simultaneous developments in electronics and atomics, we are told, would stagger us if we could comprehend their significance. Recently David Sarnoff, chairman of the Board of RCA, wrote that there is no element of material progress we know today that will not seem, from the vantage point of 1980, a fumbling prelude. Then he added that there is no longer margin for doubt that whatever the mind of man visualizes, the genius of modern science can turn into fact.

Though all of this is exciting and impressive, the sad fact remains that in the realm of the spiritual, in the area that concerns us most, we are not doing proportionately well. No one here will dispute the point and pertinence of Lewis Mumford's statement that unless one knows that good and evil are constant realities in life, every other intellectual acquisition, including scientific, is worthless. A Detroit newspaper columnist made an interesting discovery that is somewhat a parable of our times. He found that an encyclopedia published in 1768 contained four lines on the word "atom" and five pages on the word "love," whereas the latest edition of this encyclopedia devoted five pages to the word "atom," and the word "love" was not discussed at all.

We hear about certain trends in religion that appear encouraging. In the current issue of the *Atlantic Monthly* there appears an article by President Dickey of Dartmouth College. In it he mentions that present-day students give certain evidence of an interest in religion by attending church more regularly and by similar manifestations. However, he goes on to state that he finds in today's college students more hesitancy to make commitments in the realm of the spiritual than was true several years ago.

In one California community a re-

cent survey revealed that more than 90 per cent of the residents attended church more or less regularly. A public conscience is correcting some of the intolerant practices that have existed for generations. Philanthropic giving—with the assistance of tax laws—has increased. In fact, this generation is acquiring somewhat of a reputation for philanthropy. Wrongs done to an entire community, injustices that injure entire classes of society—these matters arouse people to be up and doing. Although trends of this nature are encouraging to Christians, they should not be confused with solid spiritual progress on an individual level, where it must appear if it is to be valid.

## Lack of Religious Knowledge

The April issue of the *Christian Herald* contains a report revealing an appalling lack of religious knowledge in the approximately three hundred incoming students who enrolled in a church-related college in Pennsylvania last fall. Seventy-nine per cent of these young people with presumably Christian backgrounds could not identify the disciple who had been a tax gatherer. Seventy per cent could not name the book of the Bible in which the Ten Commandments are found, and 60 per cent could not list a single parable of Jesus.

In spite of such things as increased church attendance and popular interest in books and films dealing with religious topics, the public indifference to the basic demands of the Christian faith has not been overcome. A few years ago there were those who sought to convince themselves and others that progress in the realm of the moral and spiritual was inevitable and real. But now they are not so sure. One of this group recently concluded that our progress has proved to be only "a road of ground-up skulls leading to oblivion." That sums it up quite well. Our naïve pronouncements about the inevitability of human progress and our complacent optimism that we are on a moving staircase that will bring us at last to the very feet of God, appear somewhat ridiculous today in this troubled world.

These days we are hearing much about being well adjusted. Actually we are in danger of becoming too well adjusted to some things. It is very easy for us to become too well adjusted

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## Mercy to the Fallen

Wouldst thou an erring soul re-  
deem,

And lead a lost one back to God?

Wouldst thou a guardian angel  
seem

To one who long in guilt has  
trod?

Go kindly to him, take his hand,  
With gentle words, within thine  
own,

And by his side a brother stand  
Till thou the demon sin dethrone.

Scorn not the guilty then, but plead  
With him in kindest, gentlest  
mood,

And back the lost one thou mayest  
lead

To God, humanity, and good.

Thou art thyself but man, and thou  
Art weak, perchance to fall as he;  
Then mercy to the fallen show,  
That mercy may be shown to  
thee.

—Author Unknown

[Devotional message given at the Spring Council held at Takoma Park, Maryland.—Editor.]

to the evil that is constantly pressing in upon us from every side. Almost without our realizing it we tend to adopt a descending scale of values and conduct. We will all agree that the great catastrophes of history did not come in one spectacular crash, but by a smooth sliding down the slope. So it can come in our personal religious life and in the lives of those who look to us for spiritual direction, unless we are constantly aware of this danger.

It has been affirmed, with good reason, that Christianity's major rival in our day is secularism. Secularism does not deny but rather ignores God and the reality of spiritual things. In our time it has become the supporting atmosphere of our culture. In its simplest terms secularism means the impact of the world on Christian experience. A proper synonym for secularism is worldliness, and it has an important bearing on James's phrase, "the stain of the world." Secularism is a subtle rival of Christianity because it does not hold out a course that is apparently evil. Its values purport to be rewarding, but they are self-centered, and God is dropped out of man's planning. In contrast, the Christian must be guided always by the scriptural admonition to seek first the kingdom of God. Secularists regard all judgments as tentative, and consider values as relative and subject to change according to circumstances. Thus their foundations for the good life are not solid, but are shifting and are unable to withstand the stress and weight of human passion.

While we recognize the menace in secularism, we are aware that some learned theologians of our time take a different view. We would not agree with their conclusions. There was recently published the Ayer Lectures, by Dr. Edwin E. Aubrey of the University of Pennsylvania, delivered at Colgate-Rochester Divinity School two or three years ago. These lectures were published last year under the title *Secularism, a Myth*. The point of view expressed in the lectures can be found in this statement: "[The] entrance of the secular into the life and thought of the church is not only historically inevitable but a source of creative advance of the faith itself." And in another recent book entitled *Christianity and the New Situation*, by E. G. Lee, we find these significant words: "The world . . . is no longer an evil form of life to be conquered by the church; it is a movement of the spirit, established in its own right, with which the church has to establish neighborly relations."

To be truly spiritual we must find in God our sole ultimate object of devotion and confidence. But the cost

## Possession

By WELDON TAYLOR HAMMOND

Profession is nothing, possession is all;  
I may profess Jesus, yet constantly fall.  
But if I possess Him, His glorious might  
Will keep me from evil by day and by night.  
Possess me, dear Saviour, each part of my frame,  
That I may do honor to Thy worthy name.  
Thy purchased possession, O Master, take charge,  
My soul to refine, and my heart to enlarge!

of complete dedication is a price that few in our time have begun conscientiously to pay. Until we reach that place, we shall go on serving false gods, which lead eventually to destruction. Then secularism will win the day amid the shambles of all man's hopes.

Devotion to the prince of this world is one of the ancient temptations, and the choice before us today is just what it always was—whether to be worldly or otherworldly; whether to live for an unloving self or to live for a loving God. It appears in the Gospels that the Jews of Christ's day were about as worldly as people are today. We have often read that they turned upon Jesus in anger; and why were they angry? It was not mere fickleness, it was materialism. They wanted the Messiah, but what they wanted Him for was not for spiritual

salvation but to get them out of their political and economic dilemma. Then, when He told them that His kingdom was not of this world they crucified Him in anger and disappointment.

Secularism or worldliness exhibits its many facets in a variety of ways. It is not new in our time, but the evidence is clear that its influence is in the ascendancy. Long centuries ago the prophet Amos wrote against secularists of his day who said: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" (Amos 8:5).

Jesus pointed out the folly of a man who was so obsessed with his bulging barns that he was oblivious to spiritual truth. But now, as in no earlier period, the deadening inertia of professed Christians because of the tide of worldliness is very real and potent. "Everywhere Christianity is assailed by indirection from within its own midst. The Christian gospel receives its most devastating blows, often unconsciously, from those who stand within a long Christian inheritance but who now pass it by in preoccupation with much that seems more exciting."—*The Modern Rival of Christian Faith*.

(To be continued)

## Was Mrs. White a Prophetess?

By T. H. Jemison

[We give below a subscriber's question and the answer provided by Elder Jemison, until recently associate secretary of the Ellen G. White Publications.—EDITOR.]

*Are we justified in calling Sister White a prophetess since she did not apply that term to herself?*

The following quotation deals directly with this question. It is taken from an article by Ellen G. White in *THE REVIEW AND HERALD* of July 26, 1906.

"Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?

"I have had no claims to make, only that I am instructed that I am the Lord's messenger; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus.

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's

messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. 'Your work,' he instructed me, 'is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you.

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth

under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.'

"Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies.

"When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do. . . .

"To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to his people, and to take up work in any line that he points out."

You will note that in the last paragraph quoted, Sister White said that, while she did not claim the designation of "prophetess," she had no controversy with those who applied the term to her. Her reasons appear to have been as follows:

1. The Lord had always instructed her that she was His messenger.
2. In the minds of many persons, during Sister White's lifetime as well as now, a prophet has always been one who merely foretold the future. Sister White's work was very much broader than that.
3. Some who have claimed to be prophets have been a reproach to the cause of Christ.

If we bring together all of Ellen White's comments on the subject, and the article quoted is a fair cross section, I believe we must recognize that there is no reason why we should not call her a prophetess if we choose to do so. However, as you suggest, there are undoubtedly circumstances under which this would not be advisable. I am not aware of any particular statement where Ellen White discourages the use of the expression.

I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day.—*Early Writings*, p. 58.

## From the Secretary's Desk

By W. R. BEACH, Secretary of the General Conference

### "The Shining Wings of Rehabilitation"

#### and Other Signs of Growth

Again denominational solidarity has revealed itself as a comforting reality. Two institutions in the Far Eastern Division have experienced benefits accruing from the General Conference rehabilitation program.

This fund was set up during and after World War II, through the far-sighted leadership of the church and the unswerving devotion of our world membership. Nearly ten million dollars were made available to rehabilitate evangelistic facilities and institutions in the devastated areas of war.

The aftermath of that titanic struggle was terrible. When the smoke of battle had cleared, our work faced staggering needs. Happily, money was available for the major items of reconstruction. There still has remained a small amount to bind up the ragged edges.

The Philippine Union College was occupied several times by battling armies. This brought much destruction and dilapidation. The organization in the Philippines has struggled valiantly to repair and reconstruct. Today they will receive another important sum to complete this rehabilitation.

In battle-torn Korea, the Seoul Sanitarium is still in need. This greatly appreciated institution was overrun by invading troops on two occasions and lost supplies and much equipment. There, too, a vote of the General Conference Committee made funds available.

"How were you able to rebuild and rehabilitate this work so quickly and completely?" I asked in one of the devastated lands. "All this," was the reply, "came to us on the shining wings of rehabilitation."

Around the world the benefits of our general financial organization, providing much-needed allocations through official channels, constitute a tower of strength in an expanding work.

The relief work of the Advent Movement has become a major item on the program. Moreover, our efforts have been highly appreciated, and require further and better facilities.

There is still much want in the world, and we must share in the noble work of relieving it. Further relief offerings will be organized. Meanwhile, the need has been felt for better facilities to care for the gift packages that are constantly shipped to needy areas of the world. The General Conference has finally been able to undertake the erection of an East Coast relief warehouse in New York City. The Greater New York Conference made available land in connection with its academy at 41-32 58th Street, Woodside, Long Island, New York, and an additional strip of land was purchased in order to complete the plant. These plans have now been finalized by the General Conference Committee and the relief warehouse will be quickly constructed.

★ ★ ★

One of this denomination's foremost educational institutions is the Home Study Institute. This training school by correspondence has occupied through the years modest quarters in Takoma Park. The work of the Home Study Institute has grown considerably and is fulfilling its assigned mission with success. Enrolled as regular students are 4,151 persons from 48 States, including the District of Columbia, and 50 countries of the world.

Considerable thought has been given through the months to construction plans for a new plant. Recently, the General Conference Committee gave final approval to the institute's building plans that call for a new center to be erected on its present site, 6940 Carroll Avenue, Takoma Park, D.C. This new plant will facilitate the work of the Home Study Institute and be a worthy testimony to the stability and growth of a world program.

★ ★ ★

The E. G. White Book Fund again has extended a helping hand to different language areas overseas so that the workers and members in those fields shall not fall behind in the benefits available from this special gift to the church.



This time, on the suggestion of the E. G. White Trustees, the General Conference Committee has voted an appropriation of \$2,050 to apply on the initial expense of publication of the following books: *The Story of Redemption* (four volumes), Swahili; *Steps to Christ*, Swahili; *The Story of Redemption* (four volumes), Luganda; *Steps to Christ*, Luganda; *Story of Redemption* (four volumes), Luo.

The work of the trustees in this field implements the policy of the church to preserve the gift revealed in the work of Ellen G. White.

★ ★ ★

On March 10, 1955, a letter was sent to the Honorable John Foster Dulles, Secretary of State, expressing the views of the General Conference Committee regarding the World Calendar plan now before the United Nations Economic and Social Council. The United States Government with the other associated powers in the United Nations was asked to express its opinion on the World Calendar plan. The committee's letter expressed the concern of our church regarding a calendar that contributes nothing to the astronomical accuracy of the present calendar and does interfere with the regular succession of the days of the week, interrupting the sequence of days and breaking the seven-day weekly cycle by the introduction at the end of each year, of what is equivalent to an eight-day week. The letter pointed out that such an action by the international organization could only add confusion to distress and provoke religious controversy and perplexity among Christians, Jews, and Mohammedans. The free exercise of religion would be definitely affected, and economic distress and inconvenience would follow for employer and employee alike. The letter expressed permanent opposition to any world calendar that would interfere with the weekly cycle.

The United States Government has replied officially to the United Nations Economic and Social Council that our Government is not favorable to the World Calendar plan. The official press release suggested, too, that the United Nations could give its time to much more vital problems today.

This reply certainly was in keeping with the interests of our country and the highest ideals of religion everywhere. The General Conference Committee wished to express its sentiments in this connection to our Government and sent on March 24 the following letter to the Secretary of State:

"DEAR MR. SECRETARY:

"With intense interest and deep gratitude we have read the news re-

lease from the Department of State, which expressed the opposition of the United States to the proposal for calendar change now before the United Nations Economic and Social Council.

"The principle of protecting the conscientious religious convictions of its citizens has contributed to the greatness of our Democracy and made this a land of beloved freedom.

"Please accept this sincere expression of appreciation."

## What Camp Meeting Can Mean to You

(Continued from page 1)

ognized the need for such general meetings. As people moved into unsettled areas, many of them without churches to attend gathered from time to time at camp meetings and general district services. Providence prepared the soil for the rise and development of the movement at home, and later the world mission program of the church.

In 1800 the idea of camp meetings originated in America among the Presbyterians and Methodists. People gathered from many miles around to listen to the preaching and participate in the Lord's Supper. The custom of camp meetings persisted and spread. These meetings often lasted for days, with hundreds, sometimes thousands, gathered on a campground.

### Adventists Adopt Camp Meetings

The Advent Movement accepted the idea of camp meetings, and followed it consistently throughout its history. At first these meetings were mostly revivals, meetings of the evangelistic type. Later, as churches and conferences were organized, the character of these meetings changed. While still retaining the element of revival, other essential features had, of necessity, to be added. Evangelism became more and more an integral part of the church and conference program, instead of a primary function of the camp meeting. Other missionary agencies of the church were added. Camp sites could now be made more permanent. With buildings and facilities provided, it was possible to care better for the varied interests and lines of service existing in the work of the church.

With a large and growing work the camp meeting idea has expanded too. The original functions of the camp

We thank God for this special victory. We recognize, however, that there still remains much to be done to enlighten the religious conscience of men and women everywhere and to lead the governments of other lands to a correct understanding of their national responsibility to the conscientious religious practices of their people.

We thank our workers and members everywhere for their constant support in this vital matter.

meeting have to a large degree been retained, but the camp meeting program as such has expanded to keep pace with the over-all growth and expansion of God's work. Today's camp meeting is somewhat different from the camp meeting of a century ago. But camp meetings have never lost their appeal for Adventists. They have become more and more valuable to the cause of God with the passing of time. The importance and value of camp meetings can be seen from a brief analysis of the work accomplished at these gatherings as they are being conducted now.

1. First of all, the camp meeting has been, and still is, an occasion of larger Christian fellowship. Where held annually, it provides the one occasion of the year when many of our church members have the opportunity of worshipping with others of like faith. Hundreds of isolated families look forward from one camp meeting to the next. They save all year long to have enough money for the members of the family to attend camp meeting. What a thrill it is for them to arrive on the campground again, meet old friends, become acquainted with new ones, listen to the singing of the congregation or the choir, hear the sermons, and enjoy the instruction in victorious Christian living. Relatives, neighbors, and friends, not yet members of the church, who attend are moved in the various revival services to surrender their lives to Christ. These isolated ones return to their homes rejoicing in the Lord and in the fellowship with others that has enriched their lives.

2. The inspiration resulting from the study of the Word of God is a major source of blessing. No camp meeting program is complete without daily services where Bible study

## 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.]

### Catholic Hospitals Triple in 40 Years

The number of Catholic hospitals and allied agencies in the United States and Canada has tripled in less than 40 years and now totals 1,501. Forty new hospitals have been added since 1950. The facilities now include 214,015 beds and 29,015 bassinets.

### Ontario Anglicans to Use Portable Churches

Two portable churches will soon be purchased by the Ontario, Canada, Diocese of the Anglican Church for use in expanding communities, it was disclosed in Kingston, Ontario, by Dean A. T. Briarly Browne of Kingston. He said the churches, authorized by the diocesan executive council, will be moved from one place to another on "carry-alls." Dean Browne said the churches will seat 150 persons each. They will be used in one spot until a permanent church can be built and then moved to a new location. Because of the great industrial growth in Ontario, the diocese has been planning an extensive expansion program, the dean said.

### Strauss Calls Faith Best Shield in Atomic Age

Faith is man's best shield in this atomic age, Lewis L. Strauss, chairman of the Atomic Energy Commission, said at a dinner in Cincinnati, Ohio, marking the 80th anniversary of Hebrew Union College—Jewish Institute of Religion. Hailing faith as the "ultimate defense," he urged: "Faith first in ourselves, in our stamina, in our cool-headedness under provocation and our courage if put to the test, and finally, faith in the ultimate reliance upon an omnipotent and benign Providence which, in the passage of years, has given repeated proof of concern with the triumph of truth and the welfare of man."

### Washington Merchants Ask Crackdown on Sunday Sales

The Merchants and Manufacturers Association has asked the District of Columbia Commissioners to crack down on Sunday shopping in Washington, D.C. Herbert J. Rich, president, said the group had asked its members to keep their places of business closed on Sunday and nearly all have complied. But a minority of stores are remaining open and expanding their Sunday "bargain day" sales, he said. A resolution adopted by the merchants' association asked the District Commissioners to issue a formal proclamation calling for observance of Sunday as a day of rest by business places in Washington. If such a resolution does not halt the widely advertised Sunday morning bargain sales Congress should be asked to pass legislation on the subject, the merchants said.

is the primary feature. The Word of God was given by "inspiration," and the best way to receive the inspiring, life-giving power of the Word is to study it in the meetings. The daily Bible study is one of the most important services on the camp meeting program. Better still if there are several occasions each day when smaller groups unite in Bible study.

We are told that "as we approach the end, . . . there will be less preaching, and more Bible study" (*Gospel Workers*, pp. 407, 408) at our camp meetings. The greatest joy that comes to our people at camp meeting results from the daily inspirational study of the Bible. After one such study a brother who had been attending camp meetings for many years said to the minister, "Thank God I could be present today. I have come to camp meetings for forty years to hear this study. My efforts have been well repaid." At every well-conducted camp meeting such testimonies are heard.

### A School for Church Members

3. Camp meetings are occasions when God's people draw together in the unity of faith and work. "Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given an opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Gospel Workers*, p. 404.

Worship and Bible study are followed with instruction in Christian service. As God's work has developed, our camp meetings have become schools where the members and officers of the church are given help in their work for others. New members are made acquainted with the various lines of church work, and those who are more experienced are given additional instruction, keeping them abreast of the progress and needs in the various fields of endeavor.

4. Mention must be made of the worldwide aspect of our work as it touches the camp meeting program. Ever since the rise of the Advent Movement the commission to preach the gospel in all the world has been a vital consideration in our work. Camp meetings have always been highlighted with the challenge of reports from foreign missions. Our first offering for foreign missions was made at one of our camp meetings. Many of our pioneer missionaries were called to the mission fields during such annual gatherings.

If the stories of Seventh-day Adventist worldwide missions, as told

at our camp meetings since 1874, were published in book form such a volume would be most thrilling. Every camp meeting adds another glorious chapter.

The spirit of foreign missions is a major driving force in our work. It was discovered early that the church in the homeland is prospered in proportion to the support given to foreign missions.

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power. The Lord has marked every phase of missionary zeal that has been shown by His people in behalf of foreign fields. . . . That which is given to start the work in one field will result in strengthening the work in other places."—*Gospel Workers*, pp. 465, 466.

"God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe."—*Testimonies*, vol. 7, p. 51.

As a people we need to have our vision constantly enlarged to encompass the world. Even the uttermost part of the world field is to hear the message. W. A. Spicer once remarked, "The threshold of every church and meeting hall today is set within reachable distances of all four corners of the earth."

### Missions Emphasis at Camp Meeting

Our great world mission task has come to occupy more and more of our attention. No general gathering of Seventh-day Adventists ever takes place where this phase of our work is not considered, either directly or indirectly. At our camp meetings it is always a major consideration.

We are told by the messenger of the Lord, "It has been shown me that our camp-meetings are to increase in interest and success."—*Gospel Workers*, p. 407.

This prediction has been amply fulfilled. As this year's camp meeting season arrives, our people will once again have the opportunity to enjoy fellowship with those of like precious faith from many parts of the world, and unite in the spirit of love and sacrifice as they go forward in obedience to the great gospel commission of our Lord and Master.

[See page 25 for a list of camp meetings to be held in North America this summer.—Editors.]



# • EDITORIALS •

## From the Editor's Mailbag

A subscriber quotes the following statement that appeared in our April 7 editorial: "The denomination has never taken the position that the eating of clean meats is a sin, or that a church member should be censured for eating such meat." Then he comments: "If it is no sin for Seventh-day Adventists to eat of the clean meats, then it must be perfectly proper to satisfy the appetite in eating meat, and therefore it is not necessary to conform to the instructions given us of the Lord through the Spirit of prophecy." He gives a number of striking statements from Mrs. White on the subject, and indicates that he believes a more vigorous position should be taken against meat eating. Somewhat adapted and enlarged, here is our reply:

### Our Reply

The business of the church paper is to set forth the denominational position, and I think that I set it forth when I made the editorial statement that you quote and question. I might add that the editorial was read by a number of leading brethren before it was published.

The point you raise is an old and perplexing one: Is meat eating a sin? To say that it is, raises other perplexing questions. What shall we do with the fact that the priests of old were commanded to eat of the flesh of certain offerings? And what shall we do with the fact that our Lord gave to the multitude, not only bread, but fish? Again, what shall we do about the fact that in certain parts of the world fruit and vegetables and grains are hardly obtainable, and flesh, particularly fish, is the main staple of life?

I happen to be a lifelong vegetarian myself, but I have never been able to go along with some of my brethren who have taken what I feel is an unwarranted position in regard to the evil of eating any clean meat at any time or under any condition. I might add immediately that I cannot go along with other of my brethren who take the opposite extreme position of quite completely disregarding the Spirit of prophecy counsel in behalf of a nonflesh diet.

I do not believe it necessarily follows that simply because it is not a sin for a Seventh-day Adventist to eat of the clean meats, it must therefore be perfectly proper for him, in any land and under any conditions, to satisfy himself with meat and to ignore completely the counsel of the messenger of God. I think that the business of the Christian should always be to seek to come up onto higher ground, to reach more fully the ideal. The fact that a Christian has not come up to a certain level as yet, does not require us to say that he is therefore at the present time in a state of sin.

In the religious life there are many questions that we will never be able to settle with exactitude, questions that never can be answered with a simple Yes or No, and certainly many situations where it is dangerous, if not pharisaical, to use the terse, descriptive label, "sin." I think we are far safer, walking as we must amid a company of believers with varying degrees of perfection on many matters, to put our emphasis on the goal of higher ground, leaving to the Lord the hard problem of

determining just where sin enters the picture in the conduct of others. These words are not intended to minimize sin or the Ten Commandments. They are intended only to minimize, or rather restrain, any tendency within us to use our human judgment in deciding just when the black label of sin should be attached to a fellow believer.

Every time I read Paul's letter to Philemon, I receive new insights into how to relate myself to someone who, according to my viewpoint, has not moved onto the higher plane that is possible through the further revelation of the will of God to man. Did Paul call Philemon a slave-driving sinner, and excoriate him? Did he say that he would cast him out of the church forthwith unless he immediately freed his slave, Onesimus? No. Paul pleaded, appealed, entreated, but he did not condemn. Philemon might have stood squarely on the scriptural permit to have slaves. Whether he made such a response to Paul, we do not know. But of this we are sure, that despite the explicit permission to have slaves—even to instruction on the marking of them—Paul was right in pleading with Philemon to rise to a new and higher level in his social relations with others, the relation of brothers in Christ, rather than of master and slave.

I think that this Philemon incident should help all of us who seek to follow the Christlike way of leading men on to higher ground. I would not say, of course, that it provides an exact parallel to the matter before us—there are no exact parallels in any area of spiritual guidance. But at least this much can be learned from Paul's approach: We must lead kindly and gently, holding back hard adjectives, if we would help another to move upward toward the gates of heaven.

### Let the Spirit of Prophecy Speak

I confess to deep distress when I hear some ardent vegetarians speak of their meat-eating brethren as guilty of a most heinous sin and of slipping fast down the wrong road. I would rather let the Spirit of prophecy speak to their hearts. If they give to Mrs. White's words a different interpretation from what I do, or if they feel to ignore her words completely, standing squarely on the scriptural permit to eat flesh, that is a matter between them and their God. I do not feel that I should sit as a judge.

But as I said in the editorial to which you refer, I wish, not only that certain ardent vegetarians would withhold their withering judgments, which I believe God cannot bless, but also that certain avowed meat eaters would withhold their ridicule. Ridicule has ever been the favorite weapon of infidels when in debate with any religious person. It is an easy, befuddling substitute for logic and evidence, and has no place in our ranks. It proves nothing, except the emotional state of the one who uses it.

My dear brother, our hope of finding a calm middle road of study in this matter of vegetarianism can come only by a new attitude on the part of both extremes, and by a new interest in healthful living on the part of all of us. I love all of my brethren, and I believe they are all seeking to reach the kingdom. Mrs. White tells us—and



she declares that God revealed it to her—that higher ground in diet, as in numerous other matters, will aid us greatly in our endeavor to reach the blessed abode. Nor do I believe that she takes a hard and extreme position on the matter of vegetarianism. The essence of her counsel on this subject is summed up in one clear sentence that is not only restrained, but amply allows for varying conditions: “We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God’s people.”—*Testimonies*, vol. 9, p. 159.

I believe her words, and wholeheartedly would seek to give obedience to them. How others believe and obey is for them to decide as they commune with their own hearts and with their God.

## Taking Time to Think

Norman Cousins, in an editorial in the *Saturday Review*, March 26, 1955, entitled, “Does Anyone Have Time to Think?” strikes at the root of many of our troubles and much of the danger that threatens the world today.

“We have more food than we can eat,” he points out. “We have more money per person than anywhere else in the world. . . . We have bigger homes, bigger television sets, bigger cars, bigger theatres, bigger schools. We have everything we need, in fact, except the most important thing of all—time to think and the habit of thought. . . .

“Thought,” he declares, “is the basic energy in human history. Civilization is put together not by machines but by thought. . . . We are asked to keep freedom alive; we are asked to find some way to prevent a war that would incinerate one billion or more human beings and twist and deform the rest. It is not a simple task,” he avers. “But who is doing the thinking?” he asks.

Mr. Cousins notes that high executives, officeholders, business leaders, college presidents, teachers, men on the assembly line, or housewives—in fact, almost everyone—seem to have little time for thought.

“We are so busy entertaining ourselves and increasing the size and ornamentations of our personal kingdoms that we have hardly considered that no age in history has had as many loose props under it as our own.”

“Being busy,” he declares, “is more than merely a national passion; it is a national excuse.”

How often we find this situation carried over into spiritual experience. God has committed to us the treasure of truth that is necessary for our own salvation and that of the world. Only as we cherish it and see that we do not lose it can we be assured of all the blessings that it promises.

### Busy With Temporal Things

But like the man in the parable of Old Testament times, while we have been busy here and there the treasure is lost. We may offer the excuse of our busyness, but that will not repay us for the loss that has been sustained.

It is the purpose of the enemy of men’s souls to keep them busy with things that are trivial, temporal, and enthralling. If he can keep them so engrossed in the cares and the pleasures of this life that the day of the Lord shall come upon them unawares, he will have gained his ends. No wonder Christ warned: “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Matt. 26:41).

## A New Phase of the Atomic Age

“There shall be terrors and great signs from heaven” (Luke 21:11, R.V.). These words Christ employed to describe the atomic missiles and hydrogen superbombs of our explosive age. Doubtless, manifestations of a supernatural character were also envisioned.

On April 6 “a mighty guided missile that could down a fleet of enemy bombers even with a miss was exploded for the first time with a thunderous roar six miles over Nevada.”—*New York Times*, April 7, 1955. Note please, this was a new atomic antiaircraft device shot from an Air Force B-36 intercontinental bomber while flying thirty thousand feet in the air. *It was an air-to-air guided missile*, not a ground-to-air missile.

After the explosion, which rattled windows seventy-five miles away, the familiar mushroom-shaped cloud appeared, followed by “a mammoth, whitish-yellow smoke ring,” which “lingered . . . twelve minutes.” If the explosion of such devices with the lingering mushroom-shaped clouds and eerie-looking smoke rings are not “terrors and great signs from heaven,” we wonder what they are.

This successful experiment with an air-to-air guided missile introduces a new phase of atomic war potential. But what shall we call this new device? Is it another rung on the ladder of scientific knowledge that will ensure peace and prevent war, or is it another stretch down the toboggan that will plunge the world into final ruin? We are not pessimists when we state that the world is tobogganing to ruin—not climbing toward the golden age. Yet the Advent hope brightens the outlook for the future with the promise that beyond these “terrors and great signs from heaven” shall appear shortly “*the sign of the Son of man in heaven*: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30). Thank God for this blessed hope.

## Earnestness and Resolution Needed for Victory

Great victories are not won easily. They cost much in resolution and effort. To assail a well-intrenched army requires both earnestness and decision. How can a Christian expect to win victories with an indifferent and vacillating spirit? This, no doubt, is the cause of much discouragement and backsliding among us.

After their signal victory at Jericho, Israel went forth blithely and with little concern to meet another enemy at Ai. The men who went up to view the city before the battle said: “Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few” (Joshua 7:3).

The result was defeat and mourning. When Joshua fell to the earth and cried to the Lord, saying: “Alas, O Lord God,” the Lord said unto him: “Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned. . . . Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies” (Joshua 7:10-12).

Israel could not gain victory until the sin in the camp had been exposed and removed. This likewise is true in Christian experience. Moments of complacency and self-assurance, which lead to defeat, often come to those who are unconcerned over their spiritual condition, and who have no resolute purpose to be overcomers.

Jacob is an example of heart-searching repentance and determined effort in the struggle against sin. Of his journey toward home we read:

"Though Jacob had left Padan-aram in obedience to the divine direction, it was not without many misgivings that he retraced the road which he had trodden as a fugitive twenty years before. His sin in the deception of his father was ever before him. He knew that his long exile was the direct result of that sin, and he pondered over these things day and night, the reproaches of an accusing conscience making his journey very sad. As the hills of his native land appeared before him in the distance, the heart of the patriarch was deeply moved. All the past rose vividly before him. With the memory of his sin came also the thought of God's favor toward him, and the promises of divine help and guidance."—*Patriarchs and Prophets*, p. 195.

Knowing his sin and weakness, Jacob called upon God for overcoming grace. He laid hold upon the arm of the Almighty and cried out: "I will not let thee go, except thou bless me" (Gen. 32:26). And the blessing came only after an arduous struggle.

God did not delay to bless Jacob because He was reluctant to do so, but He desired to strengthen the will of this man who had gone deep into sin. Jacob must have time to realize the evil of his ways. Deception and the desire for supremacy are among the sins most displeasing to God. Only after Jacob had demonstrated a resolute purpose to be an overcomer did God supply the power for victory.

#### Searching With All the Heart

Earnestness and resolution are the prerequisites of prevailing with God. We cannot expect great blessings unless there is a determined purpose to do God's will.

God said to Jeremiah: "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

Halfhearted, reluctant attempts to keep ourselves untainted by the world will never bear fruit. The Laodicean spirit of lukewarmness and complacency toward one's spiritual condition, if continued, will end in separation from God. The only real remedy for such a state is, as the Lord warned, "Be zealous therefore, and repent" (Rev. 3:19).

We are told: "The greatest victories which are gained to the cause are not by labored argument, ample facilities, abundance of influence, and plenty of means; but they are those victories which are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power."—*Testimonies*, vol. 4, pp. 443, 444.

Paul writing of the experience of the Christian in his efforts to lay aside every weight and the sin which doth so easily beset him, showed the reason for failure in this respect when he said, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4).

#### No Easy Road to Victory

Too many are trying to find the easy way to victory. They do not consider that it is necessary to be wholly the Lord's and to seek Him with all their heart. They think perhaps that they may be able to lay hold upon the pleasures of this life as well as the life to come.

No greater deception can come to any man or woman. Christ, in His parables of the hidden treasure and the pearl of great price, made it clear that it takes all to secure the heavenly reward.

Prayer is the means by which we lay hold upon God and through which we may remove the obstructions to His blessing. This requires a continual act of the will, and a surrender of the will comes not without a struggle.

"We give evidence of the sincerity of our prayers by

the earnestness of our endeavors to answer them, to overcome the sins which strive for a place in the life. Our prayers will be ineffectual unless we continually strive to correct that which is wrong and unlovely in our lives. If we ask God to work for us, and then make no effort to conquer self, our prayers will rise no higher than our heads. God helps those who cooperate with Him."—ELLEN G. WHITE in *The Youth's Instructor*, March 5, 1903.

Why is it that we do not obtain the blessing needed for spiritual victory? "I asked the angel," said the messenger of the Lord, "why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon.'"—*Early Writings*, p. 73.

## Is Hollywood Changing the Bible?

In the REVIEW of January 20, 1955, we briefly discussed the new Hollywood religious extravaganzas—films depicting Bible stories. In that editorial we stated that such films as *David and Bathsheba*, *Samson and Delilah*, "like many of the religious books and articles of our time, flow outside of 'the steady . . . stream of Christianity.' The truth concerning the Christian message 'is defined for us beyond any doubt in the saving gospel of Jesus Christ.' But there is great doubt and uncertainty created by the perversions of Scripture found in the religious extravaganzas of Hollywood."

Religious editors are more and more criticizing the infringement of movieland into the area of Bible truth: "Emphasis on the wrong elements of a Bible story can create misunderstanding of God's message," declares Rev. William Lee Miller, movie editor of the *Episcopal Church News*, in the *American Weekly*, Feb. 13, 1955.

Dr. Miller observes that "if Hollywood would listen more often to . . . [the] still small voice it would adhere to the Bible stories and to the concept of Bible characters as many of us have learned to know them from childhood. Best of all, these stories would be translations of the great lessons the Bible teaches."—*Ibid.*

He laments the fact that in the film *Salome*, the dancing daughter of Herodias plays the part of John the Baptist's friend instead of his enemy. "The Biblical Salome was a murderess or an accessory to murder. But not the Salome of Hollywood. . . . Her writers conveniently rearranged her character to make her a good girl. In the studio version, she did her famous dance . . . to try to save John from death. Nobody was sorer than Salome when they brought in John's head on a platter."

Cecil B. DeMille is preparing the story of Moses, to be called *The Ten Commandments*. Hollywood informs us that Moses will be presented "as a 'fiery warrior-prince of Egypt who had a flaming love affair with the most exciting woman of his day.' This is uncommonly interesting," declares Dr. Miller, "inasmuch as the Bible omits this part of Moses' life completely."—*Ibid.*

Said Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Again Paul said: "The things of God knoweth no man, but the Spirit of God" (verse 11).

The natural man cannot receive the things of the Spirit of God. How can he take of the things of Christ and reveal them to the world? Hollywood cannot change the Bible, but the religious extravaganzas of our time grossly distort the Inspired Writings and frustrate the redemptive purposes of God in giving the Bible to man.

# Sabbath School Lesson Help

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

FOR SABBATH, MAY 28, 1955

## The Assaults of the Enemy

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

The assaults of Satan upon the people of God obviously must intensify as the end approaches. "Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time."—*Testimonies*, vol. 9, p. 239. We may expect every form of deception and oppression in these onslaughts—political, religious, economic, with all the subterfuge and ferocity of which the archenemy is capable. Revelation 13 shows the extent to which pressure will descend upon the faithful.

The early Advent (Millerite) expositors were practically all agreed that the first beast of Revelation 13 was the Papacy, but they were silent on the identity of the second, no doubt because this was a realm in unfulfilled prophecy on which they had little light. The Constitution of the United States came into being in 1789. That was less than a decade before the wounding of the papal power. Wesley wrote significantly (of the second beast) in 1754: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—*Notes on Revelation 13*.

What De Tocqueville called "the spirit of religion and the spirit of liberty" combined in America in a unique manner, so that the prophecy of the "two horns like a lamb" (Rev. 13:11) naturally impressed Seventh-day Adventist pioneers. The United States gathered strength with mounting population and prosperity, and later, after two global wars, it was inevitable that her voice of world leadership should be heard. From that point we approach unfulfilled prophecy once more, with certain definite signs to guide us.

"He spake as a dragon." "The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast,' indicates that the authority

of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy."—*The Great Controversy*, p. 442. (See also *Lesson Quarterly*, question 12 and note.)

It does not require unusual penetration to see that in our present divided and distraught world, the cry for some central authority to which the nations may look with respect is turning the eyes of many nations Rome-ward; and since papal influence will become stronger in North America, the prophecies of Revelation 13: 16, 17 will be fulfilled. The jubilee of Pope Leo XIII's encyclical *Rerum novarum* in June, 1941, gave Roman prelates the chance to declare, as they still do, that Rome has sound social doctrine as an alternative to exaggerated capitalism on the one hand and extreme communism on the other, thus promising the reordering of the world and the return of mankind to faith and reason.

### Meaning of "Wonders"

"And he doeth great wonders," et cetera. The word translated "wonders" literally means "signs," and is the same word rendered "a great wonder in heaven" in Revelation 12:1, 3, which introduces an interesting group of words. For example, 2 Thessalonians 2:9 reads: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders." While not from the same word as "wonders" in Revelation 13:13, there are significant comparisons to those who expect last-day deceptions to overawe the world. "A sign is intended to appeal to the understanding, a wonder appeals to the imagination, a power (*dunamis*) indicates its source as supernatural."—Vine's *Expository Dictionary of New Testament Words*, vol. 4, p. 228. In the great apostasy there will be enough truth to appeal to the understanding, sufficient esthetic ritual and political power to grasp the imagination, and "the spirits of devils, working miracles" (Rev. 16:14) will supply the supernatural.

The appeal to the miraculous has long been apparent in ancient paganism, in spiritism, and in many of the creeds of pagan origin. Seventy years ago G. H. Pember wrote in his book

*Earth's Earliest Ages*, page 368: "And since Spiritualism is merely a revival of the influence which first produced Paganism, while Popery is nothing but Paganism under a changed name, . . . it seems likely that these two systems will presently find no serious obstacle to their amalgamation."

Rome's unchanging purpose to conquer the world is well known. That spiritism has designs to unite all religious systems is not so well known, but Pember quotes a paragraph from Herbert Noyes' "Enumeration of the Missions of Spiritualism," point 17 being as follows: "To winnow the wheat of truth from the chaff of theology, and reconcile antagonistic creeds by eliminating their errors, and making manifest the spiritual truths which underlie all systems of religious belief in the world."—*Ibid.*, p. 369.

Protestantism enters the picture because many branches of it openly favor Roman ideas and doctrines. Any religionist who believes the basic fallacy of spiritism—"ye shall not surely die"—is a potential victim of all the errors arising therefrom. And Protestantism is largely under this deception. Entranced by the world-church idea, ensnared by errors gilded as truth, enforced by the arm of a dominant state, the masses will fall easy prey to "the man of sin." The remainder will face enforced homage. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

"Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*The Great Controversy*, p. 562.

### A Threefold Union

We are told that when a union is formed between Romanism, Protestantism, and spiritism in this democratic republic, we may expect repressive Sunday laws and other such compulsive legislation that would stifle liberty, control the conscience, and send us reeling back into ages of darkness. "As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Testimonies*, vol. 5, p. 451.

For the consolation of God's "little flock" confronted with such a colossal confederacy, we have this assurance: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:13).



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## So You Want to Adopt a Child!

By Mae Carberry Bradley

"Many who have no children of their own could do a good work in caring for the children of others. Instead of giving attention to pets, lavishing affection upon dumb animals, let them give their attention to little children, whose characters they may fashion after the divine similitude. Place your love upon the homeless members of the human family. See how many of these children you can bring up in the nurture and admonition of the Lord. Many would thus be greatly benefited themselves."—*The Ministry of Healing*, pp. 203, 204.

This statement, read by my father in family worship many years ago, changed my entire life. It could, and maybe *should*, change yours.

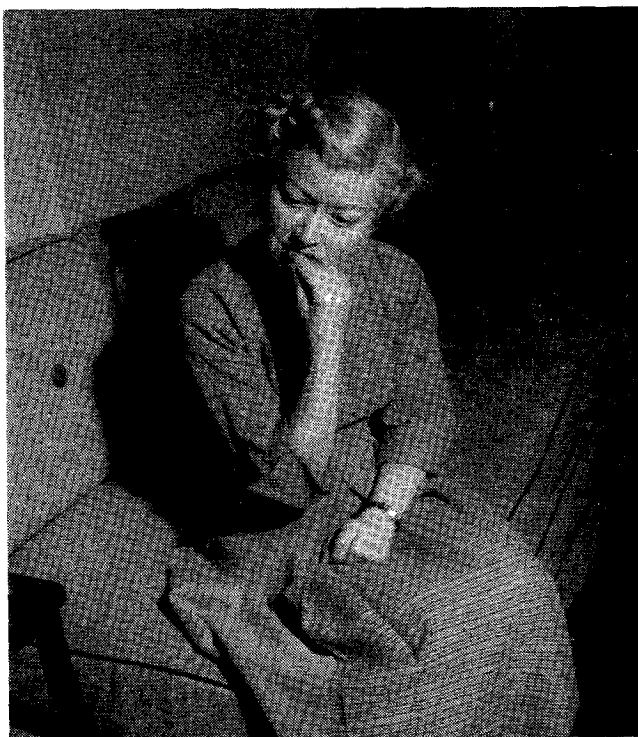
I began to think seriously about the possibility of taking a child to love and care for. Like everyone else, I had some spare time, and there was a chance that it could be more profitably employed. I had no abundance of money, but what I did have need not all be spent on myself. I was often doing something for some child. Why not take one to "bring up in the nurture and admonition of the Lord"?

I told the Lord that if He had a child who would be just the right one for me, and if I could be a blessing to the child, I would be happy to rear the little one for Him. Someone told a welfare worker about my interest in children, and soon a lively little girl, nearly five, became mine. But that is not all. When I saw a tiny baby girl whose mother had died at her birth, I told the Lord—but no one else—that if He would take care of her until she was four years old, I would raise her. When she was four the father brought her to me and I took her. Next I saw a small boy, badly abused by a cruel stepfather, and soon he was ours. By that time I had married a fine Christian man who shared my love for children.

We found a sick mother who could not care for her frail baby boy. We accepted him. A few years later a homeless baby girl was added to our family. From time to time we cared for others, but these five we legally adopted. They are really ours!

With my own bit of experience and the experiences of others who have counseled me, I have been placed in a position to give help to those who wish to adopt children. Especially have I been able to select from the volumes of advice freely given me, that which is practical.

A wise and much-loved "father in Israel" said to me, "If you take a child for what you can do for the child, great will be your reward; but if you take one for what he will do for you, many will be your heartaches." I am sure that his statement is true. However, I would not want anyone to think that a child does nothing for the adopting parents. Great are the blessings that result from such care.



WAGNER, FROM MONKMEYER

This is what my life would be like without the children—a lonely widow!

• First of all there is joy and satisfaction in watching the little one's physical, mental, and spiritual development. There is real satisfaction in working together with the Creator. We are, in a sense, doing a greater work than we could do if children had been born to us, for in this we are going beyond the bounds of duty. We asked God for this responsibility, and He gave it to us—yes, the very children we should have.

Really, there is no better way to invest time and money. I often say that my hobby is collecting children. I know people who spend as much time, and maybe even as much money, on their hobbies, and what do they have? Their beautiful collection never asks for a good-night kiss or writes a little note saying, "I love you a lot." And what will become of their collections when Jesus returns? I plan to take mine to heaven with me.

A letter to me from a daughter now married, saying, "You've been the most wonderful Mother anybody ever could have," or from a son away at school, exclaiming, "I thank God for a Christian Mother," are worth far more than the effort and means expended to rear them for God.

Volume 2 of the *Testimonies* abounds in beautiful thoughts as to the benefits of caring for children, a few of which I shall quote below:

"If you had children, and your mind were compelled to be called away from yourself to care for them, to instruct them, and be an example to them, it would be an advantage to you. . . . When two compose a family . . . and there are no children to call into exercise patience, forbearance, and true love, there is need of constant watchfulness lest selfishness obtain the supremacy, lest you yourselves become the center, and you require attention, care, and interest which you feel under no obligation to bestow upon others. The care of children in a family makes it necessary that a large portion of the time be spent at home."—Pages 230, 231.

"All who profess to have a Father in heaven, who they hope will care for them and

finally take them to the home He has prepared for them, ought to feel a solemn obligation resting upon them to be friends to the friendless, and fathers to the orphans. . . . I was shown that should professed Christians cultivate more affection and kind regard in caring for others, they would be repaid fourfold."—Page 329.

"Very few realize the benefits of the care, responsibility, and experience that children bring to the family. . . . A childless house is a desolate place. . . . Care and affection for dependent children removes the roughness from our natures, makes us tender and sympathetic, and has an influence to develop the nobler elements of our character."—Page 647.

Not everyone could or should adopt a child. There must be genuine love for God first, then love for children. If love is there, I believe the necessary understanding, tolerance, discipline, and even time and money will be supplied.

If we qualify as prospective parents, what child should we adopt? First of all, tell the Lord you are willing to bring up a child for Him, and ask Him, if He has one for you, to make you ready to accept the little one. Don't ask for the prettiest one, or even for the smartest one, but ask for the one who needs you most. Do not say, "I must have a small baby who will not remember any other home," or, "I must have one past the baby stage so I won't have to put up with bottles and diapers." The Lord knows what you could manage best, and which child you could love best, and who will

love you most. He knows which one could be brought up to love and serve Him.

If we know of homeless children of Adventist parents, we should by all means take them first, but let us not limit our efforts to the few Seventh-day Adventist children left homeless. If we had no need of work for those not of our faith, we could dispense with all forms of missionary work. However, a child's religion is not inherited.

Some States allow single persons to adopt a child, but whereas there may be some cases where this is advisable, it is usually better for a couple to do the adopting. Young couples usually do better to adopt small children, and middle-aged couples, those from seven to twelve, or even older. There may be exceptions either way. Parents who have children of their own should be cautious about adopting more. Be sure you can love the little stranger as much as you love your own. One younger than your own will usually be better. If chosen as a companion for a lonely child, he should be nearly the same age, and the two should have equal advantages. Some err in treating the stranger better than their own. This is not good for either child.

Now where can we find a child to adopt? Inquire at orphan homes, child-placement centers, and local welfare agencies. Adoption laws do not permit adopting children who are physically or mentally defective, and we need not be too concerned about the child's background. Most of us could find on our own family tree a distant relative of whom we could not be proud. Don't be in a hurry. Leave your name with several homes or agencies if you wish. When you have found a child—unless you would like a second—notify other places that you have found what you want.

At times distressed, prospective mothers will ask help of ministers, doctors, or lawyers. Such men will be glad to bring the expectant mother into contact with reliable people who want to adopt a baby. And what a thrill it is to take the little one directly from the hospital to your home!

Having asked for a child, don't change your mind when one is offered. If God has chosen the baby for you, it will be just what you want and need. Leave everything to Him after you have done all you can.

And once you have a child, refuse to be disappointed. Any child can be very unlovely at times. He will not always be so. Love works miracles. He will not have inherited your good qualities (or bad ones), but he will have some lovely traits of character, some excellent talents, and most important of all, a soul to be saved. Enjoy him,



[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.]

Little five-year-old Janice was staying a few weeks with her grandparents. One evening at the supper table she did something naughty and had to be corrected. She is a sensitive little soul, and she became dejected at once. "I never can be happy any more, grandma," she said. "But you did wrong, didn't you?" "Yes." "Are you sorry?" She nodded her head. "Now, Janice, just close your eyes and tell Jesus you are sorry. He will forgive you and make you happy again."

So humbly she bowed her head. "Dear Jesus, I am sorry I did wrong. Forgive me and help me not to do it any more. Amen."

After the prayer grandma saw an expression on Janice's face that she will never forget. All the sadness was gone. Tears still shone in her eyes as she laughed for joy.

"I didn't know Jesus could do it. I didn't know He could make me so happy."

I thought, "Is there any joy on earth like the joy of forgiveness?" Even a little child is unhappy so long as there is one hindrance between the soul and the Saviour. Janice didn't think she could be happy again, but when she confessed her little misdeed to Jesus, she found sweet peace in the sense of His pardoning love. Many are sick because they carry the load of guilt when they might go free, for this pardon is for all of us to enjoy.

## The Guest Towel

"Oh, will he ever learn?" Mother sighed to herself as she pulled a once-white guest towel from the heap. The large towel was gray-black with junior-sized fingerprints, patches of grass stain, and memories of strawberry jam. Bobby, rushing in from outdoors with a whoop, and vigorously bouncing up the stairs, was stopped by his patient, uncomplaining mother. After being confronted with his misdemeanor, he sheepishly apologized.

"I'm sorry, Mom. Really, I won't do it again," and he watched the cottony suds devour the stains.

How like the towel we are—covered with Satan's fingerprints, the grass stains of sin, and our favorite bad habits. We cling to them much as the jam sticks to the towel. If we just take God at His word and ask in faith, He will cleanse our sins, for it is said that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The suds of His loving forgiveness leaves our record clean and white for another day. After asking our heavenly Father to wash away the stains, let us strive to keep the record clean and spotless.

BEVERLY CAMPBELL

love him; he belongs to you and God.

Another question arises, Shall I tell him he is adopted? Yes, it is always best to tell him the truth. If you don't, someone else will. You can tell him how much you wanted a child, and how Jesus helped you to find him. He will love you all the more for it. My children, as they grew older, especially appreciated the fact that I kept them in touch with their own relatives. They have been even more appreciative of me when they realized what their lives might have been. Some of the sisters and brothers of those legally adopted long ago, "adopted" me. From six different States come the letters, "Dear Mom," and how much those letters mean to me! I am "Grandma" to ten little folks. What a privilege!

The three children who are still with me, two of whom are adopted, still keep me busy and interested in life, tied down, and sometimes financially embarrassed, but what would my life be without them?—that of a lonely widow!

Why not "see how many of these children you can bring up in the nurture and admonition of the Lord"?



## First Things First

By R. E. Francis

*"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them" (Ex. 20:4, 5).*

A discussion in my Bible class was settled satisfactorily one day when I brought the students back to the supreme answer—Jesus. The Christ life and Calvary is all the argument necessary to honest youth. In fact, there is no argument against the life and sacrifice of the pure, "crystal" Christ. His every act is a witness against self-centeredness and selfishness.

You see, we had been discussing the Ten Commandments, particularly the first two, and someone had asked, "Isn't God selfish when He says 'no other gods before me'?"

After a thoughtful discussion we all agreed that, in the light of Jesus' life, it is incorrect to conceive of God as being anything but absolutely unselfish. He is also absolutely unlimited in power and wisdom. Therefore, He is the only one who may safely and honestly demand total allegiance from those who worship Him.

Our eternal happiness is bound up with a correct understanding of the great commandment, "thou shalt love the Lord thy God with all thy heart" (Luke 10:27). If Christ's life says anything to us, it says that God is love in tones that cannot be misunderstood. And the death of Christ on Calvary's cross is the greatest love act in history. And "love is the fulfilling of the law." Love, therefore, is just the opposite of self-centeredness. Love gives for others. It does not grasp selfishly for itself. It follows that the first two commands of God are based on love and not on self-glory as we know it.

It is like a man saying to his newly married wife, "You shall have no other man but me." The husband isn't saying this because he is selfish, is he? Rather, he is in love with his wife, and he is seeking to make both their lives happy.

God is laying down the fundamental principle that first things should come first. In effect it goes like this: "Young man, young woman, give Me your heart, for I am the Lord your God. You have your lives before you. I can see the future better than you

can. Choose My service, and I will bring lasting peace and security to you. Most of all, I will make your life a blessing to the world."

But the Lord does insist on first place. He says, "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). No thing, no person, no idea, is important enough to crowd out God.

I know some youth who take a liberal, modernistic view of Christianity. Religion to them is a secondary matter—not much to get excited about. But their lives show up their beliefs. They put last things first, and vice versa. They never really take a firm stand on Christian standards and principles because they have not made God supreme in their lives. How much they need to heed the command "no other gods before me," also the second command, "no graven images," which means no weak substitutes for God and His worship.

One cannot mix oil and water, nor can one worship the gods of this world and expect to find the purest pleasures. Is there a young man reading this article whose time and effort and money is spent on bad television, cheap novels, swing music, liquor, tobacco, or bad company? These pleasures are poor substitutes for the worship of God. But if he will put God first, Christ will fill the heart and cast out all the false gods.

It is logical and reasonable that God should be first in our esteem and our

affection. Our gray-haired grandmothers and grandfathers command respect. Why not the Ancient of days? The Lord lived countless ages before us. Should He not be honored as the Eternal One?

And God should be first in our feelings and emotions too. And in our thoughts. Every moment of our life depends on Him—heartbeat following heartbeat, breath following breath. He sustains us through His power by upholding the laws by which we live, the laws of chemistry, physics, and other natural laws. What else can we do but hold the Omniscient One in supreme reverence and awe?

By these first two commandments God is trying to lift us up onto higher ground, where we can enjoy life and find ourselves. There is pleasure in sin, but this pleasure is deceitful. The chain cigarette smoker, for example, finds satisfaction in his cigarettes. This does not give him pleasure permanently. It is a matter of addiction more than pleasure—of bondage, instead of freedom. God wants our time and energy to be found not in things but in others for whom Christ died, not in carnal pursuits but in spiritual exercise, not in highly competitive athletics so much as in the things of nature. He says, "Seek ye first the kingdom of God" (Matt. 6:33).

May all our youth accept this challenge and prove the sincerity and the deep meaning of these inspired words:

"For your present and eternal good it is best to commit yourself wholly to the right, that the world may know where you are standing. . . . The world has a right to know just what may be expected from every intelligent human being. He who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates; and he will influence others by his Christianity."—*Messages to Young People*, pp. 28, 29.

[This article is the second in a series on the Ten Commandments written especially for youth.—ED.]

## O Adventist! Where Are You?

O Adventist, where are you? What have you done with that great message of yours? Or is it "great," as you once thought? If it is, how can you keep from being thrilled—and from thrilling others with it?

Are there *truly* royal courts on high—courts of an Eternal King? Is He *really* the Creator of the universe? Can we *know* that He is a personal God? Has He *surely* sent a Saviour? Is He for a *certainly* coming again?

If I knew this were true, I would shout it from the housetops! It would be my compelling passion. It would claim my everything. It would be my light in life and my hope in death!

If it is true, how can you treat me so? Isn't it my inheritance too? How dare you withhold that which is rightfully mine?

O Adventist, I am all mixed up. You say that to know Him is to love Him. But how can I know Him if not through you—if you do not show me the way? My heart is crying for something. Do you have it? Won't you share it if you do?

I am uncouneted starving millions, hungering for a truth that makes men free. I am a desperately troubled world. I am Japan, Africa, the islands of the sea. I am your neighbor next door. O Adventist, I am depending on you!

## Mirrors

Mirrors are more popular with girls than boys. Maybe that's because some boys are more comfortable with dirty faces than clean faces. You see, mirrors show us up for what we are. They tell the truth about our appearance. Now, a mirror is just a piece of glass painted on one side with a metal, usually silver. That's all. But my, how revealing the tiniest silver-plated mirror can be!

When most people look in a mirror, they look to see themselves. James said, "If any one is a hearer of the word, and not a doer, *he is like unto a man beholding his natural face in a mirror*" (James 1:23, R.V.).

But Paul says, "*We all . . . beholding as in a mirror the glory of the Lord, are transformed into the same image*" (2 Cor. 3:18, A.R.V.). You see, we should look not only to ourselves, but also to Jesus.

As we look to Jesus, our Saviour, and see Him in all His beauty, sinful pleasures lose their appeal for us. The story is told of Dannecker, a famous German sculptor, who spent eight years chiseling the face of Christ. At last the work was done, and the face showed the sweet love and pity and patient tenderness of the Saviour.

One day his friends asked him if he would carve a statue of the beautiful Greek goddess, Venus. He said, "I can never make a Venus after I have looked on the face of Christ." Anyone who has really looked upon Jesus is not satisfied again with the pleasures of this world.

Once there was a man who was a slave to liquor. His friends tried to get him to look to Jesus and become a Christian, but he refused. He said to one of these men, "I don't want your Jesus. I can save myself." But a few months later he dropped dead in a beer parlor. If he had accepted Jesus as his Saviour, he would have conquered the evil habit of drink.

I know a junior whose father is not a Seventh-day Adventist. He attends church school and is a good student, but he told me that he did not want to have anything to do with Jesus Christ. He wanted to be a businessman and make lots of money and amount to something in the world. I tried to help this boy to decide for Jesus, to look to Him and be changed by His grace, but he refused.

What do you think of his decision,

juniors? Certainly he is making a mistake. But are not juniors who have accepted Christ and been baptized, but who love the world and its pleasures just as bad, even worse, in God's sight?

Many beautiful but sinful faces are shown on the picture tubes of television sets, on the theater screens, on the colorful pages of comic books and novels, but does any face that you have ever seen shine as brightly and look so beautiful and pure and good as the face of Jesus? You say to me, How can I look to Jesus? Read Matthew, Mark, Luke, and John and see how wonderful the story of His life is. When your mind is filled with the bright picture of the dear Saviour, the sinful things of this world will lose their attraction for you.

## THE Children's Story

## Seesaw Days

By Arthur S. Maxwell

For many years after the death of Joshua the fortunes of the people of Israel were like a seesaw. Sometimes they were up. Sometimes they were down.

When the people forgot God and worshiped the idols of Canaan, great trouble came upon them; when they turned back to God, good times came again.

It was just like that. Seesaw, seesaw. And what a pity! For God had planned such a wonderful time for them. He wanted them to "ride on the high places of the earth" always. He wanted them to be the greatest, noblest nation that ever was, telling all the world about His love. But, alas, "they forsook the Lord, and served Baal," and great evil came upon them.

"Nevertheless," the Bible says, "the Lord raised up judges, which delivered them out of the hand of those that spoiled them." But "when the judge was dead, . . . they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way."

That was the story. Seesaw, seesaw, down and up. Turning away from God into trouble and turning from trouble back to God.

The first punishment came when God allowed the king of Mesopotamia to invade the land. This man kept Israel in bondage for eight long years. At last, when they were sorry for their sins and cried to God for deliverance, He helped Othniel, Caleb's nephew, to drive out the invader. With his uncle's brave spirit he roused the people and led them to victory.

For forty years after that all went well, but after Othniel died the people forgot God and "did evil again in the sight of the Lord." So He let Eglon, king of Moab, take over the country, and Israel spent eighteen years under another foreign king.

## Bill of Rights for Boys

1. Like everybody else, a boy has a right to the pursuit of happiness.
2. He has a right to play so that he may . . . prove his prowess and skill.
3. He has a right to the constructive joys of adventure. . . .
4. He has a right to affection. . . .
5. He has a right to the sense of security in belonging to some group.
6. He has a right to health protections that will make him an inch taller than his dad.
7. He has a right to the education and training that will amplify his own natural bents.
8. He has a right to accept the obligations of citizenship in a democracy—perhaps the greatest right a boy can have.—HERBERT HOOVER.

By-and-by they became sorry they had done wrong, and the Lord forgave them. This time He sent a man called Ehud to rescue them. He won a great victory over Moab and there was peace for eighty years. "And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan."

They were just like some little children I know: so naughty they have to be spanked; then sorry for their sins; then good for a little while; then naughty all over again. Maybe you know somebody like that.

It was just too bad, for not only was God's beautiful purpose spoiled, but everybody was kept miserable and poor. The invaders stole their crops and their money, and made them work for nothing.

When Jabin, king of Canaan, came, the Bible says, "he mightily oppressed the children of Israel." That must have been a very bad time. But again when the people were sorry for their sins, the Lord had pity on them and sent Deborah to help them. She was "a mother in Israel" and a prophetess. She stirred all Israel to go and fight Sisera, the captain of Jabin's army, even though he did have nine hundred chariots of iron. Led by this very brave woman, Israel won a great victory, Sisera himself being killed by a woman named Jael, who drove a tent peg through his head while he was asleep.

"Praise ye the Lord for the avenging of Israel," sang Deborah after the battle. And the people did praise Him. They were so glad to be free again. "So let all thine enemies perish, O Lord," they cried, "but let them that love him be as the sun when he goeth forth in his might."

It seemed for a while as if a great revival was about to sweep over the land. The watching angels must have thought that perhaps at last Israel had learned their lesson; from now on maybe God would be able to bless them as He so much wanted to do. But no; it was not to be. What looked like sunrise became sunset all too soon. Once again "the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian."

How sad that a whole people should turn away from God so easily! We must pray that we will never do the same.



*Mission Story*  
OF THE WEEK

# *From Concentration Camp to* **Church School Teaching**

**A STORY FROM THE BURMA JUNGLES**

By Yvonne Pugh Hunter—as told to E. Robert Reynolds

Three years in the jungles of Burma and many weary months spent in war-time concentration camps has afforded me opportunity to observe that even in the most distant lands God guides and protects His workers.

When war struck Burma I was fourteen years old and finishing the eighth standard (tenth grade). Our little family group included Mother, grandmother, my aunt with her five children, my brother, sister, and myself. We were living at that time in Rangoon. But the spring of 1942 found us fleeing northward.

One day in late March our little company stood on the airdrome in Meichina in Burma's far north, awaiting plane transportation to safety. How little did we know how the Lord would lead us in the weeks and months ahead! Ordered from one waiting line to another we were forced finally to watch the planes on which we had hoped to go that day start down the runway without us. Then our despair knew no depths. But

someone told us that other planes were coming and that we should not be too disappointed. Just then we heard the drone of motors in the sky, and looking up we saw three planes coming in. How excited we became as we thought our turn had come to leave! But our joy was short-lived, for in a moment those planes dived with bomb bays opening and machine guns blazing, and we discovered to our horror that they were enemy planes.

There was no shelter anywhere at hand, but Mother ordered us to fall flat on the ground. And there we lay while the earth shook and we heard the cries of the injured and the dying. The two passenger planes that had just taken off were completely destroyed and most of the passengers killed. When the raid was over we ran into the jungle to hide, and when three more raids were made before nightfall we knew the jungle would be our home for many days unless we could walk out to safety.

Hiding in the jungle is no laughing matter. There were sixteen of us now—two soldiers and a Mrs. Anderson who, with her two daughters, had joined us. Food was scarce and we had lost most of our possessions at the

airdrome during the raids. We had tried to hire a guide to lead us into India, but he deserted us one dark night in the middle of the jungle. Wild animals lurked near. The noise of tigers made us nervous. In one hut where we found shelter, giant monkeys walked boldly in and took what they wanted. Swampy land and spring rains bred millions of malarial mosquitoes, and we became ill, suffering severely much of the time. And in our illnesses sanitation was difficult because water was not always available.

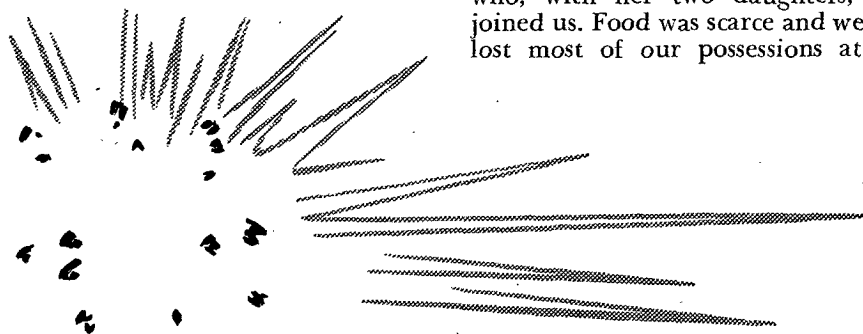
Neither were the rude huts we lived in conducive to health or comfort or safety. Made of bamboo, they were raised high off the ground, and the split-bamboo floor was reached by a long bamboo pole with notches in it, which served as a ladder. Some huts had walls and some did not. The roofs were made of thatch, which harbored reptiles, and were often supported by a large tree trunk in the center of the hut. Without any privacy we all slept on the floor of one hut. But through it all the Lord watched over us, and only divine providence can account for the help that often came to us in our time of greatest need. Such help came at the death of my mother.

Mother had a mortal fear of dysentery, for someone once had told her that to have this disease three times in one's life would be fatal. And one day in that fearful jungle, for the third time, she fell prey to it. Food was so scarce we had only leaves to eat, but some native Kachins, who had also fled to the jungles and the mountains, discovered us and brought us milk and rice and an occasional chicken. One of them suggested I feed Mother the ground-up rind of a pomegranate, and it would help her. I tried it, and it did help her. Then word came that we were not safe in these huts and that we would have to move on.

Those good Kachins took us to a place where, they said, the soldiers wouldn't find us. But oh, such an unsavory location it was! In that out-of-the-way place they seldom brought us any food, and Mother, ravaged by disease, gradually became weaker and weaker. One day we were all too sick with malaria to help her.

Thinking herself stronger than she was, she tried to go alone into the jungle. However, she was so weak that in descending the ladder she fell backward and hit her head on the center pole, losing consciousness. The next morning she died.

That was the 18th of June, 1942. On that day an ordained Kachin Baptist minister, accompanied by others, came to see how we all were, and finding my mother dead, he buried her



in the jungle. He conducted a good, Christian funeral service. My brother, four years my senior, was the only one strong enough to go with them to the burial. We are sure it was God who sent that native preacher to us *that day*.

Many of the natives of Burma have a custom in which the relatives of the deceased prepare a feast for their friends one week after the burial. And so our friends returned one week later for their feast. Just what they expected of us in our condition I do not know. Perhaps it was Providence that sent them, using their custom as the means to accomplish their return, for the Lord knew we needed them. That day my aunt's four-month-old baby died; and they buried her. Two days later they came again and found grandmother dead; and they buried her. Shortly thereafter my aunt died, and still later Mrs. Anderson. And they buried them. Just how they knew we needed them I cannot say. Nor do I know how we could have sent them word. But each time in that lonely jungle God knew and sent us their help just when we needed it. Perhaps it was because Mother always paid her tithe and had taught us to keep the true Sabbath. Or perhaps, knowing the future and His plans for my life, He wanted to teach me to better trust Him. But I *know* the Lord watches over His own.

These deaths left only two adults in our group—the soldiers—and one of them felt sure the hut was haunted for so many had died there. This man insisted that we return to the former hut. This we did, but our illness and the distance to water prevented us from bathing as often as we should have and lice took up their habitation in our heads.

A few weeks later, in August, my six-year-old cousin died, and only a few days later a group of Burmese soldiers took us as prisoners into Mogaung.

The years of internment that followed were filled with many experiences not soon forgotten. The death of another cousin and of Patty Anderson, the execution of one of the soldiers, the privations, and the slavery we endured were like horrible nightmares. But even though things were usually bad, there were times when things went better. Although usually we were treated like slaves, and lived like animals, we were sometimes treated well and given freedom to move about. We had only salt and boiled rice, or worse yet, raw rice soaked overnight and ground into a paste. This was fried into little cakes in lieu of bread. Still worse, we had to use intestines of animals or the hoofs of cows for food. These we boiled

down to make a gelatin broth for our rice. But God was looking after us during those terrible years. One more experience will reveal how He worked.

At first we were kept as slaves in the home of a Burmese captain. When he was transferred he wanted to take us with him to Rangoon. But a kind-hearted Burmese woman doctor persuaded the new major in charge to look into our case. He was so touched that he immediately decided to adopt us as his own children. Major Kamamoto was his name. We were given Japanese names—mine was *Machikosan*, meaning “woman of many intelligences,” so he said. A big house was allotted to us to live in, we received the very best rations and more than we knew what to do with, and we became known all over Mogaung as “the Major’s children.”

When the Allied planes began to bomb the town, the Major moved us into the country where we would be safer. When he was transferred he took us with him, fully intending finally to take us home with him to Japan. To help our adaptation to Japanese life he arranged language study for us, and private tuition for me so that I would be able to speak Japanese fluently in order to fulfill my life-long ambition to be a teacher. But kind as he was, the thought of going to Japan was frightening, and deliberately I took my own time to learn the language, which eventually

amounted to nothing at all. Then suddenly he took seriously ill, so much so that he had to be flown back to Japan. Three days later we were re-interred.

And since the war the way the Lord has led me has proved again His constant guiding care. He put me in touch with my Adventist relatives. Through the ministries of Pastor and Mrs. J. C. H. Collett, now in Fiji, He led me to accept for myself His message for the last days. With providential guidance through dark and trying experiences I was enabled without any human support and without a single pice—the smallest of Indian money—to enter school, and to complete high school and college normal training with a credit of nearly two hundred rupees (approximately forty dollars). And in answer to my prayer for direction as to my field of labor, He gave me, within a week of my asking for it, a British passport, after a year of fruitless effort on my own part to secure it, that I might answer the call to teach church school in West Pakistan.

I repeat that these and many more experiences have convinced me that the Lord does care for His children today wherever they are, and that He has led me in particular all along the way. Certainly “all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

Mrs. Anderson and her children joined our little company at the time of the frightening air raid on Meichina, Burma.



RUSS HARLAN, ARTIST

## Your Teeth and Your Health

By W. Ross Stromberg, D.D.S.

"If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. . . . If, while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear."—*Counsels on Health*, p. 575.

The above statement was written by Mrs. E. G. White on May 27, 1902. Recent surveys conducted by the C.M.E. School of Dentistry lead us to believe that the past fifty-three years have brought about comparatively little improvement in the "habits of eating and drinking" of many Adventists. This is reflected in the dental health of the youth of our denomination.

Take C.M.E.'s dental and medical students as an example. These young people have been carefully screened physically, mentally, and spiritually, and should represent an average cross section of the excellent youth of our church. In determining the needs of a certain age group as evidenced by decayed, filled, or missing teeth, and comparing these needs with other university groups, who have selective service and U.S. Public Health Service records, we were dismayed to find that our own young people actually had a higher report of decayed, filled, and missing teeth than comparable groups.

This indicates a trend of which we cannot be proud. As a people we have a health message and should be leaders in the health field. It should be disquieting to us, after having taught our health message for more than fifty years, to suddenly realize that insofar as oral health at least is concerned, we are no better than the rest of the world.

In general, the problems of teeth and health may be classified under the following three headings:

1. Health of the oral cavity as it may affect our general health.

2. Masticating efficiency as it may affect digestion and general health.

3. Nutrition as it affects both teeth and health.

The oral cavity, or the mouth, is the entrance to the entire digestive tract. The only conscious control we have over our digestion is in our mouth, so it behooves us to maintain it as a gateway to health.

An infection in the oral cavity may be open, as in pyorrhea (infection of the gums), or it may be closed, as in the case of an abscess or cyst. An open infection drains poison from around the teeth into the mouth to mix with food and to be swallowed. Quite often flatulence, or stomach distress, may follow. A closed or confined infection is more dangerous to health and life. Poison from such infection is absorbed into the blood stream and may set up other centers of infection in a vital organ or organs of the body, such as the kidneys or the heart. A virulent infection might even snuff out one's life, as happened to Theodore Roosevelt, who died from an infected tooth. Health of the dental mechanism can be maintained only by close cooperation of the dentist and the patient. This will mean periodic visits to the dentist, full and complete treatment, and a fulfillment by the patient of complete home care—all as recommended by the dentist.

As teeth are lost our masticating efficiency decreases accordingly. And even if we must wear partial or full dentures, masticating efficiency is never fully restored. Some authorities state that the finest full dentures constructed, with the best patient cooperation and the most stable oral support,

are only 20 to 25 per cent efficient. It is true that modern dentistry is able to provide wonderful substitutes for our own natural teeth. However, it must be recognized that they are only artificial and not anchored to bone as our natural teeth were. Therefore dentures cannot possibly function in chewing food as thoroughly as was formerly possible. Your dentist, therefore, should not only be consulted in maintaining the remaining teeth and surrounding tissues in health, but he should also keep your dentures as near the peak of efficiency as possible.

Someone has stated that we are what we eat. An adequate diet during the formative period of the teeth is important to help ensure the development of healthy, sound teeth and surrounding structures. Nutrition then becomes important in maintaining dental health and the health of the entire body.

We have been given adequate instruction. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing."—*Counsels on Diet and Foods*, p. 313.

Dentists have been made increasingly conscious of the damage inflicted upon teeth and health by the increasing consumption of refined carbohydrates, especially sugar. At the recent American Dental Association meeting in Miami, Florida, sugar was branded as public enemy No. 1 of sound teeth. Dr. Robert G. Kesel, of the University of Illinois' College of Dentistry, stated again that if sugar could be eliminated from the diet, the problem of tooth decay would vanish.

In the year 1870 we were instructed, "Sugar clogs the system. It hinders the working of the living machine. . . . And from the light given me, sugar, when largely used, is more injurious than meat."—*Ibid.*, pp. 327, 328. When this instruction was given in 1870 the sugar consumption in the United States was 36.8 pounds per person per year. In 1950 it had reached the proportion of 100 pounds per person per year.

This explains in part the comparisons brought out in the beginning of this article. In some of our academies the amount of sugar served per student ran as high as 103.9 pounds per person per year. Our hospitals and colleges averaged 53.4 and 32.7 respectively. From this we should logically conclude that serious study needs to be given to the reduction of sugar consumption by Adventists individually, and by all of our denominationally operated institutions. Better dental and general health of our people would be the result.

### HEALTH OF EXECUTIVES

If an executive hasn't enough sense to take care of his own health, he hasn't enough sense to supervise other people, commented the head of a large Midwest company. Recent survey of 500 apparently healthy business leaders showed 41 per cent suffered from ailments of which they were unaware; 71 per cent had some physical abnormality; 52 per cent were in need of immediate treatment; 11 per cent "knew something was wrong" but "didn't have time" to seek medical advice.—*Newsweek*.



# News From Home and Abroad

## Spring Council Actions

Resolutions of General Interest Adopted by the General Conference  
Executive Committee at Its Spring Meeting in Takoma Park  
April 4-6, 1955

Recommendations from the General Conference officers and union conference presidents were adopted as follows:

### Pacific Press Records Plan

WHEREAS, The Pacific Press Board is now negotiating for the purchase of the Chapel Records business from the Pacific Union Conference; and,

WHEREAS, The board has asked the General Conference to give the same recognition to their enterprise as that given to the Review and Herald in their Audio-Visual Aids Plan; and,

WHEREAS, It would be unfortunate if there should develop a denominational competition in the production and sale of records by denominational organizations; therefore,

*Resolved*, 1. That approval be given to the request of the Pacific Press Publishing Association that they serve as the only denominationally authorized agency for the production, distribution, and sale through our denominational channels of records, both musical and speaking, to our people.

2. That this recommendation be not interpreted as forbidding our colleges from producing musical records by local talent for limited sale in their territory.

### Special Famine and Emergency Relief Offering

The following recommendation from the General Conference officers and the union conference presidents was adopted:

*Resolved*, That a special Famine and Emergency Relief Offering be taken up in the North American Division early in 1956, and the General Conference officers and the Home Missionary Department secretaries arrange for the date and promotion of this offering.

### Thirteenth Sabbath Overflow—1957

*Voted*, To allot Thirteenth Sabbath Overflow funds for 1957 as follows: First quarter, Middle East; second quarter, Far East; third quarter, Southern Asia; fourth quarter, Northern Europe.

### Camp Meeting Offerings

A Committee on Camp Meeting Offerings brought in a report, which was adopted, as follows:

WHEREAS, There is a tendency in our camp meetings to make the appeal for

mission offerings through the Sabbath school rather than in one of the larger morning or afternoon services; and,

WHEREAS, This results in considerable loss in these special offerings, since the amount received through the Sabbath school is small as compared with the large sums received in the past when the appeal for mission funds was made in the larger meetings; therefore,

*Resolved*, 1. That at the Sabbath school hour during the camp meeting those in charge confine their fund-raising efforts to the regular Sabbath school offering.

2. That all our conferences follow the plan of making special appeals for mission funds at our camp meeting Sabbath services, endeavoring to secure large gifts from our people for our world work. These offerings may be devoted entirely to foreign missions or such funds may be divided as follows: 60 per cent to be passed on to the General Conference Treasury for our world work, 40 per cent to be retained for local conference needs.

### Offerings in the Churches

Recommendations from the Committee on Offerings in the Churches were presented and adopted, as follows:

*Resolved*, 1. That the attention of pastors and church leaders be called to each special offering by a suitable letter from the conference president as the date draws near.

2. That at an early date in connection with conference workers' meetings the entire problem of church offerings be carefully and thoroughly considered.

3. That when a special offering is announced in our churches, it be clearly understood that the entire offering, including both the contents of the special envelope, where one is provided, as well as all loose money received, be applied to the credit of the offering being featured for that day, excepting only such funds as are placed in the regular tithe and offering envelopes and specifically assigned.

4. That we express to the Pacific Press and the Review and Herald our hearty appreciation of their practice of publishing regularly the church calendar of special days and offerings, and also our thanks to the Review and Herald for providing a full page for display announcements of special days in the church calendar. We would suggest to our union conference papers the advantage of featuring the special offerings in front-

page boxed notices at appropriate times, in addition to the articles of general appeal.

### Ground Observer Corps

*Voted*, That we approve in principle the plan of encouraging Seventh-day Adventists to enlist in the Ground Observer Corps on the same basis as for any other conscientious cooperation, and that a committee be appointed to draw up an appropriate statement to be submitted to the General Conference Committee for adoption.

### Refresher Course Red Cross First-Aid Instructor Trainers

The American Red Cross requires first-aid instructor trainers to take yearly refresher courses, but has made a special arrangement in the case of Seventh-day Adventist instructor trainers by which those whose cards have now expired may renew them by attending one of three refresher courses being given in the Central, Eastern, and Western areas, and then renewing them yearly.

*Voted*, To authorize our union and local conferences to send their Red Cross first-aid instructor trainers to these training centers for the required refresher course.

### Oakwood Anniversary

*Voted*, To approve in general the plan for celebrating the sixtieth anniversary of Oakwood College, including a youth congress, the details to be worked out and submitted to the General Conference Committee for approval.

### Oakwood Offering

*Voted*, That we approve the plan of receiving an offering for Oakwood College from all the churches in the North American Division in 1955, leaving it with each union to designate the date for this offering to be received should August 27 already have been assigned to some other offering; and that the request that this be made an annual general offering be referred to the Autumn Council.

### Autumn Council Attendance

A report from the Committee on Autumn Council Attendance, authorized by action of the 1954 Autumn Council, was discussed, and it was

*Voted*, 1. That it be decided at each Spring Meeting of the General Conference who, aside from General Conference Committee members, shall be invited to attend the following Autumn Council.

2. That we discourage the holding of conventions, councils, and board meetings not provided for by General Conference policy, in connection with Autumn Council sessions.

3. That attendance at the 1955 Autumn Council be restricted to General Conference Committee members.

### College of Medical Evangelists— Ph.D. Degree

On recommendation of the Committee on Graduate Studies, which met in Los Angeles, January 25, 1955, it was

*Voted*, To authorize the College of Medical Evangelists to offer graduate work leading to the Ph.D. degree in the departments of Anatomy, Biochemistry, and Pharmacology, these departments qualifying by accepted standards to offer work on this level. The degree will be conferred by the School of Graduate Studies created by action of the 1954 Autumn Council.

### Wills, Annuities, and Trust Agreements

*Voted*, To adopt the series of recommendations from the Committee on Wills, Annuities, and Trust Agreements as a substitute for what is already included in the *Working Policy*, that the recommendations be submitted to the union conference committees for immediate study, and, if approved, the revised policy be included in the next edition of the *Working Policy*. The report as amended is as follows:

"How much owest thou unto my Lord?" Luke 16:5. . . . All that we have is from God. He lays His hand upon our possessions, saying: 'I am the rightful owner of the whole universe; these are My goods.' . . .

"God is testing every soul that claims to believe in Him. . . . The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands." —*Testimonies*, vol. 9, p. 245.

Recognizing that changing financial and economic conditions throughout the world are bringing to our people great concern as to their property and investments; and considering seriously the shortness of time and the counsel of the Spirit of prophecy, we therefore encourage our people:

1. To make liberal gifts of their means to the immediate furtherance of this closing work.
2. In addition to making large immediate contributions of their means while living, our people should favorably consider the annuity contract or the trust agreement plan, as well as legally drawn wills in the disposition of their property as they endeavor to secure it to the cause of God.

(The remainder of this rather long series sets forth the details of the respective plans under which annuity contracts and trust agreements are written. Information can be secured by those interested from the General Conference or from any union or local conference.)

### Graduate Work in Our Colleges, Committee Appointed

L. R. Rasmussen presented the situation confronting the denominational educational system which requires additional classroom space and many more teachers than are available. We face a major problem to take care of the increasing number of students who will be making application for enrollment in our schools. In the United

States we have 1,070 secondary teachers and 10,000 students in our secondary schools. Two hundred and fifty of these teachers have the Master's degree, which is a requirement in many States. Many of our young people are going directly from college to schools of the world to secure their advanced degrees.

A committee on Control of Graduate Work in Our Colleges was appointed by the General Conference Committee July 1, 1954. It was

*Voted*, That the General Conference officers, in counsel with the Department of Education, appoint a fact-finding committee from the membership of this larger committee to do preliminary work on the problem, this fact-finding committee with the officers to arrange for a time for the large committee to meet.

### Ministerial Training Program

*Voted*, That June 1, 1955, be the date for beginning the internship plan that is a part of the ministerial training program.

### Narcotics Education, Inc.— Working Policy

*Voted*, To adopt the Working Policy for Narcotics Education, Inc., as follows:

The following general policies, governing the operation of Narcotics Education, Incorporated, will serve as a guide to the Pacific Press Publishing Association, Publishing Department secretaries, Temperance secretaries, Medical secretaries, Book and Bible House managers, conference administrators, and Narcotics Education representatives in the launching, fostering, and promotion of narcotics education in our various conferences.

(Following the above introduction is a series of regulations concerning the organization of Narcotics Education, Inc., also the selection, employment, and duties of representatives of this organization. This Working Policy, together with the By-Laws, outline the purposes and principles of its operation.)

## Record Sales in Southern Publishing Association Territory

By W. H. Branson

Chairman, Southern Publishing Association Board

At a recent meeting of the Southern Publishing Association Board it was reported that the retail value of literature sent out during 1954 by the book department of this institution, plus sales of the two missionary magazines, *These Times* and the *Message Magazine*, amounted to a little more than two million dollars. This is the largest total sales the institution has ever recorded. In addition to the above figures the factory printed 5,942,400 copies of the regular Ingathering paper and 7,891,211 copies of the singing band leaflet, institutional leaflet, and caroling leaflet.

The subscription list of *These Times* at the end of February stood at nearly 152,000. In addition to copies sent to subscribers, thousands of copies of the magazine are sold through the single-copy sales method each month.

The *Message Magazine*, though not enjoying such a large sale, is nevertheless exerting a strong influence for good throughout our regional conferences, and is appreciated by our church members because of its evangelistic influence.

The book department sales report for the first three months of 1955 shows an increase in sales in that department of 34 per cent over the first three months of last year. The gain in the subscription book column is 75 per

cent. Some reductions in sales in other classes of literature brings the average to a net gain of 34 per cent. In both the Southern Union and the Southwestern Union the new subscription book, *Golden Treasury of Bible Stories*, is being used in money-raising campaigns by church members who sell the books to their friends and turn in the profits to the conference to help provide funds for evangelism, church buildings, and better educational facilities for our young people. These book sales are in addition to the regular work done by literature evangelists.

A second Cottrell rotary press has been purchased. This equipment will be an important addition to the institution, and will make possible the efficient production of still larger quantities of literature and at a more rapid pace.

In order to provide space for more efficient handling of the work in some departments, the board has authorized the construction of an addition to the publishing house building. Preliminary work has already been begun on this building.

What a far cry is this wonderful report from the struggling days when the work of this institution began. There were years of anguish, owing to losses sustained in operating. At

times the closing of the institution was seriously considered. On one such occasion, however, a message came to A. G. Daniells, then president of the General Conference, to the effect that this publishing house had been started in the providence of God, that it had a great work to do, and that its presses should be kept running. Accepting this counsel, the work of the institution was strengthened. The conferences rallied to its support, and gradually it gained strength and influence. Today it ranks as one of our major publishing houses and is still increasing in strength.

If the value of Ingathering supplies and other departmental publications printed from year to year by the presses of this house was added to its sales figures, the total volume of work done in a year would be approximately \$2,250,000. And still the increase continues. Prospects now are bright for an entirely new record to be set by the sales of this house in 1955.

We appreciate the fine corps of 110 workers who are connected with the Southern Publishing Association. Anyone visiting the institution receives the impression that, from the manager's office down through each department, there reigns a fine spirit of harmony and comradeship. Much of the time the factory runs two full shifts in an effort to supply the ever-increasing demands of the field for literature.

## Testing Times in Africa

By F. E. Schlehuber, *President*  
*Kenya Lake Mission*

Civilization came gradually to the continents of Europe and America, but to many of the peoples of Africa it came suddenly and with all the force of an atomic bomb. The concussion stunned and bewildered many, and they hardly sense the meaning of the new materialistic world about them.

As a result of this, Africa is a land of contrasts, comparable to no other part of the world. Side by side exist the clothed and the naked, the educated and ignorant, prosperity and poverty, peace and war, passivism and its counterpart, the fiery spirit of nationalism, as seen in such movements as that of the Mau Mau.

Momentous changes are in the offing that will not help the heralding of the gospel. The twisting, turning flood of so-called civilization, as it rushes on to the brink of eternity, is carrying with it a host of helpless souls.

And what does all this mean in the terms of our work? Just this—that in the experience of many Africans the religions of the white man are only

one more feature of this new strange civilization. Yet the gospel is the only remedy for Africa's ills. The needs in Africa are the same as they have always been—hospitals and churches, funds to carry forward the work—yet the every-increasing and most important of all is the need of a faith in a Saviour who will save from sin. Reader, wherever you are, I urge you to pray that God's Spirit will accomplish its appointed work through the third angel's message in the hearts of these people as during the next two or three years we enter into a great testing period.

## Trans-Commonwealth and Trans-Tasman Union Sessions

By L. K. Dickson  
*Vice-President, General Conference*

On the evening of December 8, 1954, the second session of the Trans-Commonwealth Union Conference opened on the Mount Eden campground in Melbourne, Australia. This union conference was organized just six years ago, although work in the territory covered by this union began in 1885.

A strong program of evangelism has been carried on throughout this area, resulting in 1,787 accessions to the church and a 15 per cent net gain in membership. The total membership was reported as 9,284.

Over the period the tithe receipts increased from £129,166 to £222,565, making a 70 per cent gain. The total receipts for tithe, foreign and home missions, and local church offerings stood at £1,240,684.

The Warburton Sanitarium and Hospital and the West Australian Missionary College at Carmel, West Australia, are both continuing their successful operation.

Permanent camp meeting sites are being secured for most of the conferences because of the difficulties that have arisen in securing suitable places for regular camp meetings.

One of the high lights of this session was the report of work for the underprivileged of West Australia through the Karalundi Aboriginal Mission, situated six hundred miles northeast of Perth. A property has been secured thirty-five miles north of Meekathara in the Murchison district, which has a permanent underground river from which water can be pumped for the needs of the mission for both domestic and farm use. God is greatly blessing the efforts being put forth among the aborigines. This work has been highly commended by the government of West Australia.

All departments of the work are being strongly promoted. The Sabbath school membership increased 27 per cent during the previous four-year period, and the Sabbath school offerings showed a growth of 61 per cent.

Lay evangelism is showing ever-increasing activity, and the annual appeal for missions showed an increase of 137 per cent. An army of nearly three thousand youth are harnessed for action, as a strong program for their development is being carried on.

The educational work in this large field is showing strong development. During the period new schools have been opened, new buildings erected, and both pupils and staff increased 32 per cent and 21 per cent respectively.

The publishing work through our colporteurs has produced the excellent result of 257 per cent increase in sales during the past four years.

The leadership of the union is enjoying the full confidence of the workers and membership and all were re-elected to their respective posts.

## Trans-Tasman Conference Session

The first quadrennial session of the Trans-Tasman Union Conference was held in beautiful Haskell Park, the permanent campground of the North New Zealand Conference, in the suburbs of the city of Auckland. The boundary of this union stretches along the eastern side of Australia from North Queensland Mission in the tropics, through the Queensland Conference, the North New South Wales and Greater Sydney conferences, and then across the Tasman Sea to the North and South New Zealand conferences, a distance of three thousand miles. It is because of this that we use the name Trans-Tasman, or across the Tasman.

It was indeed a pleasure for the writer to be present at this important meeting and to learn that during the quadrennium 3,412 souls were received into the church by baptism and profession of faith. This was an increase of nearly 26 per cent and brought the membership to 14,636 as of December 31, 1954.

More than £1,000,000 in tithes came in during the four-year period, which was an increase of 45 per cent over the previous quadrennium.

During the four-year period all the departments of the work showed marked gains. The Sabbath school membership advanced from 70 per cent of the church membership to 102 per cent, and the offerings increased 26 per cent to a total of £165,227.

The Appeal for Missions Campaign shows an advance in this union field of 44 per cent over the four-year period, or 37 per cent more than was

# CHURCH CALENDAR FOR 1955



Seventh-day Adventist Servicemen at U.S. Air Base Chapel in Seoul, Korea, October, 1954

## *Remember the Servicemen*

You may help provide these men with

Denominational Church Papers

Missionary Periodicals

Literature for General Distribution

to the Armed Forces

Three million men and women in the services of their country present a mighty challenge of spiritual need. You may help meet this challenge by giving liberally

to the

### *Servicemen's Literature Offering*

Sabbath, May 21, 1955

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

reached by the whole division over the previous quadrennium.

Through the home missionary department the churches have been very active in welfare work, in caring for the needy, and they have distributed as much as £56,250 worth of clothing in a single year.

The publishing work is also showing marked victories. Ninety-four were baptized in one year alone through the labors of the faithful literature evangelists. Deliveries of books have increased by 43 per cent while the value of books delivered has increased 102 per cent. Last year £123,554 worth of literature was distributed throughout the union territory.

The Voice of Prophecy program is broadcast over many stations every week and 426 have been baptized through this modern method of ministry.

The New Zealand Missionary College is in the process of constructing a new administration building and classroom block that is greatly needed to accommodate the students. The college is growing yearly in its enrollment and doing a very acceptable work of training our youth for service.

The sanitarium and health food institutions are contributing much to the effectiveness of the work and are proving real soul-winning agencies and bringing large financial support to the work.

Forty-three public evangelistic efforts were held during the quadrennium with good results in souls. George Burnside, the union evangelist, with his company of workers, has been responsible for the baptism of 646 new believers in Newcastle, Adelaide, and Brisbane. This union has the oversight of two missions, those of Norfolk and Mona Mona. The people on Norfolk Island were formerly on the island of Pitcairn. In Mona Mona we have some three hundred natives of Australia who are gathered together in branch Sabbath schools under the supervision of the mission. They are taught to care for themselves and become competent in saw-milling, building, and other lines of industry. The girls are taught sewing and how to make their own clothes.

It was a pleasure to be associated with the fine group of leaders in this important union conference session and to observe their strength and devotion. W. E. Battye is enjoying the confidence of the entire field and was re-elected as president of the union.

In this life we become complete in Christ, and our increased capabilities we shall take with us to the courts above.—*Counsels to Parents and Teachers*, p. 18.

## Our Soul-winning Servicemen

By William H. Bergherm

The Spirit of the Lord is working today in a most unusual manner in the armed forces. The efforts of Seventh-day Adventist servicemen, officers, and chaplains in bringing others to a knowledge of this truth are meeting with a rich harvest of souls. Youth, under conditions prevailing in military service, stand at the parting of the ways. They realize they are on their own. They must choose whether to lay hold on the better things of life or to degenerate, morally and spiritually. Thank God that in the struggle between right and wrong many are choosing to walk in right paths, and desire to be connected with the church.

We have just received a letter from a young man in the Navy who was only recently baptized. He writes:

"A boy who works in another department was baptized into the church here in Jacksonville about three weeks ago. I believe it was largely through my influence and

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### One of God's Thousand Ways

One of our workers in Port Elizabeth in South Africa sat down a few weeks ago and wrote a few lines on a sheet of paper. He put a stamp on the envelope, and addressed it to the editor of the *Eastern Province Herald*, a local newspaper. In the issue of January 22, 1955, this item appeared in the paper:

#### "HOME STUDY OFFER

"An unusual offer to the public is being made by a Port Elizabeth man, Mr. G. A. W. Meyer.

"Mr. Meyer is willing to send, entirely free of charge to all those interested in Bible study, a Bible correspondence course for use at home, consisting of forty different lessons.

"The course, according to Mr. Meyer, covers the whole plan of salvation and is available in English, Afrikaans, German, Xosa, Zulu, and Sotho.

"A post card," Mr. Meyer writes, "will ensure the speedy dispatch of the first lesson." His address is P.O. Box 1133, Port Elizabeth."

On January 30, 1955, the *Johannesburg Sunday Times* picked up the news item from the Port Elizabeth paper, and then a news commentator mentioned it as an item of interest. Within a few days more than four hundred letters had been received by Mr. Meyer. These he turned over immediately to the Voice of Prophecy Bible Correspondence School.

Here is a simple plan that can be used in local newspapers everywhere, and similar results may be obtained by the investment of a postage stamp. Our Voice of Prophecy Bible schools will welcome such cooperation, and they are prepared to handle many thousands of such requests.

D. E. REBOK

prayers that he took his stand. As far as I know he is not on your mailing list for servicemen, and so I am sending his name on to you for our literature."

Another young Navy man recently baptized, and who had trouble securing Sabbath privileges, has now been transferred to a new department, and is getting along fine. "I can truthfully say I have never seen a finer group of Christians than we have in this church. Though I am a long way from my home, I feel as though this were my home as I associate with them."

A paratrooper in Japan recently approached a Baptist chaplain, asking to be baptized and to join the Adventist Church. The chaplain baptized him and referred him to our people. This young man, when he left home in Massachusetts, was leading a wild life, apparently with no thought of religion. But his mother's prayers followed him. He attended our servicemen's congress in Tokyo and bore a thrilling testimony. He left the meeting with his arms filled with our literature. His mother writes that her son's greatest interest now is in telling others about his glorious discovery. He was one of eight servicemen in that congress who had accepted the truth since joining the armed forces. In Korea, I met two others.

A letter has come recently from Chaplain John Keplinger telling of a sergeant in Korea who had come to him for baptism. This young man wanted to enter into this covenant with his Lord, even though the lake nearby was frozen over with ice. Korean winters are extremely cold, but even this is no barrier to the moving of the Holy Spirit upon the hearts of men. The chaplain wrote that his heart was thrilled as he witnessed the moving power of the Spirit of God upon this young man's life. And he was immersed in the frigid waters.

A sergeant in San Antonio, Texas, relates that he has found the armed forces a fruitful field for witnessing. He has much leisure time, and contacts many men who need Christ. He is constantly giving Bible studies, using his projector and illustrated filmstrips. Sometimes he holds these meetings in the post chapels.

We thank our people for their loyal support in making these efforts fruitful. It has been because of your liberality in connection with the Servicemen's Literature Offerings in past years that we have been able to supply our men with special armed forces literature. We pray that the same liberality will be shown in this year's offering, which is to be taken May 21. Pray and give for your servicemen in the armed forces.



## Medical Booth at Alumni Meeting

By Carl Sundin

Each year the Medical Department of the General Conference conducts a display at the annual C.M.E. School of Medicine Alumni Postgraduate Convention, featuring various aspects of medical evangelism. The widespread need for medical workers among conferences of North America and in mission fields are also presented in a challenging way.

This year's meeting was held at the Biltmore Hotel in Los Angeles, from February 15 to 17. More than one thousand C.M.E. physicians and medical students were in attendance, in addition to a large number of other medical workers. Just preceding the convention a series of refresher courses was held for physicians interested in the latest developments in medicine. These courses were given on the Los Angeles campus.

The Medical Department booth was situated in the hallway leading to the Biltmore Bowl where the main lectures were held. All physicians had a good opportunity to make contact with us during the convention. Medical extension office secretaries, Miss Edna Seibold and Mrs. Laura Sundin, as well as the writer, were kept busy throughout the convention answering questions, making appointments, and visiting with those interested in medical practice locations and mission appointments. Those in attendance as representatives from the conferences made contacts that it is hoped will result in more medical workers in

a much broader range of conferences.

The 1955 *Catalog of Medical Ministry Opportunities*, just off the press, was given out at the convention. This catalog lists openings in dental and medical practices confirmed within three weeks of the publishing date.

The story of the need for Adventist physicians in all areas outside California was graphically portrayed. An eye-catching device with many twinkling lights was mounted just above the file of information on openings for dentists and physicians. This file, in the form of a well-lighted, large open catalog—a permanent feature of our office—was moved to the hotel for the convention.

Spiritual emphasis in medical practice was featured by means of an attractive display of denominationally published books, and magazines approved by the American Medical Association for use in physicians' offices.

Dr. J. Wayne McFarland presented an attractive display on health education and nutrition. Assisting in this were Miss Eva Beeler, medical secretary of the Northern California Conference; Mrs. R. R. Breitigam, of the Pacific Union Conference; Miss Dorothea Van Gundy, of the International Nutrition Research Foundation; Miss Martha Miller, Dietitian of the Glendale Sanitarium, and Miss Veda Sue Marsh, Paradise Valley Sanitarium.

Material was given out to help the busy practitioner in his work with patients along health education and nutrition lines. Many requests were received for material for talks on health and nutrition. It is heartening to see the response of our medical workers to the world's great need.

## Seeking Out the Honest in Heart

A Colporteur Experience

By J. A. Winemiller

I was finishing my territory in West Virginia. To reach the last house in the country it was necessary to walk seven miles around a large mountain or three miles through a dense forest. It was getting late in the day, and I had to return fifteen miles to my headquarters, where another colporteur was waiting for me.

I was strongly advised not to cross through the forest, because men had been lost for several days, and some had been shot by moonshiners, but I felt strongly impressed to go the short way.

I entered the thickest woods I had every seen, but kept pushing on. Soon a voice said to me, "You are lost; you are lost." I knew angels were warning me, and I at once dropped to my knees imploring God to direct. When I rose I felt pressure against

## A New Book

DESCRIBED BY M. M. TIPPEY

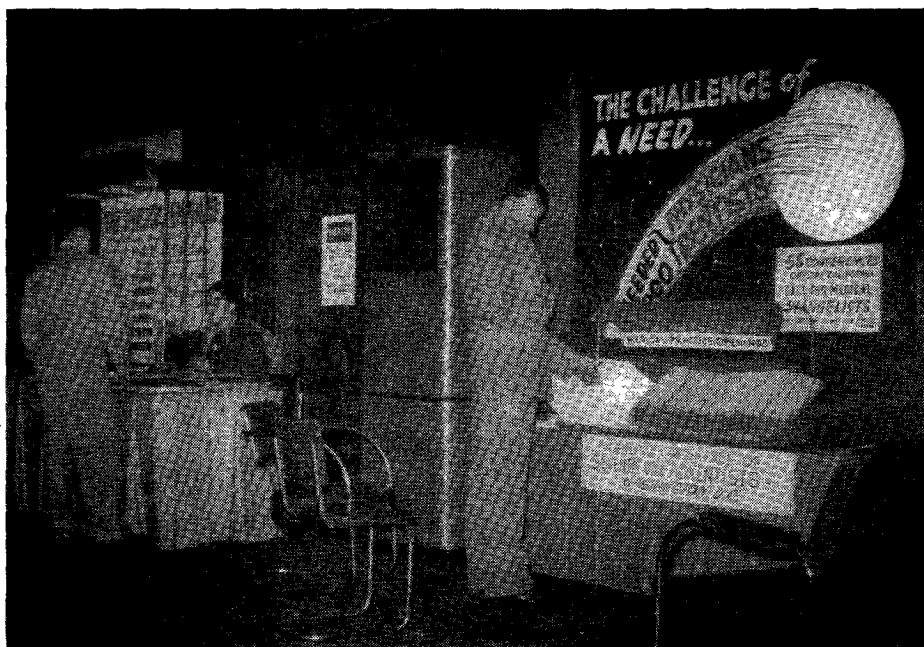
### Sister White

*A Life of Ellen G. White for Primary Children, by A. W. Spalding; Review and Herald Publishing Association, \$2.50.*

Here is a book that deserves a wide distribution in Adventist homes because of its importance in the biographical literature of the church. No one was better qualified to write a first-hand account of God's messenger to His last-day church than the author of this delightful narrative. Written in the simple, happy style that children love, it tells story after story of the long and remarkable life of Mrs. E. G. White, from her frail, sickly girlhood to the days of her mature counsels in the worldwide denominational organization.

Many episodes of the beginning of our great Advent Movement that should diligently be taught to our children are recounted here, some of them little known to this later generation. No parent could read this book to his children without creating in their young minds a deep reverence for the Spirit of prophecy. The atmosphere of the early camp meetings is here, and the providences associated with the founding of our schools and sanitariums are recounted. There are two-color pen-drawn pictures sprinkled throughout the book that portray some of the exciting moments in the lives of the church pioneers.

For older readers who want a brief résumé of the significance of the Spirit of prophecy in the church as represented in the work of Mrs. E. G. White, the Southern Publishing Association has published *There Shines a Light* by this same author. It is priced at 50 cents for missionary distribution.



Medical Department booth at recent alumni meeting of C.M.E. School of Medicine, Biltmore Hotel, Los Angeles, California. This booth featured medical and dental openings and mission land needs by automatic projection of titled pictures. North American sanitarium work was also featured.

my right arm. So I turned halfway to the left. Then I felt pressure on my left side and at my back. I started in a new direction and in a few minutes came out into a small clearing with a house at the farther end.

When I stepped on a dry stick a woman who was getting water at a well became alarmed and fled into the house. She locked the door and then stood at the farther end of the room beside a gun hanging on the wall ready for instant use.

When I informed her I was a Christian she opened the door and invited me in, and I proceeded to introduce my book. We came to a picture of the darkening of the sun in 1780, and she said, "I saw that," and I looked at her, wondering how this thirty-five-year-old woman could have seen that sign. I proceeded to the picture of the meteoric shower of 1833, and again she said, "I saw that." Then I lowered my book and asked her how she or even her father could have seen either of those two signs. Then she told me this story.

"Several years ago," she related, "I started saving six dollars for a book explaining the Bible. Every time I had that much saved something would happen to take the money away from me, until about a week ago, when it happened again. I fell down on my knees and cried out to God in my great grief. Then I fell asleep, and there came before me a man who looked just like you. He showed me these two pictures in a book, and a voice said to me, 'Get this book; it contains the truth.' So, thank God, you have come with the book He wants me to have."

The woman read the book, *The Great Controversy*, wrote to the Review and Herald, and was invited to attend a camp meeting not far from her home, where she was baptized. I thank God that He led me through the forest to this honest soul!

## Two Years of Progress at Walker Memorial Hospital

By T. R. Flaiz, M.D.

A vigorous church with 120 members and a strong church school, all housed in an adequate and picturesque lakeside property, is just one of the projects developed during the six years we have been operating our fine hospital at Avon Park, Florida.

On March 8 the institution's constituency, including representatives of the Florida and Forsyth sanitariums, the Florida Conference, the Southern Union, and the General Conference, gathered in the Avon Park church for a most unusual meeting. As H. M.

Baldwin, the manager, presented his excellent report of two years of progress, the various department heads rose from the audience and with refreshing informality reported the achievements of their departments.

Developed from a former Army property with substantial help from the community, this hospital is now a busy, attractive institution serving the cause in the heart of one of the world's greatest orange-producing areas. The chaplain's report, the real high light of the session, indicated that there is a constant and fruitful program of evangelism in progress, in which all the employees participate.

The 100 per cent Adventist staff of this institution is united in its endeavor to make this Christian hospital a power for the finishing of our appointed task in Florida.

## 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	June 30-July 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. 18-23

### Lake Union

Indiana	
Indiana Academy	June 9-13
Lake Region	
Cassopolis, Mich.	June 17-25
Illinois	
Broadview Academy	July 1-9
Wisconsin	
Portage	Aug. 11-20

Michigan	
Grand Lodge	Aug. 18-27
Upper Peninsula	June 9-12

### Northern Union

South Dakota	
Huron	June 3-11
North Dakota	
Harvey	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



## OVERSEAS

### Australasia

● In the unprecedented floods that recently devastated Central New South Wales, the members of the college and village churches at Cooranbong were the first to enter the city of Maitland with relief supplies. They delivered six tons of food and clothing and the students later assisted in cleaning operations in that area. Relief centers have since distributed further supplies of food and clothing provided by our Dorcas and Welfare Societies throughout the Commonwealth. To date 10,000 parcels of food and clothing have been given out and the offering taken up for relief throughout Australia and New Zealand amounted to £6,000.

● A missionary party is now inspecting land in northern Papua, adjoining the New Guinea Highlands, with the purpose of selecting a site for a mission. This area has only recently been brought under

control by the government, and the primitive inhabitants have had very little contact with Europeans.

- S. M. Uttley sent this telegram to division headquarters in Wahroonga, following the opening of his city mission in Adelaide, South Australia, on March 22: "Opening night Town Hall huge success. Doors closed 7:30. Two hundred unable to be seated." Later reports indicate that attendance is being maintained.

- Sabbath, March 26, was historic for the denomination in Australia, for on that day a church of eighteen members was organized in the city of Canberra, the Federal capital. The Sabbath school enrollment is 32.

### South American Division

- Aracely Melo, evangelist of the Rio Grande do Sul Conference in the South Brazil Union, is holding an evangelistic effort in the key city of Cachoeira, Rio Grande do Sul. The regular attendance is about 500. He and his evangelistic group have a list of 800 names requesting visits and Bible studies.

- The South Brazil Union colporteurs delivered U.S. \$324,671.80 worth of Adventist publications in 1954, or an increase over the deliveries of 1953 of 51 per cent. The São Paulo Conference made an increase in book deliveries in 1954 of 65 per cent over 1953. In the summer of 1954-55, this conference had 170 regular and student colporteurs in the field, with some eight or nine assistant field secretaries.

- For 25 years the members of the Valdivia, Chile, church met from week to week in rented quarters. Recently this property was sold and no other meeting place was found, so the members decided it was time for action. One brother donated enough standing timber to build a church. Another loaned his sawmill. Then fourteen brethren worked together for ten days cutting the trees and sawing the lumber. Now they are looking for a lot, and hope soon to begin to build their church.

- Benjamin Riffel, until recently president of the Peru Mission, reports that seven new churches have been organized in the field during 1954. These are the churches of Ica, Pisco, Sullana, Chimbote, Huaral, Jesús María (in Lima), and Cuñacales.

### NORTH AMERICA

#### Atlantic Union

- Samuel Barber, a credentialed literature evangelist of the Northeastern Conference, is conducting a Bible school of approximately forty members in the Red Hook section of Brooklyn, N.Y. Brother Barber is also winner of the *Life and Health* plaque for exceptional leadership in the circulation of this journal.

- The Hartford, Connecticut, church school will have two teachers next year, Mrs. Helen Knutson and Miss Ruth

Hutchinson. Plans are also being made for a new school building.

- The Southern New England Conference Committee has voted to purchase equipment and establish a supervised play area for the smaller children who will be attending camp meeting.

- The beautiful Italian-American church in Brooklyn, New York, was dedicated on April 2. Former pastors A. Catalano, R. Valerio, and M. A. Maloney, as well as the present pastor, A. Castelbuono, were at the service. L. E. Lenheim, in preaching the dedicatory sermon, congratulated the members, who have paid off a mortgage and completely renovated the church.

- Conrad Gill of the Ebenezer church in Rochester, New York, 16 years of age, won second place in the 18th annual New York State American Legion oratorical contest held March 18 in New York City. His 12-minute oration on the U.S. Constitution was entitled "Hometown, U.S.A."

#### Canadian Union

- A successful series of evangelistic meetings has just concluded at Cluny, Alberta, situated on the edge of a large Blackfoot Indian reserve. Several persons have taken their stand for the truth, and a number of others are interested in the message as a result of these meetings.

- On Sabbath, April 2, D. J. Donesky conducted a baptism in the church in Regina, Saskatchewan. On the same day H. D. Henriksen baptized four persons in the Saskatoon church.

- Eight persons were baptized on Sabbath, March 19, at the Vernon church in British Columbia by Desmond Tinkler, making a total of 22 believers baptized there since the first of the year. Another baptism is planned for April 16.

- Fourteen candidates were baptized at Canadian Union College during the church service on Sabbath, March 26. Hugh J. Campbell, instructor in Bible and practical theology, was in charge of the service which came as a climax to a student week of prayer conducted by his students in evangelism and speech classes.

- Eight persons were recently baptized at the Silver Creek church in the Salmon Arm district of British Columbia.

- On Sabbath afternoon, April 2, R. J. Ritchie, pastor of the Edmonton, Alberta, church, and the 40-voice robed choir motored to Ryley, Alberta, where a fine program was rendered in the Canadian Legion Hall.

#### Central Union

- The Delta, Colorado, members held a ground-breaking service for a new church to replace the one burned during the winter. The mayor of the city, Oscar Swanson, with representatives from the conference, and the pastor assisted in the service.

- The members of Steamboat Springs, Colorado, met in their new church for the first time on Sabbath, July 17, 1954, and they are hoping to have dedication services in the near future.

- A. F. Wellman from Grass Valley, California, is the new pastor at the Kansas Central church in Kansas City, Missouri. G. R. Freeman, former pastor, has taken pastorship of the church in Grass Valley, California.

#### Columbia Union

- A new church building is now under construction in Cameron, West Virginia, reports Robert N. Griffin, pastor.

- A new radio broadcast is being conducted in Altoona, Pennsylvania, by Eric A. Beavon, pastor.

- Press workshops were recently conducted at Warren, Pittsburgh, Johnstown, and Altoona, Pennsylvania, by Howard Weeks, of the General Conference, and D. A. Roth, of the Columbia Union, assisted by L. E. Read, press secretary of the West Pennsylvania Conference.

- The Philadelphia Ebenezer church in the Allegheny Conference sponsored a series of Fellowship Sabbaths recently. Guest speakers occupied the pulpit during the month.

- T. H. Weis, formerly of the Nebraska Conference, has been appointed new home missionary and Sabbath school secretary of the East Pennsylvania Conference. He replaces Anthony W. Kaytor, who has accepted a call from the Ontario-Quebec Conference to be administrator of the new Branson Hospital now under construction in Toronto, Canada.

- Large audiences are attending the weekly evangelistic meetings conducted by Carl Guenther in the Shadyside Pittsburgh, Pennsylvania, church. The series began with mass meetings in the Soldiers and Sailors Memorial Hall with George E. Vandeman as the guest speaker.

- Two more television stations in the Columbia Union territory have accepted the Faith for Today program as a public service feature. They are WSTV-TV, Channel 9, in Steubenville, Ohio, and WIMA-TV, Channel 35, in Lima, Ohio. A third Ohio station, WCPO-TV, Cincinnati, is resuming the telecast after a recess of a few months. Another station, WSVA-TV, Channel 3, at Harrisonburg, Virginia, began telecasting the program on Saturday, April 16.

#### Lake Union

- Ground-breaking ceremonies were held at Adelphian Academy, April 10, for the new gymnasium-auditorium. M. L. Rice, president of the Lake Union, and G. E. Hutches, president of the Michigan Conference, turned the shovels. J. I. Robison of the General Conference gave the main address, and the town manager of Holly, Michigan, spoke a few words.

- The Illinois Conference reports forty-five persons baptized during the month of March. These new members joined the Barrington, Canton, Champaign, Dan-

ville, Elgin, Hinsdale, Humboldt Park, Mount Vernon, Peoria, and West Central churches.

- On Monday, April 11, the biennial session of the Michigan Conference was held in Detroit, Michigan. G. E. Hutches, president of the conference, and his entire staff were re-elected to office.

- The patronage at the new sanitarium and hospital at Hinsdale, Illinois, has been consistently in the higher brackets. In fact, during the first week of April it reached an all-time record in the history of the institution with 196 patients at one time. The rated bed capacity of the institution is 194.

#### Northern Union

- On March 19 a baptism was conducted at McLaughlin, South Dakota. Two persons were baptized by M. L. Sample as first fruits of meetings being held there by C. H. Turner.

- On Sabbath, March 19, a district meeting was held in the Hibbing, Minnesota, church—the first meeting to be held in the new building. This \$40,000 church, seating 150, has been planned and constructed over the past five or six years under pastors Adrian Woods, R. R. Widmer, and V. W. Emmerson.

- The following workers in the Iowa Conference report baptisms: H. B. Davis, three; A. H. Gerst, two; Paul Gregoroff, one; T. A. Nickum, three; Adam Rudy, one; Fred Schultz, assisted by R. W. Leiske, four.

- Thirteen baptisms were reported by Minnesota workers for the month of March as follows: Paul Cales, three; E. D. Clifford, four; H. M. Dukes, two; J. M. Mershon, one; F. B. Slater, three.

- On March 26 ten persons were baptized and two were accepted on profession of faith at Creston, Iowa, by W. G. Zima, the district pastor. This baptism is the result of intense activity by the laymen throughout the district, who are giving more than one hundred Bible studies each week.

#### North Pacific Union

- Bruce Johnston reports that to date there have been 39 individuals baptized as a result of the evangelistic effort in the Aberdeen-Hoquiam church in the Washington Conference. Two baptismal services took place during March: Theodore Carcich officiated on March 12, and D. A. Neufeld on March 26.

- Several were added to the church at the time of a baptism in the Billings, Montana, church on March 19. Eight united with the Billings church, three with the conference church, and one with the Hardin church.

- After being connected with the young people's work in the Oregon Conference for more than nine years, A. J. Reisig has transferred to Spokane, Washington, to carry on the work in the Missionary Volunteer and War Service departments in the Upper Columbia Conference.

- Two doctors and their families are

locating in the Montana Conference. Howard C. Seely, M.D., has moved to Eureka, Montana, and Charles A. Kirkpatrick, M.D., expects to be in Bozeman, Montana. These men are graduates of C.M.E.

- At a district meeting in Elgin, Oregon, April 9, E. G. Fresk baptized 12 persons, 7 of whom were from the effort he is conducting at Union, Oregon.

- Idaho holds the distinction of being the only conference in North America that holds a congress annually for junior youth exclusively. The sixth such congress closed April 11 with 400 grade-school students in attendance.

#### Pacific Union

- The spiritual aspects of sanitarium work were emphasized at the biennial constituency meeting of the St. Helena Sanitarium and Hospital, March 27. Reports by Dr. H. E. James, medical director; Mrs. Edith Strand, director of nurses; C. E. Westphal, chaplain; and E. L. Place, business manager, presented a bright picture of the work of this institution.

- The temperance booth set up at the Orange Show at San Bernardino, sponsored by the San Bernardino, Redlands, Loma Linda, Rialto, Bloomington, Fontana, and Colton churches, was rated a huge success.

- At the biennial constituency meeting of the Glendale Sanitarium and Hospital, March 24, reports presented excellent evidence of progress in many lines. Approximately 500 persons are employed in the institution's manifold activities. This is the fiftieth year of operation.

- After a recent flood in Mexicali, just across the border in Mexico from Calexico, California, the principal of the Calexico Mission School, Earl Meyer, immediately investigated possibilities of assistance. The Southeastern California and Pacific Union conferences cooperated in the purchase of surplus tents to house some of the most needy, and Dorcas Welfare Societies provided bedding and clothing. When the choir from San Pasqual Academy was asked to sing at the International Desert Cavalcade in Calexico, they became eye witnesses of the devastation. They promptly raised \$50 and gave it to Elder Meyer for the purchase of additional supplies for completely destitute families.

#### Southern Union

- LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports 111 additions to the church in that conference during the first quarter of 1955 by baptism and profession of faith. Baptismal services were conducted in 27 of the 37 churches. He also reports 5 baptized in Meridian, and 6 in Montgomery, as well as 15 at Sheffield since the beginning of the new quarter.

- Fletcher Academy and elementary school report 100 per cent membership on the part of the students in the American Temperance Society.

- Georgia-Cumberland reports 25 in-

dividuals baptized in the conference during March as follows: Four by D. G. Anderson, 4 by J. G. Fulfer, 2 by R. W. Numbers, 13 by H. W. Walker, and 2 by C. D. Wellman.

#### Southwestern Union

- Sabbath, March 12, eight individuals were baptized into the remnant church at Monroe, Louisiana.

- The Hot Springs, Arkansas, Dorcas Society and church have been raising funds to be used in opening a welfare center. The Dorcas Society cleared over \$300 through bake sales to add to the \$200 already set aside for the establishment of the center.

- Dr. L. L. Harrop, of Harlingen, Texas, mailed out 180 copies of *The Great Controversy*, with personal holiday season letters, to members of a club of which he is the president. He has received a number of outstanding letters in appreciation of this excellent gift.

- R. G. Wearner and family, who have been workers in the Texas Conference for 13 years, have accepted a call from the South American Division. We pray that God will richly bless them as they take up their work in the foreign field. Elder Wearner will be Bible teacher at the Uruguay Academy.

- The services of E. J. Lornitz, of the General Conference, were very much appreciated by the Texico Conference folk. He visited the Spanish churches in El Paso, Socorro, Sandoval, Albuquerque, Santa Fe, Holman, and Dixon.

- The Schneider-Espinosa evangelistic team began a three-week series of meetings in Abilene, Texas, on March 27. By the second weekend 14 had taken their stand to join the remnant church. Several more are seriously considering the step. The church members are thrilled to see this blessing come to their church.

- L. G. Scales, pastor of the Corpus Christi, Texas, district, conducted the spring Week of Prayer at Southwestern Junior College. He was youth leader in the Georgia-Cumberland Conference before coming to the Southwest.

## Church Calendar FOR 1955

Ingathering Campaign	April 2-May 14
Literature for Servicemen Offering	May 21
Literature Evangelism	June 4
College of Medical Evangelists Offering	June 18
Thirtieth 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
Thirtieth 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
Thirtieth Sabbath Offering (Southern Europe)	Dec. 31





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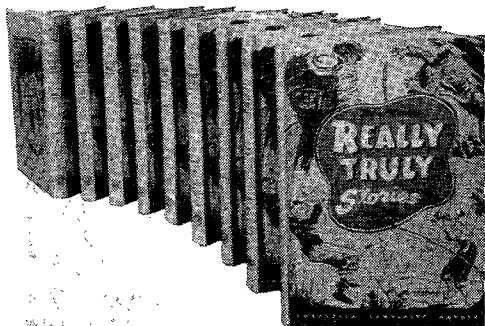


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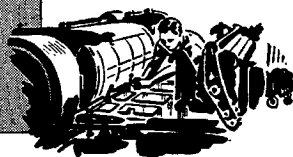
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# As We Go to Press



## Death of Jules Robert in Bern, Switzerland

A cable received at the General Conference office April 17 announced the death of Jules Robert in his ninety-first year. He was a retired worker living in Bern, Switzerland. Brother Robert served the cause over a period of 65 years in various capacities—as secretary-treasurer, auditor, manager of publishing houses, and manager of the Lake Geneva Sanitarium. Brother Robert was a judicious, inspiring counselor. His faith in the Advent hope was ever bright. His fellow workers and many friends held him in high esteem. His life of faith and service will remain a shining example to all.

W. R. BEACH

## Funds for C.M.E. Building Operations

The General Conference Committee has authorized the Board of the College of Medical Evangelists to borrow some funds for the completion of current building operations. The funds to be borrowed will apply against pledges already made to the college. We therefore invite our people who may have surplus funds (\$500 or more), and who wish to do so, to lend them to the college for a period of from three to five years, whichever suits the individual best. Interest will be paid at the rate of 3 per cent, payable semiannually.

Checks should be issued in favor of the College of Medical Evangelists and sent in care of J. C. Shull, Controller, Loma Linda, California. A building loan note will be sent to the lender and signed by the officers of the corporation.

J. C. SHULL, *Controller*  
*College of Medical Evangelists*

## Recent Missionary Departures

Mr. and Mrs. William L. Murrill and their two sons, Lawrence and Roger, left New York, April 5, en route to Rangoon, Burma, returning from furlough. Mr. Murrill is business manager of the Rangoon Hospital.

Dr. Milton M. Ruhl of St. Helena, California, left New York, April 6, going to Puerto Rico to connect with the Bella Vista Hospital. Mrs. Ruhl

and their two sons will join him there later.

Elder and Mrs. D. J. Donesky of Saskatoon, Saskatchewan, and their children, Dwight and baby Donna Jean, sailed from New York, April 20, on the S.S. *Queen Elizabeth*. They go to India to engage in evangelistic work.

Elder and Mrs. Robert L. Rowe sailed on the S.S. *Silverbeam* April 20 from San Francisco, returning to India after furlough. They are teachers at Spicer Memorial College.

Mrs. I. E. Schultz and two children, John and Karen, sailed April 27 on the S.S. *Robin Trent* from New York. They are en route to Africa to join Elder Shultz who returned from furlough in February to resume his work as president of the South Bantu Mission.

Dr. and Mrs. G. L. Hackleman and their children, Gayle, Douglas Lee, and small Nancy Beth, of Allen Park, Michigan, left New York, April 28, en route to Bangkok, Thailand, where he will join the staff of the Bangkok Sanitarium.

J. I. ROBISON

## Polio Vaccine Available

The National Foundation for Infantile Paralysis, in announcing the availability of polio vaccine, states:

"The National Foundation will supply vaccine to State health departments, without charge for the product, in amounts sufficient to provide for the vaccination, upon parental request:

"1. Of children in all communities who are enrolled in the first and second grades of public, private and parochial schools as of Spring, 1955.

"2. Of all children who were enrolled in the first three grades of schools in the 217 test areas at the time of the 1954 vaccine field trial, but who did not receive vaccine.

"The children in the first and second grades were selected for the program because of the high incidence of paralytic poliomyelitis in this group and because of their accessibility as organized school units."

This announcement makes it clear that church school children—as well as children of public and private schools—of the first two grades are eligible for this protection. As rapidly as this vaccine becomes available through the regular channels for the

older children and young people, we believe that all Adventist parents will wish to see their children protected from this crippling disease.

T. R. FLAIZ, M.D.

## Canadian Union Conference Session

L. K. Dickson sends the following word concerning the recent Canadian Union Conference session held in Ottawa:

"PRESIDENT NELSON AND SECTY TREASURER GREEN REELECTED ALSO ENTIRE UNION STAFF NO CHANGES SPLENDID REPORTS OF FINE ADVANCEMENT IN ALL DEPARTMENTS FUTURE OF WORK IN CANADA MOST ENCOURAGING"

## Publishing Gains in South Brazil Union

Word has just come to us from S. Camacho, publishing department secretary of the South Brazil Union, that 1954 was their record year in the distribution of our literature. Their sales for 1953 were Cr. \$9,671,088.70 (\$522,238.00), and for 1954, Cr. \$14,610,231.10 (\$788,952). This is a gain of 51 per cent over the year 1953.

The gains by local fields are as follows:

São Paulo Conference	65%
Goiano-Mineira Mission	65%
Rio-Grande do Sul Conference	38%
Parana-Santa Catarina Conference	37%
Mato Grosso Mission	19%

The motto kept before their literature evangelists is: "Sell to Save." We congratulate our leaders and their colporteur evangelists in south Brazil for this outstanding achievement.

B. E. WAGNER

## MV Week of Prayer on Formosa

In a letter just received April 12 from the Missionary Volunteer secretary of the Far Eastern Division, Willis J. Hackett, we read of thrilling MV Week of Prayer victories.

"I had a wonderful Week of Prayer at Taipei (Formosa's capital city), and the young people responded to the invitation to give their hearts to the Lord. Twenty-six took their stand to be baptized, and we organized a baptismal class. I believe that there is a great future for the work of God here."

E. W. DUNBAR