

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

*Rock Me to Sleep*

Backward, turn backward, O time, in your flight,  
Make me a child again just for to-night!  
Mother, come back from the echoless shore,  
Take me again to your heart as of yore;  
Kiss from my forehead the furrows of care,  
Smooth the few silver threads out of my hair;  
Over my slumbers your loving watch keep;—  
Rock me to sleep, Mother—rock me to sleep!

—ELIZABETH A. ALLEN



EVA LUOMA

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# Well Said

Everything comes to him who hustles while he waits.—*Supervision.*

★ ★

He who dedicates his life to a great ideal, himself becomes great.—Gill R. Wilson.

★ ★

Vacations are for recreation, but more than that, for re-creation.—Marguerite DeVore.

★ ★

Choice, not chance, will determine our eternal destiny.—*Signs of the Times.*

★ ★

Regardless of circumstances, each man lives in a world of his own making.—Joseph M. Emms.

★ ★

All that is necessary for the triumph of evil is that good men do nothing.—Edmund Burke.

★ ★

We must alter our lives in order to alter our hearts, for it is impossible to live one way and pray another.—William Law.

★ ★

If we do not lift up our life to the level of our prayers, eventually our prayers will be dragged down to the level of our life.—Charles Brent.

★ ★

Ask not for gifts but for the Giver of Gifts; not for life but for the Giver of Life—then life and the things needed for life will be added unto you.—*Selected.*

★ ★

"In 1776," said the philosopher visiting the United States, "you conquered your father. In 1861 you conquered your brother. In 1917 and again in 1941 you conquered your neighbor. Now all that remains is for you to conquer yourself."—*KVP Philosopher.*

★ ★

The parent can train the natures of children to remain fast while their habits change through the years. We must have a citizenry which will by long inner training be able to feel secure in a storm. No parent can raise that kind of child till he is himself that kind of person.—H. Clay Mitchell.

★ ★

No one can well believe that our piety is sincere when our behavior is lax and irregular in its little details. What probability is there that we should not hesitate to make the greatest sacrifices, when we shrink from the smallest? . . . By neglecting small matters, the soul becomes accustomed to unfaithfulness.—*Fenelon.*

# The Needs of Our Medical Institutions

By RALPH W. NELSON

[The writer of this article is working on a special assignment for the General Conference Medical Department.—EDITOR.]

The Seventh-day Adventist denomination, almost from the beginning of the work of carrying the third angel's message to the world, has stressed medical work. At great expense the church has established sanitariums and hospitals in all parts of the world. Many millions of dollars are invested, and thousands of workers are engaged in the work of these institutions.

The question naturally arises as to why we have established these institutions. Why do we, a comparatively small church body in point of numbers, carry on so extensive a medical program?

## Established to Save Souls

A study of the writings of Mrs. E. G. White on the subject of our health message and the work that we are instructed to do through the agency of our health institutions will give us the true answer to this question. Many pages of quotations from these volumes could be cited. Let us look at two brief but very clear ones:

"It is to save the souls, as well as to cure the bodies, of men and women, that at much expense our sanitariums are established."—*Counsels on Health*, p. 470.

"Our sanitariums are to be established for one object—the advancement of present truth."—*Ibid.*, p. 272.

We have before us the perfect example of Jesus, as related in the four Gospels. First He would heal the sufferer, then bring the light of salvation. Here, in His example, is the key; here is the true reason for our medical work and our sanitariums.

Encouraging results are being attained in our medical institutions. In one of the smallest of our North American sanitariums more than forty converts were baptized last year through the faithful work of the medical and spiritual team working together. In another comparatively small institution more than fifty were brought to the Saviour through the coordinated efforts of the nurses, the chaplain, the Bible instructors, and other institutional workers. These results came about in two small institutions with comparatively few patients.

The full realization of our objective will not be attained until we are able to mobilize the whole strength of our medical and spiritual forces to this

end. We need at this point to observe carefully the instruction of the Lord with reference to the workers to be employed in the sanitariums. We read:

"They [our sanitariums] are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums."—*Ibid.*, pp. 272, 273.

"The sanitarium is to be a missionary institution in the fullest sense of the word; and its character in this respect must be preserved or it will not bear upon it the superscription of God. To keep it thus will require godliness of life and character in every worker."—*Ibid.*, p. 286.

It is most gratifying to see, all

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## Faith's Mediator

By ROBERT HARE

Yes! there is One who understands our grief,  
Knows all the weariness that frets us here,  
Pities our human weakness in its pain,  
Yet softly whispers words of cheer.

With roughened hands He labored through the years,  
Clambered the steeps where trembling footsteps tread,  
Hungered and thirsted with the sons of clay,  
Then fed the hungry with His bread.

Alone in dark Gethsemane He knelt,  
While yet condemned by bigotry and pride  
Lifted the shameful cross and traveled on,  
While Calvary visioned—there He died!

Within the rock-bound, silent tomb He lay  
Asleep, then rose to live forever more.  
He conquered death that dying, man might live  
Through endless ages to adore.

Oh, living Christ, how perfect, sweet, and true

Thy earth-life pictured as the Son of man!  
Divinity stooped down to point the way  
To life, in God's eternal plan.

Now higher than the great angelic host,  
And brightest of the glory sons of God,  
Our Elder Brother walks the golden streets  
With feet that touched our common sod.

around the circle of our institutions, a growing realization of the importance of the spiritual aspects of our medical work. A greater effort is being put forth to follow out the instruction we have received regarding the conduct of our medical institutions.

For a number of years there has been an acute and growing shortage of workers in our sanitariums. In several areas the situation has been so serious that the management, facing the utter necessity of providing physical care for the patients, has had to go outside the church and employ non-Adventist workers, especially in the field of bedside nursing. This defeats the very fundamental purpose for which our institutions were established. There are today several hundred non-Adventist, and in many instances non-Christian, workers occupying places of greater or less responsibility in the care of patients in our sanitariums and hospitals in North America. And while this condition prevails there are undoubtedly a far greater number of faithful Seventh-day Adventists, well qualified in every respect, who are working in non-Adventist medical institutions.

While it can be said that a true Christian can and does bear witness for God wherever situated, it is most tragic when our own church institutions are unable to carry out their objective as they should through the lack of devoted Adventist workers. It cannot be in accord with the Lord's plan and will that His medical institutions should have many workers who are in no way devoted to our true objective, the saving of souls.

## Nurses Contact Institutions

The General Conference, recognizing the need for Christian workers in our institutions, and feeling that there are undoubtedly many medically trained people who might join us in service in these institutions, urges all such potential workers to contact our nearest medical institution or the General Conference Medical Department in Takoma Park to offer their services. This may be done personally or by mail.

The ultimate success of our medical institutions depends in a large measure upon the loyalty and devotion of missionary-minded nurses, technicians, office workers, and other personnel who are willing to join the staffs of these sanitariums.

# The Beauties of Heaven—Part 2

By Joe Engelkemier

"The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God."—*The Desire of Ages*, p. 26.

Those who are privileged to live in the new earth will have the most exalted planet in the whole universe as their home.

What wonderful pictures come to mind as one thinks of the beauties of the new earth! There will be sparkling streams splashing down verdant hillsides, beautiful lakes nestled in the gently rolling hills, and the mountains of God rearing their lofty heads into the fleecy clouds. We think of the fruitful plains stretching on and on, interspersed with groves of stately trees, vast orchards of blossoms and fruits, and wide expanses of flowers. The face of nature will be radiant with the light of holiness, and the whole earth will be flooded with the resplendent sunshine of God's love.

## Rural Homes for All

In this beautiful country that stretches forth from the gates of the New Jerusalem to the ends of the earth there will be spacious building sites for rural homes. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21). There will be no mortgages to sign, or lumber or plumbing bills to pay. The location might be near a lake, in the hills, at the foot of a mountain, or on the plains. For building materials there will be an abundance of precious stones and fine-grained woods. The vast amount of room will make it easy to have rolling lawns, terraces of flowers, acres of gardens and groves.

Best of all, it will be ours forever. Depressions, business failures, and death will be nonexistent. Those who build homes shall also inhabit them.

Isaiah 35 is a beautiful description of the new earth. There we read of the time when "the desert shall rejoice, and blossom as the rose." The solitary place shall be vibrant with "joy and singing." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

No longer will there be vast des-

erts, frozen tundras, arctic icecaps, and endless ocean wastes. We read in Zechariah 9:10 that "his dominion shall be from sea even to sea, and from the river even to the ends of the earth." When the present world has been cleansed by fire, and when the voice of God calls for a fresh creation to rise out of the ashes, the new world "will have everything which will contribute to proportion, utility, and beauty." "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Ps. 72:7).

It is evident that there will be gently rising mountains in the new earth also. (See *The Great Controversy*, p. 675.) The following words describe the mountains of the earth at the time of the original creation. Those in the new earth will certainly be as lovely.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. . . . The entire landscape outvied in beauty the decorated grounds of the proudest palace."—*Patriarchs and Prophets*, p. 44.

With what eloquence will the mountains of the new earth proclaim the greatness of their Maker! Thank

God for the promise that "the righteous shall inherit the land, and dwell therein for ever" (Ps. 37:29).

Fierce storms and pestilence will no longer stalk through the land. Famine, hunger, sickness, and pain will be forever banished. Wars will not scourge the earth and greedily consume its resources. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60:18). "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing" (Isa. 14:7).

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him. . . . Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed."—*Prophets and Kings*, pp. 731, 732.

One of the most thought-provoking texts in the Bible is Revelation 21:7, where we read that the one who overcomes "shall inherit all things; and I will be his God, and he shall be my son." It is both comforting and awe inspiring to realize that God loves us as His own Son, and that the trust we may repose in our heavenly Father is like unto that placed in a loving and kind earthly father. But what will it be when we may commune with the Creator face to face?

Of all the glories of heaven, this glory transcends them all. Who can comprehend the thrill of that hour when we shall speak to God face to face, as a friend to a friend? Yet this inestimable privilege will be one of the rewards of the righteous.

O what joy to actually be in the presence of Jesus, when He will be so close we can reach out our hand and touch Him! Surely we will cast ourselves in adoration at His feet. Our hearts will be thrilled by the very holiness and comfort of His presence. His nail-pierced hands will clasp ours, and how every fiber of our being will tremble with unspeakable joy and devotion!

We shall also converse with the angels, and inquire of them the meaning of many things that perplexed or annoyed.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and

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## Our Redemption Draweth Nigh

By MRS. ARLETTA C. STEELE

When the hopes of earth seem fading,  
And its joys sink in decline,  
When the hearts of men are failing  
In this strange uncertain time—

Oh, there is a joy unfading;  
'Tis a hope that never dims;  
Long we've sung of its foundation  
In our good old Advent hymns.

As the shades of time grow deeper,  
Like the stars in darkening sky,  
This old hope takes on new luster—  
Our redemption draweth nigh!



covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting-place, who was the first to greet him in the resurrection-morning,—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!”—*Education*, p. 305.

And not only the angels, but all the patriarchs, prophets, apostles, and saints of all ages will be our companions. Who would not enjoy talking with Moses and Paul, or listening to the stories that Isaiah and Peter and all the others will have to tell?

Our own loved ones will become more precious to us as the ages roll on and on. Those parted by death will be reunited.

What a joy it will be to mothers and fathers to find their children walking the streets of gold because of their faithful sacrifice and consistent example! How happy a husband or wife will be to find his or her companion there because of earnest prayers and a devoted life!

The redeemed will also make the acquaintance of the peoples of other worlds.

#### A Broad Field of Study

“All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter the joy and the wisdom of un-fallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God’s handiwork.”—*The Great Controversy*, p. 677.

We need to remember that “the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18). The pleasures of sin will soon fade into oblivion. “The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:17).

Ere long Jesus will come riding down the skyways of glory to gather His own. They shall be delivered “from the land of the enemy” and from the presence of sin. The beauties of heaven shall be theirs forever. God help us to meditate upon these themes, realizing that heaven would be cheap at any price, but that in the market of divine commodities the price of heaven is only to accept Jesus, and to love and obey Him.

## Archeology Confirms the Bible

### An Inscription of Agrippa II and Berenice

By Siegfried H. Horn

When visiting the museum at Beirut, Lebanon, in the autumn of 1953, I discovered among its many precious treasures of antiquities a monumental stone inscription of which I had never heard before, although it had been published (*Bulletin du Musée de Beyrouth*, vol. 7 [1944-45], pp. 56, 57), as I found out later. What is left of the inscription is carved on six blocks of stone found in 1927 near the great mosque of Beirut. It commemorates the dedication of some edifice, perhaps a theater or a temple, by Queen Berenice and King Herod Agrippa.

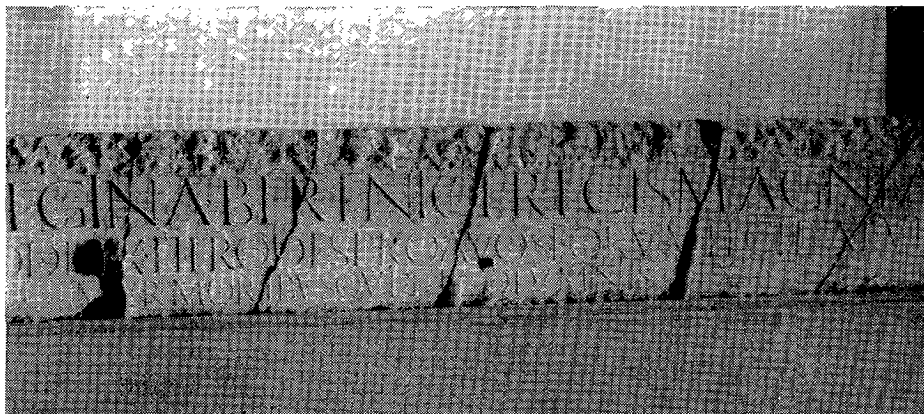
My interest in this inscription was immediately aroused, since it reminded me of the memorable occasion when Paul stood before these two royal persons to defend his work and faith. This inscription is also of great interest to the student of the Bible, because it is the only nonliterary contemporary source that mentions Agrippa and Berenice together, thus supporting certain Bible texts (Acts 25:13 and other passages) as well as the Jewish historian Josephus. Owing to the kindness of G. Arthur Keough and G. J. Appel, I was able to procure the accompanying picture of this interesting inscription.

This Agrippa II was the last of the Herodians who played a role in Jewish history. He was seventeen years of age when his father, Agrippa I, died, in A.D. 44 (Acts 12:21-23). He had three sisters—Berenice, mentioned in Acts

25, Drusilla, who became the wife of the Roman procurator Felix (Acts 24:24), and Mariamne. The emperor Claudius, considering young Agrippa not mature enough to succeed his father on the throne at the age of seventeen, called him to Rome for further education, and put the kingdom under a procurator. Four years later, however, when his uncle Herod died, the tetrarch of the territory of Chalcis, Agrippa received his tetrarchy and also the oversight of the Jerusalem temple. In A.D. 52 his territory was extended by Claudius to include the old tetrarchies of Philip and Lysanias (Luke 3:1). He also was awarded the title of king. Under Nero his kingdom was once again increased by receiving parts of Galilee and Perea. When the Jewish rebellion against Rome broke out in A.D. 66, he sided with the empire and became one of Rome’s staunchest supporters, for which he was rewarded by being made a *praetor* by the Roman senate. After the destruction of Jerusalem, Agrippa lived in Rome, where he died about A.D. 100.

#### Agrippa and the Jews

Agrippa was deeply interested in the Jewish religion, and even made attempts to extend Judaism among the surrounding kings when he was ruler in Palestine. As protector of the Jewish temple before the Jewish rebellion, he supported its rebuilding begun by his great-grandfather, Herod



Monumental inscription of Herod Agrippa II and his sister Berenice in the museum at Beirut, Lebanon.

the Great, and saw its completion just prior to the outbreak of the Jewish war. That he was nevertheless hated by the Jews was due to the fact that he appointed high priests very arbitrarily, and that the individuals selected for this high office did not meet the approval of the people in general.

His acquaintance with the religious thinking of the Jews and his knowledge of their sects were the reasons that Festus asked Agrippa to meet Paul. Festus wanted advice regarding a letter of explanation to the emperor for sending the apostle as a prisoner to Rome. It was at this occasion, perhaps the first in which Agrippa met a Christian face to face, that Paul defended Christianity before this man. It is not certain whether his famous statement, "Almost thou persuadest me to be a Christian" (Acts 26:28), was a sincere expression of his feelings.

Berenice is mentioned in connection with this story as accompanying Agrippa, although she did not take any active part in the discussion as told by Luke. Josephus (*Antiquities* xx. 7. 3) and Juvenal (*Satires* vi. 156-160) tell us that Agrippa and his sister Berenice had unnatural relations with each other, and that these relations were a scandal among the Jews and Gentiles alike. Later Berenice, who seems to have been an attractive but rather loose woman, became for a while the mistress of the emperor Titus, the conqueror of Jerusalem.

Coins of Agrippa show his head, but not that of Berenice. However, the aforementioned inscription found in Beirut mentions Berenice as queen even before Agrippa, and verifies what we knew from the Bible as well as from Josephus about these two rulers of Paul's time.

bowl on the top of it, with seven lamps, and seven pipes leading to the seven lamps. Beside the bowl were two olive trees. The golden oil by which the candlestick gives her light is the supreme essential. Without the oil of the Holy Spirit the light of faith grows dim, burns out. The lesson of this chapter was for Zerubbabel, the one chosen of the Lord to lead Israel in the rebuilding of the Temple. The lesson is for those who build the spiritual temple in these last days.

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (verses 6, 7).

There are mountains of difficulty that confront us. There are great heathen strongholds of darkness. Every step of the way there is opposition from the enemy. Before the Lord, mountains of difficulty become plains of opportunity. God's grace meets every need. How important it is that we realize the place and position and power of the Holy Spirit in directing the work of the church. We cannot meet mighty mountains with ordinary worldly methods. It is not by might or by power that gates of brass are broken down and bars of iron sawn asunder in order that truth may march through to victory. The power of the Holy Spirit, reaching from heaven to earth, opens the gates of the prison to the "prisoners of hope."

### Let Your Hands Be Strong

The foundations of our faith were laid one hundred years ago. To those who are commissioned to complete the work, the Lord says, "Let your hands be strong." Wondrous things are promised. "Behold, I will save my people from the east country, and from the west country" (Zech. 8:7). The message will be carried as on the wings of the wind. The world will hear. Decisions of destiny will be quickly made. A nation will be born in a day. Then probation will close, the earth will be shaken, the saints will be gathered home.

While there is yet opportunity the Lord counsels us: "Speak ye every man the truth to his neighbour" (verse 16). This means to be honest and truthful and merciful and just. It means more than this. There are glorious truths to be told and taught. The Word of God is truth. The Word must be proclaimed in all its fullness and power. This is our task: to proclaim truth and righteousness to earth's remotest bounds. Our neighbor to whom the truth must be spoken is

The Remnant People—3

## The Triumph of the Church

By Varner J. Johns

Over one hundred years ago a remnant of God's people began to proclaim the last message of mercy to a dying world. The great doctrines of the Reformation were restated and re-emphasized: an open Bible our only rule of faith, trust in a crucified and risen Saviour our only justification, a soon-coming Christ our dearest hope. All the truths of apostolic times were taught. Gems long lost to the church were recovered from the rubbish of tradition. The truth of the Sabbath, of the nature of man, of the priesthood of Christ, of baptism, of the second coming—these and other wondrous Bible truths were restored and proclaimed in the setting of the everlasting gospel.

One hundred years and more have passed by. The message has gone to the uttermost parts of the earth. A million or more honest souls are looking and longing for that "blessed hope," the coming of our Lord, while rejoicing in the truths of the message. But the work is not completed. There are vast unentered territories. Multitudes still wait with outstretched hands. While the world rushes on toward its doom many of us "build" and "plant" as though there were yet one hundred years of probationary time. We dwell in our "cicled houses" while the spiritual temple of the Lord is unfinished. Feverishly we go about our own business while the work of God in many places languishes.

The Faithful Witness pictures us as

self-satisfied, indifferent. Many of us are awake; many are asleep. The enchanted island of idleness is overcrowded. The Lord urges His people to "walk worthy of the vocation wherewith ye are called." The Father's business is not an avocation, to be followed in our few spare moments; it is our "vocation," our supreme business in life, our all-absorbing passion. The work of the church is summed up in these arresting words:

"They are to become Christlike in character by giving of their means and time, their sympathy, their personal effort, to help the sick, to comfort the sorrowing, to relieve the poor, to encourage the desponding, to enlighten souls in darkness, to point sinners to Christ, to bring home to hearts the obligation of God's law." —*Testimonies*, vol. 6, pp. 263, 264.

This is practical godliness. This is religion at its best—up to heaven for power, then down to earth for service, experience. Power comes only for witnessing. The words of Zechariah 4:6 should be an inspiration to every child of God: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Our success is not to be measured by beautiful buildings, illustrious institutions, but by Spirit-filled lives. Indeed, outward display without spiritual power indicates inward decay.

In the fourth chapter of the book of Zechariah the Lord showed the prophet a golden candlestick, with a

## 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.]

### **Lutheran Youth Alert Churches on Juvenile Delinquency**

Some 2,500 delegates to the 63d convention of the International Waltham League in New York voted to send Youth Caravans during the coming year to congregations over the country to alert churches and families to the dangers of juvenile delinquency. The action came after retiring president Edgar Fritz, of Godfrey, Illinois, urged that Lutheran youth place increased emphasis on the importance of the Christian home. "For every case of juvenile delinquency which comes into the courts," Mr. Fritz said, "nine times out of ten the blame may be placed upon parental delinquency in the home."

### **Catholics Get Call to Increase Zeal for Missions**

Archbishop Richard J. Cushing sounded a call in Boston for Roman Catholics to increase their "personal zeal" in the foreign mission apostolate. He said the "essential duty" of Catholics to aid the missions is all the more urgent today because the pagan population is growing at a faster rate than the Christian peoples of Europe and America. Archbishop Cushing told the congregation: "However urgently priest and religion may be needed for the expansion of the Church here at home, we must face the fact that we cannot continue the work which Christ began in the foundation of a universal Church if we concentrate our efforts on our own diocese or our own country."

### **Theologian Sees Dangerous Ignorance of What Is Good**

Increasing ignorance of what is good and what is bad is creating "a very dangerous situation" in our civilization, a noted theologian told the second annual conference on "Religion in the Age of Science" held on Star Island near Portsmouth, New Hampshire. "There is more confusion on this question than any other of our day," said Dr. Henry Nelson Wieman, emeritus professor of the philosophy of religion at the University of Chicago. "Many men believe that 'good' means only 'what I like' and most men seem to have no rational basis for defending a proposition of what is good and what is bad," Dr. Wieman said.

### **Urge Federation of World Religions Be Formed**

Formation of a Federation of World Religions was proposed in a resolution adopted at a Conference of World Religionists held in Tokyo in Japan's recently dedicated International Peace House. The resolution said an international, intercreedal council is needed to "channel the energies of all religions toward permanent cooperation in the fields of world peace and betterment of social conditions." It urged that conferences similar to that held in Tokyo be convened in other countries.

the man next door, the man across the street. Our neighbor is the sick and the suffering one in some hospital ward. Our neighbors are the neglected children, the delinquent children, the children "across the tracks." Our neighbors are the men of the frozen northland, the torrid southland, the far east and the far west. The truth must be told.

We have long since passed the "day of small things" (Zech. 4:10). A greater task demands greater power. Let us look heavenward for that promised power. If we are willing, God will remove all the pride, formalism, worldliness, and self-sufficiency from our hearts. Pentecost has been promised. The power will come. The Lord has given the assurance: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee" (Zech. 2:10). The Lord delights to dwell with His people. He is "a wall of fire round about," and "the glory in the midst of her" (verse 5). When Jesus, the Light of the world, dwells in the hearts of His people, their light will reach out to the ends of the earth. "And many nations shall be joined to the Lord in that day, and shall be my people" (verse 11).

The glory that shines forth from a purified and consecrated church is greater than the glory that graced the Temple in days of old. The temple built by Solomon was glorified by the Shekinah, the visible presence of God. When the second temple was completed, the "ancient men," who had seen the glory of the first temple, "wept" as they saw the shadowy glory of the second. There was no Shekinah presence. Yet the Lord promised, through His prophet: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts" (Haggai 2:9). How could this be when the ark of the testament, symbol of the abiding presence of God with His people, with its tables of the testimony, its mercy seat, its cherubim, its Shekinah, was no longer there? The answer is in the prophetic words, "the desire of all nations shall come" (verse 7). The Desire of ages and of nations came to the Temple when Jesus entered its portals. Wonderful words of life came from His lips. Wonderful miracles of divine power proved His deity.

When Jesus was crucified on Calvary's cross the glory of the earthly Temple departed, never to be restored. A divine hand rent the veil of the Temple from top to bottom, revealing the emptiness of the Temple, the end of its ministrations. But the men of earth were not left without hope. Indeed, their hope was now centered in a more perfect tabernacle, not made

with human hands, a temple in the skies. Here Jesus, our great High Priest, ministers in our behalf. No more the imperfect temple and the imperfect sacrifice, for the one sacrifice forever has been made. No more the ministrations of an imperfect priesthood, for Jesus, our great High Priest, ever liveth to make intercession for His people. No more the passing glory of an earthly temple, for the ministration of Jesus in the heavenly sanctuary is accompanied with indescribable glory.

### **A Stone in God's Temple**

There is greater glory, also, in the living temple of His people and His church. The consecrated Christian is a temple in which the Holy Spirit delights to dwell. The communion of Christians—the church—is a holy temple "fitly framed together" for a habitation of God. This temple is a growing temple, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22). The greatest privilege ever accorded to man is to be chosen of the Lord to be a living stone in His temple.

In time's last hour there must be no idle, wasted moments. The divine command is: "Be strong, all ye people of the land . . . and work" (Haggai 2:4). In sanctification for service there is safety. Our eternal joy will be the part we play in the building of the temple, the souls we win as stones in the building. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). There is now no temple at Jerusalem from which the light shines forth to the peoples of earth. The glory of the Lord is upon His people. "Arise, shine," is the command of Christ!

Soon the Lord will arise to shake terribly the earth. Then the nations of the saved will be gathered home. In our heavenly homeland we shall rejoice through endless ages, world without end, in the presence of our Redeemer. In the city of our God there is no need of a temple, "for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22). In the city of our God there is no need of the sun, "for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it" (verses 23, 24). And in that day we shall see the wounds in the hands of our blessed Lord and rejoice that in this way a fountain was opened that we might be saved. (Zech. 13:1, 6).



# • EDITORIALS •

## Holiday or Holy Day?

There is no Biblical ground for the observance of Sunday as a holy day. This the most scholarly theologians of the popular churches admit. Little wonder then that Sundaykeepers feel nothing akin to a heaven-born love and respect for the Sunday rest day. In the *Wesleyan Methodist* an observing writer said, regarding Sunday observance: "Our great-grandfathers called it the holy Sabbath; our grandfathers the Sabbath; our fathers Sunday; but today we call it the week end. We have substituted a holiday for the holy day."

Those of us who spent our childhood and youth in the Sunday churches know that this is only too true. Sunday mornings usually mean a half hour with the comics, an hour in church for the sermon, and then the afternoon at the beach or perhaps the theater; and Sunday nights—well, occasionally a church service. But that was in the old days. TV now has many church people glued down to the living room chair along with nonchurchgoers.

The Sabbath is different. Each recurring seventh day, or Saturday, comes to the commandment keeper (1) marked by God's example in resting after the six-day creation; (2) blessed by the loving Creator who established the Sabbath for man and made it a divine institution; (3) sanctified and set apart for all mankind to be observed in honor of the Creator and His finished creation.

And here, dear friends, is the reason why Seventh-day Adventists venerate the Sabbath day on an infinitely higher plane than that on which Sundaykeepers observe Sunday. The heaven-born Sabbath brings to its observers the heaven-born atmosphere and spirit. True Sabbathkeeping is truly a delight.

But does this mean that observers of the true Sabbath are thereby insulated against the carelessness of the Sundaykeeper? No, indeed. The only insurance against Sabbath desecration is a converted heart and spirit. The need for a sanctified life must be studied in its relation to the observance of the seventh-day Sabbath, which God sanctified. The Sabbath is the seal of God and the mark of our allegiance to the Creator and Redeemer of the world. But of what value is the sign of God's holy day if we regard it in an unholy fashion?

This raises the question, Is there a tendency to be careless about the Sabbath in our ranks? Television, radio, newspapers, secular magazines, common talk—these things we associate or should associate with the six working days. Sabbath school, preaching services, offerings to missions, missionary activities, nature study, personal communion with the Saviour—these things we associate with the holy Sabbath. True discernment between the secular and the spiritual, the holy and the common, lies basically in the choice that we have made of our leader. Who shall it be—Christ or Satan? the church or the world?

We do not believe that there are many, if any, Adventists who regard the Sabbath as many of our friends in the popular churches regard Sunday, but no one can deny that there are those who have permitted the

holiday, carnival spirit of the world to enter their hearts and rob them of the Sabbath blessing.

All careless tendencies in Sabbath observance—beginning and closing with the sacred edges—may be removed from our hearts if we will permit Jesus to assume His rightful place as Lord and Saviour.

D. A. D.

## From the Editor's Mailbag

An inquirer, apparently not an Adventist, raises the question as to why God, who is omniscient, permits to be born those who He knows will choose evil and whom He will have to "consign to oblivion—or worse."

### Our Reply

Your question is as old as Christianity. Perhaps it will never be answered to the full satisfaction of all, if for no other reason than that we can never hope to fathom the mind of God or the mystery of sin and salvation, to say nothing of the mystery of character development and free will.

You say, first: "It is my understanding that when a person is born into this sin-cursed world he has a free choice between doing good and doing evil throughout his lifetime. If he does good, he will be blessed with eternal salvation; if he persists in evil, he will receive eternal damnation."

It is true that a man has free will, that is, free choice. But it is also true, according to my understanding of the Scriptures, that the taint of sin is upon us from birth, that the whole human race was lost when Adam rebelled against God. The psalmist wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). However, when man sinned he did not forfeit the power of free will. He could still set his heart to do right.

But, you may ask, what would be the point of his thus setting his will if God had fixed his status as that of a lost man? The answer is that though all men forfeit their right to life through Adam's transgression, all men may obtain everlasting life through Jesus Christ. As Paul declared: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Thus man may exercise his free will and decide either to continue on in the ways of evil or to accept the offer of Jesus Christ to walk in the ways of righteousness.

You next declare that God is omniscient, and thus knows the end from the beginning. This leads you to conclude that "even at the moment of conception, Jehovah must know whether the child to be born will ultimately be blessed or eternally damned." Accordingly, you pose the question: "With this foreknowledge, why does Jehovah permit the birth of a person He will later consign to oblivion—or worse?"

In all my thinking on the subject of salvation I, of course, take the Bible as my guide. Otherwise, I am at



the mercy of airy speculations that lead me nowhere. Now when I open my Bible I find that there is not only an omniscient God and a finite man in the picture, but also a fiendish Satan. I read of a rebellion in heaven, with some of the heavenly host deserting to Satan, and of a warfare that he has carried on against mankind since the day he drew Adam and Eve into rebellion. I read also of Satan's controversy with God concerning the reasons why men are loyal to Him. My own reading of the Scriptures leads me to conclude that this world of ours, which is in rebellion against God, is a spectacle to the whole universe—the heavenly hosts and the hosts of Satan. Now, obviously, something new and strange in the universe would inevitably cause questioning on the part of rational beings. We can imagine their saying, What is this new force operating? What is this thing called sin? Is Lucifer's rebellion against God based on valid grounds?

Viewing the problem in terms of my human limitations, a satisfactory answer to these questions could be provided only by permitting sinful beings to run their course over a sufficient time, and a sufficient series of generations, to provide unanswerable proof that sin is something inherently evil and destructive, which by its very nature leads only to death. If God had instantly destroyed Satan and all those associated with him, might there not have arisen in the minds of other heavenly beings the awful suspicion that God is an arbitrary tyrant? Accordingly, they would have served Him ever afterward from fear, not from love. Needless to add, all worth-while meaning would thus have been taken from the very idea of God and heaven. We cannot conceive of satisfactory relationships between sentient beings except on the basis of free will and mutual trust.

Let me focus now directly on your question: "Why does Jehovah permit the birth of a person He will later consign to oblivion—or worse?" The facts are that in the absence of a plan of salvation, *every* child that God permitted to be born He would later have to "consign to oblivion—or worse." The plan of salvation was God's answer to the rebellion of Satan, a divine means whereby sinful man might return to God. Yet in devising this plan God did not wish to vitiate the principle of free will, on which, I believe, His whole universe rests. The plan must not have the quality of compunction, else Satan could charge that men were in some way forced to return to God.

Now if God permitted to be born only those who would accept the plan of salvation, what would become of His purpose to permit men free choice to decide for or against Him? Would not Satan then have most plausible ground for contending that God so feared that if men were not hand-picked before birth they would decide against Him? What is more, would not the whole heavenly host be tempted to feel that God feared to let His government be on trial in terms of the free choice of His creatures? Indeed, how could sin have a chance to provide a full demonstration through a number of generations of men if God permitted only certain predetermined children to be born?

The head of a political, or other, organization may claim that all who are under him are willingly loyal to him. Would we therefore necessarily conclude that he was a beneficent leader? That depends. We certainly would not so conclude if, upon investigation, we discovered that he had arbitrary power to admit to the organization only those who he knew for certain were agreeable to his views.

Now I know that analogies have limitations. But this analogy is the best illustration that presently comes to my mind in support of the answer I am seeking to give to your question. I see in the fact of God's not

predetermining what kind of children should be born, an evidence of His settled purpose to provide full proof to the universe of the true nature of sin and to permit all created beings to have the fullest right to the exercise of free will, even from the moment of conception, shall I say? Unless the holy beings in the heavenly universe have an opportunity to see the full outworkings of sin, how can they be prepared for all the eternity of the future to agree that God was just when He finally destroyed all who persisted in sin?

God is not the author of sin, but God had to grapple with it when it came into the universe. I confess that my explanation of how He has dealt with it is inadequate and does poor justice to the dimensions of the problem and the mystery of sin and salvation. However, I hope that at least in part I have provided an answer to your question.

## "The Lord Heard It"

How easy it is to complain when the object of the complaint is not present. Perhaps it is the patient complaining against the doctor, the wife against the husband or vice versa, the child against the parent, the student against the teacher, the church member against the pastor, the conference worker against the conference president, and so on into a great number of relationships.

How quick we are to blame others for our own trials and difficulties. But do we realize when we make such complaints that we may be complaining against God? That is the way it was with Israel.

We read again and again the record of how the children of Israel complained against Moses and Aaron. They blamed these men for bringing them to the Red Sea, for their being without water and food, for the hardness of the way, for judgments that fell upon them, and for their disappointment in not being able to enter Canaan.

We are told that while the children of Israel thought they were complaining against Moses and Aaron, they actually were making their complaints against God. We read:

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" (Num. 14:1, 2).

Later on God said: "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me" (verse 27).

On another occasion the record states: "And when the people complained, it displeased the Lord: and the Lord heard it" (Num. 11:1).

Murmuring and complaining in whatever form is unpleasant to God. He does not want His people to be in such a state of mind. Then, too, when we complain against the people around us or our situation in general, God may consider we are complaining against Him. The thought that God is present and hears all our murmurings and is displeased with them should be sufficient to check such words. We are told: "Murmuring is an offense to God."—*Testimonies*, vol. 6, p. 52.

"Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors" (James 5:9, A.R.V.).

F. L.

## Do Camp Meetings Pay?

When A. G. Daniells announced to the brethren in Australia the plans of the executive committee to hold the first camp meeting in that country, Sister White wrote: "It is important that every member of our churches should be present, and I urge you all to come."—*Life Sketches*, pp. 344, 345. The response was overwhelming, and thousands attended. When the session came to a close, there was much talk about "another such meeting." In answer to the question, "Will it pay?" Mrs. White raised her voice in decided affirmation, "It will pay," she said.—*Ibid.*, p. 348.

Camp meetings pay in souls won, spiritual power gained, and a stronger confidence and harmony of action in the field. Ask those who attended the 1955 camp meetings in North America. They know, and they can testify that the camp meeting idea is still a good one.

D. A. D.

## "What Is That in Thine Hand?"

Moses hesitated to go on an important mission for the Lord because he thought he was not properly equipped. He had just come out of the wilderness where he had lived for forty years. Now God wanted him to present himself before the grand court of Egypt. How could he do that? he thought. So he began to make excuses.

"But, behold," he exclaimed, "they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Ex. 4:1).

To this the Lord replied: "What is that in thine hand? . . . Cast it on the ground" (verses 2, 3). Then the Lord showed Moses that even with this simple equipment he could do wonders when it was surrendered to the Lord's use.

Again Moses revealed his reluctance. "I am not eloquent . . . : but I am slow of speech," he declared (verse 10). To this the Lord answered: "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (verse 11).

Thus God reasoned with a man who had little faith in his own meager means and made him realize that when present facilities are consecrated to God and to His service, God can use them to the blessing of others and the advancement of His cause perhaps even better than greater assets in the hands of a less devoted man.

What God wants us to do is to consecrate today's talents and resources to His service. Future assets will do little good for today's needs. If we wait for better opportunities and better equipment before doing anything for God, we may wait too long.

"What is that in thine hand?" God says to every man. "Cast it on the ground," that is, "Yield yourselves and what you have to Me, and I will see that you will accomplish wonders with what you have."

God is not dependent on multiplied means and methods to bring to pass His purposes. What He needs is a surrendered life and consecrated possessions. No matter how insignificant and weak these may be, they can be used of God to do great things. A crooked staff delivered Israel. A few stones and a sling slew Goliath. Five loaves and two fishes fed a multitude. All that was necessary in every case was the putting of present resources to God's use.

In the experience of David, the enterprising King Saul thought to aid David by thrusting upon him better equipment for a task that he considered too great for the ill-equipped lad. So he offered David his own armor

and sword, but when David put on the armor he was wise enough to see that he might easily be trapped in the cumbersome and untried outfit. So he asked to be permitted to use that with which he was familiar and with which God had given him signal victories before.

To us today God would say: "What is that in thine hand? Use that." If you have the complete armor and weapons of a King Saul, use those. If you have only the stones and the sling of a shepherd David, use those—at least until you have either time or means to procure that which under God might multiply your usefulness.

But never excuse yourself from doing what must be urgently done today by saying, "What will the people think? I am not as well equipped as Evangelist A or Dr. B or Layman C. When I have what Evangelist A has, then I will answer the call." "When I am given what Dr. B has, then I will respond to that medical appeal." "When I am able to secure the mechanical devices Layman C has, then I will do home missionary work."

In this day of invention and abundant resources there are too many who have this outlook. Too many are offering excuses for failure to respond to God's call, or for failure to throw themselves wholeheartedly into the tasks to which they have been called, for lack of the latest devices and aids that they may think are necessary for their success in God's service.

This is the way the enemy of truth would have it. By leading us to compare ourselves with ourselves, and thus causing us to sense our lack, he holds many of us back from doing the great work that we might do even with our meager talents and facilities when put to earnest and consecrated use.

This fact is proved over and over again in mission lands where means often are not sufficient to supply the latest equipment some doctor, teacher, or evangelist may feel he needs. However, many a physician and many a nurse have done marvels in a poorly equipped hospital, because they were eager to minister to the helpless and needy people all about them. By using what they had at hand under the blessing of God they have done wonders. One outstanding object lesson in this regard is the work of the world-famed Dr. Albert Schweitzer of French Equatorial Africa, who struggled along for many years in a makeshift building and with secondhand equipment while bringing healing and comfort to untold thousands.

Too often these days reluctance to take up work in some mission field comes because the resources and facilities offered are too meager to satisfy human desires and ambitions.

This should not be. To all God says, "What is that in thine hand? Use that." If it should be that your resources and equipment are more than others can possibly have, pray God to keep you consecrated and humble and to help you use them to His glory. If, however, this is not so, then say to God, "Take me as I am, and somehow make me useful in Thy service. Multiply the means and the talents that I have to bless the multitudes about me, even as Jesus took the few loaves and fishes and fed the multitudes long ago."

Remember always, God is not looking for more efficient mechanical aids so much as He is for more devoted and eager men. Let us put the emphasis where it belongs, seeking ever, of course, to improve our efficiency in better methods and means when that is possible, but going along with what we have and asking God to bless it to the furtherance of His cause and the aiding of suffering humanity who wait for the loving ministry of a consecrated and sympathetic man or woman.

F. L.

## Health Education Pays Dividends

By Joyce Wilson

The noon hour was rapidly approaching, and I was without any lunch. I had thought that my work in the school would be completed by noon, and so did not make any preparation for a noon meal. Now I found myself in the little country school, miles from any restaurant, and hungry. As I bent over the health record sheets a blond-haired little miss came shyly into the room.

"Won't you have your lunch with us, Miss Wilson?"

"No, thanks, honey. I'll finish working on the records. I didn't bring any lunch," I replied. And she was gone as quickly as she had come. But a few record sheets later she appeared in the doorway again.

"We've got some lunch for you. Can you come and eat with us?" she invited. I followed her into the other schoolroom. Sure enough, one desk had been set aside for me, and it was covered with contributions from the sixteen students' lunches! I tried valiantly to do justice to that meal, for each one stopped by to see if I had enjoyed his particular gift.

Not only did those students feed me physically, but mentally as well. As I looked at the items set before me, I was quick to realize that it was a well-balanced and well-prepared lunch. These students weren't bringing candy bars and white-bread-and-jelly sandwiches in their lunches.

There was an ample variety of nuts, fruit, celery, olives, and good whole-wheat bread, with delicious sandwich fillings. For the first time I had met head-on the results of health education in the school and in the home, and was ever so happy that the education was being carried over into practice. It was more than just words in a text to these students and this teacher.

"Education in health principles was never more needed than now."—*The Ministry of Healing*, p. 125. The health service in our schools is failing of its purpose unless it is teaching health principles. Oftentimes we are led to think that the school health service is there merely to provide service when the students become ill or to conduct yearly physical examinations. This is a part of the health service. But the main purpose should be to give practical instruction in health principles.

The services we ordinarily think of as the health program are but a background for health education. It is of little value to test the eyesight, the hearing, or to listen to the heart unless education accompanies these tests. No amount of school health records, filed away safely, will help the student toward better health unless the teacher, physician, nurse, and parent cooperate to give that student practical lessons in healthful living.

All too often, students come to

think of health instruction as the "same old stuff." Too many times that's exactly what it has been. We say, "Brush your teeth, wash your hands, cover your mouth when you sneeze." But why do these things? Do you know why, and can you give a good, logical answer to your child? How many times they would like to learn something new. For instance, what foods will give more energy when the weather is hot and one feels so listless?

Another difficulty that frequently besets health teaching is the fact that all too often we may teach something worth while, but we make no provision for carrying it out. We realize that it is a good idea to wash our hands before we eat. But many schools have meager facilities for hand washing. There is little incentive to wash one's hands in a dirty washroom, without soap or paper towels, or to drink liberal amounts of water daily when there is only one drinking fountain, and it is the type that shoots straight up and may carry infection.

There is much that parents can do, if they but try, to help the teacher improve both the physical setting and the health program of the school. And that is not intended to mean that the students be left out of the picture. If given a bit of direction and the opportunity, they can see and make many needed improvements. To mention one, they can survey the lighting situation, using a simple light meter owned by some camera fan. It doesn't take large sums of money to improve the situation for good vision in the school. But it does take interest coupled with knowledge; parents can provide the interest, the teacher can find the necessary information.

Every Seventh-day Adventist school should have available the services of both a physician and a nurse—as far as possible. Several conferences have solved this problem by employing a full-time nurse to direct in the health education activities, including the schools. In lieu of a conference-employed person, you can use a nurse from your local church. She has the training, the experience, and may be just waiting to be asked.

The ultimate responsibility for the health of the school child rests, however, with his parents. Establish the practice of a yearly physical examination by your family physician; it is a good habit for youth and adults alike. This examination is especially important before the child goes to school for the first time, to check his readiness for school. And don't forget the dentist too. Just because teeth don't ache doesn't mean they do not need care. Everyone shares in building a good school health program.



H. M. LAMBERT

Health education in our church schools is as much a part of character training as Bible or church history.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## Children Need Spanking!

By Thomas Conway

Like thousands of other parents, my wife and I were thoroughly indoctrinated in what the textbooks call the "permissive" school of child training. That meant we could persuade, direct, or gently divert the budding egos of our three children, but never force them physically.

Our bible for "modern" child-rearing laid down the law to us: "If Freddy does not obey, shall you spank him? You have only to try it once to realize that, psychologically, it does not work. Spanking him is your confession of failure! It shows a woeful lack of imagination. Almost all situations can be handled with courtesy."

So, in our "permissive" home, we reasoned and we were courteous at all times to George, eight; his imitative sister, Linda, four; and our year-old baby, Johnny. When logic and courtesy failed, we hastily racked our imaginations to think up some diversionary attraction. When that failed, we simply surrendered with a sense of guilt over our own inadequacies.

More than once, the palm of my hand itched, but our textbook made it plain that the ultimate parental weapon, physical discipline, was arbitrary and old-fashioned. Who were we to oppose our opinions to such experts?

"Spanking as a disciplinary measure is out of date," the book said flatly. "We give the child opportunities to *do* rather than to *undo*, and we do not punish him for doing something undesirable or destructive, when there was, to him, no alternative discernible. *You will gain much if you train yourself to assume the child's point of view.*" (Italics mine.)

Mentally, my wife and I got down on our hands and knees, trying to understand tantrums and disobedience from George's and Linda's point of view. But we just couldn't get through, and more and more the situation got on our nerves. Though I guiltily refused to admit it, I reached the stage where I dreaded coming home at night. Instead of a family, I presided over a noisy debating society

in which both sides had lost their tempers.

One morning Harry Jones, principal at George's school, phoned me to come right over. "You've got to do something about your boy," he told me. "I've been letting things slide, though his teachers have complained that he is unruly and disrespectful. But this morning was too much. He picked up a rock, defied the playground instructor and hit another boy on the head."

I had been braced for a lecture on George's poor marks, but this flabbergasted me. When I got over there, I asked, "How about the other kid? Is he bigger than George? Didn't he start it?"

The principal shook his head. "That makes it all the worse. The boy is smaller and younger, and just wanted his turn at bat. George is badly spoiled. You might as well realize it."

### Things Are Different Today

I could feel myself flushing angrily. "Look, Harry, when you and I went to school, you were no angel, and I remember your father taking you out to the woodshed more than once. But things are different today. I've tried to bring my kids up the way you child experts say to do it. Now, if you don't like the results, maybe you have some further helpful suggestions."

Harry grinned. "I thought that 'permissiveness' was at the bottom of it. Maybe I'm a traitor to the modern school, but, man to man, I'd advise you to take *strong* measures with George. The law won't let me do it."

"But, Harry, spankings went out with the Model T! I've never raised my hand to George."

Thoughtfully, he looked at me. "You know, I can't believe it's mere coincidence. First, the powers-that-be took away the ruler from us teachers and now we find disrespect, disobedience, outright defiance constantly increasing. Mark my words, some day the pendulum will swing the other

way from this 'permissive' nonsense."

I didn't go to work that day: I stayed home and rehashed the mess with my wife. "I'm afraid Harry is right," she said reluctantly. "Wouldn't it have been awful if George had really hurt that other boy!"

I agreed, but I dreaded the thought of a showdown. "Let's try to discuss it first," I said. "He's old enough to reason with."

When George came in, he was crying. A boy had "picked on" him, and the playground instructor had been "mean." He threw himself into his mother's arms, looking for sympathy.

"That's not true, George," I told him. "Your principal called and told me you should be punished. And you'll have to apologize to the boy you hurt."

Abruptly he stopped crying. "I won't! I won't! I won't!" he shouted. "Don't talk to me!"

### A Spanking at Last

Well, there it was. Eight years of "permissiveness" had made my boy a liar, and an unrepentant and defiant one at that. "All right," I said heavily, realizing there was no alternative, "over my knee!"

Afterwards, he fled in a cloud of howls and tears. With my wife, I wondered whether Harry had been right. George stayed quietly in his room until dinner. Then he came down and took his place with sheepish glances at me.

Halfway through the meal, George blurted, "I'm sorry, Dad. I'll try to be good, honest!"

Silly as it may sound, I felt myself choking a little. "Okay, son. Don't forget to say something to the other boy tomorrow morning."

George is 13 now and in the intervening five years, I don't think I have had to spank him more than three or four times. I don't mean that there was an overnight transition in his character. But I did drive it through his head that he just couldn't get away with anything.

Gradually, his conduct improved and with it, his school marks. Today, he is . . . a good sport in athletics and among the top five scholastically in his class. I don't think it's entirely parental pride on my part when I say George is turning out all right.

Once my wife and I steeled our-

selves to substitute action for pleading words, we had no hesitations about spanking Linda, or Johnny as he grew older. On our side, we try to observe a certain fair play: the offense is clear and at least one warning has been disregarded. On their side, the children accept the spanking not submissively but at least sportingly. No matter what the textbooks may say, they don't resent or fear us or contract that popular malady known as "insecurity."

### The Neighbor's Reaction

I remember Bill Adams and his wife next door thought it was dreadful when I began spanking George. "I'll never manhandle young Bill like that," he told me. "You ought to be ashamed of yourself."

Well, a couple of years ago, when young Bill was 13, he began running away from home, and the Adamses moved to the other side of town "to get him away from the wrong crowd." Young Bill himself couldn't be at fault, you see. Today, I hear from friends, Bill at 15 is a sullen, indifferent student.

Worst of all, by now he is so spoiled that the other kids are gradually dropping him and he is becoming "a loner." Some day, before it's too late, I hope Bill will get some sense into his head. Forget parents, teachers and adults for the moment. When the *kids* can't stand another kid, that's a danger signal.

The only hazard in spanking comes when the child feels he is unjustly disciplined. I've reminisced with dozens of men about our childhood trips to the woodshed, and not one of us felt any resentment, except for the times we knew father was being unfair.

### A Spanking at the Wrong Time

Recently, for example, a neighbor's five-year-old dropped a kitten by the tail from an upstairs window, killing it. I was more shocked by the parents' reaction than the understandably senseless cruelty of a small child.

The mother found her grieving over the kitten and yanked her into the house with a warning, "Just wait till your Daddy gets home!" And, sure enough, Daddy backed up Mommy by spanking the child.

The incident bothered me so much that I mentioned it to our pastor after church the next weekend. "It would have been so much better," he said, "if they had comforted her through her first real experience with guilt and death."

On the other hand, there's Jack Williams across the street who has straightened out his boy with the spanking treatment because, I feel, he

does it intelligently. Just a few months ago, Jack happened to be home one week day when his ten-year-old came back from school in the morning, complaining vaguely of a "headache." As it turned out, he had started to play hookey and then become conscience-stricken.

"My first impulse was to spank him and settle the problem once and for all," Jack told me later. "Back in second grade, when he began 'missing' the school bus on purpose, one spanking did the trick.

"Then I realized that he had repented on his own before he'd been found out. I knew he would get some kind of punishment at school, and that seemed enough to me. So far as my own scoring was concerned, I told him I wouldn't hold it against him—this time."

Spankings were never intended to solve genuinely neurotic tensions, nor, in themselves, "build character." Probably such old-fashioned faith in them as a cure-all is the chief reason for their disfavor today. But now, many child experts are coming to believe that modern psychology may have overreached itself.

There is, they say, at least one imperative reason for restoring them. Spankings *now* can avert beatings later. If not parental beatings, then certainly the harsher punishment the world will inflict. Parents who avoid the responsibilities of discipline are merely deferring—and piling up—their children's problems for drastic solutions sometime in the future.—Reprinted from *Coronet*, July, 1955. Copyright by Esquire, Inc., 1955. Used by permission.

## You'll Smile Too

By Mrs. C. O. Kinder

With a few dozen tomato plants and a little garden spot, three pairs of hands began working for the Lord. The sun and rain and some watering in between helped every vine to be loaded with golden tomatoes.

The girls planned that every tomato was to be sold for Investment. Card tables were set up on the university campus, at the market, on Main Street, and by the grocery store. The sign read "MISSIONARY TOMATOES—Please help yourself—and place your

gift in the can. Thank you." How the angels must have smiled with the girls as they noted the loving, watchful care of the heavenly Father over His own.

In the evening, when the cans and tables were brought in, the money in the cans was always more than the value of the tomatoes. Not once did it fall short, and many, many times it far exceeded the worth of the fruit, that is, at market price. A little sentence was added to the sign. It read: "Please take your money's worth." Still the money would amount to five or six dollars, much more than the basket of tomatoes would normally sell for.

Every table was put out regularly, and every tomato was carefully washed and graded for size and perfection. Every day the money was out on the street, unwatched except by the loving eye of the heavenly Father.

### Over One Hundred Dollars

The six little hands had to be assisted by the hands of the mothers and fathers, friends and neighbors, as basket after basket of tomatoes was picked from that tiny garden spot. Every face in the church smiled with the angels of heaven on that Sabbath day when they saw well over one hundred dollars turned in for missions from Investment tomatoes. I'd say that Janie, Kay, and Cecilia were the biggest smiles of all, for they knew most about the precious, watchful care of our Lord above.



Janie, Kay, Cecilia, and the missionary tomatoes.



Not Only *What* We Read but—

## How Readest Thou?

By Rochelle Philmon Kilgore

Reading is the most dignified form of human relaxation. The American naturalist, Henry David Thoreau, who lived in a cabin overlooking Walden Pond for two years in order that he might have time to read, to write, and to think, said, "To read well, that is, to read true books in a true spirit, is a noble exercise." Today radio, television, and pictorial magazines often crowd out constructive reading. An advanced medical student once told me that he had not allowed himself to read magazines for two years, adding, "I shall read only challenging material until after I pass State Board examinations."

God has given us the power of choice, and He expects us to use it wisely. We satisfy our different purposes by selecting the right kind of reading material, whether for information, entertainment, or understanding. By reading for information one acquires facts; by reading for understanding he not only acquires facts but he learns their significance. There is virtue in each kind of reading, but it must have its right place. There is primary reading and there is secondary reading. Primary books give understanding. Secondary books "stuff the mind rather than enlighten it." Readers of secondary books often read to excess. "To scamper through a book is like bolting your food! You miss the flavour and risk dyspepsia." Those who have read many books may still be ignorant. Pope calls him a "bookful blockhead," who has read too widely but not well.

Reading for recreation tempts many into forbidden paths. Even some Christians seem satisfied with low standards of reading, as with low standards of music and conversation. Such reading is cheap and profitless, and often harmful. Like a drug it becomes a habit that is hard to break. It weakens one's power of connected reading and makes solid reading uninteresting. Satan has a thousand ways to weaken us mentally, physically, and spiritually. By filling our minds with trivial and unreal thoughts, he causes us to lose interest in the diligent study of God's Word and weans us

from prayer and the love of spiritual things. Racing through exciting stories cripples one's mental strength and leaves him unqualified for good, connected thinking. Perhaps if we better understood our own weaknesses and Satan's tactics, we would be more careful in the choice of our reading. If we studied and meditated more on God's Word, we would be less easily led into temptation.

Our Saviour asks, "Wherefore do ye spend money for that which is not bread?" What is the chaff in comparison to the wheat? Jackson says, "If a book's any good, you find something worth pondering on every time you open it, no matter how many times you have read it." Read worthwhile materials. Acquaint yourself with the best books. "The man who can keep afloat in the deeps need not concern himself with the shallows."

If you need to learn to appreciate good reading, remember that perhaps you did not like whole-wheat bread at first either. Our earlier leaders could read and write well. They had fewer books, but they read them well, mastering the books that they valued. One of the greatest difficulties modern educators encounter is the fact that their students cannot read. This in-

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### FORGIVENESS

In his routine prayer the six-year-old stopped before his brother's name, and said to his mother: "I don't think I'll ask God to bless Cliff. He gave me an awful punch today." She gently reminded him that we should forgive our enemies. "But," he countered, "he's not my enemy, and that's what I can't forgive." It is harder to forgive one's friends than one's enemies. But we should forgive both.—*Selected.*

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volves more than educational reform. Democracy and our cherished institutions are in the balance.

There is an apathy about reading and thinking. Most of us have never fully developed our powers. We have read only easy materials. Our reading will improve as we give our attention

to more worth-while reading. Great books reward to the maximum the effort put into the reading of them. If you find it hard at first to read them, remember that digging gold is harder than digging potatoes. Persist in your effort to appreciate good reading material. Practice reading aloud. Your voice has marvelous power to reveal your thoughts and feelings. Your comprehension will improve as you strive to render well the material that you are reading. If you have difficulty in memorizing scriptures, you will find that learning to understand the Bible, then expressing this understanding in reading, aids greatly in memorizing the precious verses.

In the schools of the prophets the students were taught the law of God, sacred history, sacred music, and poetry. Poetry is particularly rewarding in teaching one to read well. It affords intellectual and moral exaltation. A poet may say in a few lines what a novelist would say in five hundred pages. An eminent scientist who had read from a great poet said, "He told me what to do in a way that persuaded me to do it." Even the simpler poets, such as Longfellow and Whittier, have beautifully expressed our common longings and finer feelings, and have given in a few words many effective sermons. The poetry in the Bible has called forth the wonder and admiration of the world.

### The Effect on the Reader

The final value of any work of art is the effect that it produces upon the beholder or the hearer. As you read good literature, you will react to fine instead of base things, you will have higher ideals, and you will develop a nobler character. We are a missionary-minded people. The best way to understand the people of any nation is through their literature, for this reveals their ideals. We can broaden our scope of knowledge and widen our interests and sympathies by reading the literature of other nations. Then our hearts will be cheered as we read of the advancement of our work in various fields, for we shall have a better understanding of the people. We are favored in having the Spirit of prophecy. What a wealth of blessing lies at our finger tips in these marvelous volumes written especially for our benefit. And above all, let us treasure the Holy Bible.

"Finally, . . . whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

## Trouble Over Salt Lake City

It was a brand-new air liner, and this was the first passenger run. The flight was between St. Louis and Los Angeles. When Chris boarded the plane he felt very comfortable and quite enthusiastic about the trip.

The take-off was perfect. The pilot, copilot, and navigator were all veterans. The hostesses were friendly. Seventy-two people were aboard. It looked like a perfect flight. Chris took his seat up near the front wing on the right. He watched the two big propellers on his side of the ship as they made a circular pattern in the sunlight. As the air liner rose from the ground there was the usual rise and fall of the wings. Beneath them one city and town after another was plainly visible. There were great cornfields and wheatfields and mountains. Then in a matter of minutes, it seemed, they were over Salt Lake City. And there it happened. With a thundering crash one of the motors on Chris's side of the plane exploded. The propeller was torn from the shaft and disappeared.

A hostess called out with a surprisingly steady voice, "Passengers, fasten safety belts, please. One of the motors has gone out. The pilot says we are over an airfield, and he will try to make a landing."

The big silver plane dropped from the sky like a stone. Everything in the hands of the passengers lifted from them and splattered against the ceiling. With an "Ugh" Chris grunted as the safety belt pulled at his stomach.

Now there was a heavy odor of gasoline in the air. The broken gas line was leaking all over the plane. In a moment the ship would be afire. "But it was a miracle," said Chris as he told me his story. "The ship refused to burn though we could see sparks flying from the motors. When we came in on the runway the propellers of the three motors were turning at a fast clip. When we struck the ground, practically every seat in the plane was torn from its socket. Before we stopped I could feel the breeze blowing in, for the ship had split along the side from stem to stern. One young mother with an infant in her arms suddenly found the baby gone. The baby was thrown the length of the plane, and believe it or not, landed safely in another woman's

arms. Six people sitting in the cocktail lounge were thrown forward against a glass partition. Nearly every one of them got a broken nose."

"How did you ever get out?" I asked him.

"I broke through a window and climbed out," he replied. "Just barely got through. But the poor pilot was locked in his compartment. They had to cut him out with welding torches. It took four hours. Most of the passengers got out through an emergency door in the plane."

"Did you pray, Chris?"

"No," he replied casually, "I didn't pray." But I found out that he had a praying mother, and I know her prayers had followed him. He had said he wanted to be a minister; so I

talked to him about the life of sinful pleasure he was living.

"Better get accustomed to the Christian way now," I said. "Christ came to this world to teach us a better way of life, and you can't help the people unless you live it yourself."

I could see Chris was thinking, and I found myself saying to him, "God saved you because He has a place for you in His work."

I'm sure that's true. When I got off the train at Silver Spring, Maryland, and left Chris, I gave him a book to read. Who knows? Maybe someday he will be telling his congregation the story of how God saved his life in a plane crash so that he could live to preach the Advent message.

D. A. D.

## THE Children's Story

### Obedience, Not Sacrifice

By Arthur S. Maxwell

Not far from the land of Israel lived a people called the Amalekites. So wicked had they become that God said they must be destroyed. These people were so bad that there was no hope they would ever repent of their sins.

Samuel brought God's message to Saul and told him to "go and smite Amalek, and utterly destroy all that they have."

This was not to be an ordinary war, but a divine punishment. No spoil of any kind was to be taken. Nothing was to be spared, not even the animals.

Saul understood perfectly well what he was to do. It wasn't a pleasant task, but since God had ordered him to do it, he made plans to carry it out. Once again he sent messengers through the land of Israel calling men to join his army. This time 210,000 answered his call.

The Amalekites didn't have a chance against so many. They were completely wiped out. Only Agag their king was taken alive—and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs."

So the 210,000 men marched back from Amalek driving hundreds of sheep and oxen before them. They looked like an army bringing back the spoils of battle. Surely Samuel would be very glad and grateful when he heard the story of victory.

But Samuel was neither glad nor grateful.

As the old prophet came into the camp, Saul, all smiles, hurried over to greet him.

"Blessed be thou of the Lord," he said. "I have performed the commandment of the Lord."

"So!" said Samuel, looking at him sternly. "Then what is the meaning of the bleating of the sheep and the lowing of the oxen which I hear?"

"Oh, that," said Saul, ever ready with an excuse. "They have brought them from the Amalekites: for the people spared the best

of the sheep and of the oxen, to sacrifice unto the Lord; and the rest we have utterly destroyed."

"When you were little in your own sight," said Samuel, "were you not made the head of the tribes of Israel, and the Lord anointed you king over Israel? And the Lord sent you on a journey, and said, Go and utterly destroy the sinners the Amalekites. Why then did you not obey the voice of the Lord, but flew upon the spoil and did evil in the sight of the Lord?"

"But," said Saul, "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal."

"Has the Lord as great delight in burnt offerings and sacrifices," asked Samuel, "as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Then he added these solemn words: "Because you have rejected the word of the Lord, He has rejected you from being king."

Saul was shocked. He had never thought that anything like that would happen. And all over a few sheep and oxen! Surely God would not take the kingdom from him over a little point like that!

"Pardon my sin," he cried, begging for another chance.

But it was too late.

Samuel merely repeated what he had said before, "The Lord has rejected you from being king over Israel."

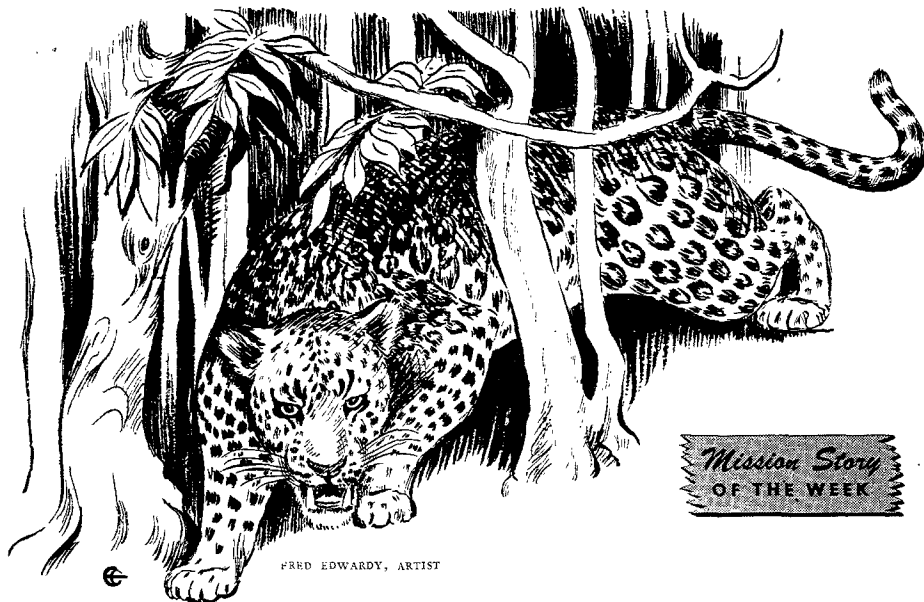
As the prophet turned to leave, Saul grabbed his garment, as though to keep him there, and the garment tore.

Looking at the tear, Samuel said, "The Lord has rent the kingdom of Israel from you this day, and given it to a neighbor of yours, who is better than you."

That night, as he lay in his tent listening to the bleating of the sheep and the lowing of oxen that he should have destroyed, he no doubt repeated to himself, over and over again, those striking words Samuel had said to him, "To obey is better than sacrifice, and to hearken than the fat of rams."

To obey . . . to obey . . . to obey.

Thus he learned, too late, that obedience, not sacrifice, is what God wants most from us all.



# THRILLING

## MIRACULOUS DELIVERANCES

By Elsie Lewis Rawson

SOME time ago M. Amirtham, assistant auditor for the Southern Asia Division, recounted some thrilling experiences he had had in recent months. These incidents resemble, at least in part, various experiences of our overseas workers in many parts of Southern Asia—deliverances from burning trains, crashing planes, sinking ships, angry tigers, hungry panthers, and venomous snakes, to mention just a few. But it seems of special significance that God is equally mindful of each one of His earthly children, and, regardless of race, caste, or color, the same loving watchcare is accorded to each one.

Listen now as this son of India tells his own story:

I happened to be in Calcutta at one time when our division president desired to visit the Falakata school; and as traveling in the northern section of Bengal is generally done by freight-cum-passenger plane, it was arranged for several overseas missionaries, in company with me, to travel by one of these planes. However, as our president was traveling from some other mission station that he had had to visit first, the bookings from Calcutta were to be made to coincide with his itinerary.

It was arranged for us to travel early in the morning on a certain day, but since we suddenly received word from him that he had been unavoidably delayed, we immediately canceled the bookings. Two days later we discovered that the plane on which the original bookings had been made

for us had crashed a few miles from the airport. When this news reached us we knelt in silent prayer, thanking God for His loving watchcare and protection over us.

On another occasion, when I was traveling from the foot of the Himalayas toward Calcutta in one of the freight-cum-passenger planes, the weather suddenly took a turn for the worse, and the plane, having to fly through torrential rains, was severely buffeted about by the fierce gale that had sprung up. So it was not surprising to the passengers when the copilot came out of the cockpit and said, "Friends, we are facing danger. If possible we will try to make a forced landing. Could you pray for us?"

A strange feeling swept over me. Was this to be the end of my life's journey?—I wondered. Each of us began counting the seconds and minutes before the plane should crash, and praying, as we had never done before, that God would protect our frail craft and guide us to a safe landing.

Once again God answered our prayers, and a few hours later we sighted our destination. What a thrill to see the familiar winking lights at the airport and the usual bustle down below! It was then that we realized how close we had come to death and how God had tenderly watched over us in the height of the storm, even as He had the frightened disciples long, long ago on the Sea of Galilee.

Traveling over the countryside in certain parts of India is sometimes interesting, but often dangerous, because of the wild animals that live in the forested areas. Recently, while returning from the Naga Hills of Assam, one night about eight o'clock the jeep in which I was traveling—and which was to cover a distance of

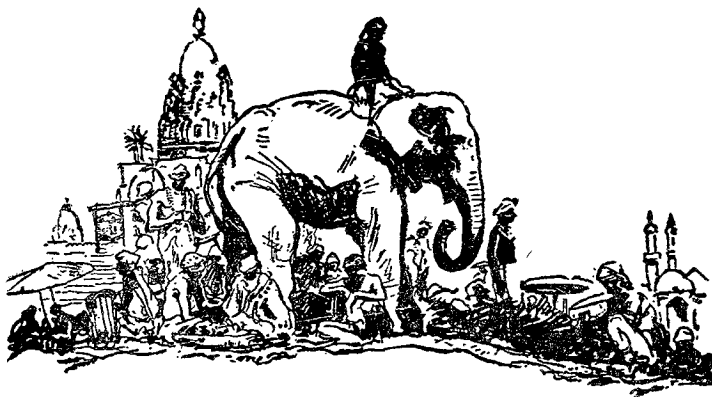
forty-three miles of steep road and dense jungle—stopped suddenly. I looked inquiringly at the driver, who said quietly, "Sir, look ahead and see how tigers enjoy a night walk."

I was terrified at the sight of the huge animals, but the Naga driver quieted my fears. "You see, sir," he said, "we deal with these tigers just as anyone would deal with cats." However, I was not greatly reassured by this information, and continued to pray all the time for protection and a safe journey. The Nagas handled the situation with marvelous skill, and shortly the two huge "cats" disappeared into the heavy undergrowth fringing the road. Again God had protected me from very real danger.

Once, while in South India, arrangements were made for me to go to Bezwada to negotiate the purchase of certain property for the North Telugu Mission. I informed our pastor at Madras of my proposed trip and requested him to make the necessary bookings for me to travel up to Bezwada by the Calcutta Mail. For some reason or other he was unable to make any bookings for me to travel by this train, and I was compelled to wait until other arrangements could be made. The following day, while relaxing with a newspaper on the mission bungalow veranda, my attention was held by a news item. The caption read: "HEAD-ON COLLISION BETWEEN CALCUTTA MAIL AND GOODS TRAIN." My blood ran cold as I read the brief paragraph below that elaborated on the accident to the very train on which I had endeavored to reserve a berth. The article went on to state that several passengers had been fatally injured, while many had sustained severe injuries. Again I thanked God most humbly for His divine guidance in my life.

Late one evening one of our evangelists and I were returning from uplift work. Realizing that we had missed the last bus, we decided the next best thing would be to travel by bullock cart, which is certainly a prolonged and not altogether comfortable mode of travel! There were four people in the cart including the driver, and as we journeyed through

# EXPERIENCES IN INDIA



the night, the rhythmic motion of the wheels made us drowsy, and soon our heads began to nod, for we had had a very tiring day. Before we knew it we fell into a deep slumber. The only sounds that disturbed the stillness of that quiet country lane were the creaking of the cart-wheel axles as the wheels turned slowly round, and the panting of the bullocks.

The cart driver sat in a half-doze, the reins held loosely in his hands. The night wind fanned softly against us and a few birds drowsily cheeped. Suddenly the shrill screech of an owl sounded threateningly near, and the next instant the cart jolted to a standstill. I could sense the presence of something alien to our surroundings. What could it be? Cautiously I turned, and the sight that met my horrified gaze chilled the very blood in my veins. I found myself gazing into two great luminous, yellow eyes right in front of us. Fortunately the wind had veered in our direction, and the huge spotted cat was for a moment unable to smell us. We prayed earnestly for deliverance from a terrible mauling, and possible death! For a few minutes that seemed like eternity to us, the leopard—for such it was—stood immobile, as if carved from stone, hesitated a while—and finally we watched its long, lithe body disappearing into the jungle.

At that moment we felt very close to the God of Daniel, who had shut the mouths of the lions. The psalmist says, "Thou shalt not be afraid for the terror by night," for "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

## "JESUS DOESN'T WANT ME"

By Helen Meleen Lowry

HE WAS just a poor village man who had been working all day on the steep hillside, under the Lushai sun. He struck a match to light the pile of brush and bamboo he had cleared from a small plot of steep ground that was to be his garden. A sharp report like a rifle shot startled him, and then another, and another. It was only the sound of his own bamboo splitting in the heat of the fire, and he smiled at his own nervousness.

He looked across the valley to see how far the shadows had crept up the opposite hillside. When they stretched to a certain gaunt, dry tree, it would be time for him to go home. As he looked he was surprised to see a group of people in single file carefully picking their way down into the valley below him. "God's Word obeyers," he said to himself, as he turned to add a few more dry bushes to the fire. . . .

"There is a fountain filled with blood, drawn from Immanuel's veins; And sinners plunged beneath that flood, lose all their guilty stains." How sweet that music as it floated up on the late afternoon breeze! But it wasn't for him, he thought. It was only for the good, the saved. And so thinking, he started up the path to

his village, when presently he came face to face with a white woman. "God's Word obey missionary," he said to himself, and to her he said, "Chibai," meaning, "Salt to you," which is a very polite form of greeting.

"Chibai," she replied.

So then she spoke his language! "How many are being baptized?" he asked.

"Only five," she said. "It is a very small number."

"Yes, it is a very small number because the people of our village do not like to hear the Word of God."

"Why is that?" she asked.

"It is because they are very wicked," he replied.

"What church do you go to?" she asked him.

"I don't go to church," he said quickly. "I know I should be a Seventh-day Adventist, but Jesus doesn't want me, so I don't go to any church."

"Why doesn't Jesus want you?"

"Because I am very wicked. I wish to hear God's Word, and I know I would like to belong with God's Word obey people, but I am very wicked, and I can't get rid of my sins, so Jesus doesn't want me. If I could get rid of my sins and be good, then I would come to church, and Jesus would want me." As he said this the tears came to his eyes.

Then he was told of the Jesus who wants men just as they are, who doesn't require them to get rid of sin first, but who calls them and loves them just as they are. He was told of the miraculous power of Jesus over the human heart, and over sin. He was told the story of Peter's wonderful experience in having an angel unlock the strong doors of a prison, and assured that the power of Jesus could unlock the doors of this prison house of sin, to set man free to walk the path of obedience. Then the appeal was made. Would he cry to Jesus for help? Would he come to Jesus now—just as he was? He said he would.

The little group returned from the baptism. "How long will you stay in my village," he asked, "to teach me the way?"

"We cannot stay," was the reply. "We came this morning, and we must go back now."

"Then how shall I learn?" he cried.

"Stay with the little group who have been baptized today," he was told. "They can show you the way."

"All right," he said, "I will, but don't stay away long. Come back. Come back soon to High Mountain village."

And as we said good-by we thanked God that He had helped us win another soul for the kingdom.

# Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 1, 1955

## Angels Created Beings

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

Human thought has always pictured a great world of spiritual beings between earth and heaven, or between finite man and the infinite God. These beings have been considered greater than man, but inferior to God. They have been conceived of as frightful beings, filling the human mind with grotesque visions, and leading men into fearful superstitions.

We shall better understand the ministry of good angels if we keep in mind that when Satan fell from glory, he became the leader of evil hosts whose overriding purpose is to prevent the success of God's plan to save mankind. Jesus called Satan "the prince of this world" (John 14:30). Paul called him "the god of this world."

Who gave Satan this title, and when? "After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. . . . Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim."—*The Desire of Ages*, p. 114.

In Ephesians 6:12 Paul recognizes the existence of terrible, antagonistic forces in the supernatural world, and that the Christian life is a contest "against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (R.S.V.).

In the Old Testament no specific account of the origin of angels is given; they are taken for granted. In the New Testament we learn that by Christ "were all things created, that are in heaven, and that are in earth, visible and invisible" (Col. 1:16), hence angels were created. He commands them (Matt. 13:41), even though they are called "sons of God" (Job 1:6). "In these transitory glimpses [some twenty texts given], we see intelligent creatures far above human weakness and sin, earlier than our race, created through and for the Son of God, their Lord and ours, obeying and worshipping Him, yet

ministering to the needs of us their fellow-servants on earth. That they bow to our Lord, reveals the infinite greatness of Him whom they and we serve."—J. AGAR BEET, *A Manual of Theology*, p. 125.

It is interesting to note this comment on angels in *Notes on Thessalonians*, by Vine and Hogg, page 229: "They are called 'holy' in Mark 8:38, and 'elect' in 1 Tim. 5:21, in contrast with some of their original number, Matt. 25:41, who 'sinned,' 2 Pet. 2:4, 'left their proper habitation,' Jude 6, *oiketerion*, a word which occurs again, in the New Testament, only in 2 Cor. 5:2. Angels are always spoken of in the masculine gender, the feminine form of the word does not occur in the Scriptures."

Most of Christ's references to angels occur in His teaching about His sec-

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### Angels as Ministers

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest on the sea; to Cornelius, to open his mind to receive the gospel; to Peter, to dispatch him with the message of salvation to the Gentile stranger—thus holy angels have, in all ages, ministered to God's people.

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . The agency by which God protects His people is presented in the words of the psalmist, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' . . . The angels appointed to minister to the children of God have at all times access to His presence."—*The Great Controversy*, pp. 512, 513.

ond advent (Matt. 13:39; 16:27; 24:31; Mark 8:38; Luke 9:26; John 1:51; etc.). A short summary of His teaching about angels is of interest: (a) He called them "holy" (Matt. 25:31). (b) They are guardians of God's earthly children (Matt. 18:10). (c) They rejoice over the repentance of sinners (Luke 15:10). (d) The redeemed will be equal to them (Luke 20:36). (e) They do not marry (Matt. 22:30). (f) Their knowledge is limited (Matt. 24:36; Mark 12:25). (g) They are very numerous (Matt. 26:53). (h) Satan fell from heaven, which, in the light of other scriptures, means from probation, as well as from his position (Luke 10:18). (i) The evil angels can be overcome with the word of God, according to Matthew's and Luke's records of Christ's words (Matt. 4:1-11; Luke 4:1-13).

(The orders and titles of the holy angels are given in the *Lesson Quarterly*.)

Since the fall of man, angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). We should remember that this passage was written, not as a treatise on angels, but to prove the superiority of the Son, who was "so much better than the angels." Adam Clarke makes the comment on verse 14 that, from Jewish opinions about them, "if Jesus Christ could be proved to be greater than the angels, it would necessarily follow that He was God: and this the apostle does most amply prove by these various quotations from their own Scriptures."

The ministry of angels is not only to avert danger and procure the good of the saints. Although God's angels can and do work His providences in marvelous ways, there is no doubt that the greater part of angel ministry for man is unseen. Much angel guidance is allied with God's Word of truth, which Satan hates because it reveals the Living Word, the Lord Jesus. "With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. . . . As he studies and meditates upon the themes into which 'the angels desire to look,' he may have their companionship. . . . He may dwell in this world in the atmosphere of heaven."—*Education*, p. 127. And when he is within the city of God, "the voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions, —voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship."—*Ibid.*



# News From Home and Abroad

## French Missions of the Caribbean

By W. R. Beach  
*Secretary, General Conference*

In a great arc of islands stretching down the Caribbean from Cuba, on the north, to Trinidad, on the south, lie the French-speaking islands of Haiti, Guadeloupe, and Martinique.

The Republic of Haiti shares the island of Hispaniola with the neighboring Dominican Republic. The entire island has some six and a half million people, of whom more than four million are in the Republic of Haiti. These people live in countless villages, oftentimes hidden away in the hills. The two principal cities are the capital, Port-au-Prince, in the south, and Cap Haitien, in the north. It was off Cap Haitien that the boats of Columbus first appeared on the horizon back in the year 1492. It was in this area, too, that the first Seventh-day Adventist messengers brought the truth some fifty years ago.

During a recent visit I attended the biennial session of the Haitian Mission. This convened at Cap Haitien to mark the fiftieth anniversary of God's cause. Delegates came to the meeting from the forty churches as well as from many smaller groups. Reports were given, and the elections were held in a most commendable

spirit. The workers and churches of Haiti are fired with one ambition: to finish the work in Haiti, and to help finish it in all the world.

There are, in fact, very few fields in which greater progress has been made than in Haiti. A few short years ago, when E. Veuthey, of Switzerland, assumed the leadership of the field, some seven thousand baptized members had been gathered into the churches. Today the total membership is about twelve thousand, and practically every church has a regular baptismal class. This is the result of a strong program in all departments. Increasing importance is given to the work of education. The mission, with the generous help of the Antillian Union, is struggling to build up a training center on a fine location some six miles from Port-au-Prince. Increasing emphasis is placed upon the publishing work too, so that the various aspects of our great evangelistic program are contributing more fully to ultimate success. In a very short time our churches will count fifteen thousand members.

Later we spent a week at Guadeloupe and Martinique. Our work is

of much more recent date there, the mission having been established in 1929. The first baptism took place in 1927. However, the fine people of these islands have shown themselves receptive to the gospel.

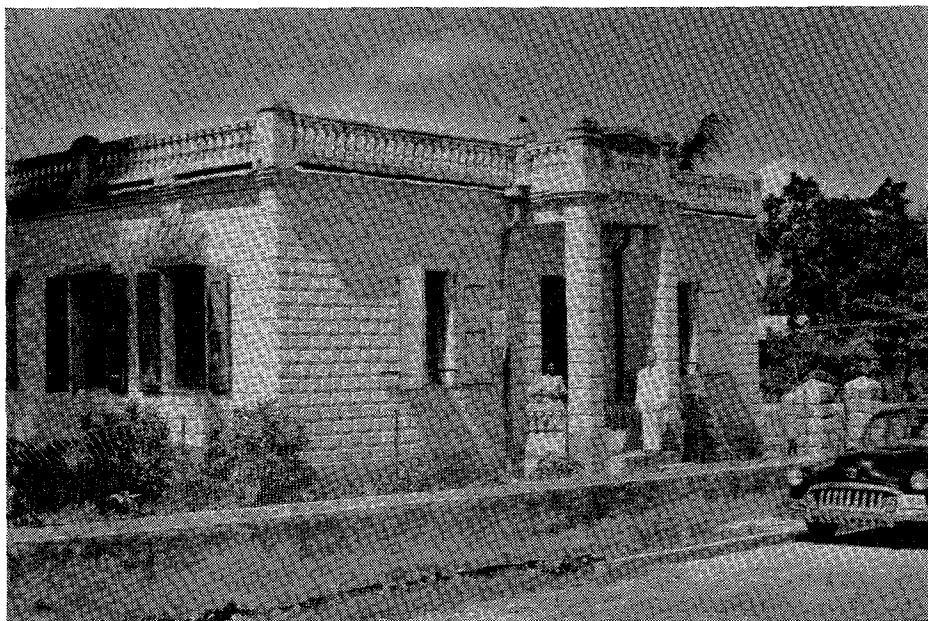
The two islands and their dependencies count slightly more than half a million people, yet the church membership stands at twenty-five hundred, with thirty-five organized churches. S. F. Monnier and his co-workers have organized a strong program of evangelism. Everywhere baptismal classes are well organized, and there is a constant march of the redeemed into the ranks of the church.

### The Chief Problem

To me the chief problem of the French West Indian Mission appears to be that of providing educational facilities for the youth. I rarely have seen a finer group of young people than we have in Guadeloupe and Martinique, yet they are practically without educational possibilities. The outstanding burden of the mission committee, and it is shared fully by the leadership of the British West Indies Union, is the development of a central, secondary level school, with a course of study for the training of church workers. Practically everything still remains to be done in this project. A fine elementary school is developing at Fort-de-France. Some buildings have been provided. But as we look forward to the needs of the entire field, we realize that more land will have to be secured and a building project envisioned.

I was able to visit many of the churches and to speak to the people. I think we were in practically all the halls and buildings of Guadeloupe and Martinique. There, as in Haiti, there is a great need of church facilities. Oftentimes the brethren have been able to secure only a little hut where the people can meet once they have withdrawn from the traditional church. They stand firm and work hard to win souls. The work is advancing principally on the basis of a strong laymen's movement.

On this visit we were able to fellowship, too, with some of the leaders of the Inter-American Division, of the Antillian Union, and of the British West Indies Union. These men of God are courageous and farsighted in their planning. Let us hold them up before the Lord in our prayers.



Haitian Mission headquarters, Port-au-Prince, Haiti.

# Voice of Prophecy Ministry

By H. L. Rudy  
*Vice-President, General Conference*

The Voice of Prophecy, now in its twenty-sixth year, has become one of the best-known Seventh-day Adventist institutions in the world. Wherever one meets in our general gatherings and with administrative committees in North America or overseas, the Voice of Prophecy is always in evidence in the reports and programs of services. This great institution has become an integral part of the Second Advent Movement. To take it away would be like discontinuing the Sabbath school or one of the other outstanding departments of our work.

We have reached the point in the operation of the Voice of Prophecy broadcast and Bible Correspondence School where the interests in the Advent message that have been created occupy more and more of the time of our evangelistic workers throughout the conferences. One conference president has said, "It is not unusual at any baptism to have a goodly number specify the Voice of Prophecy as their original contact with the truth." Evangelists recognize this potential, as is evident from this testimony from one of them:

"Over 50 per cent of my converts have been Bible correspondence students, most of them from the Voice of Prophecy."

## A Pastor's Testimony

A pastor in one of the large Eastern cities says: "In this heavily populated area it is most difficult to find open doors, but the Voice of Prophecy, with its splendid Bible course, has led us to many interested people. . . . In fact, we are relying almost entirely upon the Bible courses to help us find interested people."

Twenty-three conferences in North America have come to recognize the soul-winning value of the Voice of Prophecy to the extent that they follow up every interest that is reported to them through this source. Fifteen of the conferences have been successful in following up 100 per cent of the interests; the other eight range between 80 per cent and 99 per cent in follow-up. The same is true outside of North America. The Voice of Prophecy programs are broadcast in twenty different languages, and the Bible correspondence courses are given in sixty different languages.

One of the most encouraging features of the Voice of Prophecy work is that both the broadcasts and the

Bible courses find access to places where the living evangelist cannot go. In Wales a minister of another denomination wrote that he listens to the program every week, and requested that the Bible course be sent to his parishioners. When he discovered that the program was sponsored by Seventh-day Adventists, he replied that he still wanted the lessons to be sent along because they taught the Bible clearly and he believed all the doctrines that were taught.

In North England a group of about fifteen Jews are regular listeners. They have taken the Bible course, and have accepted Christ as their Saviour. They are being visited regularly, and are preparing for baptism. A group of Welsh coal miners listen to Radio Luxembourg regularly every week during their lunchtime on the night shift.

Recently a soldier in the Red Army was invited by one of our German sisters to listen to the Voice of Prophecy

roadcast from Luxembourg. He became a regular listener to the program. In one of the broadcasts the preacher said, "Christ invites everybody to come to Him, and promises: 'Those who come to Me, I will not send away.'" These words moved the soldier's heart. He knelt as the preacher prayed. Later he wrote: "When the preacher finished I still continued to ask God not to leave me and to strengthen my newborn faith. The Lord heard my prayer. He has been with me ever since, and I am filled with the joy of salvation." Then he added: "Soon I will be discharged, and I will go home into the darkness of atheism. But this doesn't scare me, because He is with me. I don't know whether I'll see you here, but there with the Lord I'll recognize you, lead you to Christ, tell Him that you showed me the way to Him, and ask Him to reward you for your radio broadcasts and for my salvation."

Millions are thanking God for the Voice of Prophecy and for the hope and salvation that its ministry has brought to them. This gratitude is revealed through the steady stream of letters and contributions that flows into the Glendale office. In 1954 the listeners contributed almost \$750,000. That means nearly \$15,000 every week.



## Capping Ceremony at the New England Sanitarium

Capping ceremonies were held at the New England Sanitarium and Hospital on Sunday, July 10. Twenty-four nursing students received their caps. Miss Hilda Barbis, of Owego, New York, a junior student, played the organ for the processional and recessional. Willis Graves, chaplain at the Sanitarium, read the Scripture and offered the invocation. Miss Dorothy Knowles, of Newmarket, New Hampshire, one of the class, sang a solo, "Build Thee More Stately Mansions," by Andrews. Gerald H. Minchin, head of the Bible department of Atlantic Union College, gave the address.

Mrs. Solveig Jonsson, R.N., pre-nursing instructor at Atlantic Union College, pre-

sented the class, and Mrs. Elva Heald, director of the school of nursing, gave the charge to the class of 1957. Mr. Robert Gibb, of Wakefield, Massachusetts, a patient in the sanitarium at the time, reverently rendered a solo, "The Lord's Prayer." The caps were presented by Mrs. Heald, director of the nursing school, assisted by Miss Glenda Rolfe, R.N.

Miss Elsie Embleton, R.N., who was dressed in a replica of the original Florence Nightingale uniform, administered the Florence Nightingale Pledge to the class. The benediction was pronounced by Roderick J. Carruthers, M.D.

GLEND A ROLFE, R.N.

Aside from the weekly contributions by the listeners, the annual Voice of Prophecy offering received in North America amounted to \$97,786.32 in 1954. This is perhaps the most vital income item in this year's budget of \$1,031,819.09. This represents the direct investment of our churches in the great soul-winning enterprise of the Voice of Prophecy. Surely, as a people, we would not want to do less than this amount represents.

Our prayers and gifts have been multiplied as the loaves and fishes for more than a quarter of a century. In North America 14,048 people have been baptized as a direct result of the Voice of Prophecy ministry, bringing the total baptisms for the world field to 50,015. Only eternity will reveal the full extent of blessing that is constantly filling the hearts of those who have found Christ as a result of our faithful support of this far-reaching, soul-winning endeavor.

## School Administrators Meet in Boulder, Colorado

By Charles E. Weniger

Colorful Colorado was host to nearly a hundred presidents, academic deans, college deans of men and women, deans of schools of nursing, and their guests at the fourth biennial meeting of the administration officers of Seventh-day Adventist colleges held in Boulder, July 22 to 27. The meeting was directed by the Department of Education, and chairmanned by Secretary E. E. Cossentine and Associate Secretaries L. R. Rasmussen and R. L. Hammill.

The high light of the meeting was the series of devotional periods, including the opening session Friday morning, three services on the Sabbath, morning services each day of the week, and the final Wednesday evening meeting.

At the opening devotional hour E. E. Cossentine welcomed the delegates and set the theme of the convention. Discussing the importance of Christian education, he said: "Without it we would not be a church. What happens to Seventh-day Adventist education will eventually happen to the church. The college is the custodian of the church."

After reviewing the objectives of Christian education, Professor Cossentine noted four dangers confronting the church: the unconscious infiltration of non-Christian concepts, the loss of simplicity in life and action, the peril of size with the consequent submergence of the individual student, and the teacher's tendency to lose personal interest in the student.

He challenged the delegates "as teachers sent from God," to develop curricula that will meet the objectives of Christian education, to make all teaching Christ centered, to teach so as to give the students a clear glimpse of God, to emphasize the fact that Jesus is coming soon, and to teach the practice and power of prayer.

The devotional studies that followed played, as it were, variations on the central theme.

The meeting was planned to allow time for general devotional and professional study by all delegates in one assembly, and periods for each specialized group to consider problems especially pertinent to its field. Early in the session the delegates met in three separate groups: the college presidents, under the chairmanship of the officers of the Department of Education; the academic deans, under the chairmanship of F. O. Rittenhouse, Emmanuel Missionary College; and the deans of men and women, under the chairmanship of M. S. Culver, Union College. On Monday the presidents and academic deans met jointly. By these means a high level of mutual understanding of problems was achieved.

Prominent on the agenda were such topics as these: Following the ideals of Christian education in all phases of college activities, provision for anticipated growth in enrollment, the need of graduate training opportunities within the pattern of the Seventh-day Adventist educational system, developing public relations, fostering denominational activities, gearing the college program to meet the needs of the day, effective student counseling and training for such service, denominational standards, and the development of courses in Christian education to meet the special need of educational administrators.

### Two Outstanding Features

Perhaps two features of this convention will remain most prominently in the hearts and minds of the delegates: the eagerness of delegates to re-inspect the objectives of Christian education and to strive to meet these objectives, and the refreshing opportunities for understanding fellowship in the little gatherings of two or three, or perhaps eight or ten delegates—on the porch, on the lawn, in the hallways, at meals, before meetings, between meetings, after meetings. This concerted zest for study and this joy in fellowship distinguished the meeting.

The closing devotional study, by R. L. Hammill, called for a renewal of faith in God—that faith that brings courage in the face of life's stresses, helps us to understand what is really vital in the mass of multiplying re-

sponsibilities, keeps us confident and buoyant, and saves us from a defeatist attitude.

The final moments of the period were spent in recommitment to the sacred and high privilege of guiding, instructing, and inspiring the youth who seek their education in the environment of the Christian college. All delegates united in expressing the feeling that this fourth biennial meeting had been a season of rich refreshing and abiding inspiration.

## New Jersey Camp Meeting

By S. W. Burrows

The New Jersey Conference Center, at Kingston, became again a haven of spiritual refreshment as the 1955 camp meeting convocation got under way.

Some five hundred campers traded the din and smog of the city for a ten-day diversion in the peaceful little "city of tents." Their ranks were swelled into the thousands over the weekends as fellow enthusiasts streamed in from the home conference and bordering sister conferences.

Highlighting camp meeting attractions were the inspirational messages of the General Conference president, R. R. Figuhr, and the stimulating presentations of William A. Fagal and his singers.

A noteworthy human-interest touch slipped into the routine of activities when a shut-in Faith for Today enthusiast, Mrs. Mabel Suydam, left the confines of her home in South Plainfield, New Jersey, for the first time in ten years, traveled twenty miles by ambulance to the encampment, and thrilled to a personal contact with her favorite TV program personnel.

Local pastors and district leaders assumed responsibility for the early morning messages, following a theme of topics corresponding to the chapter divisions in Ellen G. White's book, *Steps to Christ*.

The feast of good things ended at midday on Sunday, July 17. Campers returned to their posts of duty on the home front with a forward look and happy anticipation for a year of progress.

Faith in Christ as a personal Saviour will give strength and solidity to the character. Those who have genuine faith in Christ will be sober-minded, remembering that God's eye is upon them, that the Judge of all men is weighing moral worth, that heavenly intelligences are watching to see what manner of character is being developed.—*Counsels to Parents and Teachers*, p. 223.

# CHURCH CALENDAR FOR 1955

## THE HOUR IS LATE

LET US HELP THE FAR EASTERN DIVISION



EWING GALLOWAY

## Thirteenth Sabbath, September 24

- ★ Establish Medical Work in Okinawa
- ★ Give West New Guinea a School
- ★ Enlarge Philippine Union College

YOUR LIBERALITY AND SACRIFICE WILL ENABLE THE

### **FAR EASTERN DIVISION**

to provide

These much-needed facilities for the rapidly growing work in  
these strategic lands of the Orient.

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.



## Opening New Medical Work in Saigon

By Mrs. E. O. Winton

[Excerpts from a personal letter, telling of the opening of medical work during restless times in Indochina.—EDITOR.]

The Saigon Adventist Hospital has been born, and even though it has gone through six months of very explosive times, God has mightily helped. On Sunday morning, May 22, the institution opened its doors to the general public. We have not yet been able to admit patients to the hospital part of the institution because the beds have not yet arrived. But the clinic is in full operation.

A whole book could be written about the providential leadings of the last six months. To us who have been closely connected with the hospital, it has become our pride and joy. What a transformation has been made in the old building! The native brethren and sisters were very proud of it last Sunday as they walked through the place.

There was no money to begin the work. With but a small gift the remodeling was begun. Then the funds ran out, and the brethren decided that we should take our vacation. Two weeks after our return we learned that the union brethren had called Brother Wentland and family to go to Singapore to labor, and that we would have their home. After camping for more than five months, we could at last unpack our suitcases and feel that we were to stay in this country. When we opened our boxes we found that much of our equipment had been broken. We are still waiting for parts to come from America to fix up our diathermy machine and our stove. Then several other boxes had been broken into and articles stolen.

### Ingathering Voted for Hospital

At the union meeting it was also voted that a portion of this year's Ingathering should be used for the hospital. Usually the Ingathering here is not begun until the middle of the year. But Brother Wallace felt that Mr. Winton should go with them this year, to show the folks that they really had a doctor. The response was most gratifying. Merchants who had given smaller amounts in previous years, this year gave from five to ten times as much. Our Ingathering goal was reached in just a couple of weeks, and still the folks went out. The merchants donated much-needed equipment such as refrigerators, a typewriter, an adding machine, a motorbike, an air conditioner, medicine, furniture, pipes, electrical supplies, and many other things. Then the United States Aid to

Viet-Nam through the Viet-Nam Public Health came through with a large gift. This included a complete laboratory setup, and also many hundreds of dollars' worth of medical supplies.

When we heard that we were to receive this help from USOM, I said to Brother Nerness, "Let's go and get it right away, before anything happens." While we were down at the warehouse picking up the supplies we were forced to wait for some time, as the bullets were flying outside. On the way home we passed soldiers lined up on both sides of the streets, ready for action. That evening actual war broke out, and we had nearly ten days of trouble. Fortunately, most of the shooting was on the other side of town, and the work on the hospital was only stopped for a few days.

How happy we were that we had gone out Ingathering when we did, and that all the supplies had been gathered in. That week much of USOM's equipment was burned. Also, as you read, miles of the city was laid in ruins. The fires burned for days. After this trouble no one was in a frame of mind to give any money. Everything went to help the refugee situation in the city. But we had gathered enough in to finish the task. Many interesting stories could be told about this last war. But none of our believers were hurt, nor did they lose anything. The big fires were only a block away from our church in Cholon.

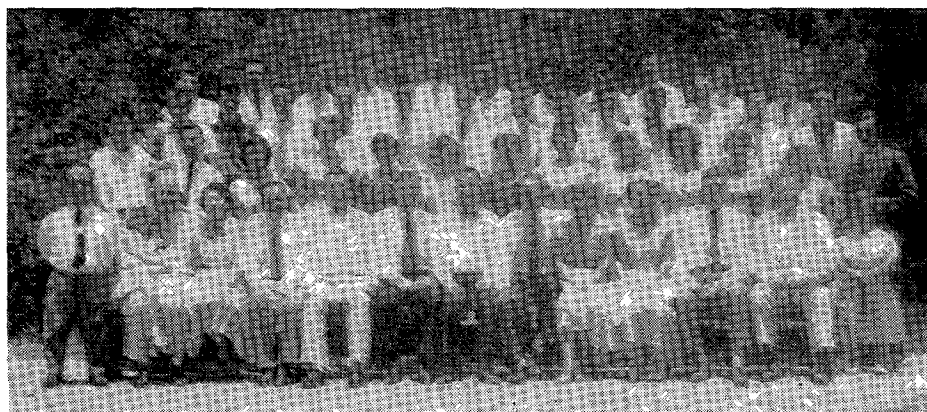
Our big question has been where to get the personnel for the hospital. We have just one SDA nurse here. So I have been conducting classes for the

last three months, preparing our personnel. But we could not find a pharmacist or receptionist who could handle all the languages we have here. We prayed about the matter. Finally we found a lovely woman, a sincere church member, who was willing to be the receptionist. But she could not speak Chinese.

### Unexpected Help

Three months ago a young man, twenty-four years of age, came down from Hanoi as a refugee. While up north he had come in contact with our message. Even though he was stationed in a refugee camp, as soon as he arrived he looked up our church, and came into Saigon on Friday evening so he could be here in time for services. This young man has a good Chinese education and reads and writes Vietnamese, having taught in their schools for some time. He also speaks a little English. Last month he joined the baptismal class, and the board felt that he was a sincere seeker after truth and just the one we could use in the pharmacy. Having the languages necessary, he could also help the receptionist when she could not talk to the Chinese. He is so happy to have a part in the Lord's work, and is a hard worker, willing to do anything we have assigned, even to scrubbing the floors.

A month ago one of our American friends in town heard of the hospital. There are over a thousand Americans here now, they say. This woman was expecting a baby. Her husband is head of the USIS here, and he could not get away to be with her. She de-



### Carolina Colporteur Rally

Forty-five student literature evangelists are now canvassing in the Carolina Conference to earn their scholarships for the coming school term. The group pictured was in attendance at the rally held at Cheraw State Park, in South Carolina, June 22-26.

The student literature evangelists have made an excellent start on their summer's

work. Five of the students present, the Finns family from Germany, sold more than five thousand dollars' worth of literature in just two weeks. This summer has proved to be the most successful for student colporteur work in many years.

ERIC RISTAU

Publishing Department Secretary  
Southern Union



cided she wanted to have the baby in our hospital. When she came to talk with us a month ago I just could not see how we could possibly accept her. At that time we had nothing ready in surgery.

### No Electricity in the Hospital

The big problem was that we had no electric power in the hospital. We had requested a big meter to be put in, so that we could run our diathermy, X-ray, and autoclave, which the Youngberg Hospital had donated to us. The autoclave had arrived. Mr. Winton worked night and day to wire the building. Then a few days before the war broke out, a letter came from the electric light company saying they had granted our request. But with the war came changes. Mr. Winton and Elder Wallace, our mission superintendent, went in to see them again. The manager said that if our request had not been granted before the fires broke out, they could not have helped us for a long time in the future. He sent a man out last week to finish installing the meter.

The political situation seems to be quieting down now, and we hope that the winds of strife may be held back for a little longer, so that the work may go forward in this country. We have learned to love it over here, and are happy that we have had this opportunity to have a small part in pioneering the medical work in Indo-China. We ask an interest in your prayers. Our staff is 100 per cent Adventist, and we have morning worship with the mission and press employees every day in the church. It gives us strength to pray together for a common cause. There is a wonderful feeling of unity among the workers in this mission. In spite of the trouble, there is advancement on the battlefield of truth.

## Potomac Conference Camp Meeting

By C. J. Coon, *President*

The 1955 camp meeting is now past, but rich blessings remain with those who attended. God met with His people and refreshed them. The attendance exceeded our expectation, and the people were most hearty in expressing their approval of our new, permanent campground for the Potomac Conference on the beautiful campus of Shenandoah Valley Academy, at New Market, Virginia.

For many years our annual camp meeting has been held on the campus of Washington Missionary College, in Takoma Park, Maryland. However,



Site of the Potomac camp meeting at Shenandoah Valley Academy, New Market, Virginia.

new college buildings have limited the camping area, and with our rapidly growing church membership it became necessary for us to conduct our camp meeting where we would have unrestricted acreage. Everything we need is available on the campus of the Shenandoah Valley Academy, with its 380-acre farm. The newly erected large academy gymnasium is well adapted to accommodate the services for the adults. It is well lighted and ventilated.

### Inspirational Messages

Taylor G. Bunch, pastor of the Sligo church, was assigned the six-thirty morning devotional hour throughout the meeting. He presented a series of most interesting and helpful studies on the "Laodicean Message." This was one of the best-attended services of the camp meeting. A. V. Olson, vice-president of the General Conference, was assigned most of the eleven-o'clock services. He dwelt upon the need for personal godliness in our lives, and impressed us with the shortness of time. His messages were deeply appreciated.

R. A. Anderson, of the General Conference Ministerial Association, had most of the evening services, and delivered powerful sermons helping us to prepare for the soon coming of the Lord.

E. L. Minchin, of the Missionary Volunteer Department of the General Conference, rendered most valuable and helpful service. His sermons appealed to old and young alike. We also were blessed with the services of D. A. Ochs, our union conference president, and other help from the union conference and Washington Missionary College.

## Tri-State Regional Convention

By Henry Herman Fritz

More than a quarter of a century ago some isolated believers in northeastern Missouri conceived the idea of having an annual gathering at which isolated believers and also members from nearby churches would come together for special Sabbath services and Christian fellowship. This small and humble beginning has grown into what is known today as the Tri-State Regional Convention.

This convention is conducted entirely under the direction of lay members from the churches in the tri-State area of Illinois, Missouri, and Iowa.

In addition to the executive committee of laymen, which directs the convention programs, there is also an advisory committee of ministers selected from the three conferences, who help by giving counsel and advice when needed.

From a small group of five lay members the attendance has grown to 350 at some meetings, which are rotated among the three conferences of Illinois, Missouri, and Iowa.

From all available information our convention is the only one of its kind among our people. Ministers, conference presidents, union conference presidents, missionaries on furlough, prominent lay workers, college presidents, academy principals, departmental secretaries—these have been invited during the years to lead out in the various services of the one-day convention.

In addition to our regular church members and isolated believers in this

tri-State area, we have many visitors from distant churches, also from other conferences, and from faraway places who come for the spiritual blessing of the meetings and for the Christian fellowship with those of like faith and with friends.

Under the blessing of God the Tri-State Regional Convention has become a medium of great spiritual blessing to our people, and it is our prayer that under God's direction this convention, more like a one-day camp meeting, may contribute a small part to keeping our people united in the love of Christ that they may be prepared to meet our Saviour when He comes.

## Home for the Aged

By Helen F. Smith

The opening of the Adventist Home at Livingston, in Columbia County, New York, has brought to fulfillment a dream of many years for the laymen of the Greater New York Conference.

The official opening ceremonies were held July 24 as the closing event of the camp meeting. Members and workers of the conference were given an opportunity to visit the new institution, which will provide, when ready for full occupancy, comfortable living space for sixty men and women in a pleasant Seventh-day Adventist environment.

The home is the project of a group of Adventist laymen headed by A. B. Heiser, an active member of the Newburgh church, who serves as chairman of the board.

About three years ago W. C. Moffett, who had recently retired from the presidency of the West Pennsylvania Conference, spent several months in New York City, gathering funds and visiting prospective residents. With his help and the active interest of Ernest L. Branson, president of the Greater New York

## Messengers of Truth

We are following the trail of conquest of God's heroes who have gone before.

In the beautiful chapter in *The Great Controversy* entitled "The Waldenses" is presented a word picture of the marvelous contribution they made to the great work of the Protestant Reformation.

On pages 75, 76 we read: "In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment."

The greatest need in this terrible hour is for more literature evangelists.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Colporteur Ministry*, p. 7.

Will you go? "The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history."—*The Great Controversy*, p. 148.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Will you go now?

J. M. BUCY, Secretary  
Publishing Department  
Canadian Union Conference

Conference, the laymen's group undertook the establishment of the Adventist Home, Inc., as a nonprofit institution.

Probably the earliest efforts made in the Greater New York Conference on behalf of a home for the aged were initiated by the Misses Susie and Addie Pulis, twin sisters now seventy-nine years old. As public health nurses they were particularly aware of the need for better care of the aged. These two active laymen, who are members of the Manhattan church, have now retired and expect soon to move into the home themselves.

The beautiful seventy-acre estate

was purchased from the Potts Memorial Institute, which operated it as a rehabilitation center for convalescent tuberculosis patients. As one of the speakers at the opening, Dr. H. A. Pattison, a member of the former staff who was helpful in making the property available, expressed his gratification that the institution would continue to be operated by men and women of high Christian ideals.

L. E. Lenheim, president of the Atlantic Union Conference; J. A. Toop, conference home missionary secretary; Wesley Amundsen, secretary, Association of Self-supporting Institutions; W. C. Moffett and E. L. Branson and officials from the town and county were also present and spoke briefly.

As the opening ceremonies were held on the wide sweep of lawn in front of the main building, it was difficult to tell who was happiest—the men and women who had worked for years to provide such a home or the sixteen residents who had moved into the first building readied for occupancy in time for the official opening.

Already the morning worship services, the appetizing, healthful meals, attractive private rooms, vespers on the lawn as the sun sets behind the distant Catskills, and the kindness and loving care of the staff have made the home seem a foretaste of heaven for these aging members of God's family.

The home is managed by Jack Weisburg, secretary-treasurer, with the help of his wife, a registered nurse, and an able and devoted staff of workers who have undertaken to fill the great need for a home for the aged in Greater New York.

## Missionary Launch Convention in Brazil

By F. C. Webster, President  
Inca Union

On June 15 the second medical missionary launch convention was held in Belém, capital city of Brazil's great Amazon area. In attendance were representatives from various parts of the South American Division and from the College of Medical Evangelists.

The beginning of the work in this area dates back to the time when Elder and Mrs. J. L. Brown labored for a short period of time in northern Brazil. Then, about twenty-five years ago, sensing the great need to further develop our work in the vast area of the Amazon basin, Elder and Mrs. L. B. Halliwell began our medical launch work as an opening wedge to



Located in a country setting near Livingston, New York, the Adventist Home estate includes a main building, which houses the chapel, dining hall, and offices. There are also dormitories, a vacation house, and vocational buildings. The building on the left is the south dormitory, now occupied. The center structure is the main building. Another newly redecorated dormitory is on the right.



Workers in attendance at the second medical missionary launch convention recently held in Belém, Brazil.

gospel preaching. The Amazon and its many tributaries are the highways of north Brazil, and along its banks live nearly all of the inhabitants of this area. So the very nature of the task made launches a necessity in reaching the people. In view of the great physical suffering of the people due to faulty nutrition, malaria, tuberculosis, and the many jungle diseases and pests, medical launches seemed the most positive approach to carrying forward the gospel commission.

During the years a rather clear pattern for this launch work has been developed. It consists of treating the sick and pulling teeth during the daylight hours and preaching to the people at night. Both of these activities are centered around the launch. It is a clinic by day and if not an actual pulpit by night, its electric plant serves as a dynamo to produce light for gospel filmstrips. Sometimes the visit may last for only a day or two, or a two- or three-week stop may be made, providing time for a brief evangelistic campaign.

### A Typical Day's Journey

Although there are many unforeseen happenings each day along the banks of the earth's largest river, it is not difficult to suggest the typical occurrences of one day's ministry. News has gone before that the *Luzeiro* is on its way up one of the rivers that make up the Amazon basin. The river communication system has reported it to be visiting a neighboring city only one hundred miles down the river. Surely it can be expected early next week; so the sick and suffering take new hope. Perhaps they need not die if only the *Luzeiro* arrives in time. Some go to the riverbank to await its arrival. The hours lengthen into days, but finally one morning it is sighted, and through the whole village the good news is sounded. So when the

*Luzeiro* ties up there are from fifty to seventy-five people waiting. The medical missionary is happy, and his cheery greeting gives reassurance to the expectant patients. They wait in eager anticipation.

It was not always so. At first there were superstition and prejudice. In some places he had to canvass from house to house, seeking out the sick. But that has all changed now. The people know that they will not be exploited. They know that loving attention and sacrificial care await them at the hands of the efficient medical launch man. And so the day's clinic opens, and as the hours wear on, one patient after another comes onto the deck of the boat to be treated for malaria, yaws, syphilis, amoebae and other intestinal parasites, tropical ulcer, snake bite, burns, wounds, and toothache. Often there is not time for dinner or the traditional South American siesta. As the sunset hour approaches, those who remain to be treated are sent home with a promise that they will receive first attention the next day.

As the launch worker pauses for a bit of supper he begins to think and prepare for the evangelistic meeting to which he has invited his patients all day. Even before the brief twilight hour has passed, the townsfolk begin to find their places on the riverbank. Their hearts have been softened by the loving care and sacrificial ministry of the day, and as the message is preached and illustrated with filmstrips, their hearts respond to the love of God that has been so clearly reflected in the life and ministry of the launch worker. The people beg for still more preaching, and it may be eleven o'clock when the people are finally sent home. In the wee hours of the morning our medical missionary may be aroused by someone clapping his hands and calling, "Doctor, doctor." A neighbor is giving birth to

a child and things are not going well. Could he come? He dresses and follows down a jungle path. They walk and walk through the blackness of night. Finally they come to the even darker hut. On the mud floor lies his patient, surrounded by the village women. Once again he practices his healing ministry, and as the day breaks he returns to the launch for a few moments' rest before the new day brings its new challenges.

Eight launch men—six from Brazil and one each from Bolivia and Peru—attended the Belém meeting that was organized and directed by W. E. Murray, president of the South American Division. L. B. Halliwell, veteran launch man, gave instruction on launch care and navigation. W. Streithorst, president of the North Brazil Union and himself a launch man for many years, gave instruction on organization of launch work. Drs. Elmer Bottsford and Gunther Ehlers, both of the Belém Hospital and experienced in local medical needs, joined with Dr. Howard Mozar, head of the School of Tropical Medicine, and Dr. Clement Counter, head of the Department of Dermatology—both from the College of Medical Evangelists—to give excellent instruction in diagnosis and treatment of the most common diseases. J. G. Garcia, radio secretary of the South American Division, gave instruction in evangelism, and W. E. Murray used the subject, *A More Effective Ministry*, as the basis of his remarks.

Since the first medical missionary launch convention held in the same city in 1952, work has been started in three new areas—the Araguaya River in Brazil, the Coastal Inland Waterway System on the Atlantic coast south of Brazil's port city of Santos, and in the vast Beni area in eastern Bolivia.

In addition to the launch workers a number of others contributed much to the inspiration of the convention.

## • In Brief •

### Atlantic Union

- Robert F. Gloor, M.D., a graduate of Atlantic Union College and the College of Medical Evangelists, is establishing his medical practice at Corinna, Maine.
- R. H. Kerr, who has been pastor in Poughkeepsie, New York, has transferred to the Chesapeake Conference.
- A. J. Purdey, who was one of the workers in Northern New England a few years ago and who recently served in Baltimore, Maryland, is now pastor at Poughkeepsie, New York.

● Adrian P. Simons, who has been acting as principal of the Bermuda Institute, having been with the school for eight years, is now in the States, where he will be principal of the Boston elementary school.

● The Glens Falls, New York, church has purchased a former public school building. Church school will open soon in this building, with two teachers—Bruce Fox and Marguerite Legg.

● Five student colporteurs of the Northeastern Conference each delivered more than \$1,000 worth of our literature during nine weeks in the summer.

● Forty-three young people from Bermuda have left the islands this summer and fall so that they may receive higher education in our Christian schools.

### Columbia Union

● Tate V. Zytoskee has been appointed the new MV and educational secretary of the New Jersey Conference. He takes the place vacated by Robert Tyson, who becomes the new educational and MV secretary of the Chesapeake Conference.

● Ohio conference laymen and ministers are joining together in a Noon Prayer Hour for the advancement of the work in that State. The plan, initiated at camp meeting this year, is for everyone, no matter where they might be, to breathe a prayer for God's help at noon every day.

● An evangelistic campaign was begun recently in the Newark, New Jersey, church by Thomas P. Ipes, assisted by Edward Niemann, John Haynal, Virgil Fryling, Margaret Cosby, Gerard Slack, and Mary Bierly, union conference Bible instructor.

● A new three-room school addition has been completed at the Spencerville, Maryland, intermediate school, reports D. K. Smith, pastor. Five teachers are employed this year, with more than 120 students. A new gymnasium-auditorium is now in the process of being built.

### Lake Union

● The MV department of the Illinois Conference is sponsoring an outdoor club for the young people of that area. This Illini Outdoor Club, as it is called, went on a camping trip the latter part of August, which took them as far as Copper Harbor, Michigan, and included a tour of Sam Campbell's wildlife sanctuary and other interesting places.

● On Sabbath afternoon, August 13, an ordination service was held for Henry Uhl and L. G. Wartzok at the Wisconsin camp meeting. R. A. Anderson, of the General Conference, offered the prayer; M. L. Rice, of the Lake Union, gave the charge; and C. M. Bunker, president of the Wisconsin Conference, extended a welcome to these two young ministers and their families.

● During the month of July, 30 members were added to the churches in the Indiana Conference. The district leaders and the number baptized follow: H. F. Hannah 11, L. R. Holst 2, M. G. Johnson 3, C. V. Keiser 3, O. J. Mills 11.

### North Pacific Union

● The Pathfinder leaders' training course held at Rosario Beach Biological Marine Station, which is owned and operated by the union conference and Walla Walla College, was attended by 150 persons at the two sessions (June 24 to July 10). In addition to the teachers of the WWC biology staff, other instructors included J. T. Porter, W. O. Baldwin, George Belleau, B. M. Preston, P. W. Christian, the local conference MV secretaries, and representatives of the Bernard Food Company.

● The Idaho Conference was happy to learn from I. H. Ihrig, of the Southern Publishing Association, that it lead the world for the month of June in colporteur subscriptions for *These Times*. In one week alone the colporteurs took 63 one-year and 22 two-year subscriptions.

● After 36 years of continuous service without a leave, R. L. Collins resigned last spring as manager of the College Press at Walla Walla College. He has been succeeded by V. D. Bond, of Phoenix, Arizona, who became manager on August 7.

### Pacific Union

● Lee Price, assistant pastor of the San Diego Broadway church, has accepted the call of the Southern California Conference to be minister of youth at the Glendale City church.

● An exchange of workers has resulted in a new pastor being placed in the Douglas-Bisbee district of the Arizona Conference, Harry B. Davis, of the Iowa Conference. Owen P. Jones, the former pastor, will serve as a pastor in Iowa.

● Work for the deaf will be the principal activity of John Issler, who has recently joined the Southern California Conference force. He is a qualified user of sign language and will use this medium in his work.

● Newspapers have printed 45,274 column inches of Pacific Union Conference news releases during the first six months of 1955. Church press secretaries have been responsible for a major share of this, with conference and union conference public relations men accounting for the rest.

● Eight investiture services in the Hawaiian Mission during the closing days of the school year resulted in the awarding of various insignia to 336 Junior Missionary Volunteers.

### Southern Union

● J. L. Shuler, one of the Southern Union evangelists, has just held a three-week evangelistic campaign in Chattanooga, Tennessee, in the Georgia-Cumberland Conference, during which 18 persons indicated their definite decision to unite with the church. Of these, eight were baptized during the third week of the campaign, and six others are ready for the next baptism. Enrollments for the Bible school course were secured from 350 non-Adventists.

● LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports that

four were baptized in Birmingham on July 30 by Elders Heinrich and Mostert, the local pastors. He also says one was baptized at Tupelo, Mississippi, the same day as a result of the School of Bible Prophecy work. W. D. Wampler reports three baptized at Columbia, Mississippi, on August 6.

● A group of medical workers has sponsored the placing of *Highways to Heaven*, by Mrs. E. G. White, in the motel units along Highway 80 through the Georgia-Cumberland and Alabama-Mississippi conferences.

### Southwestern Union

● Reports from the Texas Conference indicate that four took their stand for the Master at the close of a week's meetings in Tioga, Texas, by J. H. Wardrop, district pastor. And 56 took their stand to join the church in Austin during the Detamore-Holley-Turner effort, which just closed.

● Early in August a cooking school was conducted in the home arts room of Ozark Academy. About 35 women of the Gentry, Arkansas, church enjoyed a very profitable time learning how to prepare healthful food.

● Open-air evangelistic meetings are being held by Ray Stephens about seven miles west of Oak Grove, Louisiana. This is out in the country, and people come in cars, on bicycles, by horseback, and on foot. Sunday night, August 14, between 60 and 70 were present. The interest is developing in spite of the unfavorable weather.

### Correction

A scholar would have trouble reading the Dead Sea scroll fragment in Hebrew that was reproduced in the article of Siegfried H. Horn in the issue of September 1. In the laying out of this article the cut was inserted upside down, and the error was noticed too late. Our apologies to Dr. Horn and that limited, erudite group of scholars who are familiar with ancient Hebrew.

### NOTICE

#### International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 10:10 A.M., October 24, 1955, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency and the election of three directors for the term of three years and one director for the term of one year.

INTERNATIONAL INSURANCE COMPANY  
OF MARYLAND  
VIRGIL L. SANDERS, Secretary

## Church Calendar FOR 1955

Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	October
<i>These Times</i> Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
<i>Review and Herald</i> Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31

# October

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*The offer expires  
October 31, 1955.*

IS

# These Times

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—Matthew 28:19.

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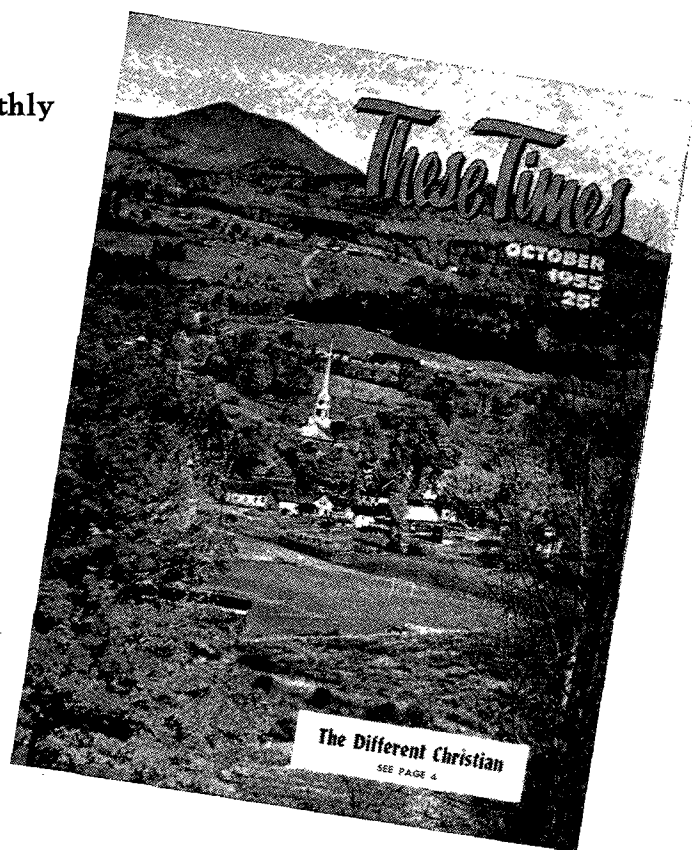
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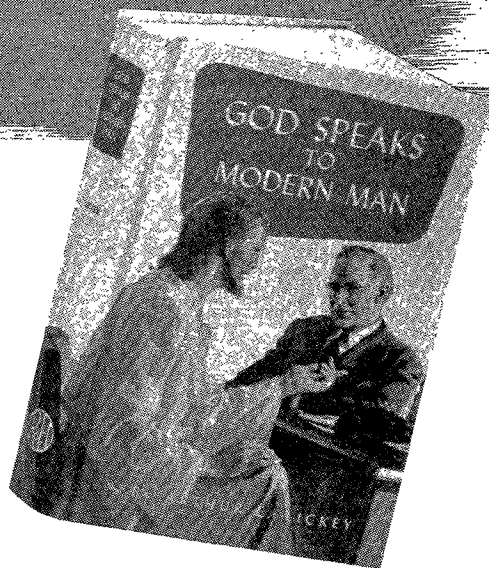
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—G. Eric Jones, President  
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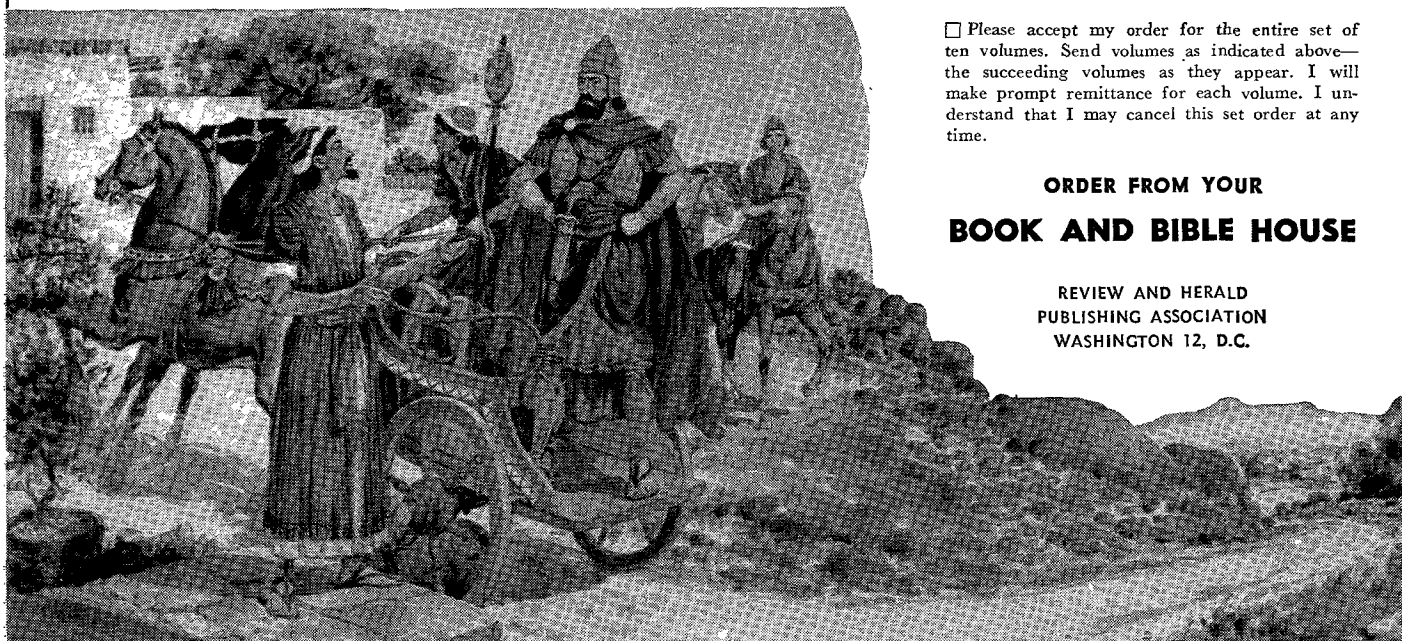
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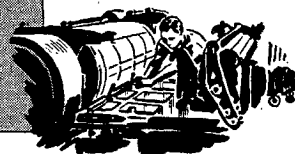
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# As We Go to Press



## Death of H. L. Sonnenberg

Word has just been received of the sudden death of H. L. Sonnenberg, president of Pacific Union College, during the night of August 31.

Dr. Sonnenberg has been a strong leader in our educational program. Formerly he served as dean of Walla Walla College. He was always held in high esteem by both faculty and students.

We join his host of friends in expressing our sympathy to the family.

An obituary will appear in a later issue of THE REVIEW AND HERALD.

## CME Serves Canadian Youth

During fifty years of serving the church as a medical training center the College of Medical Evangelists has graduated 142 Canadian youth from its School of Medicine, 81 nurses from its School of Nursing, 4 from its School of Dietetics, 5 from its School of X-ray Technique, 5 from its School of Laboratory Technique, and 6 from its School of Physical Therapy Technique. Those who have returned to Canada after their training are making a strong contribution to the work of the church in the Canadian field.

Of those students of Canadian origin trained at CME, 12 physicians and 8 nurses have served in overseas mission lands.

CARL SUNDIN

## Material for the "Review"

The question repeatedly comes to us: What kind of reports does the REVIEW want? And what kind of articles? As to reports, we are always interested in news of general interest to the wide circle of REVIEW readers. For example, reports of camp meetings, conventions, other special meetings, major evangelistic efforts, church dedications, disasters such as fire and flood that affect our churches, disaster relief, unusual exploits of church groups that provide a special inspiration to the church at large, major projects launched by a conference, such as the building of a new school or conference office. These specific items illustrate what we mean by news of general interest to REVIEW readers. We can consider *only* reports that are sent exclusively to the REVIEW.

As to articles? In general, the articles that appear weekly have been solicited by the editor so that a well-rounded presentation of material shall be supplied to our readers. However, the REVIEW is interested in examining other articles. Any manuscript properly typed, double space, that discusses a subject within the range of our editorial objectives will receive careful and sympathetic attention.

## Spiritual Objectives at Peru Training School

In a letter from D. J. von Pohle, president of Colegio Union—our training school for the Inca Union, in Peru, South America—he tells us that since the school first began to operate, 115 students have been graduated, of whom 100 have entered the organized work of the church, and 4 others are continuing in advanced study. Of the 100 who have entered the work, 13 have thus far been ordained to the ministry.

As a result of activities in the ministerial department of the college, four persons were recently baptized in one town some distance from the school, and a number of others are preparing for baptism. In another town, where work is being started, the Sabbath attendance is already forty.

This is a splendid report, and is another evidence of the fact that our training schools are providing the men and women to conduct our worldwide program of evangelism and witnessing.

E. E. COSSENTINE

## Recent Missionary Departures

Dr. and Mrs. S. A. Kotz and their children, Arlagene, Darlene, and Freddie, sailed from New York on August 17 on the S.S. *Robin Doncaster*, returning after furlough to the Malumulo Mission Hospital, in Nyasaland, Africa.

Dr. LaVeta Payne, of Washington Missionary College, sailed August 24 from Quebec on the S.S. *Scythia*, going to England, where she will join the faculty of Newbold Missionary College for two years as affiliate teacher.

Elder and Mrs. A. F. Jessen sailed on the S.S. *Bow Brazil* from New York on August 25, returning to India after

furlough. Elder Jessen began service in India in 1923.

Mrs. L. J. Larson and the children, Karl and Elizabeth Ann Susan, sailed August 25 on the S.S. *Bow Brazil*, from New York, returning to India after furlough to join Elder Larson, who returned in February. They have served fourteen years in Southern Asia.

Mrs. M. M. Ruhl and two sons, Taylor and Brian, of St. Helena, California, left New York on August 25, going to Mayagüez, Puerto Rico, to join Dr. Ruhl, who is optometrist at the Bella Vista Hospital.

H. T. ELLIOTT

## Literature Sales Pass Seventeen Million Mark

The sales reports (not orders) for books and periodicals from forty-three denominational publishing houses for 1954 amount to \$17,271,860.76. This exceeds the 1953 report by \$801,738.95 and makes 1954 the greatest year in our history in literature sales. The literature evangelists delivered \$9,241,381.81 of this amount, which is a gain of \$390,916.68 over 1953.

In checking reports for previous years, we are happy to state that a gain in world literature sales has been made each year over the preceding year for fourteen consecutive years. In 1940 the total sales amounted to \$3,784,032.84, and in 1941 a gain was made. This upward trend has continued until, as stated above, we passed the \$17,000,000 mark in 1954.

God has been good to us, and we thank Him for these many blessings. Our hope and vision are now fixed on \$25,000,000 in sales for one year.

D. A. McADAMS

## "Have You Come to Baptize Me?"

Recently, in following up a Bible school interest, Jorge Iuorno, of Uruguay, made a long journey. After Brother Iuorno identified himself as a representative of the Bible school, the student said, "Oh, have you come to baptize me?" He said he had laid aside his tithe, and that he had been keeping the Sabbath for a year. Surely the radio and the Bible correspondence school know how to reach the human heart.

ELMER R. WALDE