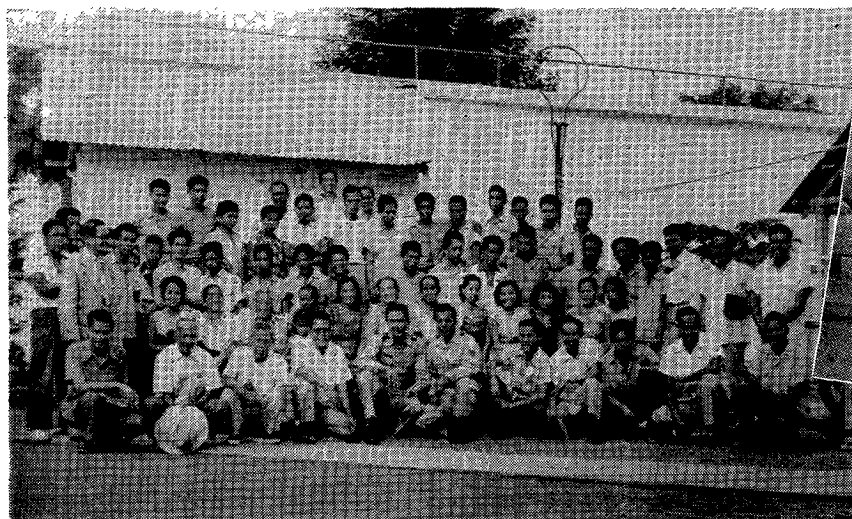


# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Left: Prisoners who have come under the influence of our Filipino youth with a number of the Missionary Volunteers.  
Right: Young People's jail band in the Philippines.

## Missionary Volunteers Witness Behind Prison Walls

By P. H. ROMULO

*MV Secretary, North Philippine Union Mission*

**F**ILIPINO Adventist youth are on fire for God. They cannot keep quiet about the wonderful faith they enjoy. Since the first Philippine Youth Congress in 1949, they have been inspired to win great victories for their Saviour and King. "Know, Live, and Share Your Faith" is their motto. They went out from that youth congress consecrated to the unfinished task. Into the byways and hedges they have scattered the message of truth through Bible studies in homes and in prisons.

The young people of the Malolos church, in the Central Luzon Mission of the North Philippine Union, have chosen the Provincial Penitentiary in which to carry on Outpost Evangelism. Every Sabbath afternoon before the young people's meeting they go to this prison and conduct meetings for the fifty-five inmates. The results have been very encouraging. After several months three prisoners were baptized.

The influence of this prison work has gone beyond its walls. One of the prisoners who was converted gave Bible studies to his wife and children whenever they

came to visit him. He wrote to one of our workers who is assigned to the province where his family resides, and asked him to visit them and give them Bible studies to supplement his efforts. Today his wife and children are baptized church members.

In my recent visit with the inmates of this prison I was told by the desk sergeant that he was quite surprised to note that despite the gravity of the charges against them, some of the prisoners who had been baptized had been released from prison. This fact impressed him very much. One had been charged with sedition. I was told that the one who was still in prison would be released very soon. This turn of events has caused many of the inmates to think about the Seventh-day Adventist religion. Many are attending the Sabbath afternoon meetings and many have become interested.

I thank God that iron bars and prison walls proved to be a blessing in disguise to those prisoners who were liberated from both spiritual and physical captivity because Seventh-day Adventist youth shared their faith.

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# Well Said

It takes a brave man to be criticized for conscience's sake.—Roy L. Smith.

★ ★

Discretion in speech is more than eloquence.—Bacon.

★ ★

No mortal has a right to wag his tongue, much less to wag his pen, without saying something.—Thomas Carlyle.

★ ★

No person will have occasion to complain of the want of time, who never loses any.—Thomas Jefferson.

★ ★

The measure of a man is not in the number of his servants, but in the number of people whom he serves.—Paul D. Moody.

★ ★

Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.—Horace Mann.

★ ★

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

★ ★

It is defeat that turns bone to flint, and gristle to muscle, and makes a man invincible, and forms those heroic natures that are now in ascendancy in the world. Do not, then, be afraid of defeat. You are never so near to victory as when defeated in a good cause.—Henry Ward Beecher.

★ ★

Centuries ago there lived in Italy a maker of violins, Antonio Stradivari. When he became able to have a workshop of his own he made it a rule that no violin should ever leave the shop until it was as near perfection as human care and skill could make it. He said, "God needs violins to send his music into the world, and if my violins are defective God's music will be spoiled."—*The Herald*.

★ ★

Charles Kingsley used to lean from his pulpit in the Village Church in Eversley and say, "Here we are again to talk about what is going on in your soul and mine." Where else but in church does that happen? Every person needs to consistently and voluntarily put himself in an atmosphere where his mind is sensitized to his weaknesses and his sins, and where he catches a glimpse of what he, through Christ, is capable of becoming.—Kenneth A. Carlson.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT  
SPEAKS TO THE CHURCH



## The President's Page

LUKE began the book bearing his name by calling attention to the certainties of the gospel—"things which are most certainly believed among us." Of these he undertook to write. He intended devoting no time to speculation, mere human theories, or half-truths. The Christians of the first centuries would have given no heed to such writings. They were too engrossed with realities and too fully given over to the plain facts of the gospel. Their faith, they believed, was a revelation from Heaven and the most important thing to be found on earth. Being thus fully persuaded, they were ready to pay any price for it. They believed nothing more implicitly than they did their new-found faith.

When the eunuch requested baptism out there on the desert road leading from Jerusalem to Gaza, Philip laid down the conditions—"If thou believest with all thine heart, thou mayest." The man believed with all his heart, was baptized, and "he went on his way rejoicing." There was now no confusion or frustration in his life. Certainty had replaced uncertainty, and great joy was the result. It is always thus.

People become Seventh-day Adventists from conviction. A desire for popularity or material gain can seldom, if ever, be the motive for joining this people. If anyone has ever been moved by such promptings, I am sure he has speedily become disillusioned, for the follower of Christ must still deny self, take up the cross, and follow Him. Anything less than certainties will never lead people to make such a decision.

Adventists have long had the reputation of knowing

what they believe. They are said to be Bible students and to know the reasons for their faith. Unfortunately, this is not as true today as it once was. Yet the fact remains that Adventists hold tenaciously to their beliefs, and their tenacity at times irritates men who maintain that differences of belief, even though conscientiously held, should be cast aside for outward conformity. But even though irritated, they occasionally pay a compliment, in spite of themselves, to the fidelity of Adventists to what they believe. Here is an example:

"When a person once becomes possessed of this theory [referring to Seventh-day Adventism] it is an obsession, a mania, and all the king's horses and all the king's men cannot pull him right again. I have known of only a few instances in which persons have been brought back to a sane view of the Scriptures."—W. P. KING, *Adventism*, p. 13.

I rather think that similar things were frequently written about Christians in the early centuries as they steadfastly stood for what they believed. Their enemies saw them possessed of a theory that they called an obsession, a mania, from which "all the king's horses and all the king's men" could not pull them away.

If people will be saved, they must lay hold of the certainties revealed in God's Word and hold on despite everything. They must be ready to pay a high price for what they believe.

"Hold that fast that thou hast," is the divine admonition, "that no man take thy crown."

R. R. Fieger

# Our Expanding Self-supporting Work

By W. H. Branson

I have recently visited the Madison College and Sanitarium, situated just a few miles from Nashville, Tennessee. Truly it has grown into a large and important institution and is filling a great need in training men and women for self-supporting work, not only in the Southern States but in many places throughout this country.

The tremendous volume of self-supporting work being carried on today in the United States is a far cry from that small beginning made more than fifty years ago when E. A. Sutherland and P. T. Magan, with a number of associates, went to the South to open the Madison school and sanitarium. Like Abraham, they went out not knowing whither they went. They had, however, a settled purpose to become an example to many of their brethren who should be doing definite work for God while supporting themselves by their own labors, and also to help train many of them for such work.

How well these pioneers succeeded can be judged by the fact that today the Seventh-day Adventist Church has a well-organized body of workers engaged in many kinds of self-supporting Christian service. They are operating schools, clinics, and even sanitariums, both large and small, throughout the United States and Canada. This organization is known as the Association of Self-supporting Institutions. Its headquarters are at the General Conference offices in Washington, D.C., and its membership is rapidly increasing.

Through the influence of these self-supporting workers hundreds of persons have been led to accept the Adventist message and scores of churches have been established. This has been largely accomplished without expense to the respective conferences in which they are situated.

Not all of these units, of course, are branches of the Madison institution, yet the example and encouragement of that center have no doubt had much to do with the decision that has come into the hearts of many to emulate the example of the Madison group by engaging in self-supporting missionary work.

Those who were the pioneers of this work had the comfort and encouragement of numerous messages from the Lord's messenger, Mrs. E. G.

White, who at times personally associated with them during the early days of the Madison project. These stalwart pathfinders were starting out upon a new road that would be both rugged and difficult, and these messages and this association buoyed them up in times of trial and near discouragement.

## Messages From Mrs. White

Concerning the Madison location, Mrs. White wrote in 1905:

"In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

"Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of

cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter."—*Special Testimonies*, Series B, No. 11, pp. 8, 9.

A year later, 1906, another message of encouragement came:

"To the workers in Madison I would say, Be of good courage. Do not lose faith. Your heavenly Father has not left you to achieve success by your own endeavors. Trust in Him, and He will work in your behalf. It is your privilege to experience and to demonstrate the blessings that come through walking by faith and not by sight. Work with an eye single to the glory of God. Make the most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last.

"The Lord has helped you in the selection of the location for the school, and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. The Lord will give you spirit and life, if you will not permit yourselves to become discouraged. We trust that from your brethren you may receive the help of harmonious action, of prayers, and of means. But let not one feeling of discouragement be cherished. The Lord has a work for you to do where you are, and those who are doing His work need never be discouraged."—*Ibid.*, pp. 18, 19.

## A Half Century of Leadership

At the time of his recent death, Dr. Sutherland, and also Mrs. Sutherland, had rounded out a full half century of leadership and service in the Madison institution and had taken an active part in the golden anniversary celebration, which was held in 1954. During that fifty-year period these pioneers had seen the number of recognized self-supporting units increased from 1 to 150, with hundreds of consecrated persons giving their lives to this method of carrying the message of salvation to those in the byways and highways of earth, many of whom probably would never have been reached in any other way.

Though much has already been accomplished, there is urgent need for hundreds of others of our laymen to take up this self-supporting work. The work can never be finished by denominational employees alone. As we near the final crisis of the ages, more and more of the responsibility of warning the multitudes must rest upon our laymen. Long and loud have been the calls for laymen to

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## Talents

By FRED COCHRAN

How many talents do you have?  
Some five, some two or one,  
The number doesn't matter much,  
It's just—what have you done?

If talents five you have received,  
Be humble with such trust,  
And do not disappoint your Lord,  
Nor let your talents rust.

If you have had two talents lent,  
Be faithful with the two,  
And when the Lord returns at last  
He'll be well pleased with you.

And now we see the least of all;  
We can't have less than one.  
The Master looks for His increase;  
And shall we show Him none?

Is that the way the Saviour planned  
The talent given you?  
Oh, no, dear friend; if put to use  
That talent doubles, too.

spring into action and help to cut the work short in preparation for Christ's coming.

Most of the early pioneers in the self-supporting work, like Dr. Sutherland, Dr. Magan, Mrs. Druillard, and others, are now at rest, but their example in sacrificial service still lives. Hundreds should follow in their footsteps and go into the dark spots of the land and there hold aloft the torch of truth.

"The Macedonian cry is coming from every quarter. Shall men go to the 'regular lines' to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?

"The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ whom He has sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning."—*Medical Ministry*, pp. 321, 322.

"He [Paul] gave his fellow-workers instruction in spiritual things, and he also set an example of industry and thoroughness. He was a quick, skilful worker, diligent in business, 'fervent in spirit, serving the Lord.' As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God, who provides both the gift, and the wisdom to use it aright. He taught that even in every-day toil, God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister."—*The Acts of the Apostles*, pp. 351, 352.

#### Paul's Example

"Paul set an example against the sentiment, then gaining influence in the church, that the gospel could be proclaimed successfully only by those who were wholly freed from the necessity of physical toil. He illustrated in a practical way what might be done by consecrated laymen in many places where the people were unacquainted with the truths of the gospel. His course inspired many humble toilers with a desire to do what they

could to advance the cause of God, while at the same time they supported themselves in daily labor."—*Ibid.*, p. 355.

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world."—*Testimonies*, vol. 9, p. 33.

But those who are impressed to respond to the call to self-supporting service would do well to seek a train-

#### The Removal of Sin—4

## Saints or Sinners?

By Carlyle B. Haynes

It has been emphasized that we are dealing in these studies with sin—not sin as a theological concept nor sin in the world, but sin in Christians, sin in us, where it has no right to be, and where, if it remains, it will bar us forever from all we have hoped for and set our hearts upon—eternal bliss in God's kingdom.

For sin cherished, sin persisted in, sin indulged, will do just that—shut us out of the kingdom of heaven, which we believe is soon to be established. Sin will be excluded from that kingdom and will not be allowed to bring ruin to it as sin has brought ruin to this earth.

Those who enter that kingdom so soon to come must rid themselves of sin before they enter. Otherwise they do not enter. That is the inflexible requirement of entrance.

It is not likely that anyone reading these words is in any confusion or doubt about the necessity of having all sin removed before entering God's kingdom. We all are convinced that we will not enter heaven as sinners, that sin must be disposed of here to make us ready to meet God. Sin must be removed from our lives—sin in every form, sin in all its aspects—and we must stand free from its bondage, completely free, no longer under its power, before we can have a real assurance of going into the kingdom.

I do not need to say that we are a long way from that goal. You realize that, I am sure. And some, no doubt, think within themselves, "Is such a thing possible? Can such a goal be achieved? Indeed, is it possible to reach a life without sin? Is this the teaching of sinless perfection? All sin

ing for the task. It is for the giving of such training that Madison College and Sanitarium were established. For a half century this institution has been preparing those who have had a burden for this kind of work, and it is recognized as a qualified center for such training. Teachers, nurses, industrialists, are being prepared here to do valiant self-supporting work in many lines.

Shall not more of our sincere laymen respond to the call of God to go forth into earth's harvest? Let none say, "No man hath hired us." As we go, God will prepare the way before us and provide our sustenance.

to be eliminated from our lives! How altogether hopeless and impossible that seems!"

I would have us think about it together now, and then look into God's Word with reference to it. I have thought about it much, and about myself and my need in connection with it.

If all sin cannot be banished from my life, how much may be left in—and taken into heaven? If it is impossible for Christians to be without sin, then just how much must a Christian be allowed to commit and still be a Christian? And how little must he commit to qualify him for heaven?

When I search my own life, fixing my thoughts on my failures, weaknesses, disposition, appetites, irritations, prejudices, selfishness, the unlovely and un-Christlike traits of my character—for all these are properly in the realm of sin—I am driven to inquire, "Can it be possible there is a way by which all this can be abandoned and destroyed, and I can be made over—be what I certainly am not now, like my blessed Lord, wholly like Him, completely and altogether delivered from sin's bondage?"

I am conscious of a very real and desperate need in this matter. Moreover, I am conscious, most deeply aware, that this need can never be met by any power of the flesh or any determination of the mind and will that I can put forth.

No man knows the plague of his own heart better than the man himself. You who read these words know better than others what it is that is preventing your growth in the Christian life. You are aware of the tend-



ency, the habit, the practice, the disposition, the hatred, the unlovely trait, the persistent contrariness, that spoils your Christian profession. You may hide it from others. You cannot hide it from yourself.

No one would think when looking over a congregation of God's people on the Sabbath day that there were any sinners there—they all look like saints. We get ourselves up to look like saints when we go to church. We have our Sabbath clothes on. We have taken more than the usual weekday allotment of time to select just the right tie and to repair what has become impermanent of the latest permanent. We have put a bit more strain than usual on our mirrors to make certain that our decorations and habiliments shall be suitable to church and Sabbath surroundings.

In church we look like saints. We have taken pains to look like saints. We have every intention of looking like saints. At any rate we know what saints *should* look like, and how they should conduct themselves. We have on our Sabbath manners along with our Sabbath clothes. No one would ever think, looking at us—but there!

The question I would have you consider is, *Are we saints?* Or are we sinners? Or, perhaps, are we sinning saints?

Some time back, while engaged in

my morning devotions, I was reading the first epistle of John. In reading any epistle of the New Testament it is always an object of inquiry and search with me to ascertain the purpose the writer had in mind in writing his message. I came to the explanation regarding John's purpose for writing when I read 1 John 2:1:

"My little children, these things write I unto you, *that ye sin not.*" I lingered there a long time and fell into meditation, saying to myself, "So *that* is what John had in mind in writing this letter! In that case he must deal with the process of life without sin. He must tell his readers how that life may be obtained—what the process is. His letter must be a manual imparting instruction and most valuable information on the conquest of sin. This must be the book I have long been looking for. Why have I not seen this before in this Epistle of John?"

And so I began, and with the deepest eagerness, to examine this treasure chest. I wanted to learn the secret of deliverance from sin's bondage—learn it, not as man explains it, but as God by inspiration explains it. And I give you my word—it is here, the secret is here in this precious little book. Will you read 1 John through before we resume our studies?

## The Optimism of Adventism

By Lessie Culpepper Hagen

It is of interest to view the philosophy of Adventism against the background of the years in order to evaluate properly its relation to the present. Many of the Hebrew, Greek, and Roman writers taught that the course of human history was one of slow but steady decline from a long-past golden age. Through the Middle Ages social conditions were depressing; material improvements were few and unimpressive; and men turned for hope away from the uncertainties of earthly existence to contemplate a roseate dream of life after death.

With the Renaissance there developed a spirit of hopeful expectancy. This, then, became the common attitude of thoughtful people in the early years of the nineteenth century. The innumerable advances of science and invention, the overthrow of despotic governments, the growth of constitutional liberty throughout Western Europe and America, the adoption of humanitarian reforms, the theory of biological evolution, all

combined to develop a generally hopeful temper in the late nineteenth century among all the classes of people in England and the United States. The prevailing mood of our society before the first world war was one of complacent expectation that all things would improve. Retrogression was unthinkable.

Against this optimistic social background came the Adventist message in the middle of the nineteenth century, declaring on the authority of the Scriptures that "the end of all things is at hand." Practically everything in the world was in contradiction to Adventist teaching. It is not surprising, therefore, that the Adventist message encountered ridicule and that its proponents were called calamity howlers and labeled as pessimists, because they did not share the optimism of their contemporaries. Nor is it surprising that in the first seventy-five years of Adventist history few of the world's leaders gave favorable consideration to the unpopular



[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.]

### Sunday Supermarket Openings Stir Bitter Controversy

A decision by 20 supermarkets in Dayton, Ohio, to open on Sundays has touched off a bitter controversy. It has led to a court suit, the offer of a \$2,000 reward, discussion by the city commission, pleas for boycotts, protests by church groups, and objections from labor unions. The 2,500 members of a Knights of Columbus council voted to boycott—seven days a week—all supermarkets that remain open Sundays. A boycott also was recommended by the Christian Businessmen's Committee, a Protestant group.

### Oklahoma Governor Predicts Return of Prohibition

Gov. Raymond Gary of Oklahoma predicted in Houston, Texas, that the United States will have another prohibition amendment. The governor, a Baptist lay leader, made the forecast before some 2,000 members of the Brotherhood of the Baptist General Convention of Texas. Fred C. Hughes of San Antonio, Brotherhood president, said three things helped America and the world "get in the mess they are in today." He listed these as repeal of the 18th Amendment, desecration of the Sabbath, and not mentioning God in the organizational meeting of the United Nations.

### Religious Meetings in School Buildings to Be Tested

Jehovah's Witnesses have asked the United States Supreme Court for a ruling on whether separation of church and state prohibits the use of public buildings for religious assemblies, or if it requires that such facilities be made available to all religious groups on an equal basis. The Witnesses raised the issue in an appeal filed in Washington, D.C., from a West Virginia Supreme Court decision denying a writ of mandamus that would have required the Charlestown Board of Education to make a school auditorium available to the sect for a convention. Attorneys for the Witnesses said other religious groups had been permitted to use the auditorium for meetings.

### Methodist Children Give \$800,000 a Year for Church Work

Methodist children are giving nearly \$800,000 a year for church work, it was reported to the denomination's Interboard Committee on Missionary Education at its annual meeting in Cincinnati. Rev. Horace W. Williams, executive secretary of the committee, said that Methodists generally do not realize the extent of their children's "loose change" offerings.

teaching of this small church group.

But World War I shook the optimism of the Western world, and World War II nearly destroyed it. Today, in the Atomic Age, we are confronted with facts that have taken all the former exuberance out of human hope, reducing it almost to despair. The murder camps of Belsen and Buchenwald are poor exhibits of humanitarian progress. The systematic tyranny of the present with its brain washings and purges shows only a refinement of method over the tyranny of the Caesars. We live under the threat of mass destruction not only by A- and H-bombs but by biological warfare, which can be even more terrible and may bring back the horror of the great plagues that in medieval times swept over the earth. The deliberate blighting of crops and herds can produce unprecedented famine, and the use of chemotherapeutic agents for treatment of mental disorders and of drugs that control human emotions may yet, in the hands of ruthless and unprincipled men, constitute the greatest threat of all. A prominent author viewing the desperate outlook for humanity remarked recently, "What we care for most is at the mercy of what we care for least."

The prevailing present pessimism is not that of Adventists, who now see scriptural teachings vindicated. Instead it is that of our scientific, intellectual, and business leaders. The president of a large university said recently, "The end cannot be far distant." The head of a multimillion-dollar foundation said, "To many ears comes the sound of the tramp of doom." It is significant that the deepest pessimism is found among those who are best informed. Complacency today is a luxury of the uninformed, not of those who know.

To Adventists, the Atomic Age has brought neither pessimism nor despair. The blacker the present outlook, the brighter and more cheering is the Master's word, "I will come again." Hope, cheer, and optimism are not to be found, however, in man's attempt to create a better world. No, but in the Master's promise, "Behold I make all things new."

Adventists have the only message of hope and of cheer for a distressed world—the only basis for optimism. The military, political, economic, and social developments that baffle, depress, and discourage the average non-Adventist in this tense and tragic time serve only to confirm confidence, inspire hope, and strengthen the resolute purpose of God's people to live worthily and honorably as we direct our course to that "city which hath foundations, whose builder and maker is God."

## God's Gold

By Frances Shafer

I know a man who has a gold mine; his thoughts, energies, and every waking moment are centered on that mine. He spends much time and great energy getting gold out of the deep caverns of the earth. Great blasts are made in the rocky hills in order that the vein of gold may be broken up and the ore extracted.

And when the gold has been obtained, the work is not over, for the gold is not pure. It must be put through an intensive refining process before it can be sold. It must be heated and heated again, until all the dross is removed. Only then is it ready to be compressed into gold bricks suitable for the United States Mint.

Do you often wonder why you have to be tested and tried to the breaking point? Have you ever thought about being "worth your weight in gold"? Men and women are "God's gold," and so must be tried and refined. "And he shall sit as a refiner and purifier of silver . . . , and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:3).

The United States Mint would refuse a brick of adulterated gold—gold that was not pure, and that was filled with dross. Can we offer ourselves to God in an impure condition? Would we be satisfied to give a shoddy offering to our heavenly King?

Sin is very real. It is the dross and alloy in our lives that makes us like impure bricks of gold. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). It is to cleanse us from sin that we go through the refining process.

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### PREACHERS

A salesman for a key-making machine entered a hardware store and gave the shopkeeper a demonstration.

"Isn't it a wonderful machine?" he asked.

"Yes, it is."

"It would be a marvelous investment and a great timesaver, wouldn't it?"

"Yes."

"Don't you think every hardware store ought to have one?"

"Yes."

"Well, why don't you buy it?"

"Well," said the shopkeeper, "why don't you ask me to?"

Isn't it just there that so much of our Christian preaching and witness is weak? We talk, describe, illustrate, and theologize, but often fail to thrust home the direct, personal challenge.—David A. MacLennan.

Occasionally my friend, the gold miner, comes to a piece of quartz that looks at first glance as though it were of great value. It is put in the pile that goes to the refiner—only to find that it is fool's gold, a shiny substance that often attracts the eye, but that is worthless and cannot withstand the refining process.

Is there fool's gold in your life, or is your gold the really worthwhile product? Have you fooled yourself into thinking that the small sins in your life cannot be counted as dross and alloy and need not be refined? Really, there is nothing gained by calling fool's gold the valuable product, for men and women who have this will only crumble when they are cast into the crucible to be tried.

### Our Estimate of Sin

What is your estimate of sin? Is it a reality to you? Do you conceive of a critical tongue, an irritable temper, petty jealousies, and prejudices as sin? Or is your estimate of sin judged only by thefts, robberies, murders—large crimes? Martin Luther once remarked, "It is the smallest part of the thieves that are hung. If we are to hang them all, where shall we get rope enough? We must make all our belts and straps into halters."

How long is it going to take us to learn that Jesus' estimate of sin is vastly different from ours? The unruly tongue, the violent temper, the jealousies and envies, are sin just as surely as theft and murder and adultery. In fact, the "smaller" sins have furthered the cause of Satan more than all the other crimes since time began, yet they so often go unchallenged. In this streamlined age "sermons are preached by preachers to Christians." So said one author. Many preachers are afraid to call real sins real, and many Christians are Christians in name only. Let us appreciate Jesus' estimate of sin, and submit to the refining process that will make us worth while and valuable.

The untrained gold miner might create a large pile of fool's gold and feel that he was fast increasing in wealth, but the wise miner knows the difference between that and gold of real value, which will stand the refining process.

Let us not be deceived by fool's gold in our own lives, but let us measure our standards by those of Jesus and be sure that we are God's gold, fit to withstand the refining process, to be purged of the dross and alloy of all sin as seen through the eyes of the heavenly Gold Miner, who is wise and experienced in the refining process.



# • EDITORIALS •

## Pioneers Still Needed Today

We read the life stories of the mission pioneers, such as Livingstone, Moffat, Judson, Morrison, Carey, and our hearts are thrilled. But some say to themselves, "Those days are over. What a pity there are no more mission frontiers to challenge the faith, courage, and ingenuity of our youth today."

But is this true? Are there no new borders to cross, no strange areas to explore for Christ? Has the Advent message reached the last frontier? Are there no places on earth that call for the pioneering spirit? Let us think about these questions.

All we need to do is to think of the vast reaches of Africa where the truth has not entered at all, or but feebly. And what of the teeming or sparsely settled areas of India and other countries of the Far East? Then there are the scattered islands of the Pacific, the mountain and jungle areas of South America, the difficult fields of the Middle East. What—no places calling for pioneers?

If we could find the Livingstones today, there would be a hundred places for them. Perhaps we need to change our question and ask, Where are the pioneers to answer the calls from isolated and unentered places today? Where are the youth ready to leave comfortable and advantageous surroundings and willing to work under discomfort, hardship, and few conveniences to carry the light of truth to ten thousand villages scattered over the world, where there are men and women longing for a teacher, a physician, or one who is willing to live among them and do them good?

### Men Who Make Their Own Roads

Perhaps a word from Livingstone himself might give us a proper perspective in regard to our mission service. The story is told that a certain society in South Africa once wrote to Livingstone: "Have you found a good road to where you are? If so, we want to know how to send other men to join you." Livingstone replied, "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road at all."

Thank God, we do have missionaries today throughout our far-flung mission fields who have just such a willingness to sacrifice for the good of the desperately needy as Livingstone had. Read some of the stories that come out of New Guinea, Central Africa, the Amazon jungles. We still have men, and women too, who when called out to the mission fields ask no questions. They are willing to go anywhere there is a need and a call. If there are no roads, they make them. If there are no conveniences, they improvise and do the best they can with what available mission funds will provide. We read even today of missionaries going among cannibal and savage tribes and of physicians who must operate in the open or in some primitive structure until they have a better place, and who even continue working away when that better place is a long time in being realized.

Think, too, of the pioneering efforts, which call for courage and sacrifice, being put forth by some of our

doctors and evangelists as they labor in dark counties and towns in this and other countries.

Let us present to our youth the dark and unentered regions of the world both near and afar, and make them feel that God calls as much today for a manifestation of the pioneering spirit as He ever did. Indeed, the work can never be finished until we have a greater revival of this spirit in our midst.

F. L.

### An Appraisal of Television—3

## Television and Home Life

We continue this week our presentation of the extensive survey made by *U.S. News & World Report* on "What TV Is Doing to America."

We may pass by as irrelevant to our purposes the discussion as to what TV is doing to politics, and go on directly to the next subdivision: "What TV Is Doing to Home Life." This section consists largely of a series of answers given by fathers and mothers across the continent to a series of questions asked by interviewers. A New York City executive answered that he thinks his two children look at the TV "too much." And that it "cuts down on their outside activity and their friendships." As to whether TV has helped them educationally, he observes that in some ways they do appear to be smarter, "but it seems to be a surface sophistication, it doesn't go very deep."

A San Francisco businessman with three children observed that TV has "replaced the movies for us."

A New Jersey housewife with no children at home answered that TV "practically ruins my reading, and I am a reading person. I used to read as many as four, five books a month. Reading has always been the main interest in my life, and TV has cut it down to practically nothing." In explanation she observes: "The thing fascinates you. That's why we call ours 'the evil.' Any intelligent person should be able to control this thing. But it seems to control you after a while." She was asked the question: "Do you have the impression that your experience is fairly common among your friends?" To this she replied:

"Not until just lately, when I mentioned the fact that this 'creature' seemed to have come into our lives and taken over, and someone else said, 'Well, that's the way I feel about it. Why can't I get up and turn it off?'"

"I am glad I am not the only one who seems to be mesmerized by it."

The interviewer then observed: "Many people say they seem to feel that they have wasted an entire evening watching TV—" In reply she declared: "I almost always go to bed with that feeling. Just another night absolutely wasted. But I'm not condemning the whole thing. I've seen extraordinarily good plays on TV and there are certain news commentators who I think are excellent."

Asked if there was any "further comment" that she would like to make, she replied: "Yes. I am more furious at myself than I am at TV, because it is certainly up to me to learn to use the thing intelligently."



... I am deeply thankful that my child grew up in the pre-TV age, because he is a reader. He never would have been if he had been planted in front of the machine during his more formative years."

### Ruins Reading Habits

A New York businessman with four children, replying to the question as to whether "TV has made children more alert, more knowledgeable about things away from home," said: "There's no doubt about it. My 6-year-old daughter knows twice as much about the world as my 13-year-old boy did when he was her age." The next question was: "Is it surface knowledge they get from television?" Here is his reply: "That's hard to say. Certainly they don't read much. In fact, they can't." That prompted the interviewer to ask: "Do you mean that they don't want to read?" The father of four replied: "I mean that they literally cannot read—or, if at all, just barely. My 13-year-old boy doesn't know how to read, hardly at all."

A Brooklyn educator with one daughter thinks that his child has learned many interesting facts about America because of the TV, but adds: "Probably some of her impressions are superficial, and she is inclined to take what she sees and hears on television as dogma." He fears that "television keeps her inside too much."

In reply to the question, "Has TV changed your family life?" he replied: "Definitely. We seldom go out any more in the evenings. I find it difficult to read if the television set is going so I give in and look at it."

"One thing worries me. My wife is inclined to stay in too much during the day and look at television, instead of going out somewhere with her friends, or with the little girl. Obviously, it is some kind of fulfillment. Just what it is mystifies me."

An office manager of Los Angeles, father of two children, told the interviewer: "TV has kept us home from the movies. We used to go regularly to the local movie unless a picture was known to be particularly bad. But now it's the reverse. We only go if the picture is outstanding." His answer to the question as to the effects of TV on his reading habits, parallels that of others: "Very definitely. I don't have time."

He feels that TV interferes with the children's homework: "We have to fight to get them to do it." He was asked, "Are the programs any better now?" and he replied: "I wish they'd stop showing the same movies over and over again. But TV is tremendous entertainment."

### Family Life Changed

A traveling salesman with headquarters in San Francisco, the father of three daughters, thinks that TV has changed his family life, particularly as regards his children, because, says he: "I find if we don't watch them very carefully they'd be watching it day and night instead of playing." His reply to the question of whether he thought programs were showing any improvement was, "Not that we notice."

And what is TV doing for shut-ins? This *U.S. News & World Report* survey from which we have been quoting thinks that TV is a help to the sick and the aged, turning their minds away from their afflictions and loneliness.

Finally, the survey discusses the effect of TV on farm life. It may be summarized briefly thus: TV is helpful to the farmer, giving him news of prices and marketing conditions, weather reports, and the like. It seems that farmers watch TV more than city people. "One obvious reason is that fewer attractions are available than in cities." County agricultural agents have "found that, on nights when popular TV programs are on the air, at-

tendance at farm meetings falls off. Demonstrations of new farm techniques can't compete with TV's entertainment."

As a kind of appendix to its extended survey of the influence of television on America, the *U.S. News & World Report* presents in the same issue a summary of the report on television that was issued by the Senate subcommittee set up to investigate juvenile delinquency. This committee was headed by Senator Estes Kefauver and is generally known as the Kefauver Committee. The report was issued August 26, 1955. The subcommittee declared, in its report: "There is reason to believe that television crime programs are potentially much more injurious to children and young people than motion pictures, radio, or comic books."

The report goes on to clarify this statement in the following paragraphs:

"Attending a movie requires money and the physical effort of leaving the home, so an average child's exposure to films in the theater tends to be limited to a few hours a week."

"Comic books demand strong imaginary projections. Also, they must be sought out and purchased."

"But television, available at a flick of a knob and combining visual and audible aspects into a 'live' story, has a greater impact upon its child audience."

Here are some of the conclusions regarding many of the programs on TV that are presented especially for children:

"Life is cheap; death, suffering, sadism and brutality are subjects of callous indifference and judges, lawyers and law-enforcement officers are too often dishonest, incompetent and stupid."

"The manner and frequency with which crime through this medium is brought before the eyes and ears of American children indicates inadequate regard for psychological and social consequences."

### Kefauver Committee Findings

The committee summarizes as follows the views of the various witnesses who appeared before it and testified of the relationship between juvenile delinquency and TV crime and violence:

1. "The well-adjusted child may well be able to tolerate added tension that would be acquired through viewing television, but the emotionally crippled or damaged youngster may have very little tolerance for this added tension that has been introduced into his life through the television set in the front room."

2. "Scenes of crime and violence may well teach techniques of crime." (The police chiefs of Boston, New Haven, and other cities told the subcommittee of children taken into custody who claimed they picked up their ideas and techniques from watching crime shows.)

3. "Acts of crime and violence may provide both suggestions and a kind of support for the hostile child, leading him to imitate these acts in expression of his own aggression."

4. "Repeated exposures to scenes of crime and violence may well blunt and callous human sensitivity to, and sympathy for, human suffering and distress."

The subcommittee did not take the position that "viewing or reading about a specific act" will cause "an average child to go out and commit a similar act." But it did conclude that "reading and looking at a great amount of these acts could create on impressionable minds a permissive atmosphere for this type of behavior—an atmosphere of acceptance—which can result in increasing behavior of this nature."

Thus ends this rather comprehensive and quite authoritative survey of television recently made by *U.S.*

*News & World Report*, plus a summary of the findings of the Kefauver Senate Committee. Next week we shall seek to answer the question: "What do these findings mean for Seventh-day Adventists?" F. D. N.

## The Sacredness of Vows

God stressed the sacredness of vows when He commanded Israel: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth" (Deut. 23: 21-23).

Throughout the Bible much is said of this. Thus we read: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. 30:2). "Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. 50:14). "Vow, and pay unto the Lord your God" (Ps. 76:11).

The use of vows was common in Bible times. When a person made a vow God expected him to fulfill it to the utmost of his ability. In the story of Ananias and Sapphira we have a solemn lesson in how God esteems vows. This couple were not forced into giving as much as they pledged to do, but having vowed, God was not pleased with their plot to give less. They thought that they could deceive the church in such a matter and still gain favor by having pledged a great sum, but God is not deceived. He knows the sincerity or the lack of it when men make a pledge.

A vow taken after deliberate consideration, even more than a promise made to some person, is a solemn obligation. It may have to do with some spiritual endeavor, some victory over sin, the payment of a certain amount into the cause of God. When this is done, one should feel that such a vow or pledge is as binding as a signed bond or contract.

To many it may seem that a pledge to a church or a promise to perform some activity in the church is not too important a matter, and that it may be given without much thought when one is under some wave of feeling during a revival meeting or in the promotion of some church activity, but this is wrong.

The Bible says: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5:5).

The messenger of the Lord writes on this matter in these words: "When a pledge is made to the cause, it is a vow made to God and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance His sacred work.

"When a verbal or written pledge has been made in the presence of our brethren to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money than a pledge made to God."—*Testimonies*, vol. 4, p. 470.

This refers to only one kind of pledge or vow made to God. Let us consider carefully our standing before God in regard to any pledge we may have made, and wherein there is a lack let us ask for His grace and power to perform that which we have vowed. F. L.

## Bomb Shelters Again

The Federal Civil Defense Administration has just issued a bulletin (available at 5 cents from the Superintendent of Documents, United States Government Printing Office, Washington 25, D.C.) that will supply any American with approved engineering drawings and construction and details of permanent and emergency temporary, fall-out bomb shelters for atomic and hydrogen bomb attack.

Commenting on this bulletin, Robert J. Lewis, writing in the Washington, D.C. *Evening Star* of October 22, said in an article titled "U.S. Says Everyone Needs Bomb Shelter": "This article is not meant to nag you, to stir you to action, or to strike fear in your heart.

"It aims merely to point out a rather startling fact that no one has seemed to express very directly before.

"That fact is that the Government now really believes that everyone in this entire country—no matter how remote his place of residence—should build a protective shelter."

Mr. Lewis then quotes this bulletin as follows: "Every family outside of the 15-mile primary blast hazard area of a nuclear weapon should provide itself with a permanent-type shelter for protection against radioactive fall-out.

"Families living inside the 15-mile zone should have a shelter that will also protect them from blast."

He then speaks of a terrifying possibility: "The time available even between a serious worsening of the world situation and an enemy attack might be insufficient for providing even the emergency types of shelters discussed in this bulletin.

"In such a situation, families which had provided themselves with permanent shelter would, in all probability, survive, while those who had depended upon providing shelter at the last minute would be caught without sufficient time to prepare one."—*Ibid*.

### Bomb Shelters in Honolulu

We recall the time in Honolulu soon after the air attack at Pearl Harbor on December 7, 1941, when we built a bomb shelter in a vacant lot in front of our home. That shelter was seven feet deep, about four feet wide, with seats carved out of the earth on both sides, and steps leading down. We covered it with 2 x 4's and long strips of corrugated tin roof on which we dumped loads of dirt until the earth was about six inches deep—not much protection in event of a direct hit, but real protection from falling debris and flying missiles.

Such a bomb shelter would not do much good today. The recommendation is that cement and steel be used in the cubicles built down under the earth a few feet or more. There are different bomb shelters—the type built for the blast area and the type built for the fall-out area. Who knows? These might prove useful someday.

We are convinced, however, that the type of bomb shelter that will provide us with the best protection is that described by the psalmist—One that is spiritual and not physical: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee" (Ps. 91:1-3). What powerful protection is offered by the divine refuge! In the counsels of the Spirit of prophecy we are told that this includes a sensible and well-timed exit from the great cities to the towns and villages. This counsel is part of the divine plan to shelter us in the day of storm. Many of our people can and should, at the proper time, seek employment in rural areas, where the threat of atomic blasts would not be so real as in the large cities. D. A. D.



## Why Eat Breakfast?

By D. Lois Burnett

Although many studies have been made showing the need for an adequate intake of good food at the beginning of the day, it does not require an inquiring mind or scientific research to figure out that the longest lapse of time between any two meals is between supper and breakfast. Also, the average active individual is ready for a good breakfast.

The many activities that press for attention in the home often bring about a late-to-bed schedule, and subsequently a later-than-usual rising hour the following morning. This necessitates cutting short everything that must be done in preparation to be up and about the day's business. Under such pressure, breakfast also comes in for a sharp clipping. Emotional attitudes affect appetite, and particularly so in children. With much hurry and scurry in the home the eagerness for a good breakfast may even be replaced by resistance to eating if the emotional climate becomes disturbed.

Why is an adequate breakfast so essential? A nutrition study by a University of Iowa group showed results of omitting breakfast in contrast to outcomes observed when an adequate breakfast was provided. The physiologic responses, mental attitudes, and the scholastic attainments of boys twelve to fourteen years of age were noted. During the periods of no breakfast the maximum work rate and maximum work output were significantly less even though the total daily nutrient intake for the day was the same. The total calories per day were made equivalent to those for the days with breakfast by increasing the food allowances during the noon and evening meals while the no-breakfast experiment was going on. It is significant that even though the total food intake supplied later in the day was equivalent, the accomplishments of the boys remained inferior while they were on the no-breakfast schedule.

During this same experiment the teachers indicated that the majority of the boys definitely had a better attitude and scholastic record during the period they ate breakfast. During the period when breakfast was omitted

some of the boys became careless and inattentive before lunchtime. These behavior problems were not noted when breakfasts were provided. At the conclusion of the study there was consensus among the teachers that the omission of breakfast exerted a significant detrimental effect on the attitudes and the scholastic attainments of the boys.

### Advantages of Protein

Other nutrition studies have shown that there is a consistent feeling of well-being throughout the forenoon when breakfast supplies a liberal protein intake (25 grams). This is because the blood sugar is maintained above the fasting level. These effects are lacking following a low-protein breakfast. Experiments were also carried on to determine whether there is a difference when the protein is from animal sources rather than from vegetable sources. It was found that the maintenance of a feeling of well-being throughout the forenoon was influenced by the amount of protein supplied in the breakfast rather than by whether the protein was from an animal or a vegetable source. The study showed that sufficient protein (25 grams) in the breakfast to maintain the blood sugar above the fasting level and its accompanying feeling of well-being during the forenoon necessitated a heavier breakfast than most people care to eat. Therefore, further experiments were made to discover how much less protein could be taken and still approximate similar results. This was accomplished by the following diets:

Breakfast 1—Predominantly Animal Protein (15 grams)			
Fruit juice	Eggs	Milk	
Breakfast 2—Plant Protein (15 grams)			
Fruit juice	Toast		
Cereal	Peanut butter		
	Banana		

Neither of these menus is a typical American breakfast. One that is adequate has been popularly described as the four-square breakfast, with each corner of the square being respectively filled in with—

- |           |              |
|-----------|--------------|
| 1. Fruit  | 3. Main dish |
| 2. Cereal | 4. Beverage  |

Since the lacto-ovo-vegetarian diet has been generally adopted by Seventh-day Adventists, the breakfast menu in an Adventist home would probably approximate one of these patterns:

<i>Menu 1</i>	<i>Menu 2</i>
Fruit	Fruit
Cereal	Egg
Toast	Toast
Milk	Milk

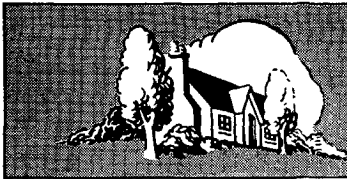
Menu 1 has slightly less protein than the 15-gram breakfasts previously outlined, and Menu 2 somewhat more. The calories in the two menus are approximately the same, and supply about one fourth of the day's total energy requirements.

From the foregoing it is noted that cereals as a main dish and/or a bread-stuff fill a very important part in the day's dietary. But what type of cereal should be included? What is available in the market or what the advertisers promote is not a safe guide. Popularizing cereals by increasing their eye appeal and lessening their preparation time in the home have resulted in the refining of some of the breakfast cereals to such an extent that many of the nutrients have been lost. More recently sugar coatings have been added to increase the appetite appeal. All of this in the American dietary, where the sugar content already tends to be excessive, yes, and even detrimental!

Cereals that have undergone a minimum amount of refining and that are cooked in the home constitute the best type of breakfast foods. Oatmeal appears to retain more of its nutritional value during milling and cooking than do many cereals. The cooked cereal also has the additional advantage of being economical, both in actual cost of the food and in proportionate cost for some of its food values. Where the family income is low the four-square breakfast menu may be repeated effectively for supper, provided the noon meal supplies sufficient calories, proteins, vitamins, and minerals.

And what about the overweight person who skips breakfast because she thinks it makes her fat? Breakfast for even this person is desirable inasmuch as it controls hunger, provides some of the most valuable nutrients in the day's menu, and does not tend to be the meal that supplies the largest caloric intake. If the obese person is endeavoring to lose weight, it is important that health and vitality be maintained at the optimum.

In building up a case in favor of an adequate breakfast, the facts reveal that a good breakfast is a must for all.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## The Capacity to Love

By A. L. Bietz

A man said to me a short time ago, "My wife is constantly complaining that she is not receiving enough love. That is true, but this is also true: she hasn't the capacity to receive it."

There are a large number of people who need love, but they have never been taught to love. They have never been exposed to warmth or understanding. They have never felt the affection of their parents or of the family; and because they have never felt the closeness of anyone, they are totally incapable of loving. Christianity has often been taught merely as a set of rules and religious regulations instead of a change of disposition and of the heart. There are altogether too many homes where the children are not being taught to love, but actually are taught to hate and to criticize. Little wonder, then, being incapable of love, they find no happiness even in marriage.

It reminds one of the story of a woman bitten by a dog. The dog had hydrophobia. The physician came late; and when he finally arrived and gave the proper medication, he said, "It may be too late; you had better make out your last will and testament." The lady wrote and wrote and wrote while the physician waited. Finally he said, "I didn't know you had such a large estate." "Estate?" she replied, "I have no estate. I am just making a list of the people I am going to bite before I die." A large number of people are like that. They know how to bite, to criticize, to find fault, but they have never learned to love. Therefore not only husbands and wives but children are being starved for love. And this affects adversely the emotional life and brings coldness into the home. And in the case of the little ones they are not being prepared for happy homes in the future.

There must be a new em-

phasis placed upon the home. I should like to see classes in our churches and in our schools that would make it clear to our children before marriageable age that God has an ideal with respect to the home, that marriage is sacred—it is divine—and that we must under no circumstances come to a place of moral and ethical anarchy in marriage, as so many have done in these times.

If we are going to save the home, we must give more and more attention to teaching our children to love. It is not enough for me as a minister of the gospel of Jesus Christ to teach pure doctrine in a legalistic sense. It is not enough for me merely to give the theory of the Word of God. I must also present a God of love; and I must show, as a minister of the gospel, that genuine Christianity is not so much *taught* as it is *caught* as a result of the atmosphere in which children find themselves. If they are reared in homes where there is nothing but legalism and authority,

little sympathy, little love and understanding, they will not know what love is. Children reared under those circumstances, even though there may be a rigid religious emphasis, will not learn to love, and when they go into marriage they will not have the capacity to love.

Parents and children should be taught that the home is built on principles, and not on notions and feelings. Many people today do not live by sensible principles; they do not live according to the standards of the Word of God, but they live entirely on the basis of their emotions. Many homes that break up do so because people are in emotional difficulty. They are incapable of evaluating their problems intelligently.

I talked to a woman recently. She said, "My husband and I were divorced about five years ago. A short time ago we met to make a final business settlement, and my husband said to me, 'You know, if we had faced our problems intelligently instead of emotionally, we could have saved our home.'" There are large numbers of people who attempt to solve their emotional problems in the divorce court. But may I suggest that emotional problems should be solved in the church, with pastoral counseling as needed, rather than in the divorce courts. They should be solved in counsel with spiritual leaders who are qualified, for there is a great deal that needs to be understood concerning that which makes marriage a success.

If we could place greater emphasis upon the solution of family problems, and if there were an adequate service provided that would help people to evaluate their situations more intelligently, I think many homes could be saved. It is a well-known fact that domestic courts in large cities are able to save many marriages through counseling. If that sort of help were provided by the church generally, then husbands and wives might become better informed on marital problems and many homes could be saved from shipwreck. Emotional



A. DEVANEY

problems cause a breakup of the home, and unless we can overcome the emotionalism and live by the principles of the Word of God, marriages will continue to fail.

Husbands and wives should be taught that the spiritual and the emotional strength of the home is of greater importance than the material. Many today are more concerned about serving Mammon than they are about serving God. Many homes, even Seventh-day Adventist homes, would do well to have a much lower standard of living and cultivate friendship and good will in the home.

But, after all, marriage does not guarantee happiness. It offers only an opportunity. Marriage grants to two people who are sincere and earnest a chance to develop character. And character, once developed, brings a by-product of happiness. You cannot gain genuine happiness without character, but many people have thought they would gain happiness as a certain consequence of marriage. For example, the girl who is very unhappy says to her boy friend, "Well, I have been very miserable. No one has ever understood me. You are the first person to ever understand me, so I love you very much and would like to get married to you." The young man replies, "I love you because no one has ever loved me, and I have never gotten along with anybody else." So they fall in love, as it were, and get married. But neither of them really has the capacity for inner happiness. If a person does not have the capacity for inner happiness, then he cannot be happy in marriage.

Two people who have found inner happiness through the development of character and seeking the glory of God will be able to blend their happiness and have greater happiness as a result. So marriage can be successful, but it is an achievement—not an endowment. Happiness must be earned. When problems arise in the home, Christians do not seek for a legitimate excuse to get out of marriage.

In other words, the power of God is made available to us; and if I understand the teachings of Jesus Christ, the Christian ideal is very simple, namely, that marriage is sacred; it is holy, and Christians who enter into marriage ought not to seek a legitimate way out. They should seek resources whereby the problems in the home can be successfully solved by the grace of God's power. For if the power of God means anything, it ought to mean something in the home.

One of the reasons for the breakup of the home is the fact that there is

little counseling between parents and children with respect to the marriages that are contracted. A number of years ago in Japan, the Japanese fathers and mothers would choose the mate for their children, and those who were chosen would not see their spouses until the wedding day. In the United States we follow a different procedure. Many times the parents do not see the would-be mate until after the marriage. Obviously, both of these situations are extreme. Fathers and mothers and children must unite together in this matter of establishing proper homes.

There are too many hasty marriages. There is little thought given to this union. There is a great tendency toward mixed marriages. Now, if we hold that marriage is essentially a sacred and divine institution, then we must be greatly alarmed when those of our church and faith step outside the church to make marriage contracts for life. If religion is important and if the home is sacred, then we must be greatly concerned about mixed marriages, which seem to increase as the years roll by.

There must be a program of education. It is not enough for us merely to wring our hands and say, "Oh, the situation is terrible; what are we going to do?" That is not the Christian attitude. Neither should we fold our hands and say, "There is nothing we can do about it." But there is a right attitude, the Christian attitude, which holds that something can be done about it, and that the conditions in the world are not to lead us

done and something must be done to help all who are concerned about this question.

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

## Never Forgot the Man

By Mrs. Kenneth A. Wright

One more evidence of the truth of Romans 14:7, "For none of us liveth to himself, and no man dieth to himself," is related in an incident that took place recently in the Florida Sanitarium, where the writer was recovering from surgery. The conversation between the special nurse, Mrs. Collins, and Mr. Wright revealed that Mrs. Collins, a widow living in Orlando, Florida, had come originally from Massachusetts and had taken her nurses' training in that State.

My husband mentioned that we also came from the North, and that, in fact, we both had graduated from Atlantic Union College in South Lancaster, Massachusetts, approximately forty miles from Boston.

"Just where was your home in Massachusetts, Mrs. Collins?" he asked.

"In Plymouth, near old Cape Cod!"

"Did you by any chance ever know a Dr. Prince in Plymouth?"

"I shall never forget the man—the most wonderful man I ever knew—a wonderful man!"

We didn't know him personally, but we knew Mrs. Prince and their three sons, all doctors now in California; also their daughter, Pauline. Dr. Prince passed away before the family moved to South Lancaster.

Mrs. Collins seemed very anxious to talk of Dr. Prince.

"I was a student nurse in surgery. A young mother-to-be, who had been in labor for more than two days, was on the table. Dr. Prince was trying with all his strength and medical skill to assist her in the delivery of the child, but to no avail. The perspiration just poured from the exhausted doctor, and it seemed that the little woman would surely die. Suddenly, and seemingly unaware of the breathless group around him, Dr. Prince stepped back from the table and dropped to his knees. He raised his gloved hands toward heaven and prayed, 'O God, I pray, put strength in these weak hands to deliver this woman.' He rose from his knees, and came back to his task with superhuman strength and delivered the child. We all stood spellbound around him. I shall never forget the man!"

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## What Baby Brings

By MYRLE TABLER

What will you bring, my baby, my baby,  
So fragile and helpless and wee,  
Flowerlike, cuddled in pink and blue,  
What will you bring to me?

Laughter and tears, my mommy, my daddy,  
Such paths as you've never yet trod,  
Courage and faith, all these, but more—  
I bring you nearer to God.

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into despair but to present a challenge—a tremendous challenge. Even though the days are evil, we have a God who is powerful enough to overcome this evil. Let us shun the attitude of despair, and adopt the attitude of hope. That means a program of education. Something can be



## A Handful of Wheat

By A. L. Hendrickson

George Bernard Shaw once said that the tragedy of life was that youth must be wasted on youth. Youth has everything of value that life has to offer, yet all too often these values are appreciated only when the years have taken from it its fresh beauty. Let us think about this for a few minutes. It may add years to our lives if we get the lesson clearly.

Said Sir Thomas More: "Sad, indeed, is the spectacle of the youth idling away the springtime of his existence, and not only losing the sweet benefit of time, but wasting, in the formation of evil habits, those hours in which he might clothe himself with angel-like perfection."

With Seventh-day Adventist young people youth need not be wasted. First of all, they have knowledge that few people possess—knowledge designed to furnish incentive for a clean and wholesome life. And second, they grow up in an environment that most young people are not privileged to enjoy, an environment designed to remove, as far as possible, any obstacles that might hinder the development of a worth-while life.

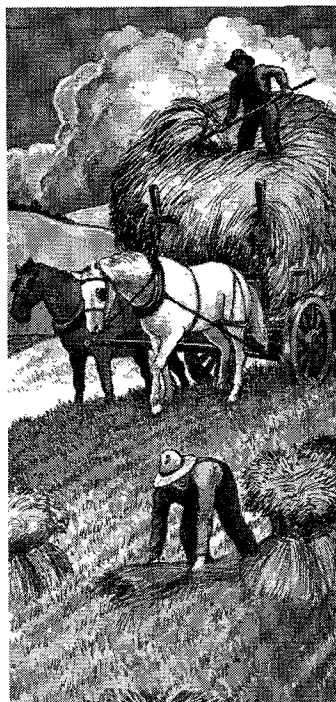
We are now privileged to live in the greatest age of the world. We have before us the greatest challenge ever accorded a Christian group, and an opportunity to fight under the banner of the greatest King that ever lived, with victory assured. Youth with their unlimited potential and boundless energy should thrill at the prospect of foretelling the greatest event in human history—the coming of the King. There are worlds to conquer, and it is up to youth to shoulder the responsibility. There is a message which is now being given to the world, and only those who know it can give it.

If you had the only handful of wheat in the world, what would you do with it? Would you carelessly throw it away? Would you use it to satisfy your appetite? Or would you plant it, harvest the crop, and replant until, by successive plantings, the whole world might be fed? You are the only group of young people in the world with the final message to a dying world. What are you go-

ing to do with it? Will you recklessly toss it aside? Will you keep it only for yourself? Or will you sow the seeds of truth until, by your continual efforts, the gospel of the kingdom will have gone to every nation, kindred, tongue, and people? You have youth; what will you do with it?

A certain radio artist said that he once received a letter from a seventeen-year-old boy, in which he stated that his back was to the wall, and in his discouragement he was ready to give up. Among other things the commentator, in his reply to the boy's letter, said, "Seventeen, and discouraged? I would give New York City for health and age seventeen."

Millions of people would give anything to possess what youth take for granted, and which many treat as lightly as though it could be retained or regained at will or purchased at a dime store. Many of them spend it as thoughtlessly as the spendthrift squanders his earnings on the non-essentials of life. Most older people would re-evaluate youth could they



R. M. ELDRIDGE, ARTIST

How great is the harvest reaped from a handful of wheat!

but recapture it and appraise it in the light of their more mature judgment.

Some have declared that they feel sorry for youth who must meet the temptations characteristic of our modern age. Sorry for youth with such a message and with the promise of the One who holds the keys to the kingdom to protect and aid? God forbid! As one young man expressed it, "I crave the challenge that the Christian life presents." It is a privilege, not a sacrifice. Do we consider it a sacrifice to do the little that is required for an eternal home in the earth made new? Many young people feebly ask, "What do I have to give up in order to be a Christian? What must I do in order to gain an eternal home?" Rather their queries should be, "What *can* I sacrifice that I may bring joy to the One who gave His life for me? What can I do that I may not be ashamed to accept the gift of eternal life?" If someone gives us an expensive gift or makes a great sacrifice in order to contribute to our need, do we try to figure out how little we can do to show our appreciation? We have everything to gain and nothing to lose. Would we refuse to accept a Cadillac car if by so doing we must sacrifice a Model T Ford? Would it grieve us to accept the offer of a free trip around the world if it involved the surrender of a hike across an insect-infested swamp?

Said Nathan Hale, "I only regret that I have but one life to lose for my country." No red-blooded youth should take less seriously his duty to his Saviour. It is youth who have the indomitable spirit and the insatiable love of conquest that prompts the action that leads to accomplishment.

### Exploits of Youth

Alexander had conquered an empire at the age of thirty.

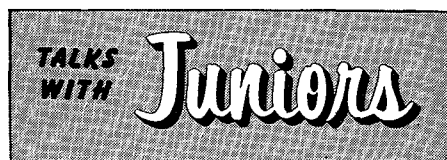
Bryant wrote the immortal "Thanatopsis" at the age of eighteen.

David had put to flight the Philistines when he was only a boy.

Do not let age quench that fire of youth before dedicating your life to that which is worthy of your best. Are you wasting your youth, or using it wisely? Do you cooperate with the One who is striving to help you? Do you give your best, or your worst, to His cause? Do you appreciate the sacrifice made for you that you might live? Are you cheating the One who offers you a home throughout eternity? Have you been logical when you failed to realize that the whole scheme was designed for *your* benefit, and that whether you accept or reject can mean only loss or gain for yourself? And finally, are you swin-

dling yourself out of the joy of living the fuller, freer, and happier life that only youth can exploit to its greatest extent? What will you do with your youth? You have it now, young people. It is a treasure! It is priceless! You will never have it again.

Wild oats leave a bad taste and offer nothing but the harvest of their planting, but good wheat sown in the fertile soil of the soul will produce a character that will endure throughout the ages. Christ, your Friend, is depending on you. Don't let Him down.



## Sharks!

By Horace L. Tuttle

Say juniors! Did you ever want something so much that you would be willing to do anything to get it? That is how much I wanted a huge seashell known as *Cassis cornuta*. This beautiful shell is larger than your head and may be found in Hawaiian waters. I wanted a really fine collection of shells, and I just had to find one of those huge ones. An old Hawaiian once took me out in his dugout canoe to show me where to find them, but after a long search we found nothing.

My chance came again. Alone I crossed the beach just west of Lahaina, on the island of Maui, and plunged into the surf in the same bay. I had an inner tube with a sack tied to it for carrying heavy shells, and I towed the whole thing on a long rope that would allow me to reach the bottom. I swam back and forth, watching every rock or piece of coral, hoping to see a row of fingerlike bumps that stick out of the sand when a shell is nearly buried.

After two hours I gave it up and started back. Soon I saw two tracks below me and close together. I was glad because a dive in forty feet of water is hard work, and those tracks promised two shells for one dive. I took a deep breath and went down. At one end of the first track I found nothing, and reached for the second one and found a beautiful *Mitra episcopalis*. It was quite rare in Hawaii, and in my excitement I almost started for the surface, but I remembered that other track.

My hand closed over something

cool and smooth, and when I looked I nearly swallowed some water. There was a *Terebra oculata*. It was not too common anywhere, and a specimen like this one was really rare. It was about five inches long and very slender with a point nearly as sharp as a needle. I had found another rare *Terebra* about two months before and had broken its point by jabbing it into my inner tube. Nothing must happen to this one. I held it out in front and swam with one hand, making sure that nothing could possibly touch the shell. Then I looked down. There about twenty feet under me were six sharks, swimming around and around and all looking right at me. I jerked the tube to me, threw the shell into the sack, grabbed my big hunting knife, and then watched the sharks. Perhaps you have seen small sharks in captivity, but have you ever seen large ones nearly a half mile from shore in the same water with you, and no glass between? Do you know how it feels, boys and girls? Well, I'll tell you—you feel like getting right up on top and running as fast as you can for shore. Of course you can't do that, so you just stay and watch.

I nearly drowned. I watched the sharks until I couldn't hold my

breath any more, then I raised my head for a quick breath. In that instant it seemed that all the ugly creatures turned and swam toward me with their mouths open, and before I could get a decent breath I had to put my head down to make sure they were not coming at me. It may have been only five minutes, but it seemed an hour until they finally decided I wasn't good to eat and swam away.

I headed for shore, and when I arrived I thought of my shell. My heart sank as I thought of what must have happened to that point when I threw it into that sack full of extra diving gear and common shells I had picked up. I hardly dared look, yet I had to know. There it was, still perfect. Oh, how happy I was! Through the years that have followed I have kept that shell carefully. I often gaze at it and marvel at its beauty and perfection. Do you realize, juniors, that we are to the Lord much more precious than that lovely shell is to me? He wants to see in us that same perfection that He put into that shell. He longs to help each junior reach His great standard of perfection. May we reach out and accept His promises and all meet in His glorious kingdom.



## A Very Close Shave

By Arthur S. Maxwell

After David and his men left Keilah it seems that they couldn't get back to the cave of Adullam, so they went and lived in a wood on a mountainside in the wilderness of Ziph.

Here David had a visitor whom he had not seen for a long time. It was his old friend Jonathan. Somehow the young prince had found out where he was, and had taken the risk of coming to see him.

Jonathan was sorry for all the trouble that had come to David, but "Fear not," he said to him: "for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

But though Jonathan was so friendly, the natives of the wilderness were not.

Some of them, thinking to gain favor with the king, went and told him exactly where David and his men were living. Worse still, they offered to lead Saul's soldiers to the very spot. "Our part," they said, "shall be to deliver him into the king's hand."

Saul was pleased. This time he thought

he really would catch David. The spies were so certain they knew exactly where he was hiding. Being dwellers in the wilderness they claimed to know all David's "lurking places." But smart as they were, they weren't quite so smart as David. For when they led Saul's soldiers to the very spot where they were sure David and his men would be found, lo, nobody was there. Once more news of Saul's plans had leaked through to David, and he and his men had fled, this time to the nearby wilderness of Maon.

Of course, it wasn't long before Saul found out what had happened, and soon he and his soldiers were in hot pursuit.

What a chase it was! For a while the two bodies of men were so close that Saul's soldiers were on one side of a mountain while David and his men were on the other side. At last David's band was completely surrounded and there seemed no way of escape. "For Saul and his men compassed David and his men round about to take them."

Then the miracle happened. Suddenly a man appeared over the crest of the mountain, running at top speed toward Saul's soldiers. Everybody who saw him knew at once that he was a messenger with important tidings.

He was. "Haste thee, and come," he said to the king; "for the Philistines have invaded the land." The chase was over. At once Saul called his men back from following David, and turned to meet the Philistines. So yet again God came to David's rescue, and he and his men were saved.



RUSS HARLAN, ARTIST

THE human brain can be compared to an electric device much more wonderful and complex than any radio station. Into this mechanism the Creator put the electric charge at creation, when He made the man and woman. "God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation."—*Testimonies*, vol. 3, p. 138. (Italics supplied.)

The Lord revealed many things to Mrs. White about electric currents in the human body long before men began to study these facts. But modern inventions multiply to substantiate the revelations of the Spirit of prophecy. We are all more or less acquainted with the electrocardiograph which is used to record the electrical impulses related to the heartbeat. Another interesting electrical device is the electromyograph, known as the EMG. Some time ago there appeared in the *Saturday Evening Post* an article showing how this instrument is used to measure electric currents in the muscle. This is done by injecting a needle into the tissues and picking up the electric currents which are then amplified and made audible by a speaker.

The *Post* article records an early experiment in which a nerve was cut deliberately. Then EMG tests were made to determine when the nerve regenerated.

"Pattle, the physicist who had been working on the EMG equipment, was the first to volunteer. 'Go ahead and use me,' he said. 'I'm game.'"

"Fully realizing that something might go wrong—that the nerve might not grow back in his case—the student underwent the operation. While he was under local anesthesia, a neat slit was made in his left forearm, two important nerves delicately exposed, and these were cut by a careful crushing procedure. Immediately the affected muscles leading to his left wrist and hand were paralyzed.

"At first, Pattle's muscles were not merely paralyzed, but also electrically dead. Instead of getting the normal 'pop-pop-pop' sounds from healthy tissue, the EMG could pick up no signals at all. This electrical silence lasted for more than two weeks. Then, on the eighteenth day, the machine detected the first signs of electrical activity, and out of the loud speaker came the constant noise of crackling paper.

"This crackling noise continued week after week. Today doctors realize it meant that the muscle had no nerve supply, but that the muscle fibers were still alive.

"On the fifty-fifth day, Pattle came

# The Mir

in for his routine EMG test. Out of the loud speaker came the usual crackling noises—known technically as fibrillation sounds—but with them was a new noise, a 'chug-chug-chug' like the sound of a tired automobile engine.

"That new chugging sound, it later became apparent, was the signal that the first delicate strands of regenerating nerve fibers had reached the muscle.

"It was another nine days, however, before the first clinical signs of recovery appeared,' the scientists reported, 'and twelve days before contraction was judged to be just sufficient to move the wrist.'

"In another two months the paralysis was practically gone."

The electro-encephalograph is another device used to show a graph of the electric potentials originating in the brain. Wyeth's magazine, *Pulse of Pharmacy*, vol. 8, No. 1, records the following observations about the human brain while in a state of rest:

"Some of our knowledge about what happens to the central nervous system during sleep comes from the study of nerve reflexes—the observation of muscular contractions which occur involuntarily in response to an external stimulus. All of these experimental methods are crude in comparison with the electroencephalogram, a record of electric potentials originating in the brain. Without inflicting pain or discomfort, merely by placing electrodes at selected locations on the scalp, it is possible to pick up, and electrically amplify and transform to a visible record, the minute electrical currents generated in the brain. These tracings can tell the expert a great deal about the brain, and how it is affected by sleep, by drugs, and by pathological conditions."

Brain currents can be increased and the mind strengthened by proper exercise of the mind, and this in turn tends to better health as seen in this

# MAN LIFE AND

# cle of Electricity

By C. B. HARDIN

quotation from the Spirit of prophecy:

"The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The *electric power of the brain*, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease."—*Education*, p. 197. (Italics supplied.)

"Those who are content to devote their lives to physical labor and leave others to do the thinking for them, while they simply carry out what other brains have planned, will have strength of muscle but feeble intellects. . . . This class fall more readily if attacked by disease; the system is vitalized by the *electrical force of the brain* to resist disease."—*Testimonies*, vol. 3, p. 157. (Italics supplied.)

Into the delicate centers of the brain are introduced in various ways many intelligence signals. As an amateur radio station operator I transmit audible signals through the microphone, which transposes them into electrical impulses that can be understood. Even so, through the ears we receive audible messages that are carried as impulses to the brain.

An editorial by W. A. Spicer in *THE REVIEW* of September 11, 1947, has real meaning. Quoting from the *New York Forum* (April, 1934) we have the following:

"It is a fact that our sense of hearing works by changing sound waves . . . into electrical oscillations, and that it is not like a microphone, it is a microphone. . . . There is no doubt that when the brain has sampled and sorted the messages coming in from the senses, it acts upon them by setting up precisely the same electrical disturbances along the motor nerves."

As the television camera picks up light waves and converts them into electric currents that are transposed to pictures, so the eyes pick up light waves that are transposed into currents, carried to the brain, and inter-

preted as pictures. The Spirit of prophecy thus speaks of the senses as avenues to the soul: "All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul."—*Testimonies*, vol. 3, p. 507.

How carefully we should choose our reading, our radio programs, our television programs!

As my antenna picks up messages from outer space and these messages are made audible by the receiver, so the Lord often speaks to us in that still small voice as He did to the prophet of old (1 Kings 19:12) if our hearts are open and tuned to His signals. In fact, it is through the electric currents of the nervous system that He speaks to us. Notice from the pen of inspiration: "The brain nerves that connect with the whole system are the medium through which Heaven communicates with men, and affects the inmost life. Whatever hinders the *circulation of the electric current* in the nervous

system . . . makes it more difficult to arouse the moral nature."—*Education*, p. 209. (Italics supplied.) Again, "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—*Testimonies*, vol. 2, p. 347.

When Jesus was upon earth He was charged with a heavenly current which came to Him through much prayer and supplication. "As a man He supplicated the throne of God till His humanity was charged with a *heavenly current* that should connect humanity with divinity."—*The Desire of Ages*, p. 363. (Italics supplied.) As Jesus, our great example, was charged with a heavenly current through prayer, we know that we too can receive a preparation for service through prayer. Those who came in touch with Him could feel that power, as in the case of the woman who touched the hem of His garment. "As He was passing, she reached forward, and succeeded in barely touching the border of His garment. . . . Instantly she felt the thrill as of an *electric current* passing through every fibre of her being. There came over her a sensation of perfect health."—*The Ministry of Healing*, p. 60. (Italics supplied.) Mark says that He perceived in Himself that power had gone forth out of Him.

But those who do not submit to God can be controlled by Satan. "His [Satan's] agents still claim to cure  
(Continued on page 25)



A. DEVANEY

Medical research teams have created technical devices for measuring electrical currents in the human body.

# Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 17, 1955

## Angels in the Final Gospel Work

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

The services of the angels are offered in behalf of the subjects of salvation, and in the interest of God's glory. The first chapter of Hebrews deals with the superiority of the Son, who is the central person in salvation. Salvation is the act of the Son, and men are its objective. The angels, so intimately connected with the Son, are "sent forth" to minister for men (Heb. 1:13, 14).

Does this mean they are "sent forth" to serve exclusively on earth? Obviously not, for Luke 1:19 says, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you" (R.S.V.). So angels may minister in heaven and serve on earth, their nature, mobility, and speed being beyond our comprehension (see *The Great Controversy*, p. 512).

After the remarkable angel activities recorded of the apostolic era, there arose much superstition and error concerning angel ministry to man. Like the fantastic stories of the miracles of the childhood of Jesus, traditional accounts of numerous angel appearances on trivial occasions, claims of devout, emotional, sick, notoriety-seeking people to have seen angels, et cetera, sprang up everywhere. God does not use His angel hosts in such fashion. He follows His own laws of saving grace, and as a rule angels do not appear to men. They never materialize at man's caprice or simple request.

Our lesson provides illustrations of angel ministry of two kinds in the great closing work of the gospel. There are symbolic uses of the word "angel," such as in the messages of Revelation 14. There are also literal angels brought to view as vitally concerned with God's redemptive work on earth.

Nothing could be more apt than the symbolic use in Revelation 14, for the word "angel" (*angelos*) means "a messenger," and is derived from *angelo*, "to deliver a message." It is God's way of impressing upon men the speed, the power, the divine origin, the inevitable triumph of His

gospel. "It is a work fit for an angel to preach this *everlasting Gospel*; such is the dignity, and such is the difficulty, of that work," said Matthew Henry. (Italics supplied.)

The difficulties at the beginning and at the closing of God's work account for the increased angel activity, both seen and unseen. The spirits of demons (Rev. 16:14) are bringing their nefarious work in the earth to a climax. "There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails, is beyond the power of the human pen to describe."—*Prophets and Kings*, p. 275.

An age of such overspreading evil brings great pressure upon God's saints, pictured in *Early Writings*, pages 269, 270, as a final contest between good and evil angels, with man as the prize: "Evil angels crowded around, pressing darkness upon them [the saints] to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they may be led to distrust God, and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness."

### Parable of the Lost Sheep

The concern of God and His angels is nowhere set forth more beautifully than in Christ's parable of the lost sheep (Luke 15:3-7). In this is seen what the great expositor Trench called "the seeking love of God." Jesus had attracted "all the publicans and sinners." "The first were men infamous among their countrymen by their very occupation; the second such as till awakened by Him to repentance and a sense of their past sins, had been notorious transgressors of God's law."—TRENCH, *Notes on the Parables* (seventh ed.), pp. 368,

369. This mingling with, and concern for, sinners offended the Pharisees, who thought they were too righteous for either.

To impress upon them the supreme importance of soulsaving, Jesus said, "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Luke 15:7, R.S.V.). The Jewish church had become institutionalized, intellectual, nonevangelistic. Any church thus established and unconcerned with sinners is lost.

The work of the everlasting gospel, under the charge of angels, is executed on earth by redeemed men. The final phases of its work in Revelation 7 involve a number of references worthy of meditation:

a. "The four corners of the earth," or the whole inhabited world.

b. "The four winds," or the total forces with which Satanic hosts are ready to destroy the earth.

c. "The seal of the living God," or the loyalty to God's law characteristic of the 144,000—particularly the Sabbath. "Now is the time for the law of God to be in our minds, foreheads, and written in our hearts."—*Early Writings*, p. 58.

d. "An hundred and forty and four thousand," who, "having been translated from the earth, from among the living, are counted as 'the firstfruits unto God and to the Lamb.'"—*The Great Controversy*, p. 649.

It is well, when we are tempted to narrow views of the gospel of salvation, to remember that the Lord's redeemed are "a great multitude, which no man could number, of all nations" (Rev. 7:9). An old hymn expressed it in these words:

"From earth's wide bounds, from  
ocean's farthest coast,  
Through gates of pearl streams in  
the countless host,  
Singing to Father, Son, and Holy  
Ghost. Alleluia!"

When this amazing hallelujah chorus is sung, then those angel hosts who have rejoiced over every sinner brought to repentance by the gospel message, shout a ringing "Amen!" followed by a doxology: "Blessing . . . glory . . . wisdom . . . thanksgiving . . . honor . . . power . . . might, be unto our God for ever and ever" (Rev. 7:12; compare Rev. 5:13).

"As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in His countenance; . . . they break forth in rapturous song, 'Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!'"—*The Great Controversy*, pp. 651, 652.

REVIEW AND HERALD



# News From Home and Abroad

## A Visit to the Westman Islands

By A. F. Tarr

When visiting some remote part of the world one is brought to realize what a closely knit family Seventh-day Adventists really are. Far up in the North Atlantic, and only a few miles off the southern coast of Iceland, is a small island not more than three miles long and one and one-half wide. It is the only inhabited one of a group of tiny islets, called the Westman Islands, the others consisting mainly of giant, barren rocks. This particular island has been occupied since the thirteenth century, and today has a population of about four thousand people. Among these people we have had a church for

more than thirty years, and associated with it during the greater part of that period has been a very enterprising little church school.

The members of our church are held in very high regard by their fellow citizens on the island. "People always become better when they join your church," said a member of the Icelandic Parliament recently to one of our workers. It was a real pleasure to meet with our believers there; and to spend two days of happy fellowship in their homes.

The trip from Reykjavik, Iceland's capital, by boat, which operates when the weather is not too rough, usually

takes about nine hours. There is also plane service when the wind is blowing in the right direction. Often for days at a stretch all landings and departures are impossible, and even on the best of days they appear to be fraught with considerable risk.

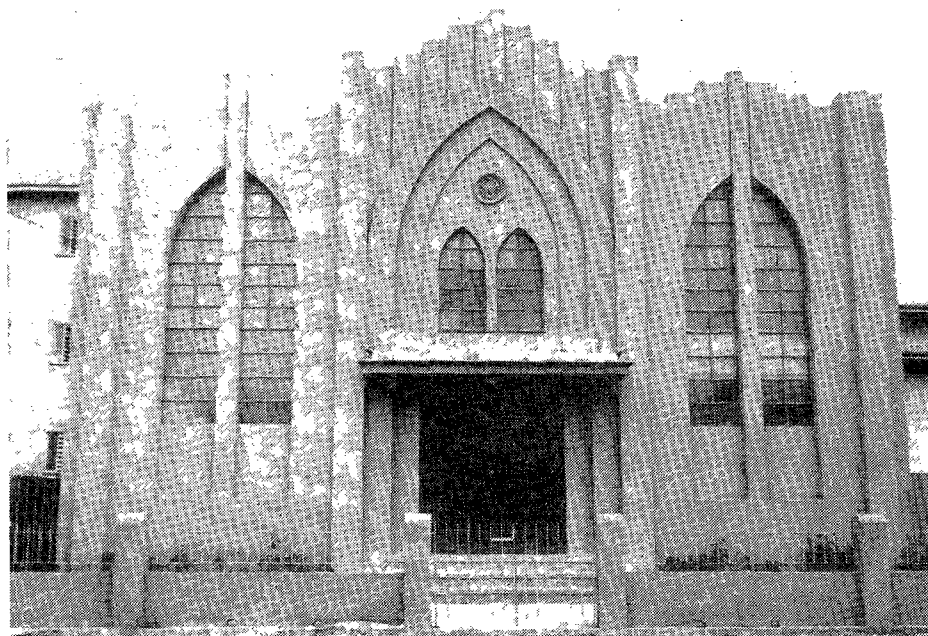
The church elder was on a holiday when the Iceland Conference president, Julius Gudmundsson, and I arrived by plane on September 13; but he was not very far away. A carpenter by profession, he had taken his holiday for the specific purpose of making pews for the church. As we worshiped with the members on the two nights of our stay, we felt it an honor to be introduced to the congregation by such a church elder.

While on the island, we learned to appreciate the significance of making hay while the sun shines, for theirs had been a sunless summer, and now for the first time the sun had broken through and was shining brightly during the two days of our visit. In consequence, every man, woman, and child appeared to be out turning the hay or drying the fish (for fishing is the biggest industry on the island) from early morning to the last rays of sunlight—all except our own members, who left their work early to attend our evening meetings.

Fish products are exported from this island to many countries of the world. Standing on a veranda with the church school teacher, I inquired if the odor from a nearby factory was not unpleasant. Sniffing once or twice, he replied in all seriousness, "No, I do not notice it, but they say it smells like money."

When our church was being erected thirty years ago, and the men were all hard at work doing their share, the women repeatedly offered their help. "No," said O. J. Olsen, "we will have something for you to do later." That "later" responsibility of theirs has not yet been fully discharged. For thirty years they have faithfully and cheerfully taken their turn in cleaning and caring for the church that the men were so willing to build alone!

There are 109 members on the church roll on this island, as we have supplied the information to the government, but this, according to official regulations, includes all the children. The baptized membership is approximately sixty-five. Among these are teachers, fishermen, netmakers,



New Havana, Cuba, Church

A new church building stands to the glory of God on one of the main avenues of Havana, Cuba. We have now three temples in this metropolis.

The dedication on September 24 was under the direction of R. L. Jacobs and C. L. Powers, of the Antillian Union, and A. H. Riffel, I. González, and Ventura Valdés, of the West Cuba Conference. The mayor was present and expressed his appreciation for what Seventh-day Adventists are doing in

this city. The church pastor, Roberto Cols, baptized ten converts the same day.

The building, of concrete and brick, has a capacity of 350, besides three classrooms and a hall accommodating 200 for young people's activities. Wide publicity was given in the newspapers and on the radio stations and television. This will help to carry on our work, and to advertise the effort.

A. H. RIFFEL, President  
West Cuba Conference



Westman Island with nearby island beyond, and Iceland in background.

storekeepers, carpenters—all witnessing in their daily lives and service to the faith that in this remote little island has made them, like Seventh-day Adventists in all the world, a peculiar people.

### Our Iceland Training School

Back on the mainland we visited Hlidardalsskoli, our Iceland training school. The property is probably unique among our schools for size: it measures more than seventy-seven square miles, or approximately fifty thousand acres. Much is volcanic lava, Iceland being one of the most volcanic regions of the world. After one eruption (that of Laki in 1783) there was a loss of 11,500 cattle, 28,000 horses, and 190,500 sheep. The island was then visited by a famine that destroyed 9,500 people, or one fifth of the island's population.

But despite the widespread lava beds, our school possesses extensive and unusually fine summer pastureland for cattle and sheep. The school itself is regarded very highly by the people of Iceland, and the summer sanitarium, which operates during the vacation period, is a financial blessing to the school as well as a great asset to the people. At the public service in our Reykjavik church on the Sunday night of our visit, a number of leading citizens were in attendance who first came to know us at the summer sanitarium.

Brother Gudmundsson, an Icelander, is both president of the conference of 364 members and principal of the school. In both of these spheres his understanding leadership is greatly valued.

A little printing press is operated by the secretary-treasurer of the conference in a single room adjoining his office in the church building. The Ingathering magazine for 1955 had just been published at the time of my visit, and the workmanship on this attractive three-color paper was some-

thing of which our people in any country could be proud.

In the Encyclopaedia Britannica, there appears the following paragraph under the religions of Iceland: "The Evangelic Lutheran church is the established Church of Iceland. After the late 19th century, however, there was full religious liberty. Sectarian bodies are few and inconsiderable in number, only the Roman Catholics and the Adventists having formed their own congregations. Iceland forms one bishopric with its see in Reykjavik."

One cannot associate with the Iceland members without sensing deeply their warmheartedness and their devotion to the Advent message. Despite their isolation, they are, in spirit, as

integral a part of this movement as the membership in any home base. They listen eagerly for tidings of its progress, they pray for its success in every land, and by personal effort and the material means that God has given them they seek to hasten the glad day for which all Seventh-day Adventists long and work and pray.

## Exhibit at California State Fair

By J. R. Ferren

The Seventh-day Adventist booth at the California State Fair in Sacramento, representing the worldwide activities of the denomination, drew favorable comment from people of all walks of life. It is estimated that more than a half million people passed the exhibit. Attendants were kept busy talking with those who showed interest, answering questions and giving out literature.

The booth was visited by many people who had casually heard of the Seventh-day Adventist Church, by others who had been definitely impressed, but who were still undecided as to their course of action, and by some whose minds were made up to become Adventists. "Next Sabbath I am going to attend the Seventh-day Adventist church here in Sacramento," a retired schoolteacher asserted, as she told how she had be-



Church school and church, left, in Westman Island, taken from rear of school. Julius Gudmundsson standing at corner of school building.

come interested through reading the *Signs of the Times*. A soldier, now at McClellan Field, said that he had watched the Seventh-day Adventist boys in the Army, and had been impressed that they had tried to live what they had preached. He had been in the Army for ten years, had been a member of several churches, but had not been satisfied. For an hour and a half the attendant at the booth answered questions and studied with this man. He returned on the following Sunday for more information, declaring that he wanted to be a Seventh-day Adventist.

A large sign above the booth, with a picture of Christ over it, gave quick identification: "SEVENTH-DAY ADVENTISTS' WORLDWIDE ACTIVITIES." Many children were heard to say "Jesus" as they pointed to the picture, and they came to the counter to receive copies of *Our Little Friend*.

### Lighted Globe Attracts Attention

The large, revolving, electrically lighted world globe covered with various-colored bulbs showing where Adventists are established, attracted thousands of people, who stopped to study it and listen to the attendants' explanations. A missions picture with color and sound was another attraction, while frequently gospel melodies were heard from a concealed recorder.

The exhibit was in the form of a well-appointed, comfortably arranged room with artistic draperies, furniture, and flowers. On the counter across the front were periodicals, leaflets, radio and television announcements, and correspondence enrollment cards. More than 30,000 pieces of literature were carried away by the people.

Very fine appreciation of this Adventist booth and exhibit was voiced by the State fair officials, with emphasis on its spiritual influence and impact. Exhibition judges said that it was "one of the outstanding exhibits on the grounds," and awarded it one of the three largest bronze plaques given, which read:

"California State Fair and Exposition. Awarded to Pacific Union Conference for structural beauty and outstanding educational exhibit.—1955."

Walter Lind, home missionary secretary of the Northern California Conference, had the responsibility for the arrangements and the conduct of the booth during the eleven-day fair session, September 1-11. He was assisted by other workers, so that three shifts of attendants were on duty each day to meet the people and give them information about Seventh-day Adventists.



Wives of our pastors in Gold Coast, West Africa, who met recently at the Bekwai Training College in Nigeria for a special institute.

## Institute for Pastors' Wives in Gold Coast

By Ruth Faye Smith

The first institute for ministers' wives in the Gold Coast was held recently at Bekwai Training College under the direction of Miss Ruth Faye Smith, instructor in the secondary department and leader of the Dorcas Society. Closely associated with Miss Smith was Miss Mary Amponsah, a former student of the college, who helped with the meetings and the translation, as most of the women do not speak English.

The purpose of the meeting was to inspire the women to become better ministers' wives in their homes and villages. Proverbs 31:11-31 was the text used throughout the institute. Several of the faculty members and their wives contributed to the program, which lasted for nine days. Some of the topics discussed were "Your Responsibility as a Minister's Wife," "How to Make a Home for Your Family," "How to Care for Your Baby," and "Woman's Place in the Church."

A two-day session was held on foods, stressing a well-balanced diet for the family. The women were eager to learn how to prepare the local foods attractively, and they also wanted to try a few American dishes. The high light of the foods session was a demonstration on various ways to make desserts. The women not only watched while the food was being prepared but were given an opportunity to sample each dessert and the

other nice dishes that were prepared.

As the Dorcas Society is a major auxiliary of the church, instruction was given on how to become good Dorcas leaders and members. To demonstrate the Dorcas spirit, the women visited many needy persons and the local hospital, where they sang and prayed. They were instructed in how to select materials wisely, and were given a chance to purchase materials at the market to make clothes for their children. The classes in sewing were held each afternoon for the nine days. Dresses were made for the little girls and sun suits for the little boys. The women seemed to be quite happy over their accomplishments.

This was the first meeting of its kind in the history of the Gold Coast Mission, and we hope and pray that it will be the beginning of a series of such institutes to help in the training of ministers' wives.

## European Youth Congress

By W. Raecker

In Munich, Germany, the third European Congress of Advent Youth recently convened. Four thousand girls and boys and young people (on Sabbath nearly five thousand) were in attendance from different parts of Europe.

The motto of the congress was "Our Lord Comes!" In a special service E. W. Dunbar spoke to several thousand delegates and more than one thousand Munich guests. When he asked how many of those who had



so far lived their lives without Christ would like to prepare for baptism, 180 young persons responded.

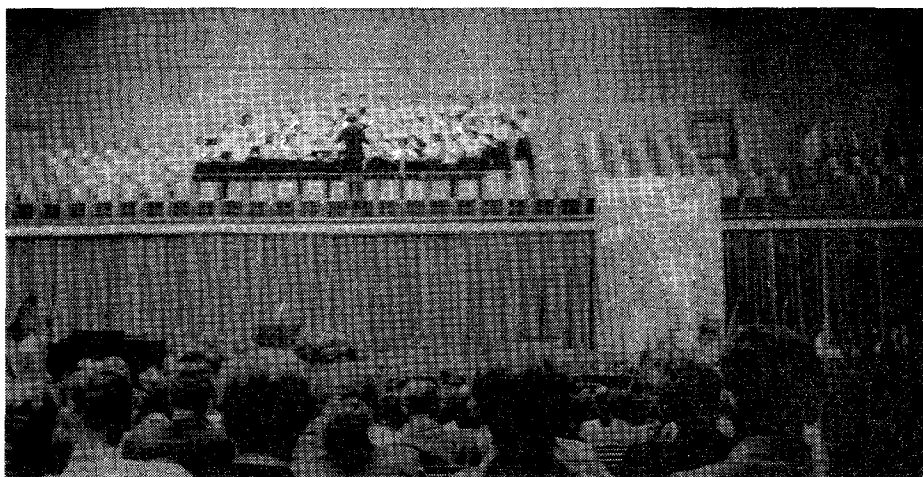
After a procession through Munich on the last day of the congress, a public meeting was held in a prominent spot in the city. Choirs, musical selections, and short discourses followed in quick order. About six thousand listened to the words of R. Dettmar, the president of the South German Union, and J. J. Aitken, MV secretary of the Southern European Division, who challenged the audience to make their lives radiate the certainty that the Lord of glory will soon come. "Advent youth," he said, "are commissioned to proclaim to mankind the last warning message before the final judgment. None will come after us with a new message—until the appearance of our Lord! We are the last." This was the keynote of many of the discourses that were given at this congress. The striving for a successful life can be united harmoniously with the preparation for the soon coming of Christ, said Dr. O. Schuberth of Bern, Switzerland, who spoke at one of the meetings. He was followed by P. Steiner, president of Bogenhofen Seminary in Austria. M. V. Campbell, president of the division, had just returned from an extended mission trip, and related thrillingly and humorously what he had experienced in the mission fields.

#### Experience of Austrian Pilot

One of the most remarkable discourses was given by W. Aigner, of Vienna, former test pilot of the Junkerswerke and major of the German Wehrmacht during World War II. He related how, shortly before the end of the war, he was given the task of trying out some "magic weapons" in a German U-boat. After severe bombardment by English cruisers, he and the crew sank to the bottom of the Mediterranean. "No air, no drinking water, no speaking, facing death from suffocation; the ticktock of the wrist watches seemed to drive us insane. But here thirty survivors and I learned to pray," so said Elder Aigner as he fairly shouted to his audience. "Here on the bottom of the sea I became a *happy* man. And because I met Jesus Christ there I have devoted my life to this message." Today he is pastor of the Advent youth in Vienna.

The Swiss delegates were very active. Their pretty costumes were the pride of the photographers, especially on the last evening when the various nationalities were represented in a costume pageant.

The congress was given much attention in the city of Munich press.



Adventist Youth Choir singing before a crowd of four thousand Missionary Volunteers in Munich, Germany.

The Munich dailies carried full-length illustrated reports on this gathering, which was directed by W. Raecker, MV secretary of the Central European Division, with the energetic support of the three union secretaries: E. Detlefsen, Hanover; W. Noack, Stuttgart; K. Köhler, Berlin. The Advent youth who try to foster good relationship with other Christian youth organizations stand for tolerance and religious liberty. They love and cultivate good music, particularly that of the great masters, and they acquire a sound physical training in the sense of the Bible instruction that the body is the temple of the Holy Ghost. They reject secular amusements, worldly music, tobacco, alcohol, and the worship of the body.

Advent youth are self-sacrificing and give voluntarily one tenth of their income for the work of God. W. Mueller, of Berlin, president of the Central European Division, stressed in a festive hour the one way that leads to eternal life, the way of the *grace* of Christ, which excludes justification by works.

There were many good speeches and thrilling calls to surrender. All in all it was a good meeting, and God was with us to bless.

## The Netherlands Antilles Mission

By R. E. Gibson, *President*

The first church school in the Netherlands Antilles Mission opened September 5, 1955, in San Nicolas, Aruba. Minon Hamm is the teacher, assisted by a local member of the church. The thirty-six pupils are about evenly divided among the first three grades. The former church building was renovated into a beautiful classroom. The entire plant was painted inside and outside, and new sanitary facilities were installed.

The building was made available after completion of the new San Nicolas church building, which has a seating capacity of 450 persons. Before the new church was completed the members felt the burden for a proper church school to care for more than two hundred children. Prejudiced public officials had discouraged all attempts to open church schools in the past, but there has been a change in government, and it is now possible to establish church schools. Plans have been drawn and soon the first *new* school building will be ready, providing for 120 students.



Students of our first church school in the Netherlands Antilles Mission, San Nicolas, Aruba.

The spirit of willingness and sacrifice is taking hold of our people. They raised between 85 and 90 per cent of the funds to erect their fine new church, which is all completed, with extra classroom buildings for all children's classes. Now they are gladly pledging to give full support to this new project. The public is also responding generously. A local oil refinery donated a Hammond electric organ to the church and is also making surplus building materials available for the school project.

Forty-six have already been baptized this year on Aruba as compared with a total of seven during the same period last year. The laymen also are on fire for God. They have just secured a portable hall to seat about 150, and they are opening, on October 1, an outpost evangelistic center under the supervision of district leader R. A. Hamm. They are well organized, with twenty-three men and women in the company. Pray that God will give them their goal of thirty souls by December 31.

Our Missionary Volunteer youth of the Mundo Nobo church in Curaçao are opening a Share Your Faith Outpost in the Buena Vista district about four miles from the church. A real live interest has developed there from systematic cottage meetings held over the past six months by R. E. Gibson and José Leer. Over twenty have been baptized from this area already, and others are now in baptismal classes.

Land has already been secured in the center of this rapidly growing suburb and plans have been drawn for the erection of a new church early next year. Enough land was also included to accommodate a school of 150 students.

G. F. Henriksen opened an evangelistic series in Cher Asile church Sunday night, September 18, with the entire church pledged to personally bring interested ones they have been visiting and studying with in our Bible school. This personal assignment follow-up system, adapted from Elder Lickey's outline, has proved most successful. Our Bible student enrollments who finish the fifty lessons in the three phases of the course have increased from about 15 per cent to 80 per cent in the past six months.

The goal for baptisms in the Inter-American Division was set at double the baptisms of last year for each field. In the first seven months of this year God has given us ninety-seven new believers, or one less than double our baptisms for last year. We have pledged to double this by the end of the year by God's continued blessing. Pray that we may reach two hundred baptisms in 1955.



### Capping Service at Glendale

On Thursday evening, September 22, 30 young women (shown with senior nursing student Elaine Verska as Florence Nightingale) were capped and became the class of 1957 of the Glendale Sanitarium and Hospital School of Nursing. Speaker at the

traditional capping ceremonies was Richard Nies, associate pastor of the Glendale Sanitarium church. Martha Johnson, director of nurses, presented the class. Students in the new class represent 15 States and four foreign countries. **HERBERT FORD**

### Communion Service in a Sumatra Village

By Wendell L. Wilcox

Early Sabbath morning, August 20, Brethren Situmeang and Manullang and I left the city of Medan, North Sumatra, on our way to meet with our faithful believers in the Ramonia church, twenty-five miles distant. It had been a long time since our dear people at Ramonia, a branch church of Lubuk Pakam in the North Sumatra Mission, had had the privilege of partaking of the Lord's Supper. They longed to have the sacred opportunity of enjoying this solemn reminder of Christ's death for us, and so this day we undertook to satisfy the longing of their hearts.

Each of us had a bicycle, for we could not go all the way by bus. These buses carry everything on the roof. So when we got into the bus our bicycles were tied on the top. Upon arriving at the town of Lubuk Pakam, we were met by Brother Hutapea, the elder of our church there. After an hour's ride on our bicycles we arrived at the small village of Ramonia. One

end of this village is inhabited by Christians and the other end by Mohammedans. The houses are all quite similar, made with a wooden frame. The sides were of woven bamboo mats and the roof of atap—leaves from a small palm tree.

Our people were very happy to see us. We shook everyone's hand as he came into the meeting place. We have no church here, but services are held in the home of one of our believers. There were no pews or cushioned chairs on which to sit. There were no chairs at all, but just plain wooden benches with no backs. Yet I have seen these people, even mothers with babies in their arms, sit by the hour listening to the truth of God, with never one word of complaint, only thankfulness for the blessings received.

During the Sabbath school we were drawn closer to Christ as we studied about His great love for man, manifested in the miracles He had performed while on earth. Everyone took part enthusiastically in the study of the day's lesson.

Before church began one could al-



ready sense that the Holy Spirit was working upon the hearts of our people, for one of our brethren came to us and asked if he could bear a testimony at the end of the meeting. After a study on the importance of having our sins confessed and put away before partaking of the emblems of our Lord's broken body, time was given for a testimony service.

There had been some bitter feelings between our members and one of the church leaders. The church elder had tried to help our people see their mistakes. Now each one freely confessed his wrongs. One by one every member stood in front of the congregation and spoke openly of his or her sins. Hard feelings between church members were honestly and frankly made right. Many broke down in tears and wept for the sins they had in their lives. It was wonderful to see how our dear people were moved by the power of the Holy Spirit in this faraway land.

### The True Meaning of His Sacrifice

My own heart was touched as I saw how much this service meant to these people from the mountains of North Sumatra. It seemed they had a great understanding of its sacredness and meaning, for they felt unprepared to take part in the Lord's Supper until they had asked for the forgiveness of all their sins. Somehow I could not but think of God's people in all parts of the world, and a prayer rose up in my heart that we might all learn through this experience to better understand the true meaning of the sacrifice of our Lord and the cleansing power in His blood. As we washed one another's feet that day it seemed truly that the Lord had washed away our sins, and we rejoiced in His infinite love.

After the service was over, our people, to show their appreciation, invited us to eat with them in their home. There was no dining room, nor dining room furniture, but there were some grass mats spread out on the floor, on which we sat. Our meal consisted of boiled rice, potatoes, vegetables, eggs, and fish. Since I am not yet acquainted with the art of eating without utensils, I was kindly furnished with a spoon. To show their hospitality, our hosts did not eat with us, but sat around on the floor and talked while we ate.

When we arrived home that evening our hearts were filled with gratitude to God for the blessings bestowed upon us, and we prayed earnestly that our people at Ramonia would never lose the consciousness of the presence of our Saviour as we had felt it that holy day.

## Our First Chaplains' Conference

By W. H. Bergherm

The first conference of Seventh-day Adventist chaplains was held at the Theological Seminary in Takoma Park, September 13-17. Five active-duty chaplains were present. Six other chaplains who plan to enter active duty with the Navy and Air Force Chaplains' Corps attended the conference, making a total of eleven. Three of these six expect to receive their appointments within the next few months. In addition to those who were present at this conference, three other Seventh-day Adventist Army chaplains are serving overseas and could not be present. They are Chaplain (1st Lt.) Glenn I. Bowen in Japan, Chaplain (1st Lt.) Earl T. Lee in Korea, now returning for stateside duty, and Chaplain (Capt.) Joseph T. Powell in Europe.

Much time was given to the study of ways and means by which this ministry of chaplains might become an effective soul-winning agency among the millions of youth in the armed forces. The reports rendered showed that sixty-five believers have been baptized through the ministry of these chaplains in the armed forces. In addition to this, they reported reclaimed to the church many hundreds of our own young men who had become discouraged, while many others have been given counsel and have been strengthened spiritually

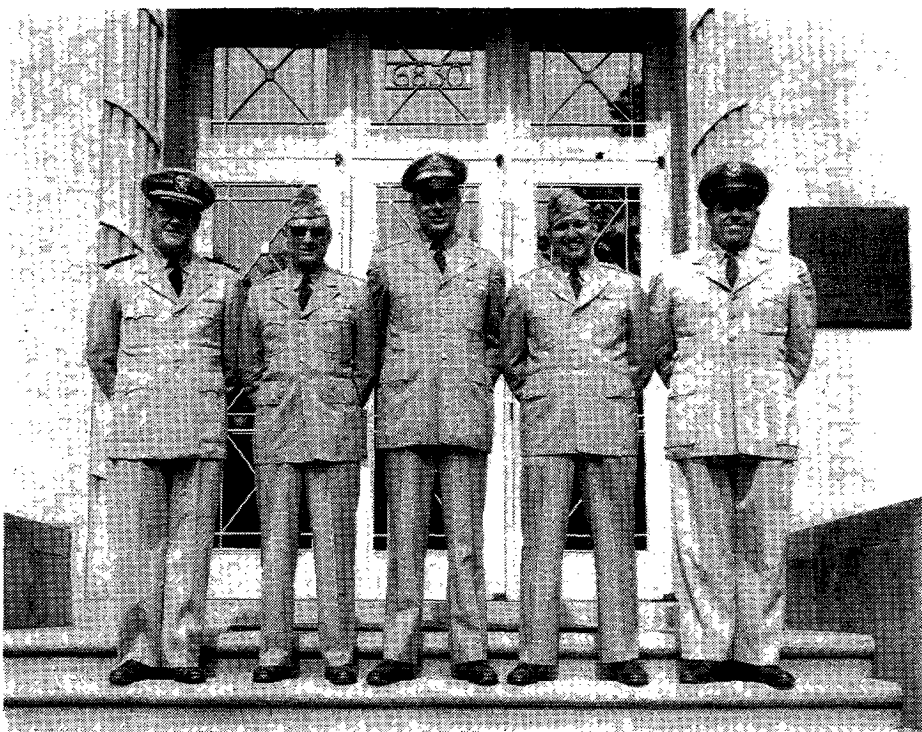
through their unselfish daily ministry.

We were very happy to have as our honor guests distinguished representatives from the different branches of the services. The Chief of Chaplains of the Air Force brought an outstanding message on Friday night to an audience of fifteen hundred at the Sligo Missionary Volunteer service on the subject of "Youth, the Church, and the Nation."

The Deputy Chief of Chaplains for the Department of the Army was also present and spoke in connection with the Sanitarium vesper services. High-ranking representatives from the Navy also brought messages. These gentlemen emphasized that it is of greatest importance that the church prepare its youth to face the responsibilities before them. They indicated that the agencies that can best perform this work are the home, the school, and the church.

Very helpful instruction was given in this conference by members of the faculty of the Seminary and by various church leaders. We were happy to have R. R. Figuhr, president of the General Conference, and A. V. Olson, vice-president, speak to the chaplains.

During the last session considerable time was given to the subject of "How to Attract Men to Christ." Goals were set in soul winning, and every effort is being made by these chaplains to harness our own youth in the armed forces in a program of soul-winning endeavor. Recommendations were adopted for a wider



Adventist chaplains in attendance at the chaplains' conference, which was held recently in Takoma Park. Left to right: Robert Mole, USN; Carl Holden, USA; Kenneth Moore, USA; John Keplinger, USA; and Christy Taylor, USAF.

literature ministry. These brethren face an unusual challenge, as well as unusual problems. Many of them stand alone as representatives of their church in a military atmosphere often quite foreign and not too congenial to spiritual endeavor. Against all of this influence they must labor to represent Christ to the men. They solicit an interest in your prayers that they may be fruitful in their ministry in this great harvest field of youth in the armed forces.

## Baptism in Stettler, Alberta, Church

By Gary Schwartz

Some time ago ten persons were buried in baptism in the Stettler, Alberta, church. This baptism illustrates some of the agencies by which God's Spirit brings the truth to people in these last days.

The four Siemen young people are today baptized members of God's church because of the faithful lives of the parents, and the maternal grandmother, who, years ago, bought *Daniel and the Revelation* against her husband's wishes. During the night she was awakened by a soft light shining from the open book on the table. She read, accepted, and was baptized. Today the Siemen family of seven, including father, mother, and a younger sister, are all happy in the truth.

Mrs. Richardson was visited about three years ago by two colporteurs, who brought to memory the truth she knew as a girl. Voice of Prophecy broadcasts, message books, and personal studies convinced her that even now, in her later years, she should return to God in full surrender.

The story of the conversion of Mr. and Mrs. Glen McQuay shows the victory of faith over sorrow. In April of this year their lovely little five-year-old girl was kicked by a horse and killed. In spite of deep grief, this was, in Brother McQuay's own words, "the call of God to us." Then the Spirit brought to remembrance the teaching of the Adventist grandmother who had died when Glen was fourteen years old and whose faithful counsel had been largely neglected in the intervening twenty-odd years. Glen sought out the Adventists for the funeral of the little girl, then began to attend church faithfully Sabbath after Sabbath and was finally baptized, together with his wife. The constant prayer of their lives is that they may see that little girl in the kingdom and that God will answer that prayer in the blessed resurrection morning.

## Human Life and the Miracle of Electricity

(Continued from page 17)

disease. They attribute their power to electricity, magnetism, or the so-called 'sympathetic remedies.' *In truth, they are but channels for Satan's electric currents.* By this means he casts his spell over the bodies and souls of men."—*Testimonies*, vol. 5, p. 193. (Italics supplied.) (See *Prophecies and Kings*, pp. 211, 212.) It was in this way that men became devil possessed in the time of Christ, and many are thus possessed today.

Thank God there is a safeguard against Satan's taking possession of us. On radio and television sets there is a little control knob by which one can not only choose the station he wants but can also turn off the switch if the program is not to his liking. So in the brain there is a control switch called the will. Said Mrs. White:

"You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God, and allied to the power which is above all principalities and powers. . . . But your will must co-operate with God's will. . . . The infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government, 'Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.'"—*Messages to Young People*, pp. 153, 154.



### OVERSEAS

#### Southern Asia Division

- The Shillong, Assam, evangelistic effort being conducted by D. K. Down is now in its eighth week. More than 1,500 were present to hear the sermon on the Sabbath question. Six new families have begun attending the regular services of the church.
- A. E. Rawson of the Voice of Prophecy reports that more than 16,000 people attended the 21 Voice of Prophecy rallies held during the visit of E. R. Walde to Southern Asia.
- I. Subushanam, who is conducting a public effort in old Narsapur, writes that

the attendance has increased from 250 the first night to more than 400 during the third week.

- Twenty-seven have already been baptized at Madura as the first fruits of the effort by A. H. Farthing. A harvest of at least 40 new members is expected as a result of this campaign.

- T. R. Torkelson and S. P. Vitrano have conducted three successful ministerial workshops for the workers in the Northwestern India Union.

- The unprecedented floods in India and Pakistan have resulted in heavy loss of life and property. Evangelistic campaigns and MV camps have had to be postponed because of flood conditions. Our workers and members are rendering every possible assistance in this time of great suffering. The *Times of India* under date of October 21 carries a news item from Amaritsar which states that three babies were born in treetops where mothers had taken refuge during the high waters.

- D. S. Johnson spent the first two weeks of October in Rangoon assisting with a Burma Union workers' meeting. The 45 workers who were in attendance have now gone forth to conduct 25 evangelistic campaigns.

### NORTH AMERICA

#### Atlantic Union

- The Huntington company on Long Island, New York, was organized into a church, November 5, with 19 charter members. A. J. Hirsch is pastor of this group, which has been meeting as a company for two and one-half years. T. R. Gardner, union conference treasurer, spoke at the special organization service.

- L. E. Tucker, pastor at Rochester, New York, is director of a new 30-minute television program over station WVET-TV, channel 10, at 11:30 A.M. on Sundays. Alma Tucker is soloist; Jerry Lastine, announcer; and Josephine Haggberg, organist.

#### Canadian Union

- At an investiture service held in the Moncton, New Brunswick, church, a few weeks ago, 21 persons received insignia for the completion of one or more MV classes.

- On September 18, 1,000 people crowded into the evangelistic hall in Edmonton, Alberta, to hear the opening lecture of the Chalmers-Friesen campaign.

- On October 8, R. A. Matthews baptized 6 precious souls in the Halifax, Nova Scotia, church.

- A. W. Fiedler recently began a series of evangelistic meetings in the Middle River, Nova Scotia, schoolhouse. W. M. Mercer also began a series of meetings in Murray River, Prince Edward Island, on October 9.

- The Maritime Conference reports that it has reached its Minute Man Ingathering goal for the third successive year.

## Central Union

● The second Colorado Pathfinder fair was held at Denver Junior Academy. T. E. Lucas, of the General Conference, made the awards to the different Pathfinders. Each club had a nice exhibit.

● The Imperial company entered a float at the Chase County Fair in the State of Nebraska and won first place in the contest. The float consisted of a world and a cross with the wording "God So Loved the World," and on the side of the float the words "Seventh-day Adventist."

● The Ingathering field day for Union College netted \$2,500 for world missions.

● The members of the Big Trails church in Wyoming are just putting the finishing touches on their church building. Soon they will have a place of worship of which they can be justly proud.

## Columbia Union

● R. T. Hudson, pastor of the Glenville church, Cleveland, Ohio, in the Allegheny Conference, has accepted a call to become pastor of the church in New York City.

● More than 250 teachers from eight local conferences of the Columbia Union recently attended a four-day teachers' convention at the Takoma Academy in Takoma Park.

● A new company has been organized in Medina, Ohio, thus opening up another dark county in the Ohio Conference. S. K. Lehnhoff, district pastor in Akron, will look after the new group.

● More than 1,000 persons attended each of the first three meetings of an evangelistic effort conducted in Cincinnati, Ohio, by C. L. Duffield, Ohio Conference evangelist.

## Lake Union

● On Sabbath afternoon, September 24, H. M. Williams gave the dedicatory sermon for the Marion, Illinois, church. Others participating in the service were C. R. French, H. M. Lodge, and Elton Dessain from the conference office, and Elwin K. Drake, the local pastor. This group was first organized into a church in 1945. After meeting in various locations they are happy now to have their own church home. Eight of the 18 charter members are still part of the present membership of 55.

● On Sunday night, October 2, E. D. Nelson and R. C. Detweiler opened a two-week series of meetings in the Springfield, Illinois, church. The outlook was not too good as the meetings progressed, but when the first call was made on the last Sabbath afternoon, they were glad to see 13 precious souls stand for this truth. After Sunday's visitations, they were happily surprised to see 23 more take their stand, bringing the total to 36.

● C. M. Willison, educational secretary of the Indiana Conference, gives a good report of their schools. There are 543 pupils enrolled in 27 church schools. They have 35 teachers, and a large number of strong Home and School organizations.

● The Illinois Conference has planned a series of evangelistic meetings for the Spanish-speaking people in Chicago. William Goransson, pastor of the Spanish church, reports that on Sunday evening, November 6, Walter Schubert, of the Ministerial Association of the General Conference, opened the effort. The church members have enrolled a large number of persons in the Voice of Prophecy correspondence courses, and they hope 75 new believers will be baptized as a result of this effort.

● On Sunday, September 11, a lay effort was launched in the Scottsburg, Indiana, church with Clarence Fahle leading out as speaker. D. F. McMurray, the district leader, reports that the Lord has blessed with a fine attendance and good offerings. They look forward to a good harvest of souls.

● At the recent annual Home and School Association meeting for the Shiloh church school in Chicago, a very entertaining program was given in which many of the pupils participated. In the absence of the leader, Mrs. Loueva Longware, the secretary, Mrs. Ruth Collie, directed the program. After the principal, Mrs. Ida Johnson, had shown the parents through the school, they were served refreshments. More than \$500 was raised, and the total is expected to reach \$700 when the tabulation is complete.

## Northern Union

● A Pathfinder workshop was held in Minneapolis, Minnesota, with 50 directors and deputy directors from 18 Pathfinder Clubs in attendance.

● N. J. Johnson, North Dakota Conference evangelist, reports two persons baptized and six persons in the baptismal class as a result of evangelistic meetings held in the Livona community with the assistance of Willard Beaman and George Sherbondy.

● The enrollment in the church schools in the Northern Union totals 805, divided as follows: Iowa, 280; Minnesota, 298; North Dakota, 105; and South Dakota, 122. With 153 enrolled at Maplewood Academy, 161 at Oak Park Academy, 69 at Plainview Academy, 97 at Sheyenne River Academy, and 241 from this union at Union College, a total of 1,526 young people are securing their education in our schools.

● The Thief River Falls, Minnesota, church, with a small membership and a church school with only six pupils, recently netted \$275 at a parcel sale organized by the Home and School organization under the leadership of Mrs. Curtis Anderson and Evelyn Wangsnes, the teacher. Parcels were received from Vice-President Nixon and Governor Freeman. D. K. Olson, former pastor, sent a large package of parcels with the promise to duplicate the cash received from the sale of these parcels. It amounted to \$30.

## North Pacific Union

● Evangelistic meetings began October 16 at the church in White Salmon, Washington, under the direction of Paul Gor-

don. Warren McKinnis, a layman from Hood River, Oregon, directs the song service. A male quartet, also from Hood River, provides music each evening. Three Adventist doctors from Goldendale, Washington, arrange special health features every other Sunday night, followed by open discussion on the material presented.

● A. J. Gordon, president of the Idaho Conference, reports the following evangelistic efforts already in progress: Ashton, Idaho, by E. G. Fresk and Edward Harms; Challis, Idaho, by Gordon Geer; Cove, Oregon, by Harry Ramsey; Baker, Oregon, by T. M. Cole, on Sunday evenings; Richland, Oregon, by T. M. Cole, on Tuesday evenings; and Prairie City, Oregon, by Kenneth Mittleider. At a later date N. R. Johnson plans for meetings in Meridian, Idaho; Harold Wernick and Ralph Martin, Jr., in Payette, Idaho; and Fred Wagner, perhaps in Nyssa, Oregon.

## Pacific Union

● R. R. Bietz, president of the Southern California Conference, conducted the Week of Prayer at Hawaiian Mission Academy. He remained to assist in the constituency and workers' meetings that followed.

● The Central California Conference maintained a booth at the Fresno District Fair, emphasizing temperance. Excellent results were reported, with a number ending their use of tobacco after viewing the films shown.

● On October 8 the Lynwood church witnessed a baptism that included two persons who are deaf and dependent upon the sign language for communication. They were members of a class conducted at Lynwood by John Issler, conference worker for the deaf. Others who are members of the class are good prospects for the future.

● As a result of a booth at the Maui County Fair, the Kahului, Hawaii, church members have aroused much interest in our antinarcotics program. High schools, churches, and businessmen have asked for showings of "One in 20,000."

## Southern Union

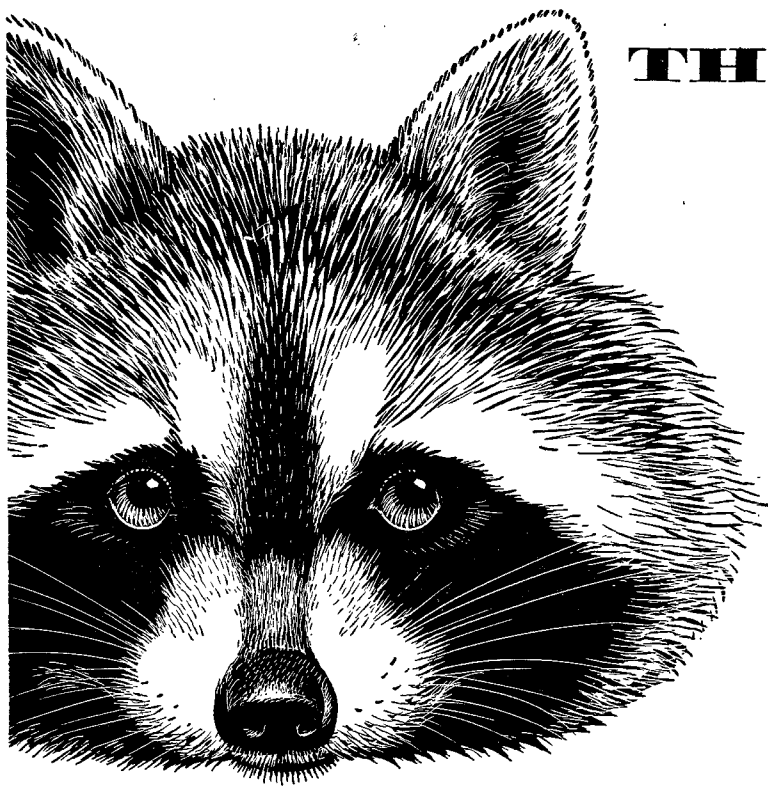
● A beautiful Health and Welfare center was opened in Fort Pierce, Florida, recently, with Mayor Raymond Padgett officiating.

● L. G. Newton, a young minister in South Central Conference, conducted an evangelistic effort in Tuscaloosa, Alabama, beginning June 12. When he began there were 7 church members. Now there are 105.



Home Missionary Day  
Thirteenth Sabbath Offering (Southern  
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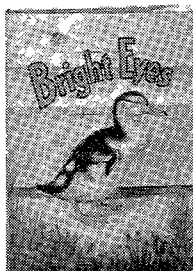
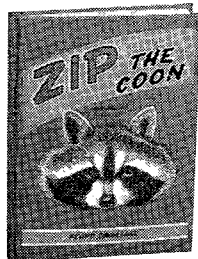
Daisy is a particular kind of farm horse. She belongs to some wide-awake farm children, who, along with their work, have a lot of fun and excitement with her.

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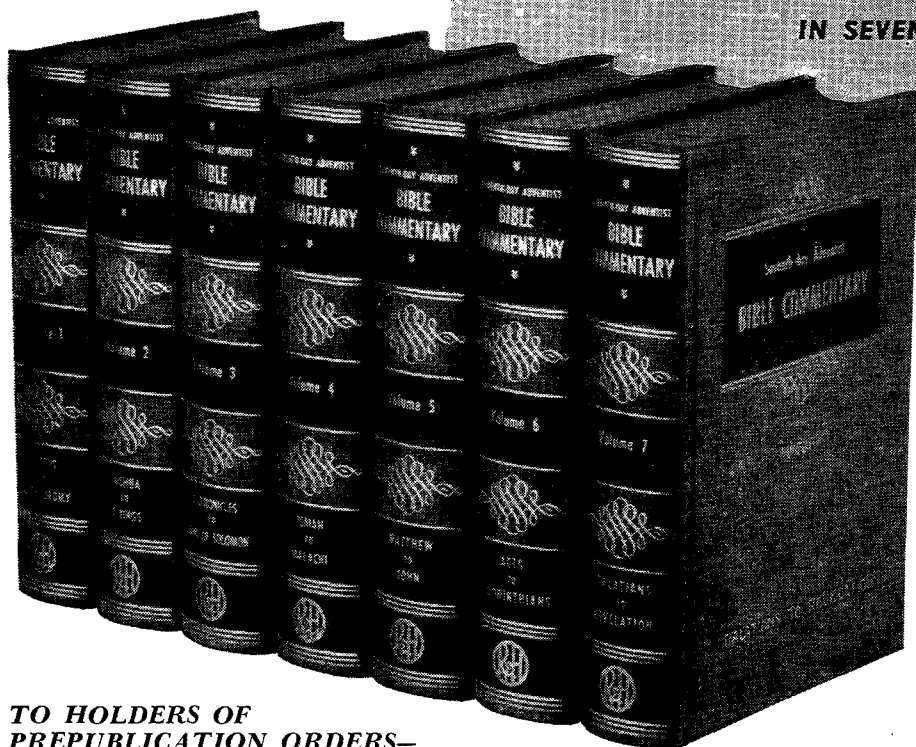
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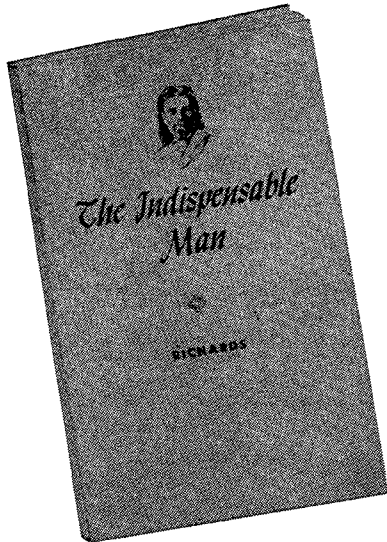
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# As We Go to Press



## Death of Claude Conard

We realize the uncertainty of life more keenly when notice comes of the sudden death of a beloved fellow worker. While active about his home Sunday afternoon, November 13, Brother Claude Conard, apparently in his usual health, unexpectedly and quickly passed away. He served in many responsible places in our work. In his later years he served first as auditor for the General Conference, and then as its statistical secretary.

We join with the family in sincerely mourning his passing, abiding in the hope of the resurrection. A life sketch will appear later.

## Recent Missionary Departures

Enrique Marker and his family left Chile, February 14, 1955, en route to Guayaramerin, Bolivia. Associated with Dr. and Mrs. E. E. Bottsford in Bolivia, they returned to Chile for further education, and are now again connecting with the medical work in that section of Bolivia to continue the excellent work established by Dr. Bottsford.

Mr. and Mrs. Walter Hein, of Argentina, left February 18 to connect with the Inca Union College near Lima, Peru, he to teach science and Mrs. Hein to teach Spanish.

Blair Cavalheiro and his family, of the South Brazil Union, left on February 22 for Fortaleza in the North Brazil Union, where he is serving as secretary-treasurer of the North Coast Mission.

Rolf Butendieck and his family, of Chile, left March 24 for Ecuador, where Mr. Butendieck is engaging in pastoral-evangelistic work.

Elias Farall and his family left Uruguay, March 27, for Bolivia, where Mr. Farall is publishing department secretary of the mission.

Dr. Ewaldo Weiss and his family left Uruguay, May 6, for Peru, where he has connected with the Good Hope Clinic in Lima. Dr. Weiss is a graduate of the national university in Montevideo.

Alfredo Kalbermatter and his family of the North Argentine Mission, left for Peru on June 3. A mechanic

as well as nurse, Mr. Kalbermatter is well qualified to take over the responsibility of the operation of the medical missionary launch *La Auxiliadora*, which is based in Iquitos, Peru, and operates on the upper reaches of the mighty Amazon River.

Mary Belle Winkler, who has been on furlough, left New York, November 15, on the S.S. *United States*, returning to Africa. She is to teach in the girls' school at the Lower Gwelo Mission in Southern Rhodesia.

Mr. and Mrs. J. H. Tegler and their son Francis left New York on the S.S. *United States*, November 15, on their way to Africa. Mr. Tegler has been a member of the faculty of the Plainfield Academy in New Jersey, and he and Mrs. Tegler are to take charge of the European school in Nairobi, East Africa, which is attended by the children of missionaries.

H. T. ELLIOTT

## Schools of Diet and Nutrition

There seems to have been an epidemic recently of coronary heart disease. The importance of an intelligent understanding of dietetic principles as one of our greatest defenses against this tragic ailment is becoming increasingly well recognized.

Only recently have Adventists set about systematically to bring to the church an intelligent understanding of practical dietetic principles. For two years Dr. and Mrs. H. W. Vollmer have been bringing to conferences, to institutions, to churches, and to communities perhaps the best courses of instruction in diet and nutrition ever conducted by Seventh-day Adventists. Hundreds of nutrition instructors have been trained who are now carrying the practical applied principles of diet back into the churches and communities of our conferences. Even from overseas there are earnest inquiries as to the possible availability of this team of nutrition instructors for their fields.

With the continuation and spread of this plan of dietetic counsel, it may be reasonably hoped that our church membership may become more intelligent on the relationship between diet and health.

T. R. FLAIZ, M.D.

## Review Editorial Change

D. A. Delafield, who for eight years has so ably served on the editorial staff of the REVIEW has accepted a call to serve as associate secretary of the Ellen G. White Publications. His new work will draw him into a most important phase of denominational endeavor. His labors on the REVIEW have been greatly appreciated, both by the publishing house and by our wide circle of readers. Though he is transferring to the General Conference building, we shall be calling on him for contributions in the days ahead. We wish him God's blessing in his new labors. We shall miss him.

Joining the staff is K. H. Wood, Jr., who is transferring from the Home Missionary secretaryship of the Columbia Union Conference. His record of service includes a number of years as pastor and evangelist, and more lately as a departmental leader. We welcome him to the staff and believe he will bring to the REVIEW that certain new vigor that always is represented by the convictions and ideas of one who has been actively engaged in field work for years.

The changes in personnel are effective December 1. However, since material for the REVIEW is prepared some weeks in advance, editorials by Elder Delafield will be appearing through December.

## Adventist Businessmen in Turkey

Several weeks ago the newspapers reported the serious riots that had occurred in Turkey, particularly in the city of Istanbul, which had resulted in millions of dollars' worth of damage to property. The shops of many business people were either partly or wholly destroyed. Serious losses were sustained by these unfortunate people. A number of our church members in Istanbul conduct businesses, and hence were exposed to danger, as were others. C. G. Rasmussen, president of the Turkey Mission, now reports that careful investigation has disclosed that none of our members who were faithful in returning to God the tithe and in observing the Sabbath was touched by the rioters or suffered any loss. For this providence we are grateful to God.

ERWIN E. ROENFELT