

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

New England FLOOD RELIEF

BY CARL P. ANDERSON

*Secretary, Home Missionary Department
Southern New England Conference*



COURTESY, WORCESTER TELEGRAM & GAZETTE

The remains of a house in Charlton, Massachusetts, after the flood of August 19 and 20.

WELFARE groups in our Southern New England churches immediately went into action during the recent flood that was so destructive in large areas of our conference. It is difficult to picture for you the destruction, the loss of life, and the devastation of property. The people seemed dazed as they surveyed the desolation wrought by the worst deluge in the history of New England. (See pictures of disaster relief on page 21.)

But our churches went to work with a will. They were prepared to step in and help. In a number of cases our mobile units arrived two days ahead of the Red Cross. Our Health and Welfare Centers had been functioning, and thus had been recognized by the Civil Defense and Red Cross authorities. Being organized before the disaster struck, we were given special police privileges to enter the disaster areas.

Hundreds of families are being helped through our nine distribution centers. These centers are in Woonsocket and Pawtucket, Rhode Island; New Haven, Hartford, and Putnam, Connecticut; Worcester, Southbridge, South Lancaster, and Attleboro, Massachusetts. We have no church in Woonsocket, Rhode Island, which is predominantly French Catholic.

From these nine distribution centers we have given approximately twenty tons of clothing, bedding, and

food to needy families. Materials and food came from all the churches in the Southern New England Conference. We also received supplies from the Atlantic Union, Columbia Union, and Lake Union conferences and financial help from the General Conference. We want to thank all those churches who sent material and money to help in this disaster.

Some organizations sprang into action right after the flood, but are now closing up. However, our centers are going to remain open in these devastated areas as long as there seems to be a need. This welfare work takes time. It is a long-range program. The people who have been hurt are persons who have never before needed to receive help. We are very happy to be able to step in and do the work that Christ would do if He were here in person.

Only a few Seventh-day Adventists suffered loss as a result of the flood. No Adventist lives were lost and no church buildings were damaged. God marvelously protected us. For example, one of our members in Winsted, Connecticut, was protected when the water came raging down the hillside, ruining homes above and below and on both sides. Seven thousand people were driven out of their homes, but the floodwater miraculously split just above her house, draining off on either side, leaving her completely safe.

• • • In This Issue • • •

FRONT PAGE	New England Flood Relief
GENERAL ARTICLES	Page 3
God's Incomparable Gift—The Two Classes of Jesus' Prophecy—Opening the Windows of Heaven—Rattling the Bones—On the Religious Front—He Is My Father	
EDITORIALS	Page 8
More Prayers at Prayer Meeting—Our Medical Workers Open Doors—Overcoming the World—New Code of Conduct for Prisoners of War	
TO YOUR HEALTH	Page 11
Watch Out for Pylorrhea!	
OUR HOMES	Page 12
The Head of the Family—Waiting to Go	
FOR ADVENTIST YOUTH, JUNIORS, AND CHILDREN	Page 14
That Unread Letter—Jesus' Happy Family—David the Lionhearted	
MISSION STORY OF THE WEEK	Page 16
A Converted Leper Wins Souls in New Guinea	
SABBATH SCHOOL LESSON HELP	Page 18
The Vast Universe of God	
NEWS FROM HOME AND ABROAD	Page 19
Public Evangelism in Cachoeira, Brazil—Northern Luzon Mission, Philippine Islands—1955 Ingathering in the Potomac Conference—Pusan Sanitarium Opens Its Doors—Victories for Servicemen—Ingathering in South America—The Arizona Camp Meeting—How I Proved the Lord—The Cities of Bashan—Vacation Bible School in Cedar Springs, California—In Brief—In Remembrance—Notices—Church Calendar for 1955	

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

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Well Said

One thought cannot awake without awakening others.—Marie Ebner-Eschenbach.

★ ★

Action may not always bring happiness; but there is no happiness without action.—Disraeli.

★ ★

There is nothing that makes us love a man so much as praying for him.—William Law.

★ ★

Always rise from the table with an appetite, and you will never sit down without one.—Penn.

★ ★

The only complete catastrophe is the catastrophe from which we learn nothing.—William E. Hocking.

★ ★

Rarely are marriages wrecked on a big rock of adversity. It is on the small pebbles that marriages frequently founder.—Velora Buscher.

★ ★

If I hate or despise any one man in the world, I hate something that God cannot hate, and despise that which He loves.—William Law.

★ ★

The purpose of prayer according to Jesus was not to get God to do things for you, but to enable God to do things in you and through you.—G. A. Studdert-Kennedy.

★ ★

Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is.—Thomas a Kempis.

★ ★

The evasion of duty will make a coward of any man because without realizing it he destroys his most precious asset—his respect for himself.—B. Carroll Reece.

★ ★

We never need to pray so earnestly as when we cannot lay hold of any pleasure in prayer; that is the season of probation and temptation, and consequently the time for most earnest recourse to God in urgent prayer.—Fenelon.

★ ★

Take Jesus Christ, not only to be your Master, but likewise to be your Friend; remembering that there can never come to you a darkness that He cannot make light for you, that there cannot be a weakness for which He is not able to give you strength, and that, even in the depths of your greatest need, you cannot possibly want to come to Him so much as He wants to have you come.—Phillips Brooks.

God's Incomparable Gift

By W. E. READ

The sweetest name to the child of God is the name of Jesus. At Mother's knee we learn to sing, "Jesus loves me, this I know." In later years we sing in meaningful devotion, "How sweet the name of Jesus sounds." The word itself means Saviour, and salvation to the newborn soul is the most precious treasure that can possibly be known in this old world of sin.

The great apostle to the Gentiles gave thanks to God for His "unspeakable gift" (2 Cor. 9:15). Jesus meant much to the apostle Paul. Paul had given himself so fully to his new-found Lord that he had become his bond-slave. To Paul He was "God blessed for ever" (Rom. 9:5). He was God's "unspeakable gift." The adjective used here is a remarkable word. The Greek word for it is used only once in the entire New Testament writings, that is, in this text. It is so full of meaning that translators have used several wonderful words in the English.

The Unspeakable Gift

Weymouth gives "unspeakably precious"; Twentieth Century, "inestimable"; Lamsa, "incomparable"; Moulton and Milligan in their Greek vocabularies, "wonderful beyond description."

During the years of His ministry Jesus commanded increasing attention from both friend and foe. His friends declared concerning Him: "Christ . . . did no sin, neither was guile found in his mouth" (1 Peter 2:21, 22); "in him is no sin" (1 John 3:5); "my Lord and my God" (John 20:28). And even His enemies were compelled to bear testimony to His unique character and spotless life: Said Pilate, "I find no fault in him" (John 19:6), and Pilate's wife, "Have thou nothing to do with that just man" (Matt. 27:19). The centurion said, "Truly this man was the Son of God" (Mark 15:39), and the dying thief remarked, "This man hath done nothing amiss" (Luke 23:41).

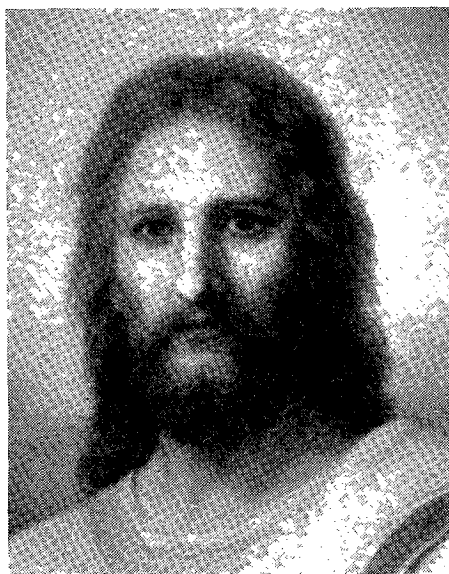
"The Inexhaustible Subject"

In the world of today, contemporary literature is giving more and more publicity to the Man of Nazareth. In an issue of the *Religious Digest* several years ago, Dr. Wilbur Smith published an illuminating article entitled "The Inexhaustible Sub-

ject." His opening and closing paragraphs read:

"Probably never in the history of mankind have so many great subjects occupied the attention of thinking men as today. And yet, in spite of this, it is quite interesting to note that the Lord Jesus Christ is still the pre-eminent subject in literature, both in periodicals and new books."

"After 1900 years—and after thousands of books have been written about Christ, a man who lived in far-away Palestine,—in this country, in this modern age when so many great subjects are occupying the minds of men, three times as many books were written in this period concerning the Lord Jesus Christ of nineteen centuries ago than concerning Abraham Lincoln, who died less than



H. HOFMANN, ARTIST

When God gave His Son Jesus Christ to the world, He gave Him to the human family forever. Throughout the ages of eternity He will be our elder brother, and we will be members of the royal family, reconciled to God by His redeeming grace.

one century ago. Even the most radical skeptics must admit that no person in history continues to hold such a grasp on the thoughts of men as the Lord Jesus Christ."

And should we wonder that this should be so? Let us observe that Jesus Christ made unique claims—claims no other man ever made. He declared that to see Christ is to see God (John 14:7-9); to know Christ is to know the Father (John 14:7); to believe in Jesus is to believe in

God (John 12:44); he does the same things the Father does (John 5:19); He has life in Himself, as does the Father (John 5:26); He raised the dead, as did the Father (John 5:21); to honor the Son is to honor the Father (John 5:23).

These claims have been conceded by many through the centuries, even by many of those who have not consented to the teachings of Jesus. He claimed further: "all things are delivered unto me" (Matt. 11:27); "the Father . . . hath given all things into His hand" (John 3:35); "the Father . . . sheweth him all things that himself doeth" (John 5:20); "the Father . . . hath committed all judgment unto the Son" (John 5:22); "the Father . . . hath given him authority to execute judgment" (John 5:25, 26); "all power is given unto me" (Matt. 28:18); God "hath put all things under his feet" (Eph. 1:22).

Let us notice the exalted position of Jesus:

He is before all. "He is before all things" (Col. 1:17); "I was . . . from the beginning" (Prov. 8:23); "his goings . . . from everlasting" (Micah 5:2).

He is above all: "Anointed . . . above thy fellows" (Heb. 1:9); "A name which is above every name" (Phil. 2:9); "Far . . . above all principality" (Eph. 1:21).

He is over all: "Christ, . . . who is over all, God blessed for ever" (Rom. 9:5).

The Resurrection of Christ

A further and vital thing must be remembered. He rose from the dead. Whoever in the history of the world who made any claim to Messiahship or spiritual leadership rose from the dead? Did Buddha? Mohammed? Zoroaster? or Confucius? All the world's great religious leaders died, and we have no record of their resurrection or even a claim made by them that they would rise from the dead. It is true that Jesus Christ our Lord died, but He rose from the dead, and became a mighty victor over the grave. Today He "ever liveth to make intercession" for His people.

After His ascension He echoed back from the courts of glory: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;

and have the keys of hell and of death" (Rev. 1:18).

In Christ Jesus are to be found all the treasures of the Christian faith. The basic doctrines of God and creation, the teachings of Christianity, its maxims, and its precepts—all these find their center in Him.

"All center around the cross of Calvary. This is the theme, this is the song,—Christ all and in all,—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven."—*Testimonies to Ministers*, p. 433.

To the apostle Paul this thought was pre-eminent; it was the all-absorbing principle motivating his ministry. In his earlier years he was satisfied with Judaism. All he longed for in spiritual things he found in his contact with the Jewish Scriptures and other Jewish writings. His membership on the Sanhedrin council, and the education he received at the feet of Gamaliel, left him self-satisfied, proud of his heritage, and full of prejudice against any other religious belief.

This was so until—until he met the very One whose followers he set out to exterminate. While in his pursuit of this quest he was met with the heavenly vision. In this midday visitation he beheld the Lord—the One whom he had despised. He heard the voice of the crucified Jesus. There was something about its pathos and its earnest appeal that brought conviction to his heart. There flashed through his mind the Messianic prophecies of the Old Testament, and he saw quite vividly their fulfillment in the resurrected Lord, and what a change was wrought in his heart and life! What a lasting benefit that change has been to the cause of God through the centuries!

Center of Paul's Emphasis

The center of Paul's emphasis was now changed. He had found what he longed for in Judaism; now he found the fullest satisfaction of his soul in his new-found Redeemer. The expression "in him" became one of his watchwords, one of the themes he loved to talk and write about. His letters to the churches were full of this concept. No less than 130 times does he use such expressions as "in him," "in Christ," "in the Lord." The letters he wrote each seemed to have a key word, expressive of what Paul found in Jesus his Lord. Notice how this might be applied to some of his letters. He emphasizes: in Ro-

mans, *justification in Christ*; in Corinthians, *sanctification in Christ*; in Thessalonians, *hope in Christ*; in Galatians, *liberty in Christ*; in Colossians, *completeness in Christ*; in Ephesians, *fullness in Christ*; in Philip-pians, *joy in Christ*.

To Paul there is no other foundation than Christ Jesus (1 Cor. 3:11); to Peter there is no salvation in any other: "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). From Christ radiate all the truths of the Christian faith. He is the center of them all. When we accept salvation, we accept salvation in Christ. True sanctification can be found only in Him. The same is true of the holiness and the righteousness of God. The truths of His incarnation, of His priestly ministry, of eter-

nal life, of the Sabbath—these wonderful truths of the Word of God can be known and experienced only as He lives in the hearts and lives of His people. Truly as the great apostle declared centuries ago: "It pleased the Father that in him should all fullness dwell" (Col. 1:19), and "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

No wonder the apostle Paul refers to his Master and Lord as God's "unspeakable gift," as the incomparable, the inestimable, the most wonderful token of divine love ever bestowed on the human race.

"O for a thousand tongues, to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace."

—CHARLES WESLEY

The Two Classes of Jesus' Prophecy

By David Voth

The importance of preparedness is stressed in the twenty-fourth and twenty-fifth chapters of Matthew. We know neither the day nor the hour when probation will end, nor when our Saviour will come. In these chapters *Jesus speaks repeatedly of two classes of people*, both professing to look for His coming; yet one class is unprepared and will be lost while the other class will be ready and taken to heaven. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13).

The promise to those who endure and love the Lord is, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). There is no promise for those who fail to endure, and who become cold, unless love is rekindled in their hearts and a spiritual revival is experienced.

Jesus speaks in Matthew 24, verses 45 to 51 of the faithful servant and of the evil servant. Who is represented by the faithful servant?

"Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household 'their portion of meat in due

season' (Luke 12:42). They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation."—*The Desire of Ages*, p. 634.

Those represented by the evil servant say in their hearts, "My Lord delayeth his coming." They become careless, worldly, and pleasure loving. Jesus says, "His portion [shall be] with the hypocrites: there shall be weeping and gnashing of teeth."

Parable of the Ten Virgins

The twenty-fifth chapter begins with the parable of the ten virgins who waited for the bridegroom. Five were wise and five were foolish. The wise virgins were ready when the bridegroom came, and they went into the marriage with him. The foolish virgins were unprepared, and they were left outside. To them the bridegroom said, "I know you not." The ten virgins were alike in many respects; the real difference was in the possession of oil. The foolish had neglected to keep their lamps, with their vessels, filled with oil, and their lamps went out just at a time when they needed them most.

"As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming. The two classes of watchers represent the two classes who

profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. . . . The oil is a symbol of the Holy Spirit."—*Christ's Object Lessons*, pp. 406, 407.

"A time of waiting intervenes, faith is tried, and when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit."—*Ibid.*, p. 408.

How important it is that we have our lamps constantly filled with heavenly oil. "Unless the members of God's church to-day have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need."—*The Acts of the Apostles*, p. 55.

Jesus related another parable: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

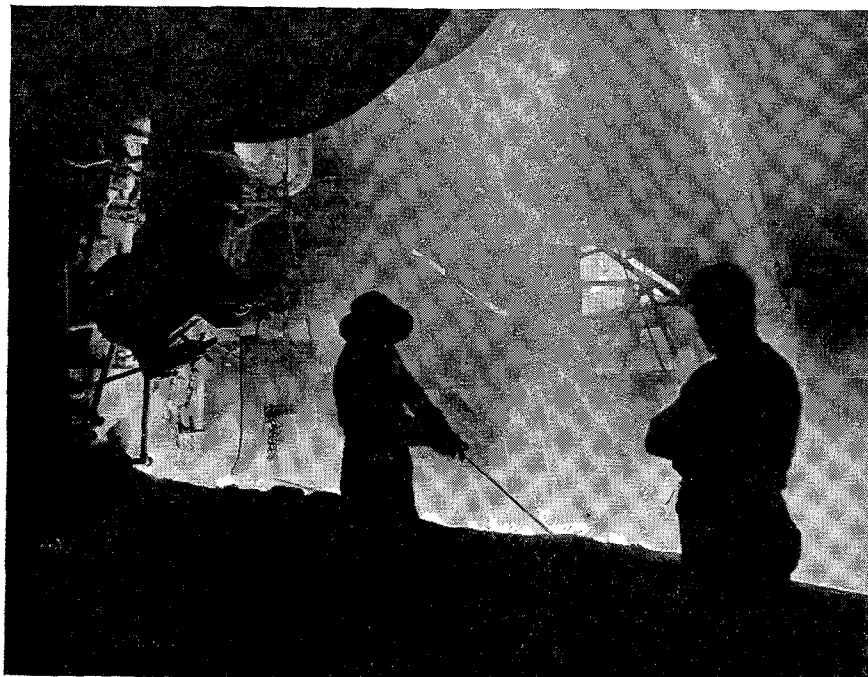
The first two servants used their talents wisely and multiplied them. Upon his return the lord said unto them, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." But

the servant with one talent buried it, and eventually he lost it. The Lord said to him: "Thou wicked and slothful servant," and the verdict was "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The lesson is for us. Christ has given to all one or more talents. "The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original, or acquired, natural or spiritual. All are to be employed in Christ's service."—*Christ's Object Lessons*, p. 328.

How are we using our talents? Are we hiding them, or using them selfishly, or are we using them in the service of Christ? What will our answer be when we are called upon to give an account of how we have employed these God-given talents?

In the closing verses of chapter 25, Jesus related the parable of the sheep and the goats. The sheep represent those who look upon every human soul as of great value in the sight of God, and to the best of their ability minister to their physical and spiritual needs. Like the Master they go about doing good and winning souls for Christ. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The charge against those represented by the goats is the sin of omission. To these Jesus will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."



H. M. LAMBERT

There is little to distinguish these two workers who are busy in a great steel mill, yet one may be saved and the other lost. Only two classes of people will be considered in the final judgment.

As we summarize the difference between these two classes we notice that those who will be left fail to endure, and become spiritually cold. With the evil servant they say in their hearts, "My Lord delayeth his coming" and are "lovers of pleasures more than lovers of God." Like the foolish virgins, they neglect to keep their spiritual lamps filled with oil—the Holy Spirit. Like the man with the one talent, and as those represented by the goats, they live self-centered lives, and fail to share their blessings with others.

Those who will be ready and will be taken have the love of Jesus abiding in their hearts, and endure unto the end. Like the faithful servant, they give meat in due season to their household while waiting for the return of Jesus. Like the wise virgins, they keep their spiritual lamps filled with the heavenly oil—the Holy Spirit. They are like the servants with the five and the two talents, using their talents to the glory of God and the upbuilding of His kingdom. As the ones represented by the sheep in the parable, they are a means of blessing to those about them.

The admonition of Jesus to all is, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

The Remnant People—5

Opening the Windows of Heaven

By Varner J. Johns

The seventh indictment brought against the church in the days of Malachi was that of robbing God. In answer to this charge of unfaithfulness, the people asked the question "Wherein?" The answer came in words of unmistakable meaning. "In tithes and offerings." As a result the curse of God rested upon the people.

Will a man rob God? Such a thing seems incredible. A Christian who takes from the bank of heaven that which belongs to God is guilty of embezzlement. The bank teller or cashier is identified with the organization. He is in a position of trust. He is respected by those who deposit their savings in the bank. Embezzlement, that is, robbery by someone "within," is a more heinous crime than robbery by someone from "without."

The Coin of the Kingdom

So it is with the Christian who robs God. He handles the coin of the heavenly kingdom. He is a representative of the government of God, an ambassador of the kingdom of heaven. Men look to him for a revelation of

the character of God. If he takes for himself that which belongs to God, he withholds the bread of life and the water of salvation from those whom the Lord would save. More than that, he misrepresents the character of Christ—His self-sacrificing love, His unfailing faithfulness.

Much could be written in comparing the pittance that is given by the churches of Christendom for the work of the church, with the multiplied millions spent for tobacco, liquor, and worldly pleasure. And remember, the message of Malachi is for us as well as for the average Christian in the popular church. Are we faithful or unfaithful? Are we honest with God in our stewardship?

The answer to this question means much both for time and for eternity. There may be a curse; there may be

(Luke 6:38). Withhold, and there is poverty of soul.

In a certain sense the tithe is not a gift. Only the "offerings" beyond the tithe are classed as gifts. "The tithe is the Lord's." It is the amount He reserves for Himself as His share in our partnership. It is a wonderful privilege to have God as a "silent partner" in our business. No, not "silent," for He often counsels us even in the minor things of life. With God in the partnership there can be no business failures. Oh, yes, there must be diligence and earnest work and sincerity on our part. But our heavenly Father is our Counselor. "Whatsoever he doeth shall prosper," is the promise in the first psalm to those whose trust is in the Lord.

Give Where Need Is Greatest

After the tithe is faithfully set apart and brought into the "storehouse," there to be used for the work of the Lord, we are privileged to give of our offerings where the need is greatest. There are vast unentered mission fields, men with outstretched hands waiting for the bread of life. There are the poor to be fed, the needy to be cared for. The measure of our love is the measure of our giving. If we love, we give; the gift is the evidence of our love.

There are those in the church who decry calls for money. In their way of thinking, religion should concern itself with meditation, not with money. The offering plate is such a wooden thing, they say—why connect it with worship? The truth is that, translated into simple, understandable words, money means railway and steamship tickets for missionaries, treatment rooms, schools, churches; it means the support of faithful workers who travel the highways and byways of earth in search of souls; it means radio time, television time, that the message may be carried on the airways. Money means men sent on missions of mercy that the story of redeeming love be told.

The Passion of "Getting"

It is possible to rob God in offerings as well as in tithe. We dare not measure our gifts with the gifts of others. The widow's mite may be more than the rich man's million. It is not a sin to make money. Indeed, it may be a sin to be indolent. But the possession of money, adding dollar to dollar, farm to farm, business to business, making the getting and holding the all-absorbing passion of the life—this is sin. Yes, the using of the means entrusted to us by the Lord for selfish ends, for magnificent homes, for expensive and unnecessary furnishings, while the cause of God languishes—this is sin.

Rattling the Bones

By W. A. Townend

Your closet may have a bony skeleton in it somewhere. To a certain extent one is locked away in everyone's past.

Even Moses, now a dweller in heaven above, had a "skeleton in the closet"—remember the Egyptian he killed and the way the memory of it once was used to embarrass and discourage him. Poor Moses!

God blots out our evil past in heaven's records as confession is made to Him. Why then do we sin-prone mortals engage in the life-dwarfing practice of bone rattling?

Let us join the ranks of the big-souled, the God-approved. Let us stand firm with those who let God, and God alone, care for the past's shadowy experiences. After all is said and done we've all had them.

But praise God, His forgiveness clears life's closet of all its haunting skeletons. And real Christians do not spend time discussing the skeletons in the closets of others.

a blessing. The measure of the blessing is the opening of heaven's windows. The curse is measured by the loss of eternal life. America has had some shocking revelations recently of corruption in public life. Men who held positions of trust in the tax-collecting agencies have themselves been guilty of withholding tax and defrauding their government. How reprehensible! But what of the servants of the heavenly King who withhold that which belongs to Him?

Here is one of the Bible paradoxes: Withhold and we have less; give and we have more. Nine tenths, or eight tenths, or seven tenths, with the blessing of the Lord, is vastly more than ten tenths without the divine blessing. "Give; and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom"



[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.]

Report \$2.6 Billion Gain in Value of Church Property

The value of church property in the United States has increased by more than \$2,600,000,000 in the past five years to a total of \$7,846,000,000, it was estimated in New York. The report was made in the current bulletin of the American Association of Fund-Raising Counsel, Inc. which placed the 1950 value as \$5,235,000,000. The gain over the five-year period was 49.66 per cent.

Methodist Educator Warns on Church-building Motive

Human pride, not spiritual conviction, may be motivating Christians to build ever bigger churches, a Methodist educator said in Lafayette, Indiana. There is a danger that churches are being erected not "to lead more people to Christ" but to "make people proud to worship among the town's best," said Dr. James S. Thomas, of Nashville. He warned that the nation's "outward concern with religious expression may actually be a barrier to the genuine spiritual foundation of our expressions."

Says Mission Churches Giving Union Example

Western denominations are being shown the way to church union by the mission churches they have founded in Africa and Asia, Dr. Virgil A. Sly of Indianapolis, chairman of the foreign division of the United Christian Missionary Society, said in Toronto, Canada. He told the fifth world convention of the Churches of Christ (Disciples) that the voices of the younger churches had been lifted again and again in recent years, calling upon the founding churches to unite, or to permit them to unite. "Western Christianity must face the fact that union is coming to the mission churches," he said, "and we will either be a part of it, or we will be apart from it."

Pope Invites Dissidents to Return to Catholic Church

Pope Pius XII, in a letter to the abbot of the historic Grottaferrata abbey near Rome, invited dissidents to return to the Catholic Church. Pope Pius said Eastern peoples "have nothing to fear in a renewed and restored union with the Roman Church and a most auspicious and necessary return to her." "Absolutely nothing would be diminished, nothing would be lost of their dignity, of the splendor of their sacred rites, and of the sacred patrimony of discipline inherited from their forebears," he said. Pope Pius recalled the "ancient union when Greek Catholics were not separated from the Roman Church but, under the government and magistracy of the Vicar of Christ, were united in the same fold."

A strange thing has happened in recent years. Millions of men who could never "afford" to give of their means to God, not even a tenth, now "give" to their government a third—or more—of their earnings in the many apparent and hidden taxes. The god of war takes in taxes several times the tithe. Moreover, the dollar continues to decrease in value until today it is worth only one half of its former worth. It was once an honor to possess gold coin; now it is a crime. Someday all of our gold, all of our possessions in this sin-cursed world, will be swept away. All that will be left will be the treasures we have laid up in heaven.

Those who are faithful in following the Lord, laying up treasures where moth and rust cannot corrupt, are appropriately called the Lord's "special treasure." A book of remembrance is written before the Lord for those who "feared the Lord, and that thought upon his name." And the precious promise is given: "And they shall be mine, saith the Lord of hosts, in that day when I make up my special treasure" (Mal. 3:16, 17, margin).

To think upon the name of the Lord is to meditate upon His infinite love, His tender mercy. Many names are given in the Bible to our God, each indicative of His character. The name "Jehovah-jireh" (Gen. 22:14) means "The Lord will provide." If we have faith to believe that every good and perfect gift comes from God, it is easy to enter into fellowship and partnership with Him. The windows of heaven are opened, and the Lord works to bless us.

The Elijah Message

The last chapter of the book of Malachi pictures the smiting of the earth. The book closes with the dreadful word "curse." The day of the Lord brings darkness and desolation to a wicked world. The great and terrible day of the Lord is a day of destruction to the wicked, but a day of deliverance to the righteous. The stubble is consumed, but the trees planted by the rivers of waters grow into greatness. The righteous go forth in the light of everlasting love to dwell with their Lord forevermore.

Jesus is coming. Before He comes the message of hope and salvation must be carried to the ends of the earth. The Elijah message, proclaimed in the spirit and power of Elijah, prepares the world for the coming of Christ.

"To-day, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to

take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords."—*Prophets and Kings*, p. 716.

We may have a part in the proclamation of that message. By our words, our deeds, our gifts, our prayers, we unite with heavenly messengers in sending forth the light and truth.

He Is My Father

By Mae Beddoe Spalding

Do you occasionally reach the place in your experience where it seems as if your whole sky is dark with trouble? You cannot see over or around or through it. The barrier between you and hope seems as broad and deep as the waters of the Red Sea were in Israel's day. Your faults and failures rise up before you, and the battle against them is so hard you become discouraged.

You have acquaintances, friends, and loved ones, but somehow the burden is so great you cannot put it into words. You certainly could not let them see the nakedness of your soul. You long for comfort, but it seems there is none.

If you were a little child again, you could seek out your parents and unburden your whole heart. They would fully understand. There is something about Mother and Father so utterly different from anyone else. Not a soul on earth can understand you as they can. They know the weak spots of your character. They know your folly and mistakes. But they also know the true longings in your heart and the evil tendencies you try to conquer. You can always count on their love and understanding.

At times I have seen an errant chick come in frantic haste back to its mother's side. Mother hen might peck its little head in mild rebuke for its wayward wandering, but that doesn't alter the closeness. It still has a perfect welcome to cuddle deeper among her feathers and nuzzle its bill through the soft down until it feels the warmth and solace of her breast. Her heartbeat is strong and steady, and lulls the little one to sleep.

Once I felt so utterly alone. A dark and sinister influence was pointing out my shortcomings and sins. I was almost overwhelmed as I viewed them. Have you ever had the disconcerting experience of catching a glimpse of yourself through the eyes of another?

Heaven must have felt the gnawing of my discouragement. I am con-

"Upon the members of His church on earth rests the solemn responsibility of giving warning."—*Ibid.* This Elijah message given by the remnant church is the only message that can turn the hearts of the children to the fathers. Let us permit God to write His love in our hearts that we may be like Him as we witness before our fellow men.

fidant an angel of light was commissioned to fly to my side and comfort me. I could not see him, but as surely as God lives, I know he was there. The influence of this new guest filled the room with joy and peace. It was as if I could reach out and touch his garments. Strength began to replace my weakness.

As the darkness began to disappear and light came into my heart a bright new thought, not really new, of course, came with it. The rafters seemed to ring with the joy of it. *I have a Father*—real, living, and ever present. I need never be parted from Him again. I can go to Him and hide me in His bosom.

Doesn't the Good Book tell us that "under his wings shalt thou trust"? Was there any reason why I should be denied? Was not His yearning, longing heart willing to gather even His wayward children of Jerusalem under His wings? So surely there was room for me. With this thought in mind gladly I cast all my care upon Him.

And so it came about as I knelt to roll my burden upon the Lord, the clouds of doubt and fear and trouble vanished. I was certain then that He knew all about it and that He had a way of escape for me.

True to His promise, He has never failed me. He has been like a precious parent in my home abiding. The beauties of the world about me have come to life anew—the gladsome note of the bird carried through the fresh, clean air is sweeter still; the sunbeams dance a bit more lively; the breezes stir the trees with more than usual music, and all my paths are peace.

The morning dawns with hope, and the sunset hour is a benediction. As the darkness of night gathers round, I need not try to form words to express my thanksgiving—He who knoweth the "thoughts and intents of the heart" can hear my unspoken prayer, and it is enough: *He is my Father*. And, beloved friend, He is just as surely your Father too.



• EDITORIALS •

More Prayers at Prayer Meeting

In the July 14 issue of the *REVIEW* an editorial appeared entitled "What Is Happening to Our Prayer Meetings?" The statement discussed the urgent need for reviving prayer meeting, but did not deal with the nature and purpose of the midweek service.

Letters from a number of readers suggest that if we had more *prayer* at the Wednesday night meeting, there would be more power and more people and more of a manifestation of the divine presence. A sister writing from Colorado remarks:

"I think the first reason our people do not come to prayer meetings as they should is that they are not really 'prayer' meetings. Adventists would like to feel that they can bring their problems to the midweek service and share these matters with the brethren and sisters in the church and then pray for a solution. If we did more of this, the midweek meeting might be crowded with people."

"In our church," she continues, "we used to have a meeting every month designated as The Hour of Power. The pastor would have us bring definite people, definite problems, and definite purposes to the prayer circle. Three or four times as many people attended this kind of prayer service as were generally found at the midweek meeting. The meeting was so popular that we wanted it held once a week instead of once a month."

A brother from Nebraska raises the question, "Are we getting away from the original purpose of prayer meetings?" He offers the following comment: "Prayer meetings have in too many of our churches become preaching or teaching services in which the sermon and the singing occupy the main portion of the meeting and very little time is set aside for prayer. I visit a few congregations, however, where the members divide into small groups and unite their prayers around one or a few definite topics, and there has been a power in such gatherings that united hearts. If this plan were followed, we would experience more of the divine presence in our prayer meetings, which would attract many a lukewarm Seventh-day Adventist."

In conclusion our brother asks, "What is happening to our prayer meetings? Answer: Are they really *prayer* meetings?"

Each of the letters quoted above was written in a moderate tone and with no desire to criticize. We think that these suggestions may constitute a call to prayer, in which both ministers and people will unite.

It does seem true that we have but a whispering of His presence when we might have the fullness of His power! And will not prayer and faith and repentance bring the power?

Our people enjoy praying with others of like precious faith. The promise of Jesus is fulfilled, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Prayer meetings may be broken up into small bands in which all have a chance to pray. Then after ten or fifteen minutes of prayer,

the groups may reunite in the general meeting. We suggest as one urgent theme for prayer the binding together of broken families in the truth. (See Malachi 4:5, 6; Isa. 49:25.)

Prayer meetings can be made even more vital and interesting if the church members will work for souls during the week—particularly on Sabbath afternoon. Then they can bring definite prayer requests to prayer meeting.

The personal testimonies and soul-winning experiences—one of the vital factors in any prayer meeting—added to the prayers of the people will lift them up into heavenly places with Christ Jesus. Ministers who teach their people how to work and pray in Christ's name are offering them the best help. Prayer meetings must be well organized and well planned. And when prayer is made the principal part of the meeting, the midweek service becomes a vital contact point between earth and heaven, the center of overflowing blessing from which Spirit-filled men and women may go forth to witness for the Saviour.

D. A. D.

Our Medical Workers Open Doors

Dr. Peter Parker, the first medical missionary to China is said to have "opened the gates of China with a lancet when western cannon could not heave a single bar."

Under the blessing of God, Dr. David Livingstone opened up Africa for the gospel—using the skill of his profession. And the pioneering work of Dr. Wilfred Grenfell in Labrador is well known.

Medical missionaries have more opportunities to do good than any other class of workers. For that reason they have the most responsible work in the world.

Some years ago a missionary who at that time knew more about the Chinese than any other man was asked to become a representative for a great oil company. He was offered a salary of \$10,000 a year. When he refused, he was offered \$20,000; then \$25,000. After that he was told to set his own salary. This was the missionary's reply: "The salary you offered first is large enough. I am making only about \$1,200 a year. It is not your salary that is too small. It is your job. *I have a bigger job than you can possibly offer.*"

Out on the lines of mission service Adventist doctors are doing as much, and in many cases more, good than any other class of workers—even the ministers. The story is the same in the homeland. When the medical evangelist is thoroughly dedicated to God, he can open up the way with the strong right arm of the gospel and make it so much easier for the evangelist and the Bible instructor.

New frontiers wait to be pushed back by the daring and skill of consecrated physicians and nurses. The church needs their services *desperately* today. Let these dedicated men and women move out into new areas as self-supporting workers or institutional workers, and

invariably new interests will spring up and churches will be dedicated.

There are some places in New England and in the Eastern and Southern States—practically everywhere in America and Canada—where the work is languishing for want of Adventist doctors and nurses. Conference committees pray and study and plan for the advent of the medical missionary to new and unentered territories. And, thank God, these prayers are being answered. We see more and more of our physicians, dentists, and nurses stepping into these openings with their lancets and stethoscopes, their skill and their prayers. New friends are made for the gospel, and the picture changes for the Advent Movement in those areas where our medical workers serve the cause. We esteem these medical workers "very highly in love for their work's sake" (1 Thess. 5:13), and rejoice that more and more of the Adventist medical personnel is using its skill for Christ and opening up closed doors in places where other methods could never reach the people.

D. A. D.

Man's Three Greatest Enemies—2

Overcoming the World

In this dark world have lived in each generation a little company of unusual men known as believers in the God of heaven, and in later ages as Christians. They have been variously described and distinguished from the generality of men. They can be most accurately defined as a unique company who have refused to capitulate to the world, the flesh, and the devil. Let us look more closely at their attitude toward each of these three enemies.

As regards the world they have taken as their guide the inspired instruction: "Love not the world, neither the things that are in the world" (1 John 2:15). "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

The Christian has ever refused to accept the argument, "Everybody does it." He looks beyond to the numberless hosts of heaven and remembers that everybody does not. And so he refuses to accept the customs and practices of the times as the measure of right and wrong. He sees in God the absolute measure of values, and in His holiness an absolute measure of right living.

The true Christian, however, has never been a recluse, a hermit who withdraws literally from the world into some desert place, thus attempting to meet the threat of the world by desperate flight. To do so would be to withdraw his witness from men and to let his light shine meaninglessly in some waste place. When Christ prayed for His disciples He petitioned the Father: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

The Christian is distinguished by this above all else: He believes that he can obtain power from God to overcome the world. We read: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5). Believing that Jesus is the Son of God, the Christian believes that he can obtain from Christ what He has promised to give—overcoming power. If Christ could live a spotless

life in Nazareth, the Christian has faith to believe that he also can live such a life in the world.

Instead of seeking safety from the world by flight to a faraway desert, the Christian escapes the evils of the world by rising above it in his thoughts and desires. Wrote Paul: "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2).

Thus the Christian's feet may be upon the earth, but his mind and heart are in heaven, in that new and better world. That explains why holy men who have been left to languish in dark dungeons have enjoyed the light of heaven. Bunyan, who was confined in a vile jail in England in the 17th century, wrote in his immortal *Pilgrim's Progress* of the Delectable Mountains where the glory of God abides. His feet were in the filth, but his mind was in heaven.

The Christian finds that the light of heaven is so bright that it finally blinds his eyes to the sights of this world. As he walks the streets of great cities he is unimpressed by their glamour; they make no appeal to him. The lights may be bright, but they look dim by comparison with the glory from the throne that illumines the streets of the New Jerusalem. And it is in the New Jerusalem that he dwells in spirit and affections.

Here applies with tremendous spiritual force the old adage that we see what we are looking for. It all depends on how our senses are tuned. The poet well expressed it:

"Two men look out through the same bars:
One sees the mud, and one the stars."

If the mind is turned upward, the eye naturally turns upward also. But when we look up we see, not the glitter of the world, but the beauty of the sunrise and the brightness of the stars.

The same is true of our ears. If they are tuned to the melodies of the heavenly choir, we will find no pleasure in the strange mixture of sounds in this world that sometimes mistakenly passes for music. The heavenly choir and a jazz band cannot both sound like music to one pair of ears. It is not possible for the ear to be tuned to so wide a range of sounds.

In a sense the Christian hears the sounds of this world, and yet, again, he hears them not. They do not reach into his inner being to control his emotions or his actions. He is like the telegrapher who may drowse in his chair though his telegraph instrument, catching all the sounds of the trunk line of instruments on the railroad, may be creating a veritable din. But let some other operator far away give the call letters for his office and he suddenly arouses himself. To the uninitiated there is no difference in the sound. But there really is. His ear is tuned to that difference, and responds. So with the Christian: though worldly sounds may beat upon his ears, he is oblivious to them. But let the heavenly choir sing, and the voice of God call to him, and he instantly responds. There is a difference in the sound.

In other words, the Christian is one who has discovered a way to be in the world and yet not of the world. To see its sights and yet not see them; to hear its sounds and yet not hear them. And all because his senses are tuned to the sights and sounds of another world, a heavenly world in which he lives in mind and spirit.

Nor can he think of living in any other way, for his goal above all else is to have fellowship with his God. He realizes that such fellowship is jeopardized the moment he turns his mind and affections down to earth. He knows that he cannot tune in to earth and heaven

at the same time. The warning of Scripture is ever before him: "The friendship of the world is enmity with God," and therefore "a friend of the world is the enemy of God" (James 4:4).

It is in this setting that we find a convincing answer to the question asked by some of our Adventist youth: What is wrong in marrying someone who is not a member of the church? No marriage can be happy unless there is unity of purpose and goal. Two cannot walk together unless they be agreed. But if one walks the paths of this world, how can the other walk the streets of gold, without there being a separation in spirit and in desire? The distance between this world and the better one above is too great to permit even the most devoted couple successfully to clasp hands across the gulf. How can a young person sincerely ask God to bless him and guide him and then take the hand of someone whose interests lie far below in this dark world? Why enter marriage presumptuously? Why tempt God?

A group of sight-seers were ready to descend to the depths of a great coal mine. To each was being handed a cloak that completely covered his clothing. One young woman, in a beautiful white dress, protested. "Why can't I go down in this white dress?" she asked. The guide quietly replied: "You can go down in the white dress, but you can't come up in it." The Christian knows full well that he cannot continue long to be enshrouded in the white light from heaven if he descends in thought and desire to the blackness of this world. There is no safe halfway path. Either we dwell in heaven or we dwell in this world.

The Christian seeks ever to be at home, in his spirit and affections, in a different world from this, so that he may be ready to enjoy a literally better world when God shall create a new heavens and a new earth wherein dwelleth righteousness.

F. D. N.

New Code of Conduct for Prisoners of War

The United States Defense Department Advisory Committee on Prisoners of War issued a report on August 17 that settled a question discussed at length during recent months. A new problem never met before on so large a scale has entered into warfare. It is the deadly psychological weapon called brainwashing that is used on captive groups by some nations. The methods are so subtle and so severe that some of the victims break under the strain and commit acts of disloyalty against their country that they would not otherwise do.

Some have argued that the state should be lenient with such prisoners on their return home. Others have declared that the victim should readily agree to do whatever he is forced to do without much resistance, thus weakening the force of this diabolical method of warfare. The new code of conduct gives no place to expediency, but urges all men to hold stiffly to that which is morally right and honorable.

The outstanding point in this code of conduct is that the American soldier under all circumstances shall be in an attitude of resistance toward the enemy. He must never forget that he is a soldier, pledged to uphold the honor of his country, and must resist every attempt of the enemy to cause him to do that which is dishonorable and disloyal.

This is a code of conduct that all good citizens will want to live up to. Besides this, there is an important lesson in this code that applies to the Christian in his spiritual warfare.

This world is like a prisoner-of-war encampment. The people of this world are captives of Satan, the present prince of this world, who is using every means to make them deny God, who created them and to whom they belong. He uses flattery and false promises to gain their allegiance. When he cannot do this by pleasant means, he will seek to break down resistance by vicious ones. He will bring persecution, trial, and trouble to bear upon them. But his greatest weapon, we might say, is brainwashing, which he has perfected through the six thousand years that have passed since he used it first on Eve in the Garden of Eden.

Modern man is subject to a most persistent form of brainwashing on every hand. Turn on the radio or television set, and you hear something like this: "It's smart to drink ———." "Smoke ——— cigarettes. They satisfy." This is repeated over and over again. You see the words on highway billboards, in the magazines accompanied by sophisticated and highly pleasant personalities. You are a captive. You can never get away from it, and unless you resist the brainwashing effect, you will succumb to it by and by. The idea is that a thought repeated until the mind is completely weary of it will make the victim succumb and do what is suggested. This applies to everything that men want to sell today—that which is harmful to one's physical and moral health or that which may be helpful.

In these last days the enemy of men's souls is especially bringing subtle and evil influences to bear upon the Christian. Through many agencies—television, radio, popular books and magazines, by oft-repeated falsehoods, scientific assertions, worldly philosophy and outlook—doubts are being created within man's heart, and the enemy attempts to make him believe that God's promises will never be fulfilled and that the day of the Lord will never come. He is determined to brainwash every man or woman who is seeking to be restored to his citizenship in the kingdom of heaven.

The enemy accomplishes his work by constant repetition and by forcing the victim to see and hear things that could cause him first to weaken his resistance against such things and finally to cease to resist altogether and to place himself in a position where he is ready to do that which is disloyal to his Christian profession and to his God.

Commanded to Resist

Unless the Christian adheres closely to the code of conduct that God has laid down for all those who will inherit the kingdom, he will lose out and become a complete captive of the enemy. The one important word in the American code of conduct is "resist." This, too, is the word that should be outstanding among Christians. "Resist the devil," counsels the apostle James, "and he will flee from you" (James 4:7).

Unless the Christian is in constant, conscious, active resistance against the blandishments, deceptions, and enticements of this world, he will find himself becoming more and more lenient in the things he hears and sees. He will gradually be drawn away from the right. Then it will not be long before he is ready to renounce his heavenly country and denounce the Lord who paid the price of his redemption.

The Christian's code of ethics is the Ten Commandments. He should ever give heed to the words, "Thou shalt not." Only thus will he be prompted to resist every temptation in its incipient form before it has such a hold upon him that he has no power to resist it. The American soldier is called upon to trust in God for help in the fulfillment of his code of conduct. This too is the Christian's source of power in his warfare against sin.

F. L.

Watch Out for Pyorrhea!

By Gerald Mitchell, D.D.S.

"Pyorrhea," known medically as periodontitis, is an ancient disease, many references to this condition being found in early recorded health data. It has persisted through the centuries, and even today is one of our most prevalent diseases. The purpose of this article is to bring our readers up-to-date information regarding this enemy of robust dental health. Our new College of Medical Evangelists School of Dentistry is especially emphasizing this important phase of dentistry in its teaching program.

The periodontium is the correct name for the group of adjacent and connected body tissues that surround the individual teeth, such as the gums, underlying bone, and the soft tissue between them, which we call the periodontal membrane. The suffix, "itis" means inflammation, hence periodontitis would indicate the inflammation and possible destruction of the periodontium.

A periodontist is a dentist who, though he need not necessarily limit his practice to periodontics, does enough of it to be competent. A periodontal pocket is an area of infection situated between the gums and the root of a tooth, the space being caused by the loss of the periodontal membrane and the adjacent bone. When the gum is destroyed along with the other tissues, recession of the gums occurs, and while unsightly, difficult to clean, and often exposing a sensitive area, they still may not necessarily be infected.

Periodontitis actually causes the loss of more teeth in adult life than does dental caries (tooth decay). It involves the periodontal membrane and then the bony support, producing eventual loosening and loss of the tooth, unless controlled. Dental decay attacks the exposed portion of the tooth itself and then proceeds inward until it reaches the pulp, or so-called nerve, of the tooth where acute pulpitis (toothache) results. This may be preceded by annoying sensitive reactions, but unfortunately, periodontal disease rarely has the early symptom of pain, and is frequently overlooked until more advanced stages produce varying degrees of discomfort.

When this occurs there is often present a gum abscess, which, although quite painful, need not always cause the immediate loss of the tooth. This should serve as a warning and the entire mouth be immediately and thoroughly examined for other hidden periodontally infected areas. This examination, if done by a competent dentist or periodontist, will include a full-mouth X-ray review and other diagnostic procedures.

There is another type of abscess, perhaps more widely publicized, that occurs at the root end of the tooth, where the nerve passes out into the bone. It is caused by the death of the pulp, which in turn is usually initiated by advanced decay or some other severe irritation. This is known as a periapical abscess, and may be acute, chronic, or the so-called "blind" abscess.

The Greatest Dietary Sin

The many and varied causes of periodontitis may be either local or systemic, or both. If this condition is produced by local causes and allowed to continue, it can result in systemic disease, or, in turn, general body illness may produce mouth symptoms resembling localized disease. Nutritional deficiency and insufficient mastication have in times past accounted for much periodontal disease. However, there is little real reason for nutritional deficiency today in this great land of education and plenty in which we live. The consumption of far too much free sugar is the greatest dietary sin of many Seventh-day Adventists.

Since the advent of radio and television education, widespread tooth brushing has supplied some of the stimulation and exercise now lost by hurried chewing of soft, starchy foods. The external evidences of periodontal disease have been greatly reduced and in the insidiousness of this general situation lies a very real danger to the health.

Now proper home care of the mouth and teeth by the employment daily of the toothbrush, dental tape, interdental stimulators, and the like is of utmost importance both for

stimulation of the gums as well as cleanliness of the teeth. There is, however, another factor in addition to the foregoing that will cause disaster unless recognized and controlled. We refer to the unequal contact of the upper teeth against the lower during mastication, or the habitual gritting of the teeth during periods of concentration, tension, or even in the unconsciousness of sleep. When such a condition exists, as it generally does in every deep-seated case of periodontitis, it indicates excessive stress on some teeth and lack of sufficient exercise for others. This may be largely prevented by the use of braces on the teeth during childhood.

There is no miraculous drug or operation that will cure periodontitis. The underlying causes in each case must be sought out and eliminated or controlled, otherwise the trouble will recur.

It is not always the neglected-looking mouth that is the most dangerous, but the mouth in which deep periodontal pockets around certain teeth may persist for years without evident symptoms, such as loosening of the teeth, bleeding gums, or the presence of pus. In fact the mouth may look very satisfactory to the natural eye, and sometimes these infected areas even escape the busy dentist himself. This is especially true of multirooted teeth, such as the molars, the roots of which divide, producing spaces in between, from which it is most difficult to eradicate the disease when once it has entered.

As a routine preventive procedure it is advisable to have the entire mouth X-rayed at least every two years to check on these hidden conditions, even when no visible evidence of disease exists. When bacteria, or "germs," are permitted to pass into the blood stream in such numbers and strength as to cause blood-stream infection, a condition known as bacteremia is produced, and while these organisms are circulating in the blood they may lodge and vegetate on a heart valve, injured at birth or as a result of rheumatic fever, and thus produce a serious lesion.

Other general body conditions that may affect the gums, or may lessen their favorable response to periodontal treatment, are diabetes, thyroid disturbances, pregnancy, and the menopause. Even though there may be no definite relation in a given specific case, why should anyone of intelligence permit such a lurking infection to continue to exist with all its potential for trouble? The pleasure and satisfaction of a clean, healthy, well-functioning mouth, with sound, natural teeth, is one of God's best gifts to mankind.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

The Head of the Family

By D. E. Rebok

"The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. . . .

"The father should do his part toward making home happy. Whatever his cares and business perplexities, they should not be permitted to overshadow his family; he should enter his home with smiles and pleasant words.

"All members of the family center in the father. . . . Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present or by the mother when he is absent, will result in blessings to the family. . . .

"The father must not betray his sacred trust. He must not, on any point, yield up his parental authority."—*The Adventist Home*, pp. 211, 212.

"A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties. . . . The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with manly character and with his passions controlled."—*Ibid.*, p. 213.

A Christian husband will be like Christ in everything. Christlikeness is his highest aim and ambition. Wife and children, and even the dog and cat, will know that he is indeed a Christian.

What is equally true and important is the fact that a Christian wife is a wife in

whose heart Jesus Christ has taken up His abode by faith. She, too, will reveal His presence in her life. Away will go the self-pity, the self-conceit, the selfishness, sometimes found in the heart and life of the wife and mother.

What a difference the presence or absence of Christ in the heart can make in the lives of husbands and wives! We are reminded of several sentences from the pen of Ellen G. White: "Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. . . . Heart will be bound to heart in the golden bonds of a love that is enduring."—*The Ministry of Healing*, p. 362. "Forbearance and unselfishness mark the words and acts of all who live the new life in Christ."—*Ibid.*

"Neither the husband nor the wife should attempt to exercise over the

other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love."—*Ibid.*, p. 361.

Ten Simple Rules

A few simple suggestions may be in order:

1. Continue daily your early affections.
2. Study how you can make each other happy.
3. Help each other in the daily duties inside and outside the home.
4. Allow nothing to break your family circle.
5. Share your confidences with each other only.
6. Give more love than you expect or exact.
7. Recognize and frequently mention the good qualities in each other.
8. Speak often kind words of appreciation.
9. "Make Christ first and last and best in everything."
10. Forget self in loving service for each other and those about you.

These are simple rules, but very effective. They are worthy of your most sincere and earnest endeavor, for a home is at stake; a family united on earth and in heaven is the reward.

More powerful than the most eloquent sermon is the influence of a Christian home. One such Christian home in any community can accomplish more for the cause of God than half a dozen churches. •

"It is the privilege of all to give to the world in their home life, in their customs and practices and order, an evidence of what the gospel can do for those who obey it. Christ came to our world to give us an example of what we may become. He expects His followers to be models of correctness in all the relations of life. He desires the divine touch to be seen upon outward things." *Ibid.*, p. 196.

Since neither Christian husband nor Christian wife will assume rulership over the other, they turn to God



A. DEVANEY

Playing with the children gives father a chance to know and guide them better, besides making the family happy.

and to God's answer to the question and rest the case right there. What does God say?

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3).

"Wives, submit yourselves unto your own husbands *as unto the Lord*. For the husband is the head of the wife even as Christ is the head of the church: and he is the saviour of the body. . . . Husbands, love your wives, *even as Christ also loved the church* and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:22, 23, 25, 28).

No Unfair Advantages

All of that is predicated upon the expressions, "as unto the Lord," "even as Christ," and "as the church." No husband will take advantage of his wife or his family if he treats them "as" Christ would treat them.

"But, fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. . . .

"In a sense the father is the priest of the household. . . . Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. . . .

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. . . . *In such homes angels of God abide.*" —*Ibid.*, pp. 391-393. (Italics supplied.)

What we have said thus far presupposes that both husband and wife are Christians, and therein is a solution for the problem we are studying. But suppose that you have a home where husband and father know not the Lord Jesus Christ, where mother as a Christian is struggling alone to make a Christian home. Then who is the head of the house?

Again the answer is that the husband is the head of the house, with but one exception, and that condition is well stated in these words: "They [husbands] declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter

the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term." —*The Adventist Home*, p. 117.

The secret of success in all family relationships is the abiding presence of Christ in each heart. Then Christ will be the real head of that house; both husband and wife will yield the right of way in favor of the Master. In such a home there is no "family boss" as that expression is commonly understood. In such a family the Christian husband need make no apologies for taking his rightful position and exercising his God-given responsibility and authority.

May God help every Seventh-day Adventist home to solve this and all

other problems that come to the family, and do it in the light of the Word of God and His messages to the remnant church.

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

Higher education is an experimental knowledge of the plan of salvation, and this knowledge is secured by earnest and diligent study of the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. It will fortify the mind against the deceptive whisperings of the adversary, and enable us to understand the voice of God.—*Counsels to Parents and Teachers*, p. 11.

Waiting to Go

By Jean Marsa

The house seemed unusually quiet that September afternoon. Only the caressing movement of tree branches swaying in the desert breeze and the occasional rattle of windows broke the stillness.

I tiptoed to the door of his room and peeked in. The bedcovers were pushed back in a rather untidy heap. Beside the heap stood a neat little pile of things—a box of crayons, a bottle of glue, four workbooks, one red eraser, a pair of scissors, and a pencil box. Sprawled near all these supplies lay a boy asleep. His right leg was slumped over the side of the bed and his right foot touched the floor.

The little pile of things on the bed and the foot on the floor told me a story—the story of a small boy's dreams behind a fevered brow.

Tomorrow was to be the first day of school. My young son wanted to go. School offered so many things to learn and to do. The articles on the bed were tools to help him learn. They were pretty and new. He liked them a great deal, but he was not the kind to say much about it. He wanted to take those things to school tomorrow; but now, maybe he would not be able to go tomorrow. That sudden fever must be knocked out first. He hoped the fever would be gone by morning, but I knew he could not go anyway—not that first day; perhaps the next. I felt sure he would not complain. He would wait patiently. Nevertheless, there was still the one foot on the floor. Though

waiting meekly, the little fellow really wanted to be going. Moreover, that pile of things on the bed, his tools, were all ready to use. His mind was set to go, but his body must wait awhile.

The situation reminded me of an old poem:

"When things go wrong, as they sometimes will,
When the road you are trudging seems all uphill,
When the funds are low, and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit."

Little lad of mine, dream on. May your hour of waiting ever be sanctified by perfect trust and uncomplaining patience. It is wise to keep the tools for the task ready at hand. And while you wait, I think the heavenly Father will tenderly smile if He sees your foot on the floor, ready for action when He says, "Go."

I Often Wonder About—

That Unread Letter

By Raymond S. Moore

It was a bitter wintry day in late 1943. A number of us were huddled around a big, wood-burning stove in a temporary shack on a West Coast Army reservation. It was during one of the most intense phases of World War II, and our outfit had been alerted for shipment overseas.

Those were days when everyone looked for mail call more eagerly even than mess call. Last-minute letters were coming in from wives, sweet-hearts, and many friends. Regardless of how much we tried to hide it, no matter how much bravado we put on, there was a tenseness in almost everything we did. Rumor had it that we were going to a "hot spot."

Then the mail boy came in. In a moment, except for a few whoops of anticipation, the entire room was as quiet as any of the hospital wards nearby.

Three times they called my name. How we like to hear our names on occasions like that! Walking quickly back to the stove, tearing open the first letter as I went, I began to read—a precious message from my wife. I had glanced only briefly at the other two envelopes.

Reading on I subconsciously dropped the open envelope into the fire. At least that is what I thought I had dropped, until a moment later I realized that I had thrown in an unopened, unread letter. Almost at once I had a deep feeling of loss and shock. Hadn't that letter had an official seal on it? Didn't it have the appearance of being unusually important? A dozen such thoughts flashed through my mind in quick succession. But it was too late. There was no chance of retrieving it from that red-hot stove, for it was already little more than ashes.

Seldom in my life have I been more remorseful than on that occasion. And to this day the thoughts haunt me: Who was that letter from? What did it contain? Could it have been a change of orders? Did it have anything to do with a pending promotion? Was it a document of particular significance for those tense days?

These questions were never an-

swered. And there was nobody to blame but myself. The mail boy had done his job; the letter writer had done his job; no one was interfering with me. There was ample time to read the letter. It was my own personal neglect. I went overseas with a hundred unanswered questions belaboring my mind.

Seldom since that day have I been careless in opening a letter. Always have I been careful to *reread* the writer's message. *My goal has always been to read with the same pains that the writer took to write to me.*

God's Letter to Us

It has almost always been that way, almost . . . except with one Letter. I will never be able to match the pain or the love that it took for Jesus to write to me. But the more I read His Letter, the more I realize how much I have missed before.

When we open a letter it is our desire to know the truth about what the writer intends. "In order to arrive at truth, we must have a sincere desire to know the truth, and a willing-



S. M. HARLAN

Hadn't that letter had an official seal on it, and the appearance of being unusually important? A dozen such thoughts flashed through my mind.

ness of heart to obey it."—*Steps to Christ*, p. 116.

Jesus' Letter is His Holy Word, the Bible.

Many times we must seem very strange to the Saviour. We get down on our knees and ask Him for an answer to our prayers, when, had we read His Letter, we would have already known what He wanted us to do. Then later on, when we happen to read that letter carefully, we are abashed and ashamed, if not surprised, that we had not read this message before.

Do you ever read a letter carelessly? Possibly Jesus' Letter? Do you ever open the Word of God "without reverence and without prayer"?—*Ibid.*, p. 115. "We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given."—*Ibid.*, p. 114. "But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them."—*Ibid.*, p. 115.

Many times, if you are like me, you kneel before your Saviour and ask Him to take wrong thoughts out of your heart. And we surely do need His help. But did you ever realize that *the surest way to take such thoughts out is to place His thoughts in?* If the pure and holy thoughts of Jesus are in, there will be no room for the other thoughts. His thoughts are in His Letter!

Now, years after that experience at the Army post, God is teaching me new lessons through His Letter. Day by day capable young men and women come into my office. They are deep-thinking young people, and like all other teen-agers, they have their doubts. But as we see them give careful attention to their Saviour's Letter we see them grow more like Him.

The Bible is not just another book. It is not just something written for older folks.

"The Word of the living God is not merely written, but also spoken. *The Bible is God's Voice speaking to us, just as surely as though we could hear it with our ears.* If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—*Testimonies*, vol. 6, p. 393.

Do not be careless with this Letter, my young friend. Let not such regret as I have had for many years from that mail-call experience be the *regret of eternity* for you. You and I cannot afford that. Let us read that Letter carefully, and answer its messages by turning to the Lord in full surrender.

REVIEW AND HERALD

Jesus' Happy Family

In my home there were four children—two boys and two girls. I thought that was a big family, but when one of my relatives told me that she came from a family of twelve children, I said to myself, "Say! That really is something!" When I heard about another family with eighteen children, I wondered how the father and mother could remember all the names. One of the children was asked about this, and he replied, "We can't. We just call them all 'Joe.'" (I suppose they called the girls "Joe" too.)

I have a minister friend with seven children. He and his wife have a hard time supporting the big family, but they have loads and loads of fun, and the children learn to be unselfish by sharing. One day the father was discouraged because the burdens were so heavy. So I quoted him a text that shows that big families are pleasing to the Lord. Here it is:

"As arrows are in the hand of a mighty man; so are children. . . . Happy is the man that hath his quiver full of them" (Ps. 127:4, 5).

Big families are usually busy families and nearly always happy families—that is, if there is enough money to pay the grocery bills and buy the clothes. This is very important, you know.

Now, we humans aren't the only creatures on the earth with big families. There are some tiny creatures who live in constant danger of destruction, and therefore they have lots and lots of babies. Harold W. Clark tells us that "off the coast of Greenland the sea may be tinted brown with tiny jelly fishes, so small that a small glass could contain 3,000 of them. In certain parts of the Baltic Sea every drop of water contained 200 diatoms. A square yard of rock has been seen to have 120,000 mussels, and 200 young barnacles have been counted on a square inch of rock. An oyster may lay 50,000,000 eggs in a single summer."—HAROLD W. CLARK, *The Ministry of Nature*, pp. 82, 83.

The point I want to make, juniors, in this little talk is that as the Life-giver multiplies the creatures of His physical world, He is also working to multiply new creatures in His spiritual kingdom. He wants all of His followers to be soul winners. The

wise man compares God's children to "a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them" (Song of Solomon 4:2). Now twins are twos; triplets are threes; quadruplets are fours. As there are lots and lots of babies in the natural world, there should be lots and lots of converts in the spiritual world. We should not only win souls one at a time, but by twos and threes and fours. This shows

us that we should work hard to help other juniors find Jesus.

Paul compares the new converts to "newborn babes." These babes are, as Jesus said, "born" into the kingdom. That means that we who help them are really spiritual fathers and mothers bringing them to birth. God wants big families in the kingdom. You and I must help people find their way to Jesus. Let's do all we can to increase the size of Jesus' happy family.

D. A. D.

THE Children's Story

David the Lionhearted

By Arthur S. Maxwell

It was lonesome about Jesse's house. Three of his sons had gone to help Saul fight the Philistines.

And out on the hillside, looking after the sheep, David kept thinking about Eliab, Abinadab, and Shammah. Perhaps they would be killed or taken prisoner and he would never see them again. That made him sad.

Suddenly from far away came a familiar call.

"David!"

It was Jesse, his father. He wanted to send some food to the boys in camp. Would David please take it? Would he! There was nothing he wanted to do more.

How far he had to travel we are not told, but at last he came to the camp. Here he left the food with the man in charge, then ran among the soldiers until he found his brothers.

How glad he was to see them again! But Eliab, the eldest, did not give him a very happy greeting. He asked, angrily, why he had come and with whom he had left the sheep.

David didn't say much for just then someone shouted, "Look, there he comes!"

David looked and, to his amazement, out of the camp of the Philistines came a giant of a man, at least nine feet tall, wearing a huge brass helmet, a brass coat of mail, and brass armor on his legs. As for the staff of his spear, it was "like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him." He shouted defiance to Israel.

"Who is that?" asked David.

"Goliath of Gath," said someone, beginning to run away as the giant strode down into the valley that separated the two armies.

Disappointed and angry, David said aloud, "Who is this uncircumcised Philistine that he should defy the armies of the living God?"

Somebody heard what he said and took him to King Saul.

"Let no man's heart fail because of him,"

David said to the king. "Thy servant will go and fight with this Philistine."

Saul wouldn't hear of it. "You can't go," he said in effect, "you're too young."

David was only a young man, but he told the king about a fight he had had with a lion and a bear, adding, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

At last King Saul was convinced. He saw that here was a boy with the heart of a lion and strong in the strength of God. He told David he could go and fight Goliath if he wanted to, and gave him a suit of his own armor to protect him.

Of course the armor was too big. Nothing fitted. David felt uncomfortable. "I cannot go with these," he said, and took it all off again.

Then, staff in his hand, he walked down to the brook in the valley and carefully chose five smooth stones, putting them in the shepherd's bag that he carried.

What in the world is he doing? everybody wondered as they watched him walk toward the towering figure of the waiting Philistine with no weapon but a sling.

As David drew nearer, Goliath became very angry, and cursed him by his gods.

David took no notice. Instead, without a trace of fear, he replied, in never-to-be-forgotten words: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

This was too much for Goliath. His face livid with anger, he lunged forward, his enormous spear grasped tightly in his massive hand.

Still David did not flinch. Instead, he calmly took one of the stones from his bag, put it in his sling, and threw it with all his strength at the advancing giant.

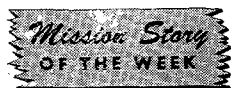
Suddenly Goliath stopped, stumbled, fell, his huge spear clattering to the ground. The stone had struck him in the forehead, the one unprotected place on his body.

Running toward the fallen Philistine, David drew the giant's sword and cut off his head.

The battle was as good as over. Seeing their champion dead, the rest of the Philistines fled in terror, the Israelites chasing them clear back to their own country.

How much God can do through one dear boy who loves and trusts Him with all his heart!

A Converted Leper Wins Souls in



By L. H. BARNARD

IN new fields no work is so successful as medical missionary work."—*Medical Ministry*, p. 239.

When Christ sent out His twelve disciples He told them to "heal the sick, cleanse the lepers" (Matt. 10:8). "During His ministry, Jesus devoted more time to healing the sick than to preaching."—*The Ministry of Healing*, p. 19. I would like to bear witness to the success of this divine method of labor.

Five years ago I was appointed to begin work among primitive people in the highlands of New Guinea. The plan was to start work for several thousand needy lepers. A leper colony in a beautiful valley at Mount Hagen is now operating efficiently. Seven hundred and eighty-eight lepers have received treatment, 402 have been discharged with the disease halted, and at present 386 cases are being treated. Besides these, we have thousands of patients suffering from other afflictions.

These cold figures do little to portray the good will that has been generated in these highlands. It is not uncommon for patients to walk an extra eight miles past another general hospital, because they say, "Medicine belong Seven Day Mission imi strong too much." But the medical ministry is only a means to a nobler end—saving souls from the leprosy of sin.

With my noble band of hard-working, selfless nursing sisters, it has been a great privilege to relieve suffering for these truly afflicted people, many of whom will remain cripples till Jesus comes. This alone has brought much satisfaction, but the winning of bright jewels for the kingdom of Christ has brought deeper joy. From hidden valleys and over high passes reaching to nine thousand feet come lepers pleading for treatment. Many of these will

go forth from here as lights on unknown mountains and in secluded valleys where no Europeans have yet penetrated and perhaps never will. I believe that these patients will be the only means by which the gospel will reach some of the people in this rugged land.

To indicate how this is already being done, I would like to recite the story of Kai, one of our patients who has now been discharged and is doing a mighty work for God. In this connection I think of the following statement: "As the time comes for it [the message of the third angel] to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions."—*Evangelism*, pp. 669, 700.

Kai had been in the hospital for four years before he was discharged, but the devastating disease had made terrible inroads on his afflicted body before he came, and he was left badly handicapped in his feet and hands. He always took a keen interest in daily worship and Sabbath services, and soon expressed a desire to be baptized. After he had taken this step he told me of his deep desire to take the wonderful gospel of salvation to his fellow villagers.

His hands were badly crippled, so that he could not hold a pencil, and he could not read. His feet were always breaking out in ulcers, and several portions of bone had already been removed in four operations. Half of his toes had dropped off. I told him that God was willing to use him in spite of his handicaps, and that "strong belong God" was not in hands and feet, but in His Spirit. His eyes

brightened as he resolved to give His all in consecration, and he has not looked back.

When he was discharged to his village he asked for some Picture Rolls, and set out for his village, twenty-two miles away, with a kit on his shoulder and a song in his heart. He told me he would let me know when he had built a church there and a little hut for us to sleep in. The district director, Elwyn L. Martin, sent one of his national workers to help him.

After four and a half months Kai sent word that the hut and church were completed, and asked us to come to dedicate it. He also asked me to bring a medical kit, as one of his toes had rotted and he wanted me to cut it off. One Friday afternoon Brother Martin and I set out. Words fail to describe the unusual nature of the country. For the last few miles one must pass through a long section of mud and water that cannot be avoided. Brother Martin had brought high gum boots, but even these were not high enough, and mud and water poured in. There was no alternative but to plod through the mud one step after another, sometimes sinking almost up to the hip before finding bottom. When this was over we climbed a sharp spur and met a real deluge of rain, getting thoroughly soaked. But imagine, if you can, the difficulty Kai would have in passing through this fantastic country on his crippled feet.

On Sabbath morning Brother Martin led out in a simple service, dedicating the church and calling upon all to dedicate their lives to the Master. One hundred and ten natives were in attendance, and of these thirty-two were already keeping the Sabbath. Eight chiefs were present, and each of these had surrendered his sacred

New Guinea



Kai, converted leper of New Guinea.

stones, which formerly he had worshiped by praying to them and offering sacrifices of pigs. This was indeed a remarkable achievement in four and a half months by a crippled leper.

Kai's foot was in serious condition. The toe was gangrenous, and the metatarsal bone infected. This was due to his persistent work in helping Yabanoi, the national worker with him, to carry down timber for the buildings from the nearby mountain

through the marshy country. All the able-bodied men in the area were working on a nearby road at the direction of the government, so were unable to assist. I tried to persuade Kai to return with me to the hospital, but he insisted that he remain, as there would be no one to "turnim talk," or interpret for the national worker. I pointed out the danger of performing the operation in the open and leaving him isolated from medical help, and contrasted this with the advantages and comfort of the hospital. But he was unmoved.

I felt rebuked by his expressed faith in God's ability and willingness to help and his dedication to service, so had a crude bed erected in the open by the church, and there amputated the remains of his toe and cut off the head of the metatarsal bone joined to it. Before the operation prayer was offered that God would guide me, and afterward that God would care for this faithful servant of His. One hundred faces crowded around, watching with awe the cutting and sewing.

Two and a half weeks later the foot was sufficiently healed for him to proceed, with Yabanoi on a four-hour walk, partly through marsh again, to encourage a leading chief to renounce stone worship. This is usually a colorful ceremony or "sing-sing" that includes mass killing, offering and eating of pig, and dancing with bird-of-paradise plumes.

An argument ensued and the situation became tense. Finally the leading chief jumped up and declared boldly that there would be no ceremony or stone worshiping, as this was contrary to the talk of the great God who had created all things. The sacred stones were given up, and another major triumph for the cross was gained.

An evidence of God's solicitude for this faithful servant is the remarkable fact that in spite of the eight hours' grueling walk through slush and mud, the site of the operation healed quickly, and when he was seen two weeks later, only a slight scar marked the place.

Two weeks ago Kai visited us here and said that he would like to "send talk" to two local chiefs who were preparing to venerate their stone gods, and inform them that such should not be done. I told him that this was rather audacious, as we did not know these tribes, but he replied, "God 'e can helpim iumi," so word was sent out for the chiefs to come here. With Picture Roll in hand Kai told the story of the giving of the law, and within twenty minutes the chiefs were convinced that they should renounce their stone worship.

The next Sabbath I went to a ceremonial ground to collect the stones, and the following Sabbath also, with F. T. Maberly, the local mission president, and Elwyn Martin, as well as the four noble sisters who are my co-workers here at the colony, and the staff. We took a hundred lepers with us to sing. On both occasions there were two sides, one for and one against relinquishing their stone gods, but finally the power of God triumphed, and we were given them amid much jubilation and excitement.

The mission director decided to follow up this interest by sending another national worker to this area, with a patient from Mount Hagen to interpret, but strong opposition had been stirred up by other missions, and they were roughly treated. One man was particularly vociferous. He threatened to beat the interpreter. This reaction saddened us, as we feared that the evil one might destroy the good that had been accomplished.

Just last night there was enacted a strange sequel. As we were about to end our duties, a six-year-old girl was carried in on a crude wooden stretcher. The bone of her upper arm was broken and protruding through the muscle. The father arrived shortly after with mud smeared over his face and chest and a finger cut off, dripping blood profusely. This was done to show his sorrow. In abject despair he yelled and repeatedly threw himself onto the ground, but we assured him that we would do what we could and would pray to God above to help his daughter.

The man quieted down, and with prayer before and after the operation, we attended to the serious fracture. This morning the little girl was bright after a good night. We have just been told that the father, who is now very grateful, was the main leader of the opposition that had been raised against us in the village where we had been given the sacred stones. It was he who had threatened to harm the interpreter. "God moves in a mysterious way His wonders to perform." Medical missionary work pays big dividends.

Let us ever respond quickly and willingly to the calls of the mission fields and be quickened by the noble example of such selfless, Spirit-filled laborers as Kai. It is thrilling to be able to record how the "rock of offence" (1 Peter 2:8) is triumphing over the "stones of darkness" (Job 28:3).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 15, 1955

The Vast Universe of God

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

In the Vatican museum there is an old altar that was discovered at Ostia, showing a winged figure sacrificing a bull to Mithras, the sun-god of Persian mythology. Beneath is the inscription: "The Symbol of the Undiscoverable God."

We Christians say that we have discovered God. This may lead us to conceive of God in terms of our own finite minds (Job 11:7; 37:23). Actually God discovers us and reveals Himself in such measure as is for our good. In fact, if it were not for God's revelation of Himself, sinful men would be largely compelled to worship an unknown God (Acts 17:23). The Lord of heaven and earth (verse 24), omnipotent, omniscient, omnipresent, has revealed in His Word, and through scientific study, such glimpses of His dominion as shall inspire our wonder and our worship.

Solomon said: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee" (1 Kings 8:27). We speak of our earth as though it were "the world" of the universe, but all the nations of this world are like a drop left in a bucket, or a speck of dust left on a balance (Isa. 40:15). To our God men are as grasshoppers (verse 22), for He spreads out the whole heavens. Our globe is His footstool and heaven His throne (Matt. 5:35; Acts 7:49). "All nations before him are as nothing; and they are . . . less than nothing, and vanity" (Isa. 40:17). The psalmist felt the littleness of man: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man?" (Ps. 8:3, 4).

This world is said to contain above 260,000 million cubic miles. Statisticians have estimated that "all that man has built on the whole world, ships, cities, and villages, taken together, would not occupy 300 cubic miles; Prof. Bettex, indeed, reckons only 98 cubic miles."—Erich Sauer,

The Dawn of World Redemption, p. 27. Yet this world is a speck in space, an astronomical atom in a universe of swirling, glorious constellations. An express train driven at full throttle would take nearly 170 years to reach our sun, which could contain 1,297,000 worlds like ours. That sun is only one in a galaxy of 400 suns; and beyond all this, astronomers say— But before the mind staggers and magnitude loses its meaning, let us agree that "these are parts ["the mere fringe," Moffatt] of his ways" (Job 26:14).

A flash of light that girdles the earth's equator seven times in a second requires four and a quarter years to reach our nearest neighboring sun, Alpha Centauri; and to reach our third nearest neighboring sun, the fastest of our trains would have to travel for sixty million years. Yet these suns are very close together compared with the starless abysses of space around them. It is said that the multitudes of stars are as thinly scattered as if a quart of water should be sprinkled over the 196,000,000 square miles of our world's surface.

The Center of Interest

Why bother about our insignificant world in the totality of this vastness? Not because of its size or position, but because of an event—the story of salvation—this earth became a spot in God's dominion, hence the comment: "The foot of the cross remains on the earth, but its head reaches into the distances of the starry worlds." "In this speck of a world the whole heavenly universe manifests the greatest interest; for Christ has paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here."—*Christ's Object Lessons*, p. 176.

We must not think of meaningless, empty space outside of our world, for God's dominion is full of purposeful activity. In Colossians 1:16 we read of a cosmic creation in "heaven, . . .

earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers"; in Job 38:7 of the sons of God and morning stars; in Revelation 4:6-8 of heavenly creatures; in Isaiah 6:2, 3 and Genesis 3:24 of seraphim and cherubim; in Jude 9 of an archangel, and in Revelation 5:11 of many angels; in Deuteronomy 33:2 of ten thousands of holy ones; in Psalms 68:17 of God's chariots being "twenty thousand, even thousands of angels."

It is noticeable that in Psalms 148:1-3 the psalmist calls on the universe to praise God in these terms: "Praise ye the Lord from the heavens: . . . in the heights . . . all his angels . . . all his host . . . sun and moon . . . stars of light." The term "host of heaven" sometimes refers to the inanimate stars, which we are warned not to worship (Deut. 4:19; Jer. 8:2), but in 1 Kings 22:19 and Luke 2:13 it refers to angel hosts; in other cases, as in Psalm 148, it may mean both.

"We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God. . . . 'The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.' And, says the prophet, 'I heard the voice of many angels round about the throne.' . . . The apostle Paul declared them 'an innumerable company.'" — *The Great Controversy*, pp. 511, 512.

Isaiah bids us "behold who hath created these things, that bringeth out their host by number" as he surveyed the great dominion of God. Then he shows the meticulous care and concern of the Creator who "callest them all by names by the greatness of his might" (Isa. 40:26). Every one of the legions of holy angels and other heavenly beings, as well as the creatures on every world in the universe, is both named and numbered, for nothing is unnamed, unnumbered, or unknown to the Lord of heaven and earth (compare Christ's teaching in Matthew 18:10; Luke 12:6, 7).

Somewhere far away in cosmic space is the throne where God is "dwelling in the light which no man can approach unto" (1 Tim. 6:16). Only the sinless heavenly ones can exist there (Matt. 18:10; Eze. 1:13, 14).

"Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, 'Oh, what love! what wondrous love!' The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love."—*Early Writings*, p. 289.

News From Home and Abroad

Public Evangelism in Cachoeira, Brazil

W. E. Murray
President, South American Division

During the first six months of this year A. S. Melo, the evangelist of the Rio Grande do Sul Conference, has been busily engaged with his group of workers in an evangelistic effort in the city of Cachoeira, in the state of Rio Grande do Sul, Brazil. This city has a population of about fifty thousand. Elder Melo and his group are now binding off the effort, baptizing a group of converts almost every month. Cachoeira is the rice capital of the state. It is situated on one of the main railroad lines and is a city of great agricultural and commercial importance. In former years we have not been able to organize a church here.

The Rio Grande do Sul Conference, in an effort to evangelize the strategic cities of its territory, planned for this effort in 1954.

A hall was rented, which had a seating capacity of about six hundred. From the very beginning Elder Melo had from seven to eight hundred people in attendance. The corridors and aisles were packed. After beginning the meetings our brother began to use decision cards, and he was very

happy to find that a large number were asking for studies and visits. Bibles and some of our books were immediately distributed among those who were interested.

From July 10-16 a Health Week was celebrated, together with the evangelistic meetings. Two of our Seventh-day Adventist medical men, Dr. Galdino Vieira and Dr. Siegfried Hoffman, gave lectures on healthful living.

At the very beginning of the effort Elder Melo and his group of workers set a goal of baptizing one hundred people in this effort. His first baptism was held on May 28. In the two baptisms held before August 12 twenty-eight were baptized. Thirty are now awaiting baptism. Elder Melo writes that there are good prospects of baptizing one hundred before he closes his work in Cachoeira.

Several personal experiences from this series of meetings show that the Spirit of God is working in a marked manner. One instance concerns a woman of high social standing who had been looking for a deeper spir-

itual life in the churches. She had attended some Spiritualist meetings in order to find comfort for her soul. Then came Elder Melo's meetings, and she attended them from the very first.

This woman tells of having had a dream that she was being baptized by immersion in the Jacuí River, which flows through Cachoeira. She continued to attend the meetings, and when the first Sabbath school was held with the new believers, she was there with her little son. Her husband is also interested in the truth and attends the meetings when he is in the city. He is one of the rice planters of the region. This woman was baptized at the first baptism, and is now rejoicing in her new-found faith.

Physical Health Restored

Another, a woman about sixty-five years of age, tells how she has been sickly almost all her life. She had been seeking the light of the gospel in different churches but was unable to find a belief that really helped her. She looked not only for spiritual help but for physical too. An invitation to the first meeting fell into her hands. The subject of the lecture was "How to Be Happy." Her testimony is as follows: "The first night I attended the meetings I came home better. The second time I was in a still better condition, and the third time I was completely well and am still well." This dear sister has been baptized.

A man who was partially paralyzed in his arms came to the meetings. He told of an experience he had had before he met Evangelist Melo. While he was praying for the truth of God to come to him, one day he bent over to discipline a little child and something went wrong in his back. His back seemed to be wrenched, and he was obliged to go to bed. He seemed to be at the point of death. He says that when he first saw Brother Melo he recognized him as a minister of the Lord Jesus Christ, and said immediately to his wife, "I shall not die." He related this experience with great enthusiasm. Now, both he and his wife are taking studies and preparing for baptism.

We are happy to have God-fearing evangelists in South America to go into the strategic cities of this great continent and there present the Bible truths with persuasive eloquence.



Evangelistic team now holding series of meetings in Cachoeira, Rio Grande do Sul, Brazil. Front row: Ledovina Marafiga, Bible instructor; Aracelly Melo, evangelist; Elvira Gonzalez, Bible instructor. Back row: Athaliba Huf and Herminio Reyes, associate ministers.

Northern Luzon Mission, Philippine Islands

By Juan Afenir

We have a goal of 315 baptisms for 1955. By the help of God 258 have already been baptized at the close of July. We are confident that the remaining 57 will be baptized in a month or two.

Evangelist T. L. Atiga, of Ilocos Norte, gives us the assurance of ten to be baptized before the Ingathering period. Sister L. Taaca, our lone Bible instructor, reports five that she is preparing in Nampicuan. Evangelist V. Cacho, of Abra, is also preparing no less than three in La Paz. Gavino Villose, a part-time worker, states that he has fourteen preparing for baptism in the Pangasinan-speaking district. Luis Macaraeg, another part-time worker, has two also in the same district. Tito P. Atiga, a veteran sustentation worker, tells of his plan to baptize not less than six in his district in the near future. Antonio Clores, a newly appointed part-time worker in the remote barries of Ilocos Sur, is preparing about twenty precious souls for baptism.

It is not only in baptisms that we can see encouraging results. We can observe this in a financial way, too. Not long ago a sister from Rosales came to the office and brought a tithe of P317.60. This was followed by a brother who had been away from the field, a former academy teacher, with a tithe of P459.60. Then a family, whose daughter is now teaching at the academy, gave also a tithe of P400. Later a brother from Rosales handed our treasurer bills amounting to P1,000 as tithe.

For the first seven months of this year, 1955, the total tithe from the churches and companies sent to the mission office was P31,752.20, an increase of P2,434.23 over that of last year's tithe. There has been also a

considerable increase in mission offerings.

The publishing department under the energetic leadership of its secretary, Isaias Ladia, has kept pace with the upward trend. An average of thirty-nine faithful colporteur evangelists sold truth-filled literature amounting to P39,407.01 during this year's seven-month period, an increase of P4,910.84 over that of the same period in 1954. Special mention is here given of the twelve student colporteurs who earned their scholarship while canvassing during the last summer vacation. This is the first time in the history of the publishing department since the end of the war that such a large number of students have earned their scholarship.

Our educational secretary, Benjamin Sanidad, tells us that we now have twenty church schools with a total enrollment of 418 pupils under the care of 23 teachers. Northern Luzon Academy has enrolled this year 210 students in the secondary department and 88 pupils in the elementary.

Although we are far from being satisfied with results, we thank the Lord who has made this report possible. By His help we expect greater things to be accomplished in the remaining months of 1955.

1955 Ingathering in the Potomac Conference

By W. M. Buckman
*Home Missionary Secretary
Potomac Conference*

We wish to thank our heavenly Father for His prospering hand and blessing upon the faithful labors of our ministry and laymen during the 1955 Ingathering crusade. We did not reach our Minute Man goal, but we gathered one of the largest totals in the history of the conference.

According to the latest figures avail-

able on June 30, our conference total reached an all-time high of \$165,000, making \$20.10 per capita. Compared with \$149,000 in '54, this shows a gain of \$16,000 for the year, and a gain of \$37,000 over the two-year period 1953-55.

Sixty-four churches out of seventy-one in the conference reached or surpassed the Minute Man goal, by far the highest number ever to reach that objective, and it was done in the shortest time on record for any single Ingathering crusade. The majority of the seven churches who missed the mark were close to reaching their goal.

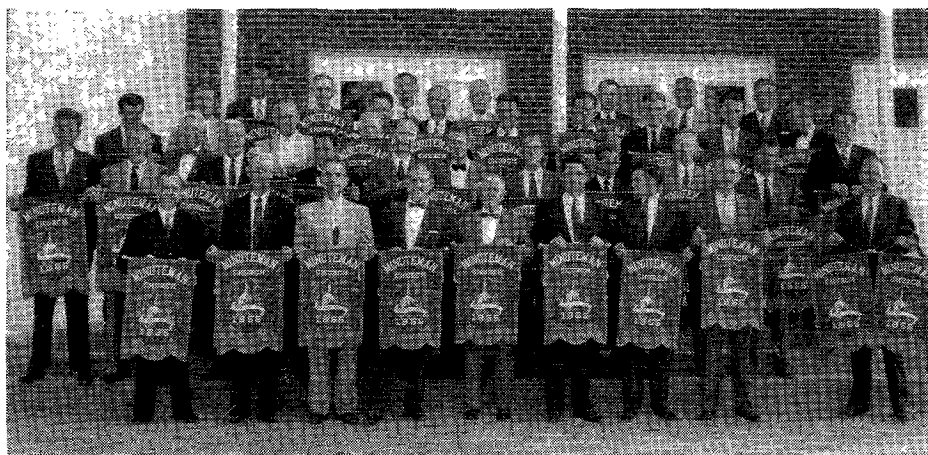
Many worked long and hard, giving their full support, and the second-mile spirit seemed to dominate the crusade. For instance, one of our smaller churches, Decatur Heights, in the Washington area, raised \$1,100 beyond its church goal, giving it a per capita of \$35. George Darr, a recent convert to the message, of Front Royal, Virginia, not only raised his goal but took several days off from his work, forfeiting his wages, in order to accompany his pastor in making key business contacts.

But that isn't all! Our busy doctors, dentists, and nurses took time off to do their individual part, many corresponding with their patients and business friends. Outstanding among the experiences of our professional laymen is that of Dr. and Mrs. T. I. Durm and family, of Portsmouth, Virginia, who raised \$575 through caroling and business contacts.

The greatest single achievement, however, that has come to our attention is the record of Mrs. Helen Hiebert, a nurse, of our Capital Memorial church, who raised more than \$1,000 during the crusade solely by street solicitation.

We wish to pay tribute to all our pastors and members, especially to those of the four largest churches in the conference, who together raised a combined total of \$70,000, or 44 per cent of the total conference goal. The churches and their amounts are as follows: Sligo, \$32,000; Takoma Park, \$17,000; Sanitarium, \$10,600; and Capital Memorial, \$10,000. Although Sligo church did not reach the Minute Man goal, they still raised the largest amount of any church in any one year. For these victories we thank God and take courage.

You will never be in a position where it is not necessary for you to watch and pray earnestly in order to overcome your besetments. You will need to be guarded continually to keep self out of sight.—*Testimonies*, vol. 3, p. 235.



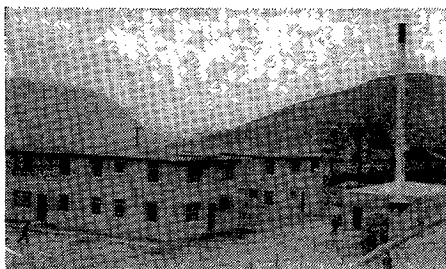
Pastors of the sixty-four Ingathering Minute Man churches of the Potomac Conference displaying their Minuteman banners.

Pusan Sanitarium Opens Its Doors

By Clinton W. Lee

On the afternoon of April 14, 1955, our new Pusan Sanitarium and Hospital, in Korea, was formally opened. This adds another new member to our medical missionary institutions that circle the earth.

This sanitarium-hospital was born in the midst of adversity. Back in the fall of 1950 and the spring of 1951 many refugees were coming into Pusan from the north. Among them were many expectant mothers, and some of these had no place to go to care for their infants and to be cared for themselves at the time of the birth of their children. President Syngman Rhee's wife heard of this situation and urged Dr. George Rue, who was then in Pusan, to open up a place to care for these mothers. Property was requisitioned and was turned over to us for use as a temporary hospital. Several of our brethren from the General Conference visited this place and



Pusan Sanitarium and Hospital, Korea.

saw the condition of the building. It was hardly fit to be called a hospital, but in this temporary institution a very good work was done. Few casualties were experienced with patients, and a good reputation was obtained for the service done.

As time went on we found that we had opportunity to receive some funds locally to help put up a better institution. The Korean Reconstruction Agency of the United Nations offered us some help. From them we received twenty thousand dollars, and from other sources here another ten thousand. Our General Conference contributed twenty thousand dollars to

us, and we received gifts of equipment and other things to help build up this institution.

We looked around for a suitable site, and a beautiful location was obtained in a fine part of the city of Pusan. What we have is the top of a hill, from which one can see much of the city and out over the sea. The view is in the direction of Japan, and on clear days a small island is visible, the closest of the Japanese islands.

On this beautiful site we have erected a sanitarium and hospital. It is not large, but has a capacity for twenty-nine inpatients, good surgical and obstetrical equipment. It is well prepared to take care of outpatients.

The building is entirely concrete and brick and is practically fireproof. We have also built a small dormitory to take care of the nurses. We have arranged to get water from a spring up on the side of a mountain behind us.

The institution is now functioning. For this we thank God, and we rejoice that another new medical unit has joined the sisterhood of Adventist institutions around the world.



PHOTOS, COURTESY OF C. P. ANDERSON

New England flood relief workers busy preparing and distributing emergency supplies for the homeless, stricken people of the flood area. (See page 1.) Above left: South Lancaster Distribution Center which furnished materials for the entire conference. Left: C. P. Anderson being thanked by L. O. Cummings of Hartford, Connecticut, for truckload of food and clothing from Adventist Welfare centers in New England. Mrs. Frances White, the Hartford Dorcas leader, and two Red Cross helpers are looking on. Above: Elder and Mrs. Cummings of Hartford helping C. P. Anderson unload one of the many truckloads of supplies to be used in the flooded areas of Connecticut.

CHURCH CALENDAR FOR 1955

The Power of the Microphone

Is Blessed of God as Used
by the

VOICE of PROPHECY

to Reach

"Every nation, and kindred, and tongue, and
people" with the everlasting gospel
by presenting

- Broadcasts in 20 languages, on
nearly 900 stations and
- Bible correspondence courses in
60 languages

BUT—UNCOVERED AREAS STILL CHALLENGE

The Power of the Microphone!

The hour is late!
The task is great!
Millions wait!



H. M. S. Richards, Radio Speaker

Consider the power of the radio microphone

- 1863—Abraham Lincoln, without a microphone, spoke to 15,000 persons at Gettysburg.
- 1896—William Jennings Bryan traveled nearly 18,000 miles in a presidential campaign, gave 592 speeches without a microphone, and about 5,000,000 heard his voice.
- 1925—Russell H. Conwell died. His biographer proudly states that during Conwell's long speaking career of nearly 60 years he spoke to 10,000,000 persons.
- 1935—President Franklin D. Roosevelt repeatedly spoke (via radio) to audiences of 50,000,000.
- 1951—General Douglas MacArthur, speaking before Congress, was seen on TV or heard on radio by nearly 70,000,000!

"What Hath God Wrought!"

REMEMBER - The Voice of Prophecy - OCTOBER 8

Offer a HEART-PRAYER—Bring a HEART-SIZE Offering

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.

Victories for Servicemen

By G. W. Chambers

"Airmen Ford cleared. No charges are being filed."

This welcome news from James C. Parson, of the Alaska Mission, assured us that another victory for our servicemen had been won. Cpl. Robert Ford, assigned to clerical work at Elmendorf Air Force Base, near Anchorage, Alaska, had been ordered to participate in a parade on the Sabbath. Because of his conscientious convictions he could not obey the order. This happened on two successive Sabbaths. A court-martial was ordered, and the date was set. John Hancock, War Service Commission secretary for the North Pacific Union, asked for help from Washington. As the result of the contacts made, the above wire was received.

As the direct result of the victory won in the case of the Sabbath problem of Melvin D. Christensen, of the Navy, last January, a directive was sent out to all chaplains in the Navy instructing them to assist our young men who had Sabbath difficulties. Shortly after this directive went out we received a call for help in the case of Lloyd Willoughby, a young man in the Coast Guard, who had been baptized a short time before. He, too, had been ordered to perform duty on the Sabbath. When we got in touch with Coast Guard headquarters in Washington, D.C., and explained the situation to them, we made reference to the directive from Chaplain Harp, Chief of Chaplains of the Navy. Although there is no direct connection between these two services (the Coast Guard is under the Treasury Department) the officer at Coast Guard headquarters was influenced by what the Navy had done. He got in touch with the captain of the ship to which Brother Willoughby was assigned, and the case was set aside.

After this, word came from Alaska that our young men in the Army at Fort Richardson were going to be faced with a Sabbath problem in the near future. An appeal was sent to the post chaplain, urging him to assist our young men before they got into difficulty. Later, a very friendly letter came from the commanding officer, assuring us that our men would have the Sabbath off. In a handwritten postscript this kindly officer added, "Please rest assured that the problems of these men will receive my personal attention and sympathetic understanding." Incidentally, this is the same post where three of our young men were court-martialed in February, 1954. A different officer was then in command.

Under the blessing of God we have

succeeded thus far in our efforts for our men in uniform. We are deeply grateful for this and for the loyalty of our men as they face the tests of the service. Pray for them as they are called into the service of our country.

Ingathering in South America

By Juan Riffel

Letters of triumph come to my desk from all parts of South America—from Cabo de Hornos to the Amazon and from the Atlantic to the Pacific—with the cheerful message, "Ingathering finished in record time."

A note from the home missionary secretary of the Buenos Aires Conference in Argentina is typical. This message shows how the money came in as the result of much personal work by the members. I quote:

"We have already finished our Ingathering. All the brethren took part, working with enthusiasm and love so great that we reached \$8,913.20, when only a goal of \$6,800 was set. This indicates that 131 per cent of the goal was reached. The Mar del Plata church, which has no pastor, surpassed their goal and reached 174 per cent under the direction of a faithful member. Brother Fernandez, because he was only recently baptized, set for himself a low goal of \$1.60, but he gathered in \$49.44. Brother Basile, eighty-five years old, who walked many miles from farm to farm, obtained \$25.60. Sister Planas, seventy-two years old, gathered \$48; Mrs. Lenti, seventy-nine years old, accumulated \$72. Also, a little girl thirteen years old, Beatriz Gallo, called at more than one hundred houses to receive \$9.60. In such a manner our members united to gather in these sums."



From left to right: Sisters Lenti, Longhi, and Planas, faithful Ingatherers of South America.

The Arizona Camp Meeting

By Erwin E. Roenfelt

The Arizona camp meeting was held on the conference-owned campground at Prescott from August 12 to 20. Being situated at an altitude of one mile above sea level, the town of Prescott enjoys a comparatively cool climate even in summer. Many people are attracted there—some for their vacation and others for health reasons.

The campground is situated in a pine forest about three miles out of the town, and is ideal for gatherings of this type. The conference is to be commended for its choice of this splendid site.

I was informed that thunderstorms are the normal order of the day in Prescott during the summer months. The weather during the camp was certainly normal, for on each day there was at least one severe thunderstorm with attendant rain. But the storms kept the atmosphere clear, and the rains kept down the dust and made everything fresh and green.

It was gratifying to see so many of our people living on the grounds throughout the period of the camp. That they were eager to obtain the blessings God had in store for them was evidenced by their excellent attendance at all the meetings, from the early morning devotional to the preaching service at night. Large numbers of our people joined the regular campers over the two weekends, and with them earnestly sought the spiritual help that the Lord made so abundantly available.

The General Conference was represented by the writer, and the Pacific Union by C. L. Bauer and the union departmental secretaries. Pacific Union and La Sierra colleges had representatives in attendance.

Although the Arizona Conference is not large numerically, it has undertaken a large program. Besides carrying on a strong and aggressive program of evangelism and much departmental activity, it is pressing on with the building of its new campground and its recently established Thunderbird Academy near Phoenix. Industries at the academy are already in operation, in which young people can earn their education. These need to be further developed, and a farm needs to be established. Much money and much hard work is required, but the church membership is valiantly supporting the conference leadership, and the prospects are bright of successfully carrying through the large program that has been undertaken by the faithful constituency.

How I Proved the Lord

By J. Japaganam

A few weeks ago I went to conduct an institute for the Jowai Training School. After the institute I went along with the Lushai boys to start them out canvassing. We reached the town of Silchar safely and began our work the first day, but we did not have any sales. We were a bit discouraged, but we continued again the second day. That day also we were not able to secure one deposit. The boys' hotel bills and room rent were mounting up, so I asked the boys to go to Aijal, and I told them that I would spend the next two days canvassing, and if I got anything, I would send it in their favor to the book depot. The boys, according to my instructions, packed up everything, and off they went on the third day.

After sending the boys away, I took my Bible for evening worship, and when I opened it casually my eyes fell on the sixth chapter of Judges, wherein the beautiful story of Gideon is mentioned. I read the first few verses and I was very much interested. I came to the place where the Lord told Gideon, "The Lord is with thee, THOU MIGHTY MAN OF VALOUR. . . . Go in this thy might." Then I kept on reading the chapter till I came to the experience of Gideon, how he proved the Lord with the fleece.

After reading the Bible I knelt down and prayed, and told the Lord that I fully believed He had called Gideon to lead the children of Israel against the Midianites, and now He had called me to lead out in this literature work. I would know by this sign that the Lord had called me: if I made a sale in the first house that I went to in the morning. So next morning I went out early with a bag full of books in my hand, and as I went along I could feel that someone was by my side. Oftentimes I used

to look back to see whether anyone was following me, although I knew that no human being was on the road this cold morning.

I went to a house and it happened to be the house of the assistant superintendent of police in Silchar. I knocked at the door. The superintendent was still in bed, but on hearing my knock he came out in his night clothes to see who was at the door so early in the morning. He greeted me and invited me to come in. I gave him a good canvass, but when I was barely halfway through he told me that he was not interested in the magazine. In some way or other, however, he was impressed to give me an order that morning, so he asked the cost of the magazine for one year. I told him, and immediately he went inside and brought me the full amount.

I then asked him whom I could see next. He told me to go and see the superintendent of police. I asked his name and address, and he was a man I had known for the past few years. I went to his house, but he owned practically all of our books, with the exception of one. As soon as he saw me he asked whether I had come for the renewal of the magazine. Before I could say Yes, he continued to say, "When the subscription expires, you send the next copy and I will accept it," so I had no way of making a cash sale.

As I was talking to him I noticed his wife passing from one room to another, and I made the remark, "Sir, you have taken all the books except *All About the Baby*. If this book is read by your wife she will appreciate it." Without saying a word he took his purse and gave me the price of the volume.

I want to say that at every house I visited that day I took an order. That was the only day in my life that I had one hundred per cent success in sales.

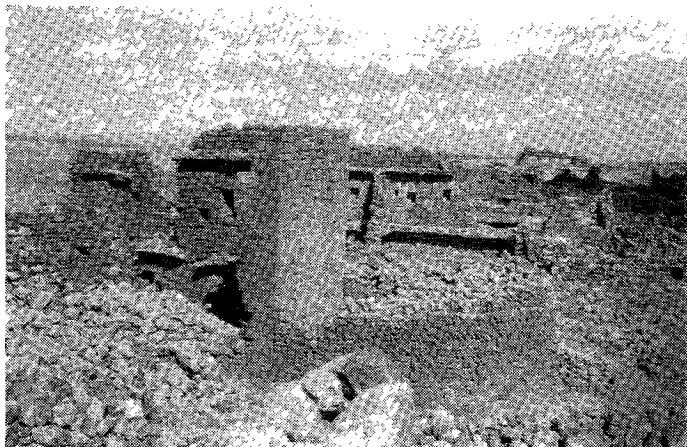
The Cities of Bashan

By Raymond H. Hartwell
President, East Mediterranean Union

While making an itinerary in the Jordan Valley it was my privilege to drive off the main road and take a look at one of the old stone cities of Bashan. Black basalt stone was used in the construction of this and surrounding cities. These ruins still remain in the land of ancient King Og. He is reported to have had a large iron bed. In the margin of some Bibles the bed is said to have been of "basalt" stone. Many of these ruined cities have been discovered.

Mrs. White speaks of "the powerful and populous kingdom of Bashan, crowded with great stone cities that to this day excite the wonder of the world,—'threescore cities . . . with high walls, gates, and bars, besides unwall'd towns a great many.' *The houses were constructed of huge black stones, of such stupendous size as to make the buildings absolutely impregnable to any force that in those times could have been brought against them.* It was a country filled with wild caverns, lofty precipices, yawning gulfs, and rocky strongholds. The inhabitants of this land, descendants from a giant race, were themselves of marvelous size and strength, and so distinguished for violence and cruelty as to be the terror of all surrounding nations; while Og, the king of the country, was remarkable for size and prowess, even in a nation of giants." —*Patriarchs and Prophets*, p. 435. (Italics supplied.)

We visited only one of these ancient cities, but the Bedouin people told us that there are many others in the surrounding country. The Spirit of prophecy statement agrees with the evidence here. My confidence in the writings of the servant of the Lord has been greatly strengthened by this experience.



The ruins of one of the ancient cities of Bashan in the Jordan Valley, Palestine. There are other such stone cities in the area according to the Bedouin people



who frequent these isolated and lonely regions where once the powerful kingdom of Bashan held sway. Many of these buildings are made of huge black stones.



Children in attendance at Cedar Springs, California, Vacation Bible School.

Vacation Bible School in Cedar Springs, California

By Harry Stillians

The closing event of the ten-day Vacation Bible School conducted in the Cedar Springs, California, church was held Thursday afternoon and evening, July twenty-eight.

Mrs. E. J. Barber of Cedar Springs was the director of the school. She was assisted by Mrs. E. J. Bagley, Mrs. Arthur Day, Mrs. Dalia Marrich, and four of the younger girls—Marin and Suzan Jones, Beth and Sylvia Barber. The average attendance was twenty-one.

The closing exercises featured a talk by Alfred Green, local elder; a hymn by the audience; and the Pledge of Allegiance to the U.S. flag and the Bible. Songs by the different classes, and refreshments in the schoolyard, concluded the program.

Cedar Springs, is situated on the north side of the San Bernardino Mountains, thirty-four miles by road from the city of San Bernardino, California, and about twenty-five miles from the desert city of Victorville. The Cedar Springs church is under the direction of Max Barkhurst, of the Victorville church.

The church has lately been remodeled inside, and nearly every Sabbath it is filled with visitors who like to come to this pleasant little valley in the mountains.



OVERSEAS

Australasian Division

- On Sabbath, August 20, the worshippers at Wahroonga, headquarters of the Australasian Division, gave an offering of £1,004 toward funds for the erection of a new and more commodious church.
- Fierce Big Nambus men in the mountains of Malekula, New Hebrides, at the end of July threatened the destruction

of Adventist villages of the northern coast. They are big, strapping men, well supplied with guns and ammunition. Since they have killed some of our members through the years the government and mission combined in the work of evacuating the villages where our people were in danger.

- Small portable phonographs with evangelistic records in the local languages are being introduced into the highlands of New Guinea, at Kainantu, Goroka, and Mount Hagen. Native teachers and laymen, as well as missionaries, are finding this new equipment a very happy and effective approach to these primitive heathen people.

- More than 300 people—the total population—fair skinned, with long, black wavy hair, waited on the white, sandy beach to welcome E. C. Lemke, president of the Sepik Mission, New Guinea, and his party, who had come for a baptismal service. Four years ago they knew nothing of God; on this occasion 71 candidates were baptized, making a total church membership of 209. They paid £215 in tithe and £105 in offerings. Such is the gratifying situation on the little island of Wuvulu in the remote Western Islands group.

- Dedications in the Central Pacific Union recently have included a beautiful modern church in Suva, Fiji, with seating for 200 persons. The mayor and the editor of the *Fiji Times and Herald* were among those present at the opening of the church.

- A house of worship was dedicated at Samatau in Samoa, the cost, except for £150, being borne by the members. At Apia, the capital, a new school unit, 85 by 25 feet, was constructed entirely by the local members, and the cost, £1700, was raised by them. H. B. Christian, the president of the Samoan Mission, reports that it was wholly a Samoan project. It is an English-language school with a European headmaster, 5 Samoan teachers, and 200 pupils.

Southern Asia

- The midyear meeting of the Southern Asia Division committee was held at Poona, India, from August 16 to 24. This important session, under the chairmanship of O. O. Mattison, division president, was characterized by an excellent spirit of unity and cooperation. A carefully planned soul-winning program, including all lines of activity, was outlined for the succeeding seven months.

- Preparatory to the launching of a large number of evangelistic efforts, ten union and local ministerial institutes are being held at the present time throughout Southern Asia.

- E. L. Sorensen, president of the South India Union, reports an encouraging gain in baptisms for the first half of 1955. In the South Telugu section the baptisms during this period have equaled 23 per cent of their church membership at the close of 1954. In the North Telugu section five new church buildings have been dedicated since January 1.

- T. R. Torkelson, president of the Northwestern India Union, passes on the good word that after working and praying for many years the church now owns property in New Delhi, the capital of India. The newly acquired property at 27 Barakhamba Road, Delhi, provides a union office, a chapel for the local church, and housing for the union president and the church pastor. Another plot, consisting of nine acres of land, has been acquired in Delhi to establish a medical center.

- The Surat Mission Hospital, with Dr. Dunbar W. Smith as director, is completing a second-floor addition to the administration block, which will increase the institution's bed capacity by thirty-two.

- Dr. J. C. Johannes gives a good report of the Karachi S.D.A. Hospital, where the patronage is at the highest peak in its history. This institution is favorably known throughout Pakistan.

- C. B. Guild of the Burma Union states that an average of 100 patients attend the Rangoon Hospital clinic daily. A new home for the 40 nurses in training has been completed since the first of January. Properties have been purchased on which to erect churches in Mandalay and Moulmein, the second and third largest cities of Burma.

- The Oriental Watchman Publishing House, Poona, has sent out 20,000 copies of one large subscription book during the past seven and one-half months.

- On August 12 the division Uplift (Ingathering) goal of Rs. 210,000/- had been exceeded by nearly Rs. 50,000/-.

NORTH AMERICA

Atlantic Union

- William Fuchs, who was principal of the Minneapolis Junior Academy for three years, is now principal of Greater New York Academy, replacing Lee Taylor, who has become educational and MV secretary of the Greater New York Conference.

- A large group of teachers from all our colleges in the United States and from Oshawa Missionary College met in convention at Atlantic Union College, from August 29 to September 2. The departments represented were home economics, secretarial science, business and economics, industrial arts, and agriculture.

- Members of the instructional staff of Atlantic Union College enjoyed a retreat at Camp Winnekeag the weekend of September 9-11. Richard L. Hammill, of the General Conference Department of Education, met with this group.

- Nineteen junior boys and girls earned their way to junior camp at Camp Winnekeag, in Ashburnham, Mass., this summer by selling *Life and Health*.

- On Tuesday, September 6, 22 schools, staffed by 38 teachers, opened in the Southern New England Conference. Ten of the teachers are new to this conference.

Canadian Union

- In attendance at the Western Laymen's Congress held at Gladstone Park, Oregon, were 48 delegates and 42 visitors from the British Columbia Conference.
- The youth camp at Hope, British Columbia, held from July 28 to August 6, was attended by 110 boys and girls.
- A much larger enrollment is expected at Canadian Union College this year than in past years. More than 300 applications have been received to date, and prospects are that the enrollment will reach 400, which will be the highest in the history of the school.

● Definite plans are under way in the British Columbia Conference for a conference-wide evangelistic program during the coming months. The workers have been assigned various districts, and much should be accomplished and many souls won to the message. British Columbia has reached the 3,500 membership mark, and its aim is to reach the 4,000 mark before long.

Central Union

● At camp meeting time the baptisms of the Kansas Conference had been only 40 short of the entire number baptized for the year 1954.

● The Wyoming Conference fair booth was a success. The film *One in 20,000* attracted the attention of many. The words of a former district manager for one of the major tobacco companies were as follows: "This is the first intelligent approach I've seen to combat the tobacco companies' advertising. It's in color, a visual aid, it has appeal, it's dramatic and powerful."

Lake Union

● An institute was held for the elementary and intermediate teachers in the Lake Union, August 28-30, under the direction of W. A. Nelson, educational secretary of the Lake Union Conference. G. M. Mathews, of the General Conference Educational Department, was present and gave excellent counsel. Besides professional lectures, practical workshops and panels were conducted.

● Ground-breaking ceremonies for a new auditorium and cafeteria at Adelpian Academy were held just before the closing of school. At the present time construction is well under way. The top floor will be used as an auditorium with a seating capacity of 1,500, and the lower floor will house the cafeteria and dining room.

● Several new members have been added to the faculty of Battle Creek Academy in Michigan. J. H. Rhoads, from Texas, is to be principal; Donald Cupps, also from Texas, will teach science and mathematics; Earl Graves, from Indiana, will have maintenance and vocational; Mr. and Mrs. Milo Hill, from Maplewood Academy, will teach music and English respectively.

North Pacific Union

● C. J. Ritchie reports that during the month of September the churches of the

Oregon Conference will launch a conference-wide soul-winning crusade, looking forward to March 5, 1956, when it is hoped every church in the conference will participate in the greatest baptism ever conducted in one day.

● On Sunday, August 28, members of the Walla Walla College biology department staff concluded a seven-unit telecast over Seattle's station KING-TV. The series of programs on Puget Sound wildlife was given at the request of the station and was widely received and thoroughly enjoyed, according to Robert F. Prins, director of public affairs for the station. Additional programs for the future have been requested. E. S. Booth, R. A. Underhill, and Laurence M. Ashley were the participating department personnel.

Pacific Union

● The church at Red Bluff, California, sponsored a booth at the Tehama County Fair in that city. The booth featured a Bible quiz, with copies of *The Great Controversy* offered to successful contestants. Thirty-three copies of the book were given out. All visitors were offered free literature and Bible correspondence course enrollment cards.

● Worker changes within the Arizona Conference have resulted in the placing of W. H. England as manager of the Book and Bible House; H. D. Strever will be pastor of the Phoenix Southside church; W. W. Scott is pastor in Yuma; and H. B. Davis will care for the Tempe and Coolidge churches. Robert Babcock has located in the Douglas-Bisbee area, and R. A. Midkiff will teach Bible in the mission school at Holbrook and pastor the Winslow church.

● After 30 years of service at La Sierra College, George E. Stearns has retired as farm manager.

● Vacation Bible Schools conducted in all conferences have reported identical results: Children interested have aroused interest at home and parents are asking questions about Seventh-day Adventists. Openings for Bible study are resulting, and in some cases children and parents are attending either the regular Sabbath school or branch Sabbath schools.

Southern Union

● W. W. Fordham, president of the South Central Conference, writes: "We are getting good reports from our evangelistic efforts. L. G. Newton baptized 74 in his first baptism. G. H. Rainey had 80 out for his first Sabbath service. C. R. Graham baptized nearly 40 at Clarksdale, Mississippi. E. J. Humphrey at Montgomery is having a wonderful interest there. Here in Nashville it has been difficult, but we expect to baptize 60 or 70 by the time the fruits are all in."

● R. H. Pierson, president of the Kentucky-Tennessee Conference, says that their camp meeting offering for foreign missions and dark county evangelism totaled almost \$12,500, of which nearly \$4,000 was pledged by the worker group.

● Oscar L. Heinrich, pastor of the Birmingham First church in the Alabama-Mississippi Conference, has been called to the work of educational and MV secretary of the conference, filling the vacancy left when Wayne P. Thurber accepted a call to the Carolina Conference for similar work.

● Don R. Rees, president of the Florida Conference, reports ten baptized at Chiefland, Florida, where heretofore we have had no members. He also reports 18 baptized at Dade City by Z. R. Currie, following a short effort by the Cemer evangelistic team.

● On August 22 the Oneida Mountain Hospital was officially opened. Dr. Warren L. Smith, the practicing physician, is already very busy. On the evening of August 22 a church was organized, and thus another dark county in Kentucky has been opened to the message for these times.

● On August 27 a church was organized at Huntsville, Alabama, with a charter membership of 54, 38 of whom accepted the message during the series of evangelistic meetings conducted by W. R. May and his associates.

Southwestern Union

● The Texico Book and Bible House announced that \$3,500 worth of merchandise was purchased by those attending the recent camp meeting in Portales, New Mexico.

● The laymen of the Oklahoma City church are putting into practice the things they learned at the laymen's congress in Kansas City. One person has joined the church by baptism, and a branch Sabbath school with 16 members has been organized. One member of the branch Sabbath school attended Sabbath school at the recent camp meeting.

● Nearly every Dorcas Welfare Society in the Texas Conference was represented at the State-wide Federation meeting at the Lone Star MV Camp near Athens.

● The Tyler Sabbath school, under the leadership of Henry Smith, is sponsoring a branch Sabbath school of nearly twenty members at Jacksonville, which is 29 miles south of Tyler.

● A happy climax to Donald W. Winger's meeting in Fort Smith, Arkansas, was reached Sabbath, August 13, when two more persons followed their Lord in baptism. This brings to 28 the total number of baptisms since the beginning of the meetings.



REPLOGLE.—George Brumbaugh Replogle, born Oct. 13, 1866, in McMiffin, Pa.; died at Hinsdale, Ill., July 24, 1955. As a young man he accepted present truth. For a time he worked as a literature evangelist in Pennsylvania before taking the nurses' course at the Battle Creek Sanitarium. In 1893 he married Anne Stone, who passed away in 1940, in

South America. While Dr. Replogle was working at the Chicago Branch Sanitarium in 1893 he was called to begin our medical work in Cape Town, South Africa. When the work began on the Solusi Mission, he was asked to go there to help at the time the blackwater fever took the lives of several workers. He then decided to study medicine in the British Isles, finishing in the United States in 1907, after which he was called to the medical work in Argentina, where he labored for 35 years. In 1944 he married Laura Stone, who passed away in 1954. He is survived by 2 sons: Joseph, who recently returned from 35 years of mission service in South America and who now resides in Kimmell, Ind.; and Leon, who spent 20 years of mission service in South America and who now resides in Mountain View, Calif., and by his brother Joseph, of Miami, Fla.

CLEMENS.—Linnie Chapman Clemens, born May 10, 1854, in Illinois; died at Azusa, Calif., Aug. 9, 1955. She was the widow of Elder James Clemens, who labored in Michigan and Iowa. Left to mourn is a son, Alfred Chapman, of Indiana.

PROUT.—Earl Randall Prout, born Oct. 16, 1894, in Boise, Idaho; died June 20, 1955. In 1913 he was married to Beatrice S. Roberts. He was a member of the Glendale, Calif., church. Surviving are his wife and 3 sons.

KRAUSS.—John Bartholomew Krauss, born April 2, 1892, in Chicago, Ill.; died June 24, 1955. At the age of 17 he joined the staff of the Southern Publishing Association in Nashville, Tenn. Here he married Lela Craddock. In 1914 he moved to Bernier Springs, Mich., where he took over the foremanship of the college print shop. While there he completed the theological course, but continued at the college in charge of the press. He served as head of the print shops in Broadview Academy, Atlantic Union College, Union College, and Glendale Union Academy. For 41 years he gave unstintingly of his talents to the denominational work. He is mourned by his companion, Lela, 2 sons, Roy, of San Francisco, and John, of Palmdale; two daughters, Mable Pohlman, of Massachusetts, and Jean Nelson, of England.

OWEN.—Fred Milton Owen, born April 7, 1876, in Grangeville, Calif.; died at Sanitarium, Calif., May 20, 1955. As a youth he became a Christian and graduated from the ministerial course at Healdsburg College in 1899. He was married in 1898 to Gabriella Alexson. He gave many years to the church school work in California, Utah, and Arizona. He was ordained to the ministry at Loma Linda, Calif., in 1921, and that same year was called to be superintendent of the Guatemala Mission and director of the Mexico City Mission School, where he served 5 years. Next he served as educational secretary in the Northern California Conference until 1932 when the California conferences underwent territorial revision. His last years of service were in Sacramento as pastor of the Central church, completing 36 years of work in 1935. He is survived by his wife, 2 daughters, 4 grandchildren, 6 great-grandchildren, and a brother.

ROBBINS.—Jessie Garfield Hare Robbins, born Dec. 17, 1883, in New Zealand; died in Long Beach, Calif., July 29, 1955. She received her education at Avondale school and South Lancaster Academy, where she graduated from the normal course in 1905. Immediately she accepted a position at South Lancaster Academy, teaching in the speech and science departments. Later she came to Washington, D.C., where she married William E. Robbins in 1907. For a time she assisted in the dietary department of Washington Missionary College. In December, 1907, she was appointed to the faculty of Australasian Missionary College, where she served four years. They returned to the United States and joined the faculty of Pacific Union College. There for 10 years she directed the food service and taught science and mathematics. In 1921 they again went to Australia to assist in the educational work. In 1923 they returned to California and were connected with Artesia Hospital. For 30 years she was head nurse at this institution.

BRONNER.—Thelma Blandy Bronner, born in Cherry, Ariz. She graduated from college in Oklahoma City, and later was united in marriage with Glenn Bronner. It was her desire to join the Glendale, Calif., church, but the day before she was to be accepted into membership, she fell asleep. Her husband mourns her loss.

McCLURE.—Carol Raye McClure, born May 20, 1950; died June 10, 1955. Though of tender years, Carol loved her Saviour very much. Her mother is a member of the Glendale, Calif., church.

CLARKE.—Grace Agnes Clarke, born Sept. 1, 1898, in Gloucester, England; died in Nairobi, Kenya, East Africa, July 18, 1955. Sister Clarke, after a period of service in England, spent 34 years in mission service in East Africa, where she did valuable work as girls' worker, mission secretary-treasurer, and translator. She helped to translate the Old Testament into the Luo language.

DAWES.—Nora McCord Dawes, born Aug. 6, 1878, at Mexico, Mo.; died at Brewster, Wash., April 19, 1955. In 1905 she was united in marriage to Dr. W. Dawes. She leaves to mourn her husband; 1 daughter, Betty Erwin, of Portland, Oreg.; 4 sons, Elder Harold Dawes, of Pateros, Wash., Harry, of College Place, Wash., Lee, of Brewster, Wash., and Arthur; 16 grandchildren; and 1 great-grandchild.

SALEMI.—Paolina Salemi, born April 15, 1888, in Italy; died in Chicago, Ill., Aug. 5, 1955. She had

been a member of the Chicago Italian church for 38 years. Her husband preceded her in death, August, 1950. She is survived by 2 sons, 2 daughters, a brother, and 2 sisters.

JACKSON.—Ella Pyo Jackson, born Sept. 22, 1897; died July 5, 1955, in Oroville, Calif. She is survived by a brother, William Holman, of San Augustine, Texas.

WHITESELL.—Fletcher Otis Whitesell, born in 1867 in Castleton, Ind.; died at National City, Calif., July 22, 1955. He spent 33 years working in our denominational sanitariums, first in Battle Creek, then in St. Helena and in the White Memorial Hospital, and for 27 years at Paradise Valley Sanitarium. He leaves 3 daughters, 1 son, 7 grandchildren, and 8 great-grandchildren.

SHEARSMITH.—Reginald Thomas Shearsmith, born in Hamilton, Ont.; died July 22, 1955, in Stoneham, Mass. For a time Brother Shearsmith served as a colporteur in the Ontario-Quebec Conference. Mourning their loss are his wife and 2 daughters.

MYRENE.—Aslak Myrene, born June 15, 1872, in Norway; died July 27, 1955, in Monte Bello, Calif. In 1896 he was united in marriage to Caroline Gill. He was a faithful church member for 40 years. Those who survive are 2 sons and a daughter.

WATSON.—Barbara Janice Parker Watson, born April 8, 1932, in Phoenix, Ariz. Mrs. Watson was a graduate of Glendale Union Academy, and was employed at various times by the Voice of Prophecy and the Glendale Sanitarium. In 1952 she was united in marriage to Gordon Watson. To this union was born one son. Sister Watson passed away the day following the birth of her son. She is survived by her husband, son, her parents, Prof. and Mrs. N. L. Parker, a brother and a sister.

BEESON.—Edna Rob Beeson, born Dec. 30, 1876, in Moline, Kans.; died April 26, 1955, in Tujunga, Calif. She became a secretary in the Kansas Conference in 1896, a position she held until her marriage to Howard L. Winston. Four children were born to them. Some time after the death of Mr. Winston, she was married to C. A. Beeson, who preceded her in death. Surviving are her sons, Harry and Dale Winston; a daughter, Mrs. Lucille Williamson; and a stepdaughter, Mrs. Melissa Clark.

SIMS.—Daniel Calaway Sims, born Jan. 22, 1856, near Birmingham, Ala.; died June 26, 1955, in Washington, D.C. In 1891 he accepted present truth and remained faithful. Left to mourn is a daughter, Mrs. Bertie B. Jones, of Chowchilla, Calif.

HANTS.—Eula Ellen Marshall Hants, born Jan. 5, 1881, near Bryantsburg, Ind.; died Aug. 8, 1955. As a young woman she united with the church and remained faithful. After teaching several terms in Indiana, she was married in 1905 to Scott W. Hants. Surviving are her husband, 3 daughters, 6 grandchildren, 2 sisters, and 3 brothers.

JOHNSON.—Arthur Andrew Johnson, born May 29, 1895, in Perkins, Okla.; died July 30, 1955, in Perkins, Okla. In 1942 Brother Johnson accepted present truth and has remained faithful. Those mourning are his wife, 4 children, 4 brothers, and 4 sisters.

KUNKLE.—Rodney Kunkle died July 11, 1955, at Prospect, Pa., as a result of a bicycle accident. Rodney, though but 9 years of age, was a sincere Christian. Mourning their loss are his parents, 2 brothers, and a sister.

STILL.—Jessie Elizabeth Ann Still, born Dec. 9, 1871, in England; died Aug. 13, 1955, in San Fernando, Calif. She is survived by 1 son, 2 brothers, and 2 sisters.

HAWKINS.—Isaac Frank Hawkins, born March 3, 1887, in Muscatine, Iowa; died July 31, 1955, in Oakland, Calif. He is survived by his wife, Mrs. Edith Keene Hawkins, a daughter, 3 sons, 4 grandchildren, 2 brothers, and 2 sisters.

WRIGHT.—John Barton Wright, born Jan. 9, 1900, in Chico, Calif.; died Aug. 8, 1955, in Chico, Calif. In 1949 he embraced present truth and remained faithful. He is survived by his wife, 2 daughters, a stepson, several grandchildren, a brother, and a sister.

WAhNER.—Franklin Marion WAhner, born Aug. 2, 1871, in Hudson, Wis.; died Aug. 1, 1955. Throughout the years he was a faithful church member. Surviving are his wife, Mrs. Carrie WAhner, 3 sons, 4 daughters, and 1 sister.

HUSTON.—Mary Grace Huston, born Jan. 10, 1903, near Mitchellville, Iowa; died July 30, 1955, at Des Moines, Iowa. In 1924 she was united in marriage to Albert Marvin Huston. In 1928 she accepted present truth and was a faithful member at the time of her death. She is survived by her husband; 1 son, Dr. Kenneth G. Huston of Los Angeles, Calif.; 1 daughter, Faith Harriett Swart of Kansas City, Mo.; 4 grandchildren; 2 brothers; and a sister.

SWANSON.—Hedwig C. Swanson, born in 1864 in Stockholm, Sweden; died Aug. 14, 1955, in Gloucester, Mass. She was the widow of John P. Swanson and was a faithful Sabbathkeeper for 46 years. Mourning their loss are a son, Ernest, of Gloucester, Mass.; 2 daughters, Ruth, the wife of Dr. Paul V. Starr of Washington, D.C., and Anna, of Salem, Mass.; 6 grandchildren, and 6 great-grandchildren.

MOORE.—Carolyn Marie Moore, born Jan. 18, 1944, in Washington, D.C.; died Nov. 28, 1954. She was baptized in May, 1954, and was an earnest Christian. Left to mourn are her parents, Mr. and Mrs. D. E. Moore, and 1 sister.

FOURT.—Lilly Fourt, born June 12, 1875; died Aug. 17, 1955, in Oklahoma City, Okla. She is survived by her husband.

VANDERPOOL.—Oliver Perry Vanderpool, born Nov. 30, 1876; died Aug. 2, 1955. He is survived by his wife.

MOREAU.—John J. Moreau, born in 1864; died July 19, 1955. Survivors are his wife, 3 sons, 3 daughters, 8 grandchildren, and 9 great-grandchildren.

HAYTON.—Ruth Haskell Hayton, born July 28, 1873, in Marion, Iowa; died Aug. 17, 1955, at La Sierra, Calif. She was a member of the first normal class at Battle Creek College and became a successful teacher. As a young woman she was married to Charles Hayton, and both of them were connected with Claremont Union College, South Africa. Upon their return from mission service her husband qualified as a physician, while she served as dean of women at Washington Missionary College. Following this they were both identified with many phases of denominational work. Left to mourn are 1 son, Arthwell Hayton of Redlands, Calif.; 3 daughters, Hope Hayton, La Sierra, Calif., Mrs. Mary Knight, Safford, Ariz., Mrs. Kathleen Reid, East Africa; a brother, Dr. Pliny Haskell, Artesia, Calif.; and 12 grandchildren.

CARLSON.—Sarah Elizabeth Carlson, born March 12, 1880, in Sweden; died Aug. 14, 1955. She came to America as a small child, and 52 years ago was baptized. Through the years she was a faithful member.

NOTICES

Literature Requests

The Linstead MV Society thanks those who have contributed literature. Now they need every type of missionary literature, including old Bibles, songbooks, *Lesson Quarterlies*, books, *Little Giant Series*, and magazines. Please send to O. G. A. Coombs, Banbury, Linstead, Saint Catherine, Jamaica, B.W.I.

J. H. Monsegue, 65 Broadway, San Fernando, Trinidad, B.W.I., thanks those who have sent literature and requests a continuous supply of *Signs, Instructions, Little Friends, Guides, Reviews*, books, etc.

Miss Mae Zoerman, 431 N. Washington, Saginaw 5, Mich., thanks those who have sent literature and requests a new supply, as she has no papers at present. Wanted: Recent *Signs* or tracts, *Guides, Little Friends*. Papers should be presentable. Address to Walter M. Abbott, 2057 Crane Ave., Beloit, Wis.

Vincent White, 4 Asquith St., Jones Town P.O., Jamaica, B.W.I., desires used books, Bibles, and *Signs* for missionary distribution.

Mrs. J. G. Conmack, Zor Gowie Mission, Ganta, Liberia, W. Africa, requests literature for outpost evangelism in a large, unentered area. Preferably send *Message, These Times, Signs, Present Truth, Instructions, Good News, Little Friends*, Picture Rolls, Memory Verse Cards, small books, *Gospel in Song*, and other Sabbath school helps.

Pastor C. C. Nebblett, Box M, Cristobal, C.Z., desires used literature for missionary work by the Atlantic side churches of the Panama Conference. With the removal of the conference office to the Pacific side, they are handicapped, and need a continuous supply of *Signs* and other missionary papers.

Requests for Prayer

A sister in Michigan requests prayer for her son who is seriously ill, and especially requests intercession that he give his heart to God. His family also need conversion.

A brother in Michigan who is confined to a wheel chair desires prayer that his situation may be improved.

Church Calendar FOR 1955

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



Mrs. E. G. White

“We have

NOTHING TO FEAR

for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history,” wrote Sister White many years ago in *Life Sketches*, page 196. And in no other phase of the third angel’s message has Heaven’s providential leadership been more clearly evident than in the development and growth of “the right arm” of the work.

Did you know that the very first vision of Sister White after the organization of the church at Battle Creek on May 25, 1863, was an outline of our health message? Are you acquainted with the many other irrefutable evidences of the hand of the great Physician in the health efforts of Seventh-day Adventists?

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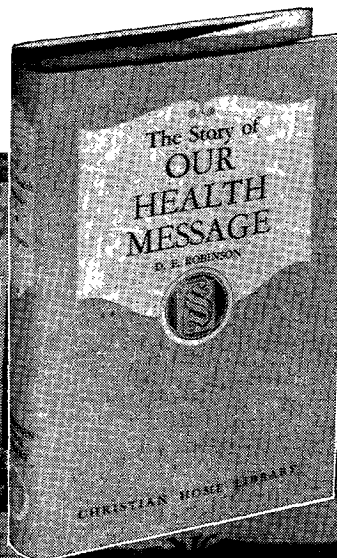
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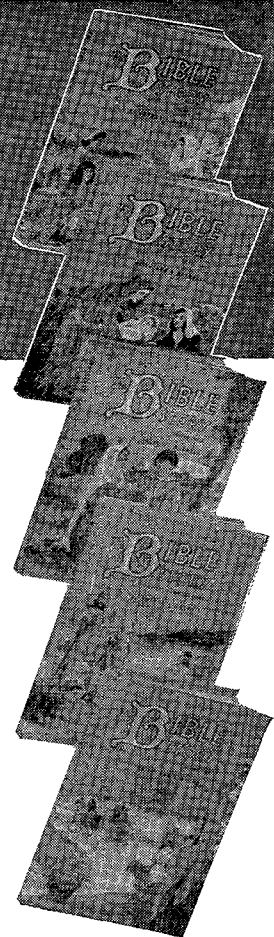
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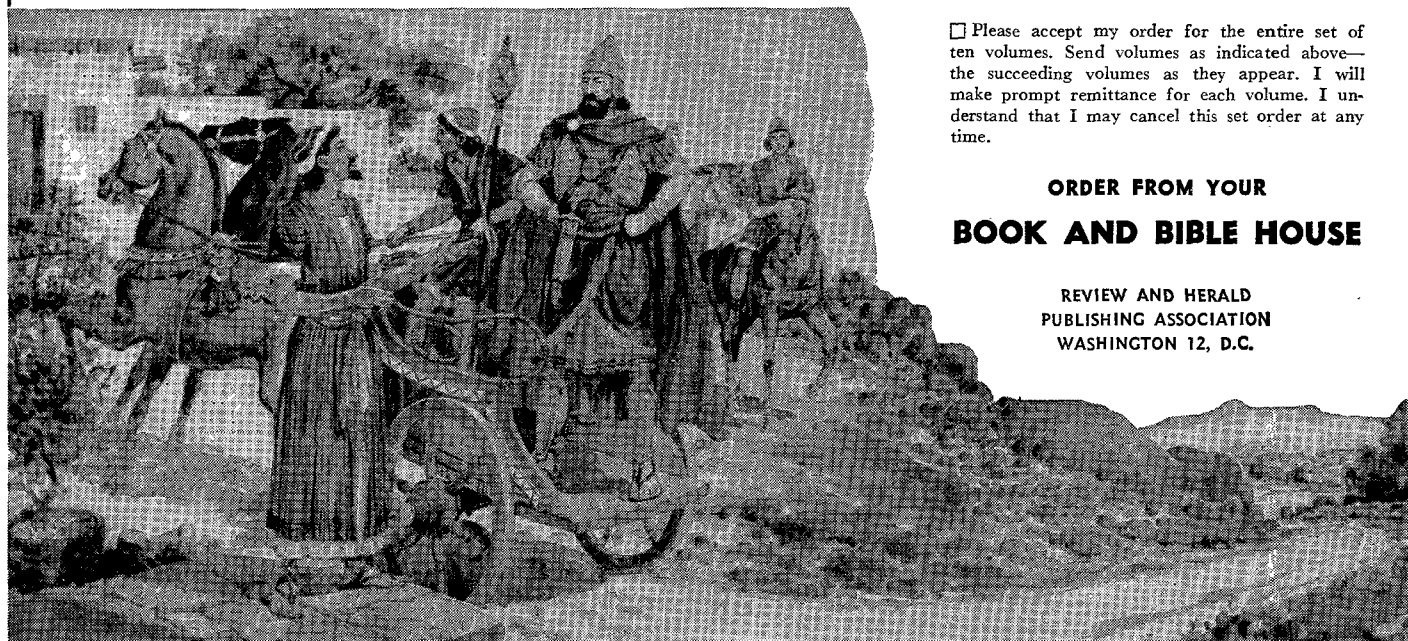
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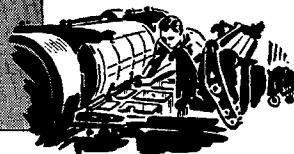
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As We Go to Press



R. W. Fowler New President Pacific Union College

C. L. Bauer, president of Pacific Union Conference, sends word that R. W. Fowler has been elected president of Pacific Union College, and that M. E. Mathisen, former head of the chemistry department, has been elected dean of the college. Both of these men have had broad experience in our educational work, and we feel confident that, under their leadership and with the blessing of God, Pacific Union College will go forward in a strong way.

E. E. COSSENTINE, *Secretary
General Conference Department
of Education*

Unusual Appreciation

The workers at the Stanboroughs Hydro recently received an unusual expression of appreciation from the husband of a patient who had been for many months under their care. A few months after the woman referred to passed to her rest, the husband came to the institution and asked that he be allowed to provide a number of copies of *The Advent Hymnal* for use in the church at Stanborough Park, requesting that the following statement be printed in each of the books contributed:

"In memory of the kindness experienced by the Jewess, Florence Eker, while in the care of the Seventh-day Adventists during her illness from March till October, 1954."

As visitors come and go at the Stanborough Park church from week to week, they have before them this unusual reminder of appreciation for faithful and skilled service provided by our Adventist nurses.

E. B. RUDGE

Hungarian Bible Correspondence School

The Voice of Prophecy Hungarian Bible Correspondence School has been operating now for fourteen months. G. Varga, director of this school, writes that there are students enrolled from ten different countries. Six students have been baptized, and forty have indicated their desire to keep

the Sabbath. Brother Varga further states that there are scores of thousands of Hungarians in the United States, Canada, South America, and Australia, and he makes a plea for our people to write to the Voice of Prophecy for Hungarian Bible school enrollment cards to pass out to their Hungarian neighbors.

ELMER R. WALDE

Recent Missionary Departures

Mr. and Mrs. John Farrell and their little son, of Great Britain, sailed August 11 from Liverpool on the *M. V. Apapa*, en route to West Africa, where Mr. Farrell will teach science at the Bekwai Training School, Gold Coast.

Mr. and Mrs. H. W. Miller, who first went to Inter-America in 1936, left Miami August 18, returning after furlough. Mrs. Miller is a teacher at the Antillian Junior College, Santa Clara, Cuba.

Mr. and Mrs. G. A. Fordham and their two children sailed August 25 from Liverpool, to join the staff of the Jengre Mission Hospital, in North Nigeria, West Africa. Mr. Fordham is a nurse.

Miss Selma E. Schafer, of College Heights, Alberta, Canada, sailed September 3 on the *S.S. Wacasta* from Vancouver, going to Seoul, Korea, to teach church school.

Miss Enola Davis, director of the School of Nursing of the Manila Sanitarium and Hospital, in the Philippines, sailed from San Francisco September 5 on the *S.S. Peter Maersk*, returning after furlough.

W. R. BEACH

Record Relief Shipment

On September 13 the General Conference Emergency and Famine Relief Committee authorized the shipment of 850,000 pounds of food and clothing for needy persons of many lands. The fields sharing in this record shipment include India, Israel, Kenya, Libia, New Guinea, Pakistan, and sixteen conferences and missions of Inter-America.

This empties our world relief warehouse at Watsonville, California, of all clothing except shoes. Conferences

west of the Mississippi River are urged to send an immediate shipment of clothing to Watsonville. Lightweight clothing is needed as much as heavier weight.

Ocean freight charges for such shipments are very high. They are met with emergency and famine relief funds. The last famine relief offering was received more than five years ago. The next offering for this purpose will be received in all churches of North America on March 10, 1956. This is a cause toward which we know every person, old and young, will give liberally. It is a privilege to share our blessings with fellow believers and other needy persons in other lands.

C. E. GUENTHER

Voice of Prophecy Offering October 8, 1955

The Voice of Prophecy is now being heard on 520 stations in North America. The broadcasts around the world offer Bible correspondence courses in sixty languages. As a result of these broadcasts, souls from many nations are studying the Bible lessons in all parts of the world.

Radio is not subject to territorial barriers or visa requirements. For example, Radio Ceylon is heard by Buddhists in Burma, Siam, and China, the Hindus of India, Mohammedans of India, Indonesia, and the Middle East. Letters are being constantly received at the Poona, India, office of the Voice of Prophecy from people of Europe, Africa, and the islands of the South Seas, telling of their deep interest in the broadcasts and asking for the Bible courses to be sent to them.

This is H. M. S. Richards' twenty-fifth anniversary of presenting the message over the radio. As a result of this work many have accepted the message and are today rejoicing in the truth. Once each year we come to our people for an offering to assist the Voice of Prophecy to carry forward their important work. The Voice of Prophecy budget is dependent upon this offering. We invite you, brother, sister, to be generous when this offering is taken up in your church on October 8, and thus have a part in helping to win souls for Christ.

C. L. TORREY