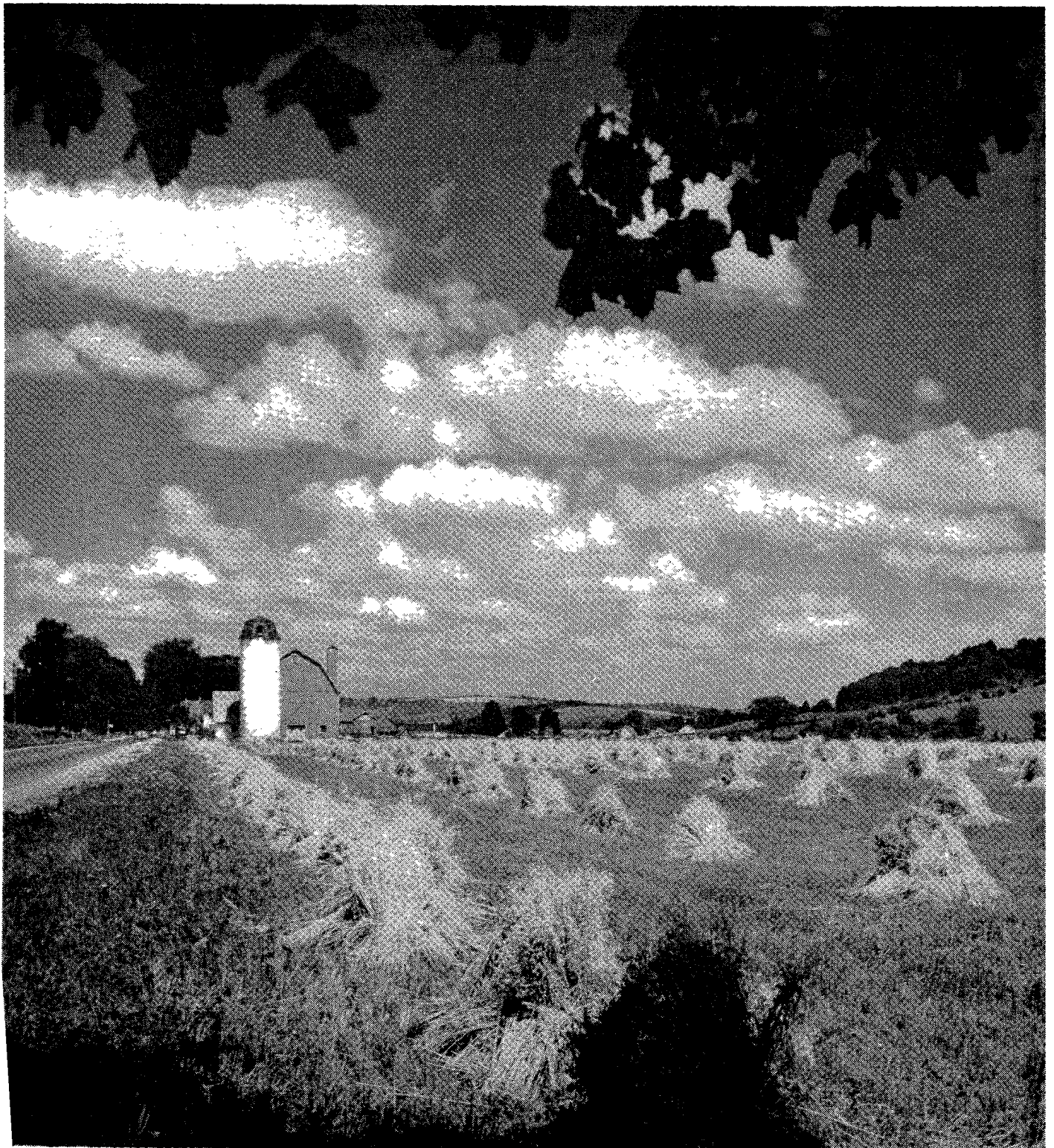


THE ADVENT **REVIEW** *AND* **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



PHOTO, EWING GALLOWAY

"While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease" (Gen. 8:22).

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## A Thought

FOR THE WEEK

(Based on phrases in well-known hymns.—Editors.)

### "Take My Heart, It Is Thine Own"

The slums of London witnessed a unique demonstration of Christianity when God touched the heart of William Booth and laid on his doorstep the pitiable degradation of the poor caused by drink and dissipation. The renowned Bristol Orphanages came into existence as a testimony to the manifold grace of God when George Müller yielded his life to the divine touch. Blind Fanny Crosby became the singing evangel of American revivalism when God closed her eyes that He might give her heart greater spiritual vision.

John the Baptist was "a man sent from God." He was not only the forerunner of Christ but led the vanguard of a long procession of men and women whose lives have been touched and molded by God for the crises in the history of the church. But God's work is not done, and even today "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). He is patiently waiting to touch all of us individually, personally, and selectively for some important task awaiting our ministry. Shall His work languish within the area of our activity because we are unwilling to reach out for the divine touch?

We hear a lot about psychological adjustment and little about repentance in the popular church movements of the day. We see personality in both pulpit and pew praised above character, and morale an achievement prized above morality. Righteous indignation against sin in public and private life is frowned upon as out of harmony with so-called Christian tolerance. This watering down of spiritual fervor in favor of religious respectability gives to the gospel trumpet a muted sound, and makes servility to compromise and conformity mock the sacrifice and service of true Christian devotion.

H. M. TIPPETT

## Well Said

The real leaders do not always march at the head of the procession.—Wells.

Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people.—Harry Emerson Fosdick.

Deliberate with caution, but act with decision; and yield with graciousness or opposition with firmness.—Charles Hole.

Vice incapacitates a man from all public duty; it withers the powers of his understanding, and makes his mind paralytic.—Burke.

REVIEW AND HERALD

# Are You Imitating Jonah?

By R. E. FINNEY, JR.

This is the story of one of the strangest books in all the Bible. It is the story of *one* effort put forth by God through *one* man to save *one* city. It tells of a prophet of God who was unwilling to bear a message to a city, who did not believe it would do any good if he did bear it, and who was disappointed when it did succeed.

The story begins as so many Bible stories do, with a call to action. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:1, 2).

No sooner had Jonah heard the call than he made his first mistake. He questioned the wisdom of doing what God had asked him to do. It is always a mistake to question God's commands. The longer we hesitate, the more we temporize and question, the more opportunity there is for Satan to do his work in dissuading us from our duty. It was so in the case of Jonah. He fled from duty.

A lot of us do that. Some take actual flight in restless activity, or move from one locality to another. We get ourselves into some kind of trouble and think that if we can just go somewhere else and begin over, everything will be all right.

Some take refuge in indolence. The churches are full of such people. They listen to the appeals for workers for the gospel and they fold their hands and take their ease, doing nothing.

Still others are too busy. Their flight is in constantly being so busy about their own business that they have no time for the Lord's business. They might as well take a ship and go to some foreign country for all the help they are in the church.

## Devil Aids Jonah's Plan

Jonah chose physical flight. "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:3).

"He found a ship." Possibly Jonah rejoiced when he found the ship and aid to himself, "What a coincidence! Just what I was looking for! Here is a ship going in the right direction [he opposite from Nineveh] with passage available. How fortunate!"

It was not a coincidence—it was the devil. Whenever we flee from God's bidding there is always a ship going in our direction. Satan sees to that; he is always accommodating. Have you not noticed how much easier it is to find a liquor store, a night club, or a theater than it is to find a church open?

It was no coincidence that there was a ship going to Tarshish that day. Jonah thought that it was, no doubt, and often when we want to do something contrary to the instruction of the Lord we persuade ourselves, if things seem to work out in our direction, that maybe after all we *are* doing the Lord's will.

Now, take a look at the very next words of the story: "But the Lord" (Jonah 1:4). Jonah was running away from the presence of the Lord, "But the Lord," went after him. Those three words sum up the plan of salvation in a way. From the time when Adam and Eve hid themselves from God, God has been interposing Himself between man and disaster. Sometime when you wish to get inspiration from a study of the Bible notice how often the words "But God" occur in the same use as in this instance.

And here is another wonderful thing about the character of God. He is concerned, here, with the fate of a city full of people, but that does not keep Him from being concerned

about Jonah. That was not because He had to have Jonah to do the job that needed to be done; it was because Jonah needed God. God was not without prophets that day; He never is.

Once in a while we get the idea that we are indispensable to the church, or the cause, and whenever we get that idea we are as wrong as we can possibly be. We are not indispensable; God is. And so "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (verse 4).

A disobedient man is never a safe man. Jonah speedily found it out. He was routed out by the sailors. He told them about the God he was supposed to be serving, and then they upbraided him for being so foolish that he thought he could run away from such a God. Even those heathen sailors knew better than to think that a man can run away from God.

## Jonah Learns Lesson

There is not very much good that can be written about Jonah, but one thing can be said: He could learn. The record reads, "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh. . . . So Jonah arose, and went unto Nineveh" (Jonah 3:1-3). In modern language we would certainly say that he learned the hard way, but the important thing is that he *learned*. That is more than many people do.

It is a little hard to visualize what happened next in this amazing story. The Bible record is exceedingly brief, but we can imagine this stubborn prophet going—still unwillingly—into Nineveh, shouting his message of impending doom. Maybe they had a "Hyde Park" in Nineveh, and there perhaps Jonah mounted a soapbox and proclaimed his message. Maybe he just used the street corner. Maybe there was a municipal auditorium or stadium that he was able to secure for his evangelistic meeting. We do not know; we can only conjecture.

We do know that his message must have been proclaimed in no tame manner. Whether Jonah was a natural orator and evangelist, we know not, but the people were stopped in their downward course to disaster.

"Yet forty days, and Nineveh shall be overthrown!" he shouted.

This was the same message God had commanded Jonah to preach in



Jonah was awakened by the sailors who chided him for attempting to run away from God. Many today are, in a variety of ways, following Jonah's foolish example.



the first place. God does not change His message. He may change His messenger, if His messenger is disobedient or slothful, but His message remains the same. We can be sure of this, and it means that although we may fail, or fall by the way, the message will go on. "Go . . . and preach . . . the preaching that I bid thee" (Jonah 3: 2). God said to Jonah, and Jonah went.

However the message may have been given it was startlingly effective. The record says, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not" (verses 5-10).

Surely this was the most successful evangelistic campaign ever held! And one of the strangest! For look at the conduct of the evangelist.

Jonah went out of the city and built a shelter for himself and sat down, "till he might see what would become of the city" (Jonah 4:5). But nothing happened to the city, for God forgave the people, and that made Jonah angry. "But it displeased Jonah exceedingly, and he was very angry" (verse 1). How strange! Here an evangelist had been successful in turning a whole city of people to God and repentance, and he was angry about it!

### Jonah and the Gourd

God had one more lesson for Jonah. In a sense this book of the Bible is more the record of God's effort to reach the heart of Jonah than it is the record of His dealings with the Ninevites. The Lord made a gourd vine grow up to shade Jonah from the heat of the sun and "Jonah was exceeding glad of the gourd" (verse 6).

Then God allowed the gourd vine to be destroyed in a few hours, and Jonah felt the heat all the more for the loss of the shade he had so much enjoyed. Again this strange and passionate man became angry—even to the point of wishing to die.

Then God drove home the lesson to him. "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand;

and also much cattle?" (verses 10, 11).

Jonah is symbolic of many of us in these modern times. He rejoiced over a little physical comfort—provided by a gourd. It is likely that it was no accident that God grew a gourd for Jonah's shade. He could have grown an oak tree, or a forest. But a gourd is such an easily grown plant, and economically not worth much.

And so we have the picture of this man whom God had given a prophetic message sitting mourning, and angry, over the loss of a gourd vine. A whole city had been saved, but to him his selfish interests were of more consequence.

What is your gourd vine? What is it that distracts your interest from the work that God has for you to do, either in person or through your sacri-

ficial giving? Is it not possible that most of us have at least one in our lives?

"The lesson is for God's messengers today, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God, as were the Ninevites of old. Christ's ambassadors are to point men to the nobler world, which has largely been lost sight of. . . . 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*, pp. 274, 275.

Truly the book of Jonah was written for you and me!

## The Work to Be Done in Our Cities

By Wesley Amundsen

Our omniscient God, who knows the end from the beginning, has His eye upon His people. He has made provision for every one of those who will put their trust in Him and be obedient to His commands. He knows where they live and understands the purpose of their lives.

It is understandable that God is interested in lost men and women living in the cities. "The Lord has in our large cities many precious souls who have not bowed the knee to Baal, and He has those who have worshipped Baal ignorantly. On these the light of truth is to shine, that they may see Christ as the way, the truth, and the life."—*Testimonies*, vol. 9, p. 142.

Work in the large cities is to be an ever-expanding work. Souls are to be won to the truth, churches are to be established, and a much larger work is to be accomplished than is now being carried on. We can never abandon the cities, for God has said, through His messenger:

"If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is. In all the cities of America there would be those who had been led to heed the message to obey the law of God."—*Ibid.*, p. 25.

God has pointed out very clearly the work that is to be done in these large cities. He has revealed to His church just how the message is to be carried to those who sit in darkness.

"Again and again I am instructed

to present to our churches, the work that should be done in our large cities. There is a great work to be done, not only where we have churches already established, but also in places where the truth has never been fully presented. Right in our midst there are heathen as verily as in far-off lands. The way must be opened to reach these with the truth for this time; and these openings should be made at once."—*Evangelism*, p. 32.

"Those in our cities—living within the shadow of our doors—have been strangely neglected."—*Testimonies*, vol. 7, p. 40.

It is because there are hundreds of thousands of individuals "living within the shadow of our doors" in large cities, that the church is to give study to positive and practical methods for bringing the message to them. Church members living in the cities have a definite obligation to participate in such a plan of evangelization.

There has been much counsel given regarding personal, house-to-house work to be done by church members. We read: "The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven."—*Testimonies*, vol. 9, p. 128.

Ministers are to train their church members to do this kind of work. "Every church should be a training

## ON THE Religious Front

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

### Israel Erecting Signposts on Biblical Sites

Three hundred signposts are being erected by the Israeli Government to mark Biblical and historical sites throughout the country. They are designed to aid tourists and link the ancient kingdom of Israel with the modern Israeli state. First to go up was a sign pointing out Sodom on the shore of the Dead Sea—the city of infamy. Another was erected in a valley along the Jerusalem-Beersheba highway, marking the site where David slew Goliath.

### Swiss Bishop Hits Immodest Attire of Vacationers

Roman Catholic Bishop Francis Charriere, of Lausanne, Geneva, and Fribourg, denounced the "intolerable" scantiness of dress worn by some men and women vacationers in Swiss towns and villages. "We ask our diocesans not to remain passive in the presence of such provocation but to show their disapproval clearly within the limits of propriety and public order," he said. The bishop also advised that local authorities be notified of "particularly revolting" cases of immodest attire.

### India Bible Society Reports Gains

Some portion of the Scriptures now exists in the tongues used by 98 per cent of India's population—from Abor Miri to Zangskari—according to the annual report of the Bible Society of India, Pakistan, and Ceylon. However, it pointed out that the remaining two per cent constitute seven million people, "approximately the population of Australia or half that of Canada." The report said that 1955 had been a record year, with "greater cooperation from the churches, increased interest in the work of the society, the largest annual circulation of Scriptures since 1946, and support in contributions and donations higher than ever before."

### Parliament Gets Petition on State Aid for Private Schools

A Roman Catholic petition asking for an inquiry into the question of state aid for private schools was submitted to the New Zealand Parliament and immediately referred to the Education Committee. The petition declared that since all citizens contribute to public funds on an equal basis, Catholic parents consider they should receive for their schools a just measure of financial assistance from funds provided in the law for free education. It said Catholics consider themselves "unequally and unjustly" treated by provisions under which public revenues are allocated for the free secular education of all children who attend state schools, "to the almost complete exclusion of those who, on grounds of conscience, are unable to avail themselves of state schools."

school for Christian workers. Its members should be taught how to give Bible readings."—*The Ministry of Healing*, p. 149. Talents should be sought out and cultivated. There are capable men and women in our churches who can do much in helping to carry the Word of God to every man's door in the large cities.

"God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities."—*The Acts of the Apostles*, pp. 158, 159.

The use of truth-filled literature in proclaiming the truth from house to house in the large cities is another one of God's means for reaching the masses. Hundreds of consecrated lay members should be trained for this work. Not only are books and magazines to be sold, but tracts and papers are to be distributed freely. "Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities."—*Christian Service*, p. 152.

"Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay."—*Testimonies*, vol. 9, p. 63.

Various phases of medical missionary work are to be developed in the large cities. We have been told that "medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Ibid.*, vol. 7, p. 59.

Well-trained physicians are to go into the large cities, not to build up a large practice as other physicians do, but to represent the third angel's message and bring a knowledge of present truth to the attention of those with whom they come in contact.

"The Lord has declared that the educated physician will find entrance in our cities where other men cannot. Teach the message of health reform. This will have an influence with the people."—*Medical Ministry*, p. 242.

"Physicians whose professional abilities are above those of the ordinary doctor, should engage in the service of God in the large cities. They should seek to reach the higher

classes."—*Gospel Workers*, p. 361.

There are to be health centers in these large cities, places where people can come and get acquainted with healthful foods as Seventh-day Adventists are expected to prepare them. Connected with some of these there are to be treatment rooms and small sanitariums. It might appear to some that these methods are outmoded, but we do not find that God has changed His plans in this respect. The counsel of God still is: "I have been given light that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can co-operate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments would serve as feeders to the sanitariums located in the country and would better be conducted in rented buildings."—*Testimonies*, vol. 7, p. 60.

Naturally the reason for the establishment of such places in the large cities is that the message of present truth may be given to the people, as indicated by the following quotation: "I have been instructed that one of the principal reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message."—*Ibid.*, pp. 122, 123.

### When to Leave Cities

As God looked down across the ages He saw His people living in the populous centers of the earth. He knew that many of them would continue to live in these places until the time of trouble would force them to flee, as did the Christians from Jerusalem before that great city was destroyed. Between these two events—the destruction of Jerusalem and the time of trouble—there is quite a similarity; notice what the Lord says about it:

"The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Testimonies*, vol. 5, pp. 464, 465.

None will attempt to deny that, before the Lord pronounces His final judgment upon the wicked cities of the earth, they must be warned. To Seventh-day Adventists has been given

the responsibility of carrying the final warning message to these cities. We are years behind in our work, and much still remains to be done, but present world conditions have increased the difficulties. Notice what is said on this point:

"The terrible disasters that are befalling great cities, ought to arouse us to intense activity in giving the

warning message to the people in these congested centers of population, while we still have an opportunity. The most favorable time for the presentation of our message in the cities, has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly."—*Counsels on Health*, pp. 555, 556.

## The Resurrection of the Just

(A Bible Study)

By Mary Walsh

### 1. When Adam sinned what was the penalty announced by God?

*Answer.*—"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

The penalty for sin was death, not life. This punishment has been executed, from the days of Adam, by causing man to return unto the ground from whence he was taken. The greatest of all triumphs of Satan is achieved when man is deprived of life. The cursed earth is Satan's prison home, and thus far he has succeeded in having all but two of the inhabitants of past generations pass into his prison house.

### 2. How is man to be brought back from the dust of the earth?

*Answer.*—"Jesus said . . . , I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Christ, by His death and resurrection, gave assurance of man's liberation from the prison house of Satan. Were it not for our Saviour, the serpent's triumph would be permanent.

### 3. Did those who lived during the patriarchal age know anything about a future life, or a resurrection from the dead?

*Answer.*—"By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17, 19).

Abraham embraced by faith the resurrection of the dead. He was conversant with the divine Lamb of God,

the true sacrifice. When he was about to slay his beloved son, Abraham reposed in the life-giving power of his Redeemer. Referring to this experience, Christ said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

### 4. What was the specific declaration that Job made regarding his hope in the resurrection?

*Answer.*—"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

### 5. What hope sustained David in his struggle with the powers of evil?

*Answer.*—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

### 6. What was David's prediction of the resurrection of Christ?

*Answer.*—"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:9, 10).

"He [David] seeing this before spake of the resurrection of Christ . . ." (Acts 2:31).

The patriarchs of past ages based their hope of the future life upon the life, death, and resurrection of their Redeemer.

### 7. How comprehensively did Isaiah describe the restoration of life?

*Answer.*—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

### 8. What message did the prophet Jeremiah leave for the sorrowing mothers whose babies were put to death by Herod?

*Answer.*—"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, . . . and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. 31:15-17).

What comfort these words bring to every bereaved mother! The children as well as adults "shall come again from the land of the enemy," death.

### 9. How graphically did the prophet Ezekiel describe the resurrection?

*Answer.*—"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves and cause you to come up out of your graves" (Eze. 37:12).

The resurrection of the body is fully described by the prophet in verses 1-14.

### 10. Did Daniel have anything to say about the raising of the dead?

*Answer.*—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

### 11. What had Christ to say on this important subject?

*Answer.*—"Verily, verily, I say unto you, The hour is coming, . . . when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

### 12. When will the blessed hope of the resurrection take place?

*Answer.*—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

The second coming of Christ and the resurrection of the righteous correlate. It is at the Advent of our Lord that the reward will be given. "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

### 13. What is the recompense the resurrected just ones will receive

*Answer.*—" . . . the dead shall be raised incorruptible. . . . For the corruptible must put on incorruption and this mortal must put on immortality. . . . Death is swallowed up in victory" (1 Cor. 15:52-54).

It is at the coming of the Lord that the righteous will receive the reco-

pense of life eternal. Christ, who holds "the keys of hell and of death," has opened the prison doors to the pardoned captives. Liberated, they "awake and sing," for Satan can no longer hold them in their dusty beds.

"Come, Lord Jesus, come quickly," should be the prayer of all who have the blessed hope.

Some may ask: What about the immortality of the soul, which is the common teaching of today? Just a brief résumé of what is involved in this:

The Platonic doctrine on the inherent immortality of all mankind nullifies vital truths as taught by the Holy Scriptures:

There is no need of a life-giving Saviour if all are immortal, which means that man already possesses eternal life.

There is no need for a future judgment if all are judged at death.

There is no need of a future reward if each goes to his place of reward at death, whether heaven, hell, or purgatory.

There is no need of a resurrection if the assignments have already been executed as to where each is to spend eternity.

There is no need of the second coming of Christ if there is no resurrection and if there are no rewards to be given.

Thus we can see what the doctrine of the immortality of the soul does to the vital truths of the Word of God. Furthermore, the teaching of this false doctrine has given rise to many false dogmas and deceptions.

## I Love My Church

By a Local Church Officer

I love my church. Next to my family, I love it more than anything else on earth.

We have only a few members—less than fifty—so we can all participate in church functions. Frequently we have nature walks with our children, and in the winter we have indoor socials on Saturday night. With the children romping and the grownups marching, it is sometimes a little noisy, but it does provide wholesome Christian fellowship. And sampling each other's cooking is a real treat, an excellent way to taste and learn new, appetizing recipes.

We work together too. During the past three years we have completely remodeled our church building. That includes installing a new heating system, putting in a new center beam under the floor, insulating, painting, laying tile floors, adding lavatories where none existed previously, and

landscaping the grounds. All this was done with a minimum of help from nonmembers. We know from experience that working together draws us closer to one another.

But ours is not merely a self-help society. We also continually have one or more missionary projects going. One of the most effort-requiring, naturally, is the Ingathering. This year was our best ever. We really enjoyed it. And the Lord blessed our efforts so that we reached our goal before New Year's Day.

We enjoy Home Visitation too. Once every month we devote a Sabbath afternoon to it. That not only draws us closer to one another, but to our Elder Brother as well.

And we make good use of our wonderful denominational literature by sending subscriptions to nonmembers and by giving out single copies from door to door. Sometimes we get together to write missionary letters to our fellow workers overseas or to send out literature to a certain neighborhood or certain class of people.

Some of the members have their own private missionary enterprises on the side, such as giving Bible readings or mailing our truth-filled literature. As you might expect, our mission program for others has a wonderful effect on us too, both collectively and individually.

Because we are such a small congregation, each one is acutely missed by all the rest whenever he is absent. Each one has some responsibility, since we maintain a full church program, including Sabbath school, Missionary Volunteer society, Dorcas Society, prayer meeting, and Sunshine Band. Visitors are promptly welcomed in our church; this is easy to do because they are readily discernible as visitors.

I know my fellow members love one another because I never hear words of criticism or faultfinding about anyone. We enjoy one another's company in any endeavor, religious or secular, because Jesus has called us and united our hearts in love.

But this is not all. We would feel at home with members of our church from any State in the Union or from any country in the world. Jesus' love has not only permeated, subdued, and enlightened our local congregation, it has done the same to hearts clear around the world. We all await our Master's imminent return and cherish His Word in our hearts even though we have different habits of dressing, eating, and traveling. We all speak the same language of faith, love, and works.

My church is a great spiritual body, and I love every member. Do you not feel the same way?

## Minute Meditations

### God's Tear Bottle

By Ardice Branson

"Put thou my tears into thy bottle: are they not in thy book?" (Ps. 56:8).

Containers of every variety have existed since ancient times. Some years ago an early Egyptian tomb was opened revealing a priceless collection of alabaster vases, delicately veined and intricately carved, reminiscent of Mary's alabaster box of costly perfume, a treasure that was broken in honor of her Lord.

Elaborately adorned marble sarcophagi, resting places for the dead, line the exhibition halls of antiquities museums in Eastern lands. Jewel boxes made of various kinds of metals have been dug up from old tombs. Stone and clay grain-storage jars have been recovered from ruins of long-forgotten cities. Watching devoted workers in the basement of the Jerusalem museum carefully restore piece by piece the broken fragments of the earthen jars that contained the Dead Sea scrolls, one realizes anew the lasting value of humble materials.

Milk, water, oil, and wine presented storage problems to people in Bible times. Joseph's brethren transported grain in cloth sacks, but their liquid supplies doubtless were carried in skins of animals. Even today

water carriers still pour drinks for thirsty customers from the goatskins slung across their backs. Oil for lights in the tabernacle was poured into metal containers, though individual lamps carried by the common people were usually made of clay. Milk juggled back and forth in goatskins soon turned to cheese, which could be dried, an easier form in which to carry it for long distances.

Glass bottles of extreme delicacy have been unearthed in various places. Some contained ointments, but others were tear bottles, tiny vials that were pressed against the corners of the eye so as to collect the tears that were shed by relatives and hired mourners in waiting for the dead. Double bottles, joined with a nose-piece for greater convenience, attest the ingenuity of the glass blowers.

David enumerated many reasons for his grief, but the wailing women had to resort to gruesome devices to keep up the tempo of their mourning. It is said that they urged one another on to loud protestations of grief and renewed shedding of tears by describing the progressive phases of disintegration and decay through which the human body passes as it returns to dust. One Christian father drove such mourners away from his grieving wife who was desolate over the loss of a child.

How different is the picture John paints of the Lord's tender regard for those who mourn. The God who one day shall wipe away all tears, who will banish death, and who promises that there shall be no more sorrow, crying, nor pain, knows best how to care for His sorrowing children now. Their tears are safe in His bottle.



# • EDITORIALS •

One Hundred Million Church Members—2

## Church Gains Versus Moral Losses

Last week we presented a summary of the statistical state of religion for the year 1955 as presented by the National Council of Churches. The figures show that today there is a higher percentage of the population who are members of some church than at any previous time in the history of America. In fact, the percentage rate has been rising not only steadily but rather rapidly in recent decades. Viewed apart from any other facts or figures, this report on growth of membership in the United States might be considered as a great good omen of moral and spiritual progress in America. Indeed, one might almost be tempted to believe that there was something to the beautiful theory that the world is gradually getting better, and that ere long a millennium of righteousness will open for us in this erstwhile troubled world.

But, unfortunately, figures and facts cannot safely be interpreted apart from all other facts. Of certain of these we wish now to speak.

### Juvenile Delinquency

The recent decades have seen not only a steadily rising curve of church membership—a rise faster than that of the population—they have also witnessed an alarming rise in juvenile delinquency. Now juvenile delinquency, according to those best qualified to speak, is, first and above all else, the result of parental delinquency. We need not here spend space on giving figures, chilling and alarming, as to the percentage of major crimes committed by youth in their teens. Those figures are too well known to all of us. What interests us here is that this delinquency, primarily explainable in terms of parents who are remiss, is expanding at the same time that church membership is expanding.

To say the least, this is a most curious and shocking coincidence. But we hardly believe that it can be dismissed as merely coincidence. The churches stand for ideas, principles, ideals, the very opposite of those that have produced juvenile delinquency. Then why, if church membership is growing so greatly in ratio to the population, should we face such a startling rise in juvenile delinquency?

J. Edgar Hoover, director of the Federal Bureau of Investigation, declared in an address given last spring:

"Our tragedy today—and this is not a tragedy of youth but a tragedy of the grownups—is that too many people have lost the path to real happiness and to real achievement. They have wandered into a morass of disbelief—a place where they have no faith, no belief in a Supreme Being, no belief in the liberty of the individual, no belief in the dignity of man, and finally, no belief in themselves."

There are few who would wish to challenge Mr. Hoover's statement. That being so, we seem almost forced to the conclusion, either that too many people do not take seriously their membership in a church, or that too many churches fail to preach morally compel-

ling sermons that teach the solemn, basic truth of a very personal Supreme Being to whom we are accountable. Or could it be that the trouble lies partly in the casual church members and partly in the kind of message that they receive in too many churches? We believe it is undebatable that too large a percentage of church members are distressingly casual about their membership. To what other conclusion than this could anyone come after reading statistics to the effect that in a great many churches Sunday morning finds no more than a third of the membership present. Indeed, a great many people are rarely seen in a church except on certain high days. Whether some lack in the messages from the pulpit is also partly responsible for the problem under consideration is a question we shall hold in abeyance for the moment.

### Decline in Moral Standards

Let us lay alongside the sorry fact of juvenile delinquency another fact that seems strangely incongruous in the setting of the figures that show a steady rise of church membership in the United States. We refer to the steady decline in moral standards. We think few would challenge the reality of this decline. Early this year Dr. Henry P. Van Dusen, president of Union Theological Seminary, and a prominent American church leader, declared in an address:

"Youth of this generation are, generally speaking, moral neutralists. What would your vocabulary or mine be without the words 'right,' 'wrong,' 'morals,' 'ethics' or their synonyms; and the ideas and assumptions which they presuppose? These words are almost wholly absent from the working vocabulary of this generation; their lips would hardly know how to frame and utter these words; they are as foreign a speech as Swahili. And with them are the ideas and assumptions behind them. Moreover, it is important to note that this is not a strained and forced and rebellious silence. This is not the silence of rebellion. Unlike some of us, they are not in revolt and exaggerated reaction against the excessive moralism of an earlier generation. This is the silence of absence, of strangeness, of unconcern. The words and ideas have virtually no meaning for them."

Further on in his address he says some very kind things about youth, particularly their wistful longing for something they do not possess. Then he adds, significantly:

"But, again, here is paradox. It is *religion*, not morals, with which they are preoccupied. It is God, they seek; but God as an explanation of the mystery of existence, God as security against its seeming futility and meaninglessness; not God, the Moral Sovereign of Life and History—God for whom right and wrong matter immensely, not God Who sustains a moral order and holds moral purposes for mankind, seeking men and women to share them with Him and aid Him in their fulfillment, not the God and Father of Jesus Christ. 'Religion without morality'—that is hardly an exaggeration of what they are seeking."

It is true that he follows this statement with hopeful observations about the quest of youth for genuine realities, but we find nothing in these added comments that neutralizes or reduces in any way the stark truths he ex-



presses in the two passages quoted. In fact, in this address he refers to a statement he made in a speech two years before, that "religion is gaining ground, morality is losing ground, in contemporary America."

Again we raise the question: Why is it that, at a time that is witnessing the steady rise in church membership in America, the words "right," "wrong," "morals," "ethics," or their synonyms "are almost wholly absent from the working vocabulary of this generation"? It is one of the prime tasks of religion to give the highest and most commanding meaning to such words as "right" and "wrong" and "morals" and "ethics." Is it possible that in too many churches there is a failure to present the high standards of holy living in the compelling context of God as "the Moral Sovereign of Life and History—God for whom right and wrong matter immensely, . . . God Who sustains a moral order and holds moral purposes for mankind"? Before we attempt to answer this key question, let us present one more troublesome fact of our times.

### The Age of Secularism

In 1948 there was published a rather remarkable book entitled *The Christian Faith and Secularism*. The book consists of lectures on this general theme that had been delivered by a group of churchmen the preceding year at a conference at Evanston. The general editor declares in a foreword:

"The growing world intimacy creates an increasing awareness of a malady in our civilization. The authors of these 1947 Evanston Conference lectures associate this sickness with 'secularism.' Part I defines secularism as an evasive, often unconscious, philosophy which does not deny but ignores the presence and ethical influence of a living God. Secularism depends upon education, science, personal aggressiveness, and organized power, while ignoring the spiritual and ethical forces of Jesus Christ."—Page 5.

The opening lines of the book read thus:

"Secularism is no longer, as it was a hundred years ago, an intellectual revolt against theological domination. It has become the supporting atmosphere of our culture. To describe it is like describing the air about us. No logical knife can dissect it; it is too pervasive and fluid to be captured in the net of any system of ideas. We are so completely adjusted to it that we do not mark it, but only those salient traits of our culture for which it is the permanent foundation. It is not surprising, therefore, that the secular temper is less noteworthy for what it affirms than for what it excludes.

"Secularism is practical atheism."—Page 11.

The authors of this remarkable book declare that secularism is not confined to other parts of the world, but is dominant here in America. Again we remark, How strange that at a time when church membership in this country is rising faster than the population increase, secularism should also be rising as a dominant mood. Is there something at fault in too much of the preaching in too many churches? This question we shall consider next week.

F. D. N.

## It Can Be Done

Is it possible to be a true Christian amidst unfavorable surroundings? Yes.

Not long ago we observed a phenomenon in nature that shows that God's power cannot be limited even by apparently impossible circumstances. We were visiting the lake-studded Midwestern State of Wisconsin, and took the opportunity to make a short boat trip on the Wisconsin River to observe some of the unusual geologic formations near the city of Wisconsin Dells.

In this place the narrow river passes through a gorge composed of Cambrian Potsdam sandstone. On the low cliffs there is no topsoil, only rock. One would hardly expect to find vegetation growing under these conditions. Yet, defying apparent impossibilities, a few wild flowers were blooming from their precarious perches, and fairly large trees had sunk their roots right down into the sandstone. Occasionally the tangled and gnarled roots were visible as they cropped out to the surface and made their way down the perpendicular wall of the palisades in search of nourishment and water.

There stood the trees, making a successful growth even without the more favorable circumstances of others that were developing in fertile soil just a short distance away. If they were gifted with the intelligence of human beings and shared humanity's weakness toward making excuses, they might complain: "If we only lived some place else and under different conditions, we could grow, but it just can't be done here!"

The lesson taught by these trees supports a truth that Jesus long ago demonstrated amid the corrupt atmosphere of Nazareth. "By His own example the Saviour has shown that His followers can be in the world, and yet not of the world. . . . The Christian may stand uncontaminated in any surroundings. . . .

"Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory."—*The Acts of the Apostles*, pp. 467, 468.

So whatever our lot may be, let us take heart. We can triumph through God's mighty power. Even amid worldly surroundings we can grow ever stronger in the Christian faith. But to do so we must sink our roots deep in God's Word, ever drinking from the eternal springs that flow from the throne of God.

K. H. W.

## "The Search for a Rule of Life"

Under the significant title "The Search for a Rule of Life," an editorial in the *Saturday Review*, August 11, 1956, explores the present situation in regard to concepts of morality being taught in intellectual circles today.

The particular teaching over which the writer is disturbed is one, he states, that "has been widely taught by many sociologists and anthropologists as well as by psychologists, none of whom calls it 'moral anarchy' (which is what it is) but 'cultural and moral relativism.'"

He quotes from a textbook now extensively used in universities, called *Psychology and Life*. This is a book of more than six hundred pages in which only a "little more than one [page] is devoted to 'morals.'" From this the writer selects this definition of morality:

"'Morality is the quality of behaving in the way that society approves. . . . When a person obeys the rules and laws of his society we say that he is moral or good.'"

Analyzing this revolutionary thought, the author says: "If this is a fact, then obviously 'moral' and 'immoral' have no meaning except in the context of a particular society, and it must be meaningless to say either that one

society is morally better than another or, what is probably more important, that any individual is morally superior to the society in which he lives. Moral *excellence* is a phantom, because you cannot exceed the standard."

Under such a rule what was done in Nazi Germany was the standard of morality for the Germans, and what now is being done in the various countries of the world is to be considered the standard of morality for the people of those lands. In such a viewpoint there is no absolute rule of life to which men and women must adhere, come life or death, for the rules of conduct change under different societies. Such a principle strikes right at the heart of Christian morality with its recognized code of life for mankind—the Ten Commandments. It is this divine law by which all people are to be judged. Therefore the Word of God says, "So speak ye, and so do, as they that shall be judged by the law of liberty."

### Results of Disregard for God's Law

Today's dire threat to world peace has come about largely because nations have lost a common ground of morality. While one section of the world holds to one code of life, the other acknowledges a distinctly different one. One exalts the state and minimizes the individual; the other respects the dignity of man and builds the state around that principle. One recognizes no absolute divine rule of right; the other believes that God is not only the prime source of life but that He revealed a rule of life by which men should live.

Jesus prophesied of this day, saying, "Because iniquity [lawlessness] shall abound, the love of many shall wax cold" (Matt. 24:12). Where there is no recognition of a higher law, there is little care for lesser laws, nor for those who suffer when just laws are abused. Contrary to the views in some areas of science that there is no absolute standard of morality is the statement God enunciated through the prophet Isaiah: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The editorial concludes with this pertinent statement: "At the present moment we are hardly more sure than we were a generation ago where to look for a valid 'ought.' But we are growing notably less sure that we can get along without one."

F. L.

## "Come Out" . . . Including the Children

When Moses demanded the release of Israel, the wily Pharaoh suggested that only the men go. But Moses firmly replied, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go" (Ex. 10:9). No one was to be left behind in Egypt—a term that is sometimes used in the Bible as a symbol of sin. Certainly the little children were not to be left amid heathen surroundings, where their minds might be led away from the true God. So, on that tragic and glorious night when the first-born of Egypt were slain and God's people were set free, they went out as families, the children with their parents.

In later years when God's people were captives in Babylon, the inspired message came through the prophet Isaiah: "Go ye forth of Babylon, flee ye from the Chaldeans" (Isa. 48:20). Is it conceivable that the exiled fathers and mothers could have looked forward with eager anticipation to returning to Canaan, but would have been willing for their little ones to remain behind in Babylon? Hardly.

Today the message is sounding: "Babylon is fallen, is fallen. . . Come out of her, my people." We have heard that call and have responded. Thank God for the remnant church, where the true sheep may gather under the care of the Good Shepherd.

When God called us out of Babylon He did not intend that we should leave our children behind. He wants them with us. But have some Adventists permitted their children to remain in the schools of Babylon? Will their little ones be left in schools where God's Word is not studied, where the false and true are often sincerely but subtly blended?

We know that this is not God's will. He wants all of our children in our own schools. No sacrifice is too great in order to make this possible.

"If the lambs are lost  
What a fearful cost  
Some sheep will have to pay."

K. H. W.

Three quarters of the year have passed. October is nearly here, ushering us into the last quarter of the year, and we pause on the threshold for a moment of reflection. The past nine months have been months of achievement in many lines of Sabbath school activity. Membership has grown, Sabbath school offerings are in advance of what they were this time last year. Many of the conferences of North America have experienced a greatly increased interest in Vacation Bible Schools. This period includes the North American Division Sabbath School Council, which was followed up through the summer with numerous institutes and workshops that have given additional impetus to the Sabbath school work in this division.

In three of the overseas divisions—the Far Eastern Division, the Australasian Division, and the South American Division, General Conference Sabbath School Department secretaries have joined with the division, union, and local conference and mission leadership in councils, institutes, and workshops that have given a real lift to the Sabbath school work in these fields. Other divisions report accelerated activity and



marked progress in Sabbath school achievements. On the whole, it has been a profitable nine months under the blessing of the Lord and the devoted leadership of our Sabbath school secretaries everywhere.

But time moves on, and with time's relentless sweep we too must move on. The last quarter of the year faces us with its challenge and opportunity. How thankful we all should be that the best quarter of the year for certain accomplishments is still ahead of us. If the record has been good during the three quarters now in the past, the fourth quarter brings us the opportunity of greatly improving that record. If the record has not been up to reasonable expectations in certain areas and in certain phases of the work, the months of October, November, and December present exceptional opportunities for making up losses along several lines.

In North America, October brings us to a settled period after the summer's disruptions. The flurry of getting the children back to school is in the past. Family life has settled down to its more or less regular routine. This is a natural time to complete the adjustments in Sabbath school membership, attendance, and class rehabilitation begun in September. This year October brings us Rally Day. We invite all to rally to their Sabbath school on this special day, with renewed dedication to the Sabbath school ideals and objectives. In the United States November brings us to Thanksgiving Day and in many places to the autumn Investment program when our Sabbath school members gather in the harvest of accumulated vestments for the work of the Lord. December brings us to Christmas and the thirteenth Sabbath. Both November and December are months favorable to making shortages in our Sabbath school offerings.

In this column we extend a cordial invitation and an earnest appeal to all church members to give their Sabbath school officers the utmost cooperation in making this last quarter of 1956 the very best quarter of the year.

L. L. MOFFITT

# Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 13, 1956

## Lessons on the Kingdom

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

That there was something unusual about Christ's blessing the children is clear from the protests of the disciples, and from the fact that it is recorded in three of the Gospels (Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17).

Perhaps like other Jewish customs, the rabbinical blessing of children was done in a certain place, time, and manner, and had consequently degenerated into a ritual lacking the human warmth put into it by Jesus. Luke alone uses the word rendered "infants," hence the inference that their mothers brought them, though not all were children in arms. (Compare *The Desire of Ages* [1940], p. 511; [Missionary ed.], p. 495.) The same word is rendered "babe" in Luke 1:41, 44; 2:12, 16.

Mark says "he took them up in his arms," or better, "folded the children," as in the Twentieth Century New Testament. Three misconceptions were shattered by this demonstration of the love of Jesus: (1) that His work was too important to be interrupted in this way; (2) that Jesus would be displeased by such an interruption; (3) that children were too young to understand anything about Jesus.

In breaking through these barriers Jesus taught that whoever could not receive the truth with the humility, simplicity, faith, and love of a little child, would never enter the kingdom. In face of that fact, who dares ask the shameful question, "Who shall be the greatest in the kingdom?"

### Man's Merit and God's Kingdom

That a man so earnest about eternal life should come running after Jesus, kneeling before Him—that he should be called "a certain ruler," and yet remain anonymous—is significant. Here is another who may be classed with Nicodemus and Joseph of Arimathea, perhaps a member of the Sanhedrin (see *The Desire of Ages* 940], p. 520; [Missionary ed.], p. 514), and therefore in some danger from his contact with Jesus. He was, however, an ardent, of good character, a con-

spicuous man in a degenerate age. (See Matt. 19:16-26; Mark 10:17-27; Luke 18:18-26.)

Here was material that might have made a great apostle, if—"If he would place himself under Christ's guidance, he would be a power for good. In a marked degree the ruler could have represented Christ; for he possessed qualifications, which, if he were united with the Saviour, would enable him to become a divine force among men."—*The Desire of Ages* (1940), p. 519; [Missionary ed.], p. 503.

Two things stood between this man and the kingdom. First, the false notion that merit in man is the basis of heavenly citizenship. (Compare Rom. 3:20-28.) Second, a love for money that transcended all else.

Church history supplies many instances of the erroneous view that good works done before God's grace touches the heart, such as this man's observance of all the commandments (Matt. 19:20), merit God's approval. The Latin fathers called this *meritum de congruo* ("deserving from fitness"). Paul says that "no man is justified by the law in the sight of God" (Gal. 3:11), and even after grace, good works are not the meritorious cause of salvation. They are rather the fruits of justifying faith in the merits and love of Jesus.

To "sell all" is an indication of the complete surrender that is necessary if the believer is to receive all that Christ has to give. "Those who feel the constraining love of God do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all."—*Steps to Christ* (Pocket ed.), p. 45.

Lazarus holds a unique place in Christ's revelation of the kingdom, not only because his resurrection was the greatest of all Christ's miracles, but, among other things, because of certain memorable words of Christ concerning His power over death (John 11:1-46).

Martha, the overanxious home-keeper, and the more contemplative Mary meet us in both Luke 10:38-42

and John 11:1-46, and their distinctive qualities are given; but Lazarus is unknown to us apart from the story in John of his death and resurrection.

The peculiar love of Jesus for this family, in whose home He had often found rest, is clearly stated: "Now Jesus loved Martha, and her sister, and Lazarus." "Lord, behold, he whom thou lovest is sick." The decision to remain two days longer in Perea is in mysterious contrast to the intensity of this devotion.

Three reasons for this delay are given: (1) The Father is to be glorified by the work of the Son; (2) the Son is to be glorified because His own approaching death and resurrection are connected with the resurrection of His friend; (3) the faith of the disciples is to be strengthened. But how confusing it all looked to the sisters and the incredulous disciples!

"Lazarus is dead. And I am glad for your sakes that I was not there." The absence of Christ and the presence of death must be registered on the minds of those who are to see Satan's stronghold invaded.

### Christ's Grief

Mary's paroxysm of emotion—"Lord, if thou hadst been here, my brother had not died"—produced a startling effect upon Jesus: "He groaned in the spirit, and was troubled," and "Jesus wept." The word "groaned" is said originally to have implied "indignation." (Compare Mark 10:14, R.S.V.) The margin of John 11:33 gives "troubled himself."

That "He was moved by human sorrow" (*The Desire of Ages* [1940], p. 533; [Missionary ed.], p. 516) is clear. To say that Jesus was indignant with the enemy who causes such sorrows may not be pressing words too far when, with "the weight of the grief of the ages . . . upon Him" (*Ibid.*, [1940], p. 534; [Missionary ed.], p. 517), He stepped up to the tomb, raised His eyes to heaven, and cried, "Lazarus, come forth!" And with those three words Satan's prison house was reduced to a temporary resting place on the road to heaven for all who believe in Christ.

"I know that he shall rise again in the resurrection at the last day," was Martha's expression of an indefinite future hope. Glorious, but distant! "And it was in that state of mind that the Lord spoke these greatest words of the gospel: 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'"—TAYLOR, *The Miracles of Our Saviour*, p. 378.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## Menace of Juvenile Delinquency

(Concluded)

By Josephine Cunningham Edwards

This age bordering on the second coming of Christ has brought in its train a definite distaste on the part of people of all ages for disciplined living. The highways are glutted with self-lovers, the streets are full of the heady, and shopkeepers, clerks, and schoolteachers are continually harassed and discomfited by the high-minded, the unholy, and the fierce. No wonder the nation is searching with the lamp of Diogenes for teachers.

Discipline has never been particularly popular. Even self-discipline is an ordeal. But it pays off. The feeling of lightness and unalloyed joy that comes from overcoming is well worth all it costs. I wish more parents could realize that the sweetest and the fairest life they can plan for their children is the disciplined life. I have counseled young people in trouble—in bad trouble—who cursed their parents for their sporadic rearing.

A woman told me the other day, "I am glad we live in a time when children *can* be heard." She went on to tell me that her mother believed that "children should be seen and not heard." From the crashing uproar in her parlor, garret, and cellar, I did not need to be told what she believed. We could hardly hear ourselves think. While she was in the midst of a sentence, her imperious small son demanded her immediate attention. When she strove to finish her sentence, he dealt her a hard slap right across the mouth. Her only remonstrance was, "Brother, darling, we don't do things like that." From where I sat, it seemed that they did.

### Lack of Restraint

Yes, just try to visit in such a home. Conversation is continually interrupted by imperious demands. Nothing is safe—handbag, gloves, even hat—from curious, uninhibited fingers. Not one word must be said to deter any action, lest a delicate personality be warped and the child be put

on some kind of hypothetical strain.

The Chopan children, poor things, are the product of this devil-inspired, modern trend. Mr. and Mrs. Chopan were church members, and believed themselves to be tender, solicitous parents. They lavished their children with gifts and advantages so that they would never suffer from frustration or any hidden feelings of inferiority. They both pored over psychology books and consulted child specialists, and religiously followed counsel that was often diametrically contrary to the teachings and the express commands of God.

But as the Chopan children grew, the freedom and abandon grew. They continually expressed them-



selves. They pulled up flowers, marked all over the wallpaper, and went to Mother's purse for money whenever the desire for anything presented itself.

Then the parents would proudly quote (in front of the children) from eminent authorities who say that children are the best teachers of children.

Someway, somewhere, their proud children gives a hoot about church or God or religion, since they have grown up. Dad Chopan died, a bewildered and frustrated father; and even though all the children are reasonably well off, not one of them will have Mother on the place for more than a day at a time. Why should they? They have never had to endure a single inconvenience, and it

is highly inconvenient to cart Mother to church or to visit with her old friends and neighbors. They won't be bothered. So Mother Chopan grieves her heart out in loneliness in an apartment, and wonders why her children took to things of the world the way they did. She wonders why Clarissa hates work, and why Gene has had three wives and is again contemplating divorce. She wonders why Jack changes jobs so often, and whether his employers are as inefficient and as stupid as he says they are. She has to exercise rigid economy, for all of them come borrowing toward the end of the month. Life is pretty hard.

### Other Results

Yes, Mrs. Chopan has been to her pastor, and has recounted to his weary ears how she and poor Daddy toiled and moiled, and has demanded to know wherein they failed. What can the pastor say or do? The damage is over and done. Lives have been spoiled until even the prospects of entrance into the kingdom of God are exceedingly doubtful. How can the children see the beauty of Jesus and accept Him, since the very things Christ and His gospel stand for are the things they have been schooled to think of as inconvenient? Compromise has gone on all too long. The way back, if they ever turn, will be exceedingly hard to tread, especially by feet never inured to hardship of any kind.

The home is not the only place to feel the effects of lack of discipline. Churches, schools, stores, and streets are amuck with the hysteria of abandon. Even good children, reared in orderly homes, have to go to school with, and associate with, the lawless, until even they, if they are weak, are in danger.

Churches, in ostensibly trying to attract the wayward, are no longer the sanctuaries for prayer and worship that they used to be. In them have appeared snack bars, game rooms, billiard tables, and even dance halls in order to lure the young away from objectionable places. As if a game pool or a modern sex-filled dance under a dedicated roof could be any different from one in a tavern. Whither are we going?

Parents are often wildly resentful of anyone's correcting their children.



They have on occasion made the lives of even church workers and pastors a burden. But they are the ones who, when their children go wrong, are all too ready to murmur piously, "I sent my children to church. I bought good literature. I dedicated my children to God. I prayed for them."

All the praying on earth is of little value when there are no works accompanying the prayers. If the parents fail to train up their children in the way that they should go, then it is lost motion, lost effort.

### Facing the Facts

The worst kind of pious parents are the blind ones who refuse to believe ill of their children no matter how conclusive the evidence. One mother refused to believe all the rumors that her daughter was playing fast and loose until she came face to face with the fact that her daughter was about to bear an illegitimate child. Mrs. Small refused flatly to believe that her Davy would steal, until he was hauled into court to face charges and the goods were found on him.

There are the pious parents who believe the Lord has called them to spend all of their time out distributing literature and making calls, leaving their children in "the Lord's hands" while they perform so-called weightier matters. Nothing is wrong with legitimate missionary work, but

what matter is of greater importance than the tender children God has committed to their care?

And many, when faced with incorrigibility, will throw up their hands in front of the child and proclaim loudly, "I can't do a thing with him." He hears, believes it, and sees to it more assiduously that it is true.

What is the solution? In some cases there is nothing to do but to repent in dust and ashes and to fast and pray that a miracle will be performed. But to others whose children are still young, there may be a fragment of hope. Spend more time in prayer and Bible study. The blue print, so necessary to follow, is still there. God said: "And ye shall teach . . . your children . . . when thou sittest in thine house and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11: 19).

God, our Father and Counselor, still lives. What He has laid out for us and what He has revealed to us will savor of life. No matter how many university degrees a person has, if his counsel contradicts God's, he is not speaking words of life or truth. His words are lies and will lead to eternal death. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

It is wise to see that the life before

your children is disciplined and serene. Let your children see that you seek to honor the Lord in your life. They will be swift to admire and glad to imitate. Many a maladjusted and emotionally insecure person can trace his difficulty to its beginning in the instability of his parents' lives. Children cannot take the Christ life from the home life if there is none there to take. God wants us to come before His throne boldly and obtain help in time of need. "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

### Some Do's and Don'ts

Do not get lax mentally or spiritually. Read good things. Be admirable. Your children have a right to be proud of you.

Make yourself worthy of your children's confidences. They need your counsel and will follow it if you do not drive them from you by carping criticism and pious preachments.

Do not temporize or be afraid to discipline. Punishment does not always mean whipping. To punish us, the Lord hides His face from us and withdraws His blessings, rather than striking us dead as He could do. Not harsh, unbending, hopeless condemnation—no. The Bible is full of promises and pleas for the sinner to return—to come back and be freely forgiven.

But parents, by harsh, unbending condemnation, have sometimes driven their children from their hearts forever. People do not dread punishment half so much as arraignment and the hopelessness of unforgiveness.

Make your home a refuge, a place of beauty and of understanding. Do not cling to your child with a possessiveness that will make him your unwilling and restive prisoner. He will escape mentally if he cannot escape you physically.

Remember, your child will see God first through you. For a long time you have been the most important, the most provident, and the most protective creature in his small horizon. If Christ dwells in you and His love is shed abroad in your life, it will be revealed to your child.

Finally, from his earliest years teach him to walk in the beauty of self-discipline. "He that ruleth his spirit [is better] than he that taketh a city." If you have done all these things, then you may rest assured that God will bless your efforts and do everything possible to lead your child safely into the kingdom at last.

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



## The Broken Altar

By Arthur S. Maxwell

Wicked though Jeroboam was, God had not turned from him altogether.

One day, as he worshiped before the golden calf that he had set up at Bethel, he heard someone shouting, and turned to see who had dared to interrupt him.

Looking around, he saw a man dressed in the garb of a prophet of God. The man was crying, "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and on thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." Jeroboam was annoyed. The man must be mad! How could he know the name of a son yet unborn, or what that person would do to this altar?

Not for a moment did the king realize he was being given a glimpse into the future—three hundred years hence—when the king Josiah would break down this altar and stamp it "small to powder"

(2 Kings 23:15, 16). God was speaking, but he did not know it.

Very angry, he wanted to kill the prophet. But the man of God went on.

"This is the sign which the Lord hath spoken," he said; "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

This was too much for Jeroboam.

"Lay hold on him!" he cried to his men, at the same time taking his hand off the altar in an attempt to grab the prophet himself.

Suddenly he stopped. There was an awful pain in his arm. It was withered and paralyzed. Then, hearing a rending noise beside him, he saw the brand-new altar breaking in pieces before his eyes, the ashes on it pouring down the cracks.

He was frightened now, and had good reason to be.

"Pray for me!" he cried.

The prophet prayed, and God, in His great mercy, healed Jeroboam, despite all the wrong he had done. "The king's hand was restored . . . and became as it was before."

This was Jeroboam's last chance to repent and change his life. Did he take it? Did he break down his idols and bring the ten tribes back to God? He did not. Instead he led them ever deeper into sin. The Bible says, so sadly, "After this thing Jeroboam returned not from his evil way."

## On Stage!

By Grace Fields

Did you know that you are a stage personality? Not on Broadway, in Hollywood, or on TV, but you are "on stage" nevertheless. "For we are made a spectacle [margin, "theatre"] unto the world, and to angels, and to men" (1 Cor. 4:9). We are in the spotlight.

We might prefer not to be on stage. We may even have stage fright. Perhaps we'd rather be judged by quota instead of performance, so that like a man on an assembly line or a girl punching cards, a certain number of mechanical units make up a day's work.

But the Christian's assembly line, typewriter, desk, and truck are always "on stage." These are our "props"; office, school, and home are our "sets"; the daily round of study, work, or play is merely "business." Our real assignment is acting in the greatest drama that will ever play, the story of God's losing man to Satan and man's losing God, and how they can get back together again.

In a way this is a command performance. "Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit" (John 15:16). "Ye are my witnesses," says the Director. The story can only be played as each child of God accepts the part assigned him in the script.

Even Christ's life on earth was part of the story. Repeatedly the gospel record comments on His work or on an event in His life by saying: "That it might be fulfilled." How important it must be that each of us every day be in the "set" assigned, ready with the "lines" that will be the "word in season."

The crowd shouts "Bravo!" to the performer who goes through his act successfully in spite of accident or other emergency. We admire the man in front of the cameras who competently ad-libs his way through when the teleprompter goes off. But how do we stack up in life's ad-lib situations? When the boss blames us for a mistake the other fellow made, when we are suddenly on the spot and must explain simply but with conviction

why we can't go some place on Friday night, or why we don't care for a cocktail, what sort of troopers are we? Do we muff our lines, or are we "ready always to give an answer to every man that asketh" (1 Peter 3:15)?

They say the most competent performers are those that have most completely mastered the script, those who have studied their lines until the words have become their own. What about God's stage? Perhaps here, too, we might improve our performance, our control in crisis situations, by spending more time with the Script, God's own Book. How else can we



know and feel the story we're trying to tell?

And what about the hard scenes? Every player on God's stage discovers scenes in his part too difficult to play. In the earthly world of drama a good director will go to great lengths to help a performer understand the meaning of his part, the lines he must say.

Yet how inadequate are his efforts compared with our heavenly Director, who not only is familiar with the role we are to play but "was in all points tempted like as we are" (Heb. 4:15). He knows what it's like to believe in God's love when carefully

laid plans fall apart, when tragedy strikes, when the daily grind wears away enthusiasm. So give Him a chance to help you understand the story, the lines you're to say, and even the hard scenes will come.

To each of us God says, "On stage!" The stage is wide, the sets are varied, the parts are many and difficult, but each is essential to the unfolding of the story. There are no understudies, only performers. For those who say, "Here am I; send me," He promises unlimited guidance, continuous coaching, and the privilege of hastening the glorious finale, the greatest of all spectacles "unto the world, and to angels, and to men"—Christ's return as King of kings and Lord of lords.



## Prayer Changes Things

By D. A. Delafield

A bright-eyed little man of sixty-five or seventy came into my office the day before yesterday, and told me the following thrilling story:

"I was canvassing in a Quaker settlement in Loudoun County, Virginia," he said with a twinkle in his eye. "I arrived in the field on Sunday and began to work on Monday, bright and early. After prayer, I immediately left the rooming house and walked to the first farm. I was greeted very cordially, not only at this home but at every farmhouse. In fact, the people entertained me at meals and seemed most interested in my success—but I sold no books.

"That night I felt just a bit blue but determined to do better the next day. However, the next day was the same—nice people, but no sale. Wednesday was the same way, and Thursday too. Thursday night I had a most earnest season of prayer, asking that God would solve this problem for me and help me to sell a book, *The Great Controversy*. But noon, on Friday, there still had been no sales.

"I was eight miles from my rooming house, and I decided to start homeward. As I passed a grove of trees I turned aside for prayer, once again opened up my heart to God, casting myself entirely upon His grace and mercy. Upon rising from my knees, I noticed a clearing near by. I made my way to this clearing, and

REVIEW AND HER

I saw in the distance a large mansion. I realized that I was on a very large estate. I pressed toward a small cottage nearby. There a gentleman seemed most happy to greet me. 'Sit down and eat with me,' he invited, 'then you can tell me about your book later.'

"After dinner he took me over a trail to a beautiful garden. There he told me to wait. In five minutes he returned with seventeen men. 'Now,' he said to me, 'go ahead and tell us about your book.' I breathed a prayer for divine guidance and began my exhibition. When I was through, I remarked that this volume, *The Great Controversy*, would open up the future for the reader and help him to know how to have a home in God's coming kingdom. I expressed the hope that this volume might find its way into every home.

"Then the men began to sign up for the book—one, two, three, four. Yes, then others signed their names—ten, eleven, twelve, thirteen. I wondered how many of the men would order the volume. Fifteen, sixteen, seventeen, and then my kind host himself, who turned out to be the gardener of the estate. Yes, he ordered the book too. Eighteen orders in all—every man placed an order!

"I left, thrilled with my success. God had certainly heard my prayers. And the best part about it all was that when I made my deliveries every man paid cash—not one failed. Two other men who had not been present before were also ready with cash in hand. That made twenty deliveries that day. Oh, how wonderful is the power of our God!"

Yes, juniors, God's power is great, and He is able to change even the most discouraging outlook for us. Take everything to God in prayer. Remember, prayer changes things.

## TRUTH FOR YOUTH

Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story-books, tales, and other literature. The readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to study the great truths that relate to the mission and work of Christ,—truths that would fortify the mind, awaken the imagination, and kindle a strong, earnest desire to overcome as Christ overcame.—Mrs. E. G. White in *The Youth's Instructor*, Oct. 9, 1902.

SEPTEMBER 27, 1956

# Consecration

By MARIANNE HEARN

Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might;  
Therefore, to Thee, I come.

Just as I am, young, strong and free,  
To be the best that I can be  
For truth, and righteousness, and Thee,  
Lord of my life, I come.



## A "Suspicious Character"

Our family owns a little dog that affords us considerable amusement, especially when she tries to read our minds, an attempt which she makes rather frequently. From the tone of our voices, or a sudden flurry of household activity, or an undetermined combination of factors, she begins to entertain dark suspicions that plots are being laid to exclude her from family projects.

She views with alarm our taking down even one suitcase from the closet, apparently being convinced that she is at that point kennel-bound, while the rest of the clan is vacation-bound. Actually, she has been banished in this way only twice—but that was enough to put permanent doubt in her canine cranium.

A certain desk drawer holds clip-pers that we use to keep her toenails from rivaling Nebuchadnezzar's during his seven-year mental lapse, and if she is in the room when we innocently open the drawer for a pencil, or a stamp, or a ruler, or a paper clip—well, there is a swift blur as she retreats under a bed.

You see, sad to say, our dog has a suspicious nature. But she isn't the only one. An acquaintance of mine was telling me recently of a "plot" against her in the office where she works. According to her, all the other folks were in league to see that she would lose her job; no one would even speak to her. She was so convincing in her description of the office atmosphere that I became deeply

concerned. As it happened, I soon met one of her co-workers, and asked for her view of the situation.

"There just isn't any truth to it," she said. "It's all something she's built up in her mind. She overheard a snatch of conversation, placed her own interpretation on it, and since then she's gone from bad to worse, thinking we're all against her. Poor girl!"

A very popular teen-ager was talking to me the other day. I want to emphasize the word *popular*, for she is in demand everywhere. But, on this particular day, one of her friends had gone shopping with another friend, and hadn't asked her to go along. Her world suddenly collapsed around her.

"Nobody likes me," she burst out. "I simply don't have any friends. Someone must be talking about me"—and more in the same vein until suddenly the humor of the whole thing struck her, and being essentially a very balanced young person, she burst into laughter. And so I was able to say gently, "Aren't you just being suspicious of all your tried-and-true friends?" To this she agreed; and the next time I saw her she was her usual happy self.

This is not to say that folks don't do things to hurt us, at times, and everyone has, at one time or another, suffered the heartache of unjust treatment. But why run to meet trouble by harboring suspicion?

Jesus set us the most wonderful example on that point. He refused to dwell on what He knew to be true—the plots of those around Him. Better to be apparently naïve about plots—real or imaginary—than to let suspicion fester in our minds!

Anne Observer

# The Dedicated Box

at the Voice of Prophecy

## DOES GOD REALLY ANSWER PRAYER?

Feature Article  
OF THE WEEK

If you have ever wondered, this picture-story of the Voice of Prophecy worldwide prayer circle will reassure you.

SIXTY years ago Marconi sent and received his first wireless message. Today the human voice, borne on radio's wings, can circle the earth seven times within one second. Truly the harnessing of these electrical impulses and their use by the church as a medium of giving the gospel speedily to millions marked a new and tremendously important day in Adventist history.

But that is not all. This invention gave man perhaps the clearest conception to date of how it is possible for the Christian to communicate with his heavenly Father. Using God's wireless method we can dispense with all aërials, tubes, or complicated machinery and tune in at any time to the Majesty of heaven. And not only does He broadcast messages to us, but what is equally thrilling, He joyfully receives messages from us.

Picture a typical scene at the Voice of Prophecy headquarters. All week long prayer requests are streaming in to Box 55, Los Angeles, California—sometimes as many as three thousand

requests in one week. Every letter is carefully and lovingly read and cared for and then placed in the special prayer box—the Dedicated Box—in the special prayer room.

Now it is Thursday morning. Reverently this box is transferred from the prayer room to the chapel. The 115 staff members are gathering for a rendezvous with God. Brad Braley is already at the organ creating a sacred mood and setting.

Promptly at eight o'clock Associate Speaker J. O. Iversen presents the prayer requests. What follows is difficult to describe. Like an artist's brush strokes on a huge canvas, these prayer requests evolve into a picture revealing that God's people are still in the land of the enemy. The listeners are reminded of Ellen G. White's words: "This world is a vast lazar house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. . . . Christ feels the woes of every sufferer."

Yes, the Lord feels it all! Therefore He expectantly waits as the Voice of

Prophecy family—the staff members and thousands of prayer partners around the world who regularly join this golden chain of prayer and faith—now fall to their knees to plead for God's healing and redeeming power in behalf of the often pathetic, heart-rending appeals presented. Think of it—thousands of homes suddenly becoming houses of prayer!

"What a privilege! What an opportunity!" write many who make it a habit to join the Voice of Prophecy at the appointed hour. Listen to the testimony of Orpha E. Wilson of Eugene, Oregon, an ardent friend and supporter of the Voice of Prophecy: "Prayer day at the Voice of Prophecy! How I love this special prayer day when we all, all over the world, bow with you at the appointed hour to plead for the dear souls on your prayer list. It is a time when we present the needs of the great worldwide work of the Voice of Prophecy before God's throne of grace. Yes, the Voice of Prophecy prayer day means much to us. It keeps our hearts throbbing with love for Jesus and the thousands for whom we pray. It spurs us on to give and to keep on giving until His work has been finished in the hearts of men."

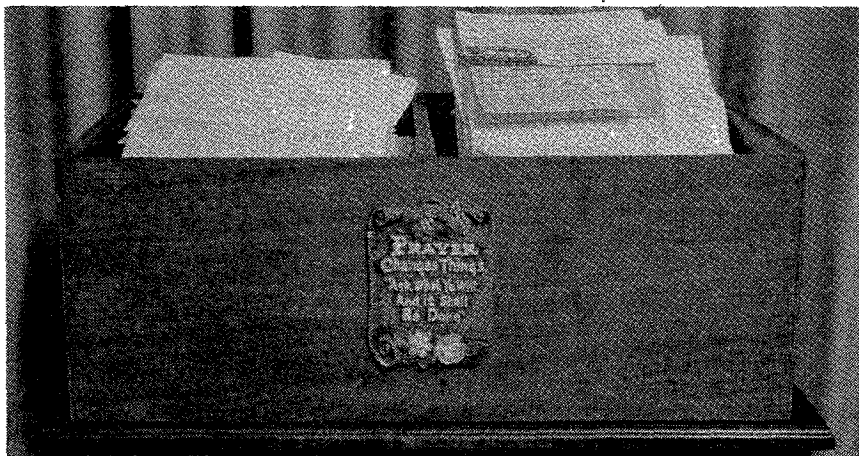
Cowper tells us: "Satan trembles when he sees The weakest saint upon his knees." And no wonder. Thousands of letters are pouring in to the Voice of Prophecy telling of answered prayer; marvelous deliverances have been experienced. Miracles of healing, sometimes instantaneous, have been authentically reported. Were this Dedicated Box able to speak, I believe we would hear the triumphant shout, "God answers prayer!"

Won't you join this prayer circle too? Then what is more thrilling than answered prayer! What is grander than evidence that you have been in contact with the Almighty!



Every Thursday morning the Voice of Prophecy staff meets to present the prayer requests.

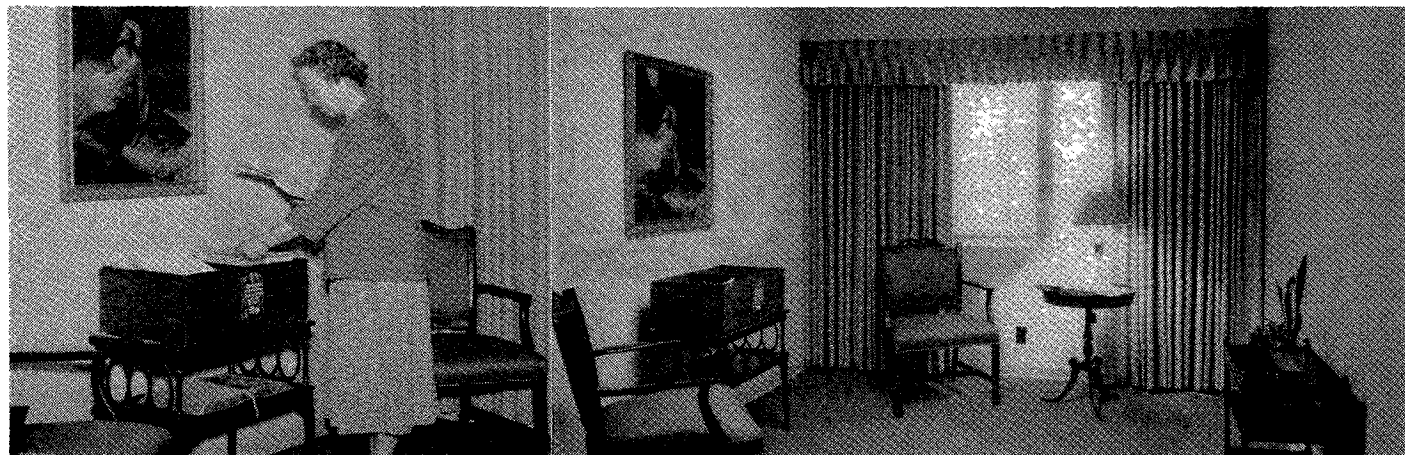




This is the Dedicated Box at the Voice of Prophecy, where the prayer requests are placed. From a world overflowing with human woe and sorrow, the requests come.



Manager I. E. Gillis (right) and Treasurer H. C. Kephart (left) know the continual need for funds to keep the program on the air. This need is often the subject of special prayer on Thursday morning.



Of all the letters received at the Voice of Prophecy, prayer requests receive the most tender attention. As many as three thousand requests are received in a single week.

Here, the Dedicated Box is kept during the week. On Thursday morning it is taken to the chapel for the prayer service.

## YES, GOD DOES ANSWER PRAYER!

- ★ "I am so thankful to God that the dream of your hearts for so many years has been realized. Surely God has answered your prayers in bringing about this contract with the National Broadcasting Company."—Colorado.
- ★ "Thank you for your prayers. I am so grateful to you. My son has quit his drinking now. It is so wonderful what the Lord can do! His home is happy again."—Ohio.
- ★ "Just a line to tell you that my mother gave her heart to Jesus yesterday. I am so happy and thank God for the prayers He has answered for me."—U.S.A.
- ★ "Thank you so much for your prayers. . . . My husband has not been drinking since you prayed for him. God surely hears and answers prayers."—Maine.
- ★ "I want to testify that the prayer I requested for my financial needs was answered, and I was able yesterday to go around and pay all my bills. I do thank God."—Arizona.
- ★ "I am happy to tell you that our prayers were answered. My son was found not guilty, and the case was dismissed. Praise God!"—U.S.A.
- ★ "Your prayers for me have been answered. I have a good job now, caring for children in a day nursery. This blessing came from the Lord through your prayers."—California.
- ★ "I want to thank you most sincerely for your prayers. I am completely healed, and above all, this heart of mine is healed. There is perfect peace that comes only from God, and I have learned to place my cares upon the Lord, who careth for me."—U.S.A.
- ★ "Do you remember my request for special prayer that I might overcome the tobacco habit? Well, I am so grateful for your prayers, because I never think of smoking any more."—U.S.A.

The Dedicated Box is a witness that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

*Have Faith in God . . . He's Just a Prayer Away*

## The Nutritional and Economic Values of the Soybean

By Philip S. Chen  
*Professor of Chemistry, Atlantic Union College*

The soybean is a food without peer, both from the standpoint of nutrition and from the standpoint of economy.

The soybean contains about 40 per cent of protein, and is the only vegetable that yields a complete protein comparable in quality to the proteins in milk, eggs, and meat, but which greatly exceeds these in quantity.

The protein of the soybean is not only of the same nutritive efficiency as those in meat, eggs, and milk, but it also has other advantages. Rose and Macleod have demonstrated that the human organism is able to store three times as much nitrogen from a soybean food as from meat. Furthermore, the protein of the soybean has the great advantage of being free from nucleoproteins, and therefore it does not lead to the formation of uric acid in the system, and in consequence does not encourage gout.

Now let us consider the economic side. Soybeans, being of vegetable origin, are much cheaper than meat products. Sixty grams of protein from soy flour will cost only 2 cents, while the same amount of protein from wheat flour will cost 12 cents, that from beefsteak 16 cents, and that from milk 26 cents.

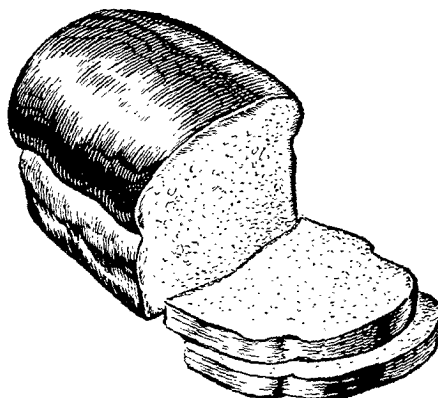
The soybean contains about 20 per cent of oil, and it is mainly for the production of this oil that soybeans are raised in this country. According to Koretschewsky and Zimmerman, crude soybean oil is digested by man to the extent of from 95 to 100 per cent.

Being of a vegetable origin, soybean oil does not contain cholesterol, which is found in all animal fats, such as that of meat, milk, and eggs, and which is the chief offender in coronary heart disease, arteriosclerosis, and gallstones. On the other hand, the soybean is rich in unsaturated fatty acids, which have a protective value.

Owing to its high fat content, the soybean has higher caloric value than other legumes and cereals, and also higher than foods of animal origin. Its caloric value is three times that

of eggs and three and half times that of lean beef.

Not only is the soybean high in protein and fat, it is also high in mineral content. Most other foods of vegetable origin have mineral contents ranging from 0.5 to 3.6 per cent, but that of the soybean is 4.6 per cent. The soybean is especially rich in calcium, phosphorus, and iron. The amount of calcium in the soybean is 20 times that in potatoes, 12 times that in wheat flour, 5 times that in eggs, and 26 times that in beef. It is



Bread made with soy flour is highly nutritious and of superior texture, color, and keeping qualities.

significant that Chinese infants using soybean milk in place of cow's milk are practically free from rickets.

Not only does the soybean contain a higher percentage of iron than do grains and other legumes (0.01 per cent as against 0.005 to 0.008 per cent) but the iron in the soybean exists in a form more available to the body. The results of experiments conducted at the University of Wisconsin and at the University of Hawaii show that the soybean, a food rarely regarded as a source of iron, stands near the top of the list; while spinach, a vegetable generally advertised for its richness in iron, is at the bottom of the list in availability.

Another important property of the soybean is that its mineral ash is alkaline, whereas the ash of other ce-

reals and meats is acid. That this property of the soybean in yielding a highly alkaline ash is of great importance from the dietetic standpoint has been clearly shown by Dr. J. H. Kellogg, who said: "We are certainly eating too much meat and probably more breakfast foods and other cereals than are good for us. Such a diet is heavily charged with acids, which lower the alkalinity of the blood and tissue fluids and tend to cause acidosis, thus inducing chronic fatigue, lowered resistance to disease, and setting up degenerative processes in the liver, kidneys, blood vessels, and other parts. More people die in this country every year from these causes than from any other, and the number of decedents is increasing every year."

The economic advantage of the soybean over other foods in regard to mineral contents may be readily seen from the following comparative figures given by Webber: The cost of 100 grams of mineral derived from different foods is: \$.28 for soy flour, \$.31 for dried beans, \$.67 for cabbages, \$.20 for milk, \$.24 for whole-wheat flour, \$.27 for bananas, \$.32 for rice, \$.40 for eggs, and \$.64 for white flour.

The soybean is also rich in vitamins, especially vitamin A in green soybeans and vitamin C in soybean sprouts. With the exception of brewers' yeast and wheat germ, the soybean surpasses all other foods in its vitamin B-1 content.

Fortunately, there is now a large variety of such soy products on the market. For instance, there is the soy milk or soy milk powder, from which the housewife can make wholesome beverages for the members of her family, especially for those who are allergic to cow's milk. Then there are green soybeans, dry mature soybeans, soybean sprouts, and soy grits and flakes, which can be used in a large variety of food preparations. Finally, there is the soy flour, the most useful of all soy products. It may be used in making all types of baked goods and pastries. Not only will the soy flour greatly enhance the nutritive value of the baked products, but it will also improve their color, texture, and keeping quality.

Even though the soybean has been grown in this country for a number of years, and the United States is now the largest producer and exporter of soybeans, we Americans are only beginning to appreciate the value of the soybean as a food. Its role in the American diet is destined to assume increasing importance in the days to come.

[Through your Book and Bible House you obtain a most practical book entitled *Soybean Health, Longevity and Economy* by Philip S. Chen.—Editors.]

REVIEW AND HERA

# News From Home and Abroad

## God Intervenes for Ceylon Radio Work

By N. G. Mookerjee

Never was such a shattering blow dealt to our aspirations as that of the ultimatum from the Ceylon Government to us, the Voice of Prophecy, as broadcasters of religious programs over Radio Ceylon.

It was the thirtieth of April, 1956. Only a short week earlier we had bid *au revoir* to the director of the Voice of Prophecy and his wife as they left for the United States on a six months' furlough. All necessary arrangements for the supervision of the work had been made, and we had settled down with a quiet determination to continue the good work that Pastor and Mrs. A. E. Rawson had committed to our care.

Then came the bombshell in the form of a letter from the agents of Radio Ceylon's broadcasting service.

This is what they wrote: "We regret to inform you . . . that under the new policy of the Government of Ceylon no further renewals of existing contracts for religious programmes will be allowed. . . . Existing contracts will continue to their normal date of termination."

Faced with this predicament and all its attendant fearful anticipations, I naturally took the problem to the division president and asked his advice. A division committee was in session at the time, and as Pastor Mattison read the letter, a visible change came over him. He announced the tragic news to the brethren present and mentioned the need to pray very earnestly that the Lord would intervene and open some other way whereby this message could be spread.

I might say here that Radio Ceylon not only serves India's 382 million, but covers the entire world. For us to be deprived of this service would be to strike a deadly blow at our most effective work in many places.

From time to time we eagerly followed the news items, hoping against hope for a change in Ceylon's policy, or even an amendment of the original plan. We became aware of the fact that other religious denominations were also affected.

During this period of uncertainty we resorted to special earnest prayer. We besought the Lord on bended knees to counter the move of the government of Ceylon, if it was His divine will.

Radio Ceylon's agents promised us "further clarification of Government policy," but as the days passed and no clarification was forthcoming, a tacit acceptance of the position seemed to be the only antidote to our temporary apathy, and with a single purpose we committed the situation to the Lord's keeping.

June dragged on without any prospect of a modification in Ceylon's policy. We still clung tenaciously to our faith in God's guidance. Believing firmly that "the day of miracles is not past," we continued in supplication and prayer.

As our fathers witnessed in days of old that "He that keepeth Israel shall neither slumber nor sleep," so also did we, as workers in God's cause, witness this fact in a most remarkable way. On July 30, 1956, just three months after the imposition of the ban on religious broadcasting, we received the following letter from the director of Radio Ceylon: "We hasten to confirm that it was recently decided as a matter of policy by Government that religious broadcasting will continue to be accepted as in the past."

This God-sent climax to an issue that threatened the very bulwarks of the Voice of Prophecy proves to the world that there is a God in heaven; that the day of miracles is indeed not past; and that God is true to His word when He says, "Lo, I am with you always, even unto the end of the world."

We know that our listeners, friends, and supporters will rejoice with us in this miraculous deliverance, and we want to express our appreciation and grateful thanks to all those who remembered the Voice of Prophecy in their prayers in its most critical hour.



Flood Damage in East Pakistan

East Pakistan is again facing a serious crisis owing to the bursting of riverbanks for the third time within a short period. Situated as it is in a delta at the outfall of three big rivers, Ganges, Brahmaputra, and Meghna, little control is possible over the tendency toward flooding in wet weather. A radical transformation of the monsoon has taken place, which has made complete nonsense of our crop rotation system. The people, although faced with food scarcity and kept alive by doles and relief rice, are feverishly and unitedly preparing for the

worst. Diseases of various types are taking heavy toll, and death consequent on prolonged malnutrition and starvation is not infrequent. Mission workers tour more than 20,000 square miles of areas, giving relief to the suffering. Relief must continue to provide medical help, clothing, and food to the flood victims in Pakistan. Picture shows "Meals for Millions" packages being sent to the mission distributing center.

R. S. FERNANDO  
Home Missionary Secretary  
East Pakistan Mission

## Progress of Literature Work in Egypt

By Neal C. Wilson, *President Nile Union Mission*

Egypt—once the center of ancient papyri, famous books, mystical writings, and world-renowned libraries—is rapidly becoming acquainted with a new type of literature. Without doubt, one of the most encouraging features in the progress of our work in the Middle East in recent years is the phenomenal development of the publishing work. Not only is this evidenced in the increasing amount of literature that is being printed in our Middle East Press, but also in the splendid increase in sales. Our faithful colporteurs are meeting with gratifying financial success in their work, but more important yet, they are having the wonderful satisfaction of seeing men and women take their stand for the Advent message as a result of their contacts.

We, in the Nile Union, feel that God has led in a special way in the literature evangelist work. It was not until about two years ago that our believers were convinced that a colporteur, with the blessing of God, could earn sufficient to keep him from starvation. Through the enthusiastic efforts of our publishing secretaries we now have eleven full-time successful literature evangelists. Hilmy Berbawy, until recently our union publishing secretary and now pastor of the Assiut church and secretary of the Upper Egypt Mission, played an important part in inspiring our members and youth with the idea that God is ready to give success to, and do great things through, those who humbly dedicate their talents to the literature ministry.

This summer we have had more than fifty colporteurs in the field. Many of these are planning to take advantage of the scholarship plan, thus en-

abling them to enroll in the Nile Union Academy and in Middle East College. Reports thus far are most cheering, and we praise God for the victories that are being achieved by this noble group. We confidently expect that a rich harvest of souls will be reaped in due time from all the message-filled books, magazines, and tracts that are being placed in the homes and offices throughout Egypt.

The Nile Union Colporteur Institute was held in Heliopolis (Cairo) during June of this year. The Middle East Division publishing secretary, Wadie Farag, led out in this institute, assisted by the entire union office staff.

Join us in praying that the Lord will water the seeds that are being sown by our colporteurs both here and throughout the world field, so that the work may soon be finished and the Saviour return to gather for eternity the "sheaves of ripened grain."

## Manitoba-Saskatchewan Camp Meeting

By A. V. Olson

The Manitoba-Saskatchewan Conference has two permanent campgrounds; one is on the outskirts of Saskatoon in the province of Saskatchewan, not far from the conference office, and the other is at Clear Lake, Manitoba. This plan of having two camp meetings is necessary because of the vastness of the territory. It is too far and too expensive for most of our members in Manitoba to travel all the way to Saskatoon.

After the close of the conference session and camp meeting in Saskatoon, it was my privilege to accompany H. D. Henriksen, the conference president, and his wife to Clear Lake. Here in a national park on the shores of a beautiful lake, surrounded by forests, the conference has ob-

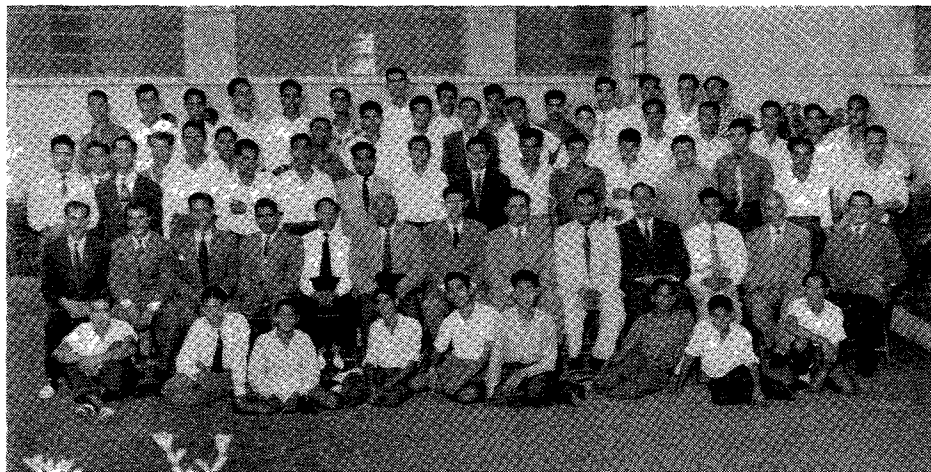
tained for the nominal rental of ten dollars a year, a ninety-nine year lease of an ideal site for a campground and MV camp. Other denominations also have permanent youth camps bordering on this same lake. Our conference has already erected several cabins and a large, commodious building for dining hall and kitchen. Before another year passes they hope to be able to find the necessary funds for erecting a permanent auditorium. Their canvas pavilion is old, unsafe, and leaks like a sieve. During the first two days all the services had to be held in the dining hall. Fortunately the weather improved so that Sabbath and Sunday, when the attendance reached its peak, the services could be held in the tent, which was filled to overflowing.

In the prairie provinces of Western Canada a very large percentage of our church members are farmers. Most of these are isolated. They seldom have the privilege of attending church services. For them, the annual camp meeting is a great event—a delicious spiritual feast. They come to these annual convocations with a real hunger and thirst in their souls. It was a great joy to fellowship with them and, by the grace of God, to serve them.

A substantial segment of the population in Western Canada is Ukrainian. Among them we have a number of Ukrainian churches that conduct their Sabbath school and church services in this language. The German element is also considerably larger in these provinces. Since the close of the war, a large number of German-speaking immigrants, some of them Seventh-day Adventists, have arrived from Europe. This has called for a revival of the German language work in this field.

At Clear Lake, the same as in Saskatoon, daily services were conducted in both German and Ukrainian as well as in English. R. Ruhling, of Washington, D.C., assisted the local German workers in the German tent while S. J. Demchuck, of Glendale, California, rendered valuable assistance in the Ukrainian services.

The bulk of the population of Western Canada is rural. Farms are large and far removed one from the other. In the winter the snow is deep and the cold intense. Because of this, many of these people cannot be reached with large public evangelistic efforts; much of the work must be done from house to house by ministers and colporteurs. Here the Bible correspondence school is a marvelous help. Even though the population is widely scattered and the work arduous, souls are being won on the wide,



Group in attendance at the Nile Union Colporteur Institute recently held in Heliopolis (Cairo).



open prairies of Manitoba and Saskatchewan. We have a sturdy and solid group of members up there in the far north. They love the Lord and are eagerly waiting for the day when they shall see Him face to face.

Though the camp meeting at Clear Lake was the smallest of the eight camp meetings that it was my privilege to attend this summer, it certainly was one of the very best. Out there in the stillness, amid the beauties of nature, we were shut in with God. Daily we felt His presence near. All seemed loath to leave. It had been good to be there.

## Balandina's Hope Revived

By Viola M. Kotz

"Good morning, madam, we are holding a series of gospel meetings in the little church building at Ndongo, and I have come to invite you to attend."

"Religious meetings, you say? Well, you have come to the wrong person, because I have already been told that I am eternally lost." This conversation took place between our evangelist Samweli and a Mkonjo woman near our school at Ndongo in Western Uganda.

Samweli went on to talk to this despondent woman for some time, and finally convinced her that it would be worth her while to attend the meetings. Reluctantly she agreed to find out for herself, and after that Balandina was a faithful attendant at the meetings every afternoon at 4:00 P.M. When the effort had been going on for some time, and she had become interested, she related the following personal story to our pastor and his co-workers in the effort:

"I was a member of a church, but I was married to a heathen. When the priest found this out he told me that I had done a wicked thing, and the only way that I could be in good standing again was to pay £12-10-0 (about \$35). My husband and I, after much hard work and sacrifice, saved £11 and took it to the priest. He still demanded the balance of 30 shillings which we promised to pay off slowly. Before we had saved the balance of the money, however, my husband died.

"I felt now that I should be forgiven the 30 shillings as my husband, the cause of contention with the priest, as dead. One day when I went to church the priest still asked about the money, but I told him how I felt about the matter. As we discussed the subject at some length the priest's anger rose with every word of mine, till he threatened me. When he bent down to pick up a stick that was on



Balandina, the African woman who once was told that she could not be saved, now rejoices in full salvation through Christ.

the ground nearby, I fled from before him while hearing his threats and cursings behind me that I was now without hope."

While Balandina was telling this experience, tears streamed down her cheeks, but now those tears have changed to a new hope, and she is happy in Christ.

Shortly after her experience with the priest, Balandina came to a clinic I was holding in that village. I did not know her story then, and little did I realize the heartache she had suffered in recent days as I looked into her smiling face. She is now rejoicing in her discovery that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." If one wishes to get true peace of heart, the only thing to do is as the Lord says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

## A Man With a Star in Mindanao, Philippines

By T. C. Murdoch, President  
Mountain View College

"A Man Without a Star"—so read the glaring headlines of a theater sign across the way. As I continued down the street of Cagayan de Oro City, looking for a place to stay, my mind involuntarily turned toward home and to one of the students there. You see, at Mountain View College I am well acquainted with the activities of one of our theology students, Claudio La Villa, and he, without doubt, is a man with a star. In his case the star is a faithful little brown pony with a white star on its forehead, and their

business is carrying the gospel to the surrounding barrios.

Several months ago, our good student, riding Star, arrived at a barrio about six miles from the school. By gaining the confidence of the children, cleaning them up, and telling them stories he was able to gain the confidence of the older folks also. Before long, Bible studies were under way, and a little later two whole families were baptized into the Advent message. This story has been repeated in several places, and in one barrio fifteen interested families are receiving Bible studies. We feel this man is becoming a modern John Wesley, willing to travel long distances and endure many privations to take the gospel to those in darkness. There is little that he allows to hinder him. This summer he set off every weekend with a small bag of rice on his saddle and his Bible and quarterly in his bag, prepared to ford rivers, traverse muddy roads, and travel in the heat of the tropical sun, to accomplish his worthy purpose. God is greatly blessing his faithfulness.

Every Sabbath there is a band of ministerial students here who are doing a similar work. They spread out in a radius of nearly twenty miles, some walking, some riding horseback, but all with the gospel fire burning in their hearts and with the same spirit of determination. They cross fields, rivers, mountain trails, and jungle paths, not considering such travel a sacrifice. The barrio lieutenants are rallying round and giving their support. In one place they went around and told all the people that they had



Claudio La Villa riding on Star, his faithful pony. He is one of a number of Filipino students who are carrying God's truth to the barrios (villages) near Mountain View College, Philippine Islands.

to attend these meetings. They said, "We want peace in our place. The Seventh-day Adventists at Mountain View College don't have bolo fights. You must come and learn to be like them." Needless to say, there was a full house. At two other places the same thing happened. One of the lieutenants, urging our boys to come, stated, "We have all the power to make the people attend all your meetings, and they are bound to obey. We will be the ones to gather them together." God is indeed blessing the work in a significant way.

While crossing the swollen Manupali River recently, three of our young men were nearly drowned when they lost their footing in the swift current. But they are not daunted, and feel sure that God has spared their lives in order that they may continue to go on His errands. We are indeed thankful for these young students and the good work that is being accomplished through their efforts. We believe that many more souls will be won by their self-sacrificing work. Their example should be a great inspiration to us all to do much more for the One who has done so much for us.

## Ontario-Quebec Gathering

By Erwin E. Roenfelt

It is always a pleasure to visit Canada and to meet with the warm-hearted, devoted, and earnest church members in any part of the Dominion. This year it was my privilege to attend the camp meeting of the Ontario-Quebec Conference, which was held on the grounds of the Oshawa Missionary College, from June 28 to July 8. The attendance at this meeting was excellent. Not only were large numbers of our people in attendance at the services over the two weekends, but each meeting during the week was also well attended. It was evident that the people received a great spiritual blessing and were built up and reinforced spiritually in consequence.

Besides the officers and departmental leaders of the Canadian Union Conference and representatives from the Oshawa Missionary College and the Kingsway Publishing Association, W. B. Ochs and the writer, from the General Conference, D. Walther, of the Theological Seminary, and W. T. Crandall, of the Review and Herald, were present at the meeting. The Voice of Prophecy group came for the second weekend. The ministry of these workers, together with that of workers of the local conference, was much appreciated. God graciously visited His people as they

sought after Him, and conference workers and lay members were richly blessed and refreshed.

The biennial session of the conference convened during the first day of the camp. In this G. E. Jones and B. H. Stickle were re-elected as president and secretary-treasurer, respectively, of the conference. The reports that were presented by the conference officers and the departmental leaders were most encouraging. They indicated that progress had been made in every endeavor and activity of the conference during the two previous years. The evangelists had won an encouraging number to the faith. Several colporteurs had had phenomenal success in placing truth-filled literature into the homes of the people. The work of the departments had been strengthened and had resulted in spiritual growth and development on the part of our people, and in souls being won to the truth.

The Ontario-Quebec Conference is at present engaged in a rather colossal undertaking, namely, the construction of a large hospital on the outskirts of the city of Toronto, to be known as the Branson Memorial Hospital. At the time of the camp meeting, the erection of the steel framework of

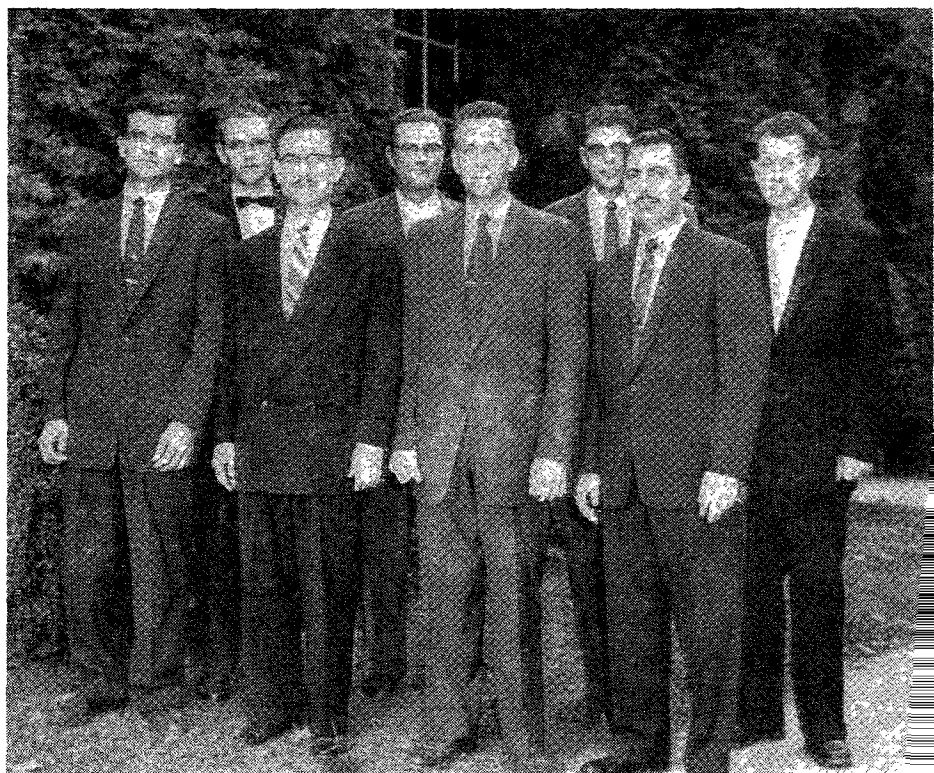
the main building had been completed and everything was ready for the bricklayers to begin their work. Our church members have contributed most generously to this large undertaking, and many public bodies, who have been approached, have made handsome donations toward it. The brethren reported many thrilling manifestations of divine providence in connection with this worth-while project.

## Church School Dedication at Rome, Georgia

By A. C. Rawson, *Pastor Rome District*

"To Him be glory, praise, and honor." This was the sentiment of the entire group of nearly 150 who gathered at the Rome, Georgia, church on the twenty-third of June to participate in a home-coming and a dedication service for the new church school.

The Rome church, established in 1924, has shown miraculous growth by the establishment of two other churches under its auspices. Very recently the church has taken on a new look. The cost for remodeling and



## Ordination Service for Eight Michigan Workers

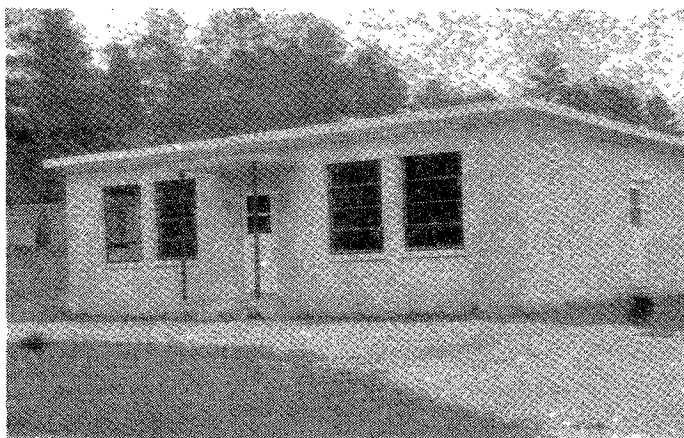
One of the traditions of the Michigan camp meeting is the ordination service held on the last Friday night of the session. Again this year rites were held setting apart eight men for the ministry. These include (left

to right): Back row, David Pillor, Har-  
Otis, Kenneth Strand, Stuart Snyder; f-  
row, Donald Howe, Earl Heslop, Me-  
Fleming, Charles Hendrixson.

MORTEN JUBER



Rome, Georgia, church recently remodeled and redecorated.



Rome, Georgia, Seventh-day Adventist church school.

redcoration is in excess of three thousand dollars, improvements including a spacious Sabbath school room, a mothers' room, carpet runners, rest-rooms, bulletin board, and minor repairs. The welfare center, since its beginning in November, 1953, has assisted eleven hundred persons with clothing, food, et cetera. Finally, the church school, built in 1953 and operated by the church, has provided spiritual and scholastic training to scores of students. The school has been the means of encouraging eight young people to unite with the Rome church by baptism.

Great inspiration was added to the service by the presence of H. S. Hanson, educational secretary of the Southern Union Conference, and G. R. Nash, A. C. McKee, V. C. Hoffman, and D. W. Hunter, officers of the Georgia-Cumberland Conference. Elder Nash delivered a message at the eleven o'clock service, Elder Hoffman presented the challenge of Christian education, and Elder Hanson solemnized the occasion with the prayer of dedication.

## My Parish—Your Sons in Service

By Carl R. Holden, *Chaplain*

It is now a little more than four years since I became a pastor to your sons in the armed services. I am an Army chaplain. God has wonderfully blessed and cared for me through these years. He has been my wisdom, strength, and joy. I have found Him to be a most helpful and kind Friend, a loving, forgiving, sin-pardoning Saviour, a Companion who ever stands ready to guide me, to teach, instruct, warn, and entreat.

Your sons and I were together at Camp Pickett, Virginia, in 1952 at the Medical Replacement Training Center. While pastor at Camp Pickett, had as many as four hundred seventh-day Adventist men in my

congregation at one time. We enjoyed sweet fellowship together and were proud of the Camp Pickett Choraliers, a twenty-voice group, under the direction of Dean Friedrich. The commanding general of Camp Pickett, our churches in the Washington and Richmond areas, the audiences of Television Richmond, those attending chapels on the post—all were inspired by the songs of praise and anthems of thanksgiving.

However, the life of your son as a soldier is ever changing and soon many of the boys, having completed their basic training, were shipped to the battlefields of Korea. Ravaged and razed on four different occasions by opposing forces contending for her land, Korea became a barren, desolate wilderness, from the outskirts of the capital city, Seoul, to the area above Panmunjom. I know whereof I speak, for I joined your sons in battle-torn Korea in early 1953.

There is much that I could write concerning what I saw in Korea—the wounded and dying, the barrages of hot lead and steel in bullets and shells (mine was the last sermon some of your sons ever heard); but somehow these things have faded from my memory and I best remember our

wonderful fellowship together. Especially the meetings and convocations at the Seoul Sanitarium, where Dr. and Mrs. George Rue, Elder and Mrs. C. W. Lee, and the other Korea missionaries made our stay so enjoyable and our worship so satisfying.

Most of your sons had returned from Korea by the latter part of 1954. I came back with some of them and reached the States in August of that year, going to Fort Sam Houston, Texas, where other Adventist men were stationed at the Medical Training Center in San Antonio. What a welcome relief it afforded us to get away from camp on the weekend and spend the Sabbath with fellow Adventist believers. We all greatly appreciated the benefits and blessings bestowed on us at the Service Center run by the San Antonio churches. The friendly church members provided for us a home away from home. Their love and devotion filled a void in our hearts that only hospitable Christian friends can fill.

Since February of this year I have been with your sons in France. At present I am located in eastern France, near the old battlefields of Verdun. The scenery is a bit different, the distances between groups a little farther, but the task is ever the same. On Sabbaths I visit different groups within a radius of fifty to seventy-five miles; sometimes farther.

Harold Kurtz at Frankfurt, Germany, is serving our soldiers there, and Chaplain J. T. Powell in Kaiserslautern, Germany, is holding up the light in that area. We all desire to lead your sons into a fuller, happier life of devotion and service, serving God in deep reverence and joy. We are not ashamed of the gospel of Christ, for in our lives it is witnessed that it is the power of God unto salvation unto every one that believeth. I am proud of my parish and of my parishioners. My parish is your sons in service; please remember us in your prayers.



Chaplain Carl R. Holden baptizing Sgt. John Terry in the Loire River near Orleans, France. This baptism, conducted in April, is typical of many being conducted by Adventist chaplains.





Central Welfare Depot in Fort Worth, Texas, with trucks available for use in disaster relief.

## Our Welfare Work in Texas

By Marenus H. Jensen

We have had two major disasters in our field. From these we discovered two major weaknesses in our program. First, we found that it took too long to get there with too little. It also took too long to dig through boxes and barrels to find out just what we had, and to learn what we did not have.

We feel that we have largely solved this problem by erecting a conference welfare depot. Our building is 50 by 90 by 18½ feet. This will hold many truckloads of food, clothing, first aid, and disaster equipment. The clothing is packed in standard-sized boxes, 24 by 20 by 12 inches. Small boxes were chosen for three reasons. First, they will be handled largely by women. Second, the truck lines, which haul our clothing free, say that if we will use small boxes, they can put them into empty spaces and thus not take up pay space. Third, our depot will supplement our smaller societies and centers. The boxes come to us packed, moth-balled, sealed, and labeled. There is a different colored label for men's, for women's, and for children's clothing, and for bedding, et cetera. Great care is being taken to see that we have a well-balanced stockpile. An accurate bookkeeping system is kept.

Another weakness was that we did not know the city manager, the Red Cross director, or the civil defense director in these disaster cities. We did not know where we were needed or what was needed most. We had no buildings in which a center might be set up. In these two disasters we were obliged to reload and move in order to be where we were needed most. In an attempt to solve this prob-

lem we have divided our State into five disaster zones, with a disaster team of five to work with the local pastors and welfare leaders in each zone.

A man has been appointed to act as chairman of the welfare work. He will be given special training in disaster work. He will become acquainted with the city officials and the Red Cross and civil defense directors. He will find locations in which to set up disaster centers and will have written permission to move in any time disaster strikes. He will be in full charge of the disaster team.

He will be assisted by a woman, who orders the supplies and is in charge of the helpers from our local church welfare organizations. We also have a doctor, a nurse, and a ham operator on the team.

Some very favorable contacts have already been made. The city manager of one of our larger cities seemed amazed and happily surprised that a church group should be so well prepared and willing to help in case of

an emergency. He assured us that every building owned by the city was at our disposal without further notice.

## Temperance Spectacle in Takoma Park Parade

By Fred Reiss

Thousands of spectators saw an effective temperance representation in the annual July 4 parade in Takoma Park, Maryland, this year. For the second consecutive year the temperance cause was represented in the local parade.

This year the attraction was a marching unit made up of sixteen energetic Pathfinders in uniform—three girls and thirteen boys. Leading the unit was an automobile, carrying sound equipment, over which these words were spoken:

"Mr. and Mrs. Citizen, the American Temperance Society presents Independence vs. Slavery. Behold Mr. Alcohol and his followers! Don't you become another one of his future victims. Stop the flow of liquor at your tables and on your by-ways, and keep America safe and free on this Independence Day."

Immediately behind the car, Pathfinders carried signs with the words: "American Temperance Society presents Independence vs. Slavery."

Next came Mr. Alcohol—the words beer, wine, whisky, vodka, rum, gin, rye were printed on large black bottles seven feet high—and his followers (smaller bottles, each one representing a result of alcohol, such as auto accidents, broken homes, poverty, robbery, divorce, suicide). Also in the unit was a Pathfinder pushing a trash cart filled with beer, wine, and whisky containers picked up off the streets of Washington.



Sixteen Pathfinders who represented the temperance cause in a July 4 parade, Takoma Park, Maryland.



## Some Memories of Our Work in Portugal and Angola

By A. S. Oliveira

My late father and I lived some years in Lisbon, and we were inseparable companions. We often attended the theater. Rare was the week when we were not found sipping coffee to the sound of popular guitar music. If there was a feast in town, we would join it. As a boy my fondest dreams were fulfilled by the carousel, the puppet shows, and other popular attractions.

My father was an inveterate smoker. Often, upon awakening during the night, I would see him smoking while seated in bed. But he was profoundly religious. In his conversation, while we walked happily in gardens and through fields, he always instilled in me a deep respect for our heavenly Father.

One day we ate supper earlier than usual, planning to spend most of the night at the old city fair held in August. While walking down the Poiais de S. Bento Street, in Lisbon, we heard a beautiful choir, accompanied by the playing of an organ and the violin. We stopped to listen. At this point a pleasant-looking man came to the door of the house whence we had heard the music. It was João de Sá, who was later to become my collaborator together with Dr. Tonge and Pastor Baker, who laid the foundations of the present Bongo Mission, Angola, Portuguese West Africa. He invited us to enter.

The preaching service conducted by Pastor C. E. Rentfro (the pioneer of the Adventist work in Portugal), was listened to very attentively by my father. I do not recall the subject, for this occurred in 1909, when I was but nine years of age. While we lived in Lisbon, we never failed to attend services in that attractive small meeting place.

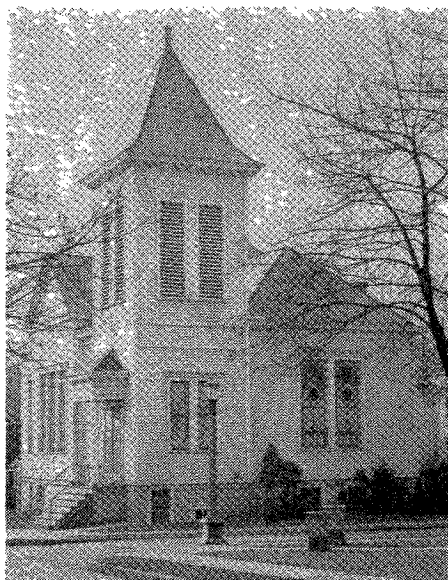
The struggle against tobacco must have been intense, but I know my father emerged victorious, for I never saw him pick up a cigarette again. In a short while we became part of a group of persons going to the Algés Beach, on the Tagus River, where we were baptized.

Some time later we left for Angola, on board the steamer *Portugal*. I left all of longing, not necessarily for Lisbon, but for my friends in the Sabbath school, whom I never saw again. Thirteen years later, in 1922, two smiling men of good appearance met me to our home in Luanda. They surprised us with this news: "We are Adventist missionaries, and we are beginning missionary work in Angola.

We need your cooperation." Upon hearing this good news, my father embraced them with much emotion. These two men unknown to us, who spoke the Portuguese language at that time with some difficulty, had just arrived from Cape Town. They were Pastor Anderson, who became a great friend of my children, and Pastor Baker. The former went to Huambo (today Nova Lisboa) to open an office and establish the Angola Union Mission. The latter plunged into the Bongo, a forest country full of mosquitoes, some twelve miles from Lépi. The struggles encountered by these two men were intense.

Later João de Sá, Dr. Tonge, Bible teacher Harder, and then the writer led out in the work, and so the Adventist message went forward, advancing with added strength in Angola.

In February of 1938 I embraced my father for the last time. He left the same night for Europe, returning to his homeland in the north. I then left with my family for the south, to my long-remembered missionary post—the Lucusse Mission.



### Dedication of Wheeling, West Virginia, Church

Dedication services for the Wheeling, West Virginia, church were held on Sabbath, July 14. D. A. Ochs, president of the Columbia Union, was the main speaker, and the prayer was offered by A. F. Ruf, president of the West Virginia Conference.

Robert N. Griffin, present pastor, reported that the church was organized in 1927 after a series of evangelistic meetings by M. G. Conger, now of Vienna, Virginia.

The building, a former Methodist church, was purchased when the quarters of our Adventist congregation in a large mansion no longer served the needs of the church.

D. A. ROTH

## • In Brief •

### Atlantic Union

● Samuel Barber, who has been a successful colporteur in the Northeastern Conference the past nine years, has accepted a call to become associate publishing secretary in the Allegheny Conference, and will be located in Cleveland, Ohio.

● G. B. Hoag, publishing secretary of the Chesapeake Conference, and twenty of his colporteurs, visited points of denominational interest in New England the last week of August, accompanied by C. L. Taylor, of South Lancaster, Massachusetts, an authority on denominational history.

● A special church school teachers' institute was held August 30-31 in South Lancaster for the new teachers of the Southern New England Conference, with Wayne Thurber, educational superintendent, in charge.

● Nearly two hundred juniors enjoyed camping at the Greater New York campsite at Eagle Lake Park, under the general direction of Anthony Castelbuono, with Anthony De Franco as boys' director and Mrs. Mary Appleyard as girls' director.

● The total enrollment at Southern New England's Camp Winnekeag this summer was three hundred. V. C. Brown, pastor at Pittsfield, was the director.

### Central Union

● Mrs. Jacqueline Siebenlist recently accepted a call to the Central Union Conference as office secretary to D. E. Reiner and C. G. Cross, home missionary and publishing department secretaries, respectively. She takes the place of Miss Lydia Egger, who accepted a call as an office secretary in the General Conference Home Missionary Department.

● Four baptisms and ten interested persons are the results of the first effort of the newly organized Nebraska Conference evangelistic team. W. H. Elder, Jr., recently from the Colorado Conference, is the evangelist of the team. Associated with him as singing evangelist is Ralph S. Watts, a spring graduate of Union College. Their next effort began in Bloomfield, Nebraska, September 2.

### Columbia Union

● Miss Kathryn Kavanaugh, former office secretary in the Potomac and East Pennsylvania conferences, is now located in Singapore, where she is a secretary in the Far Eastern Division office.

● The "Faith for Today" TV group from New York City were special guests at the annual Homecoming Day program of the Glen Burnie, Maryland, church in the Chesapeake Conference, September 8.

● Richard Farley, veteran pastor, has been appointed a general field secretary

of the Ohio Conference, to take care of counseling in the matter of wills and legacies.

- L. F. Myers, of Sayre, Pennsylvania, has been appointed new leader of the Pottsville-Wade-New Tripoli District. Harold Toms, of Port Royal, has assumed direction of the Sayre-Canton-Roaring Branch District. George Morgan, who taught Bible at Blue Mountain Academy the latter part of last year, assumes the leadership of the Port Royal-New Bloomfield district.

- Elder and Mrs. C. C. Ellis have joined the staff of Blue Mountain Academy. Mrs. Ellis will be dean of girls and Elder Ellis will teach Bible classes on a part-time basis.

- New faculty members of Mount Vernon Academy are as follows: Miss Grace Ashton, accountant and assistant to the treasurer; Annabelle Davidson, dean of girls; Willis Gatten, farm manager; Miss Wava White, matron; Charles Pierce, head of the music department; Robert Baldwin, industrial arts and history.

#### Northern Union

- J. C. Zollbrecht reports the baptism of four persons at Williams, Minnesota, on July 28.

- Eighty people attended the St. Paul MV weekend camp at Itasca State Park in northern Minnesota. B. E. Olson, Northern Union Conference MV secretary, was the Sabbath morning speaker. After a nature trail hike in the afternoon, E. W. Amundson, the pastor, conducted sundown worship services.

- Norman Sharp was ordained at the Iowa camp meeting, held in August at Nevada, Iowa. He has been a worker in that conference for four years.

- One hundred and two boys and girls registered in the Vacation Bible School at the First English church in Minneapolis. Fifty-five of these were from non-Adventist homes. Some of these children have since been attending Sabbath school, and appointments have been made for showing films in four homes. Evelyn Jepson, teacher in the Minneapolis Junior Academy, directed the school, with Barbara Rogers, Mrs. Paul Penno, and Mrs. Virgil March as departmental leaders.

- H. M. Dukes is holding evangelistic meetings in a tent at Mora, Minnesota, with a good attendance.

- Palmer Wick has been called to the Minnesota Conference as pastor of the Brainerd District. He was formerly in North Dakota.

- On August 11, the last Sabbath of the Iowa camp meeting, forty laymen were commissioned in the 120 Club. E. T. Gackenhimer, conference home missionary secretary, spent much time among the churches of the Osceola and Des Moines districts in the training program.

#### North Pacific Union

- Charles M. Barnes, assistant publishing department secretary of the Oregon Conference, has responded to an invitation to take up work as publishing de-

partment secretary in the Idaho Conference.

- The Washington Conference office and Book and Bible House are now in new quarters at 4414 Woodland Park Avenue, Seattle, Washington. The move was necessitated by the lack of space in the old office as well as by the construction of the proposed Tacoma-Everett highway, which will run right through the old property. The new office efficiently houses the entire conference staff and is large enough to take care of any expansion in the working force.

- Coming from the Florida Conference to join the ministerial force in the Washington Conference is W. W. Ring and family. They will be in the Puyallup-Orting District. Responding to a call to the Florida Conference is William Dopp. Also leaving the Washington Conference is Bruce Johnston, who is connecting with the Bible department of Emmanuel Missionary College.

- Evangelistic efforts were opened September 23 by two union conference evangelistic teams. The Don Spillman-Lewis Lyman team began services in a building seating several hundred people in the heart of Boise, Idaho. Stanley Harris and Lloyd Wyman are holding their meetings in the Shrine Auditorium at Billings, Montana. The personnel for the Billings effort also includes H. A. Schultz, district superintendent; Miss Pearl Cook, business manager; Paul W. Johnson, district pastor from Butte; Mrs. Myrtle Krejci, Bible worker; and Larry Lewis, ministerial intern.

- The Flight of Time team, evangelistic group in the Upper Columbia Conference, concluded a three-week series of meetings, August 17, in the town of Lone, Washington. They have now moved to the Pasco and Tri-City area where meetings began September 16. Robert E. Duntun, evangelist, is assisted by Sunny Liu and Dell Phelps.

#### Pacific Union

- R. L. Stretter will become secretary-treasurer of the Central California Conference, succeeding R. E. Osborn, who is going to the Middle East Division as treasurer.

- Mr. and Mrs. Roy Sanders, of California, have gone to the Hawaiian Mission to become teachers in our school at Hilo. Other new arrivals in that field include Carolyn Stuyvesant, a new teacher for the school on Molokai, and Virginia Lowe, who will teach on the island of Maui.

- The following changes are being made in the Northern California Conference working force: B. H. Shaw, because of illness, is retiring from his work in the Calistoga-Middleton District, and will be succeeded by A. E. Nelson, of Alameda. W. H. Ludwig, from the Florida Conference, will be pastor of the Alameda church. L. A. Baughman, of the Tracy-Manteca District, has accepted a call to Florida. The Tracy-Manteca District will be pastored by W. H. Barringham, former dean of men at La Sierra College. Fred Osbourn, of Richmond, will attend the

Theological Seminary, and John Hardt, of Hayward, will become pastor at Richmond. W. R. Foulston is the new pastor at Hayward, and will be succeeded in the Paradise church by A. G. Streifling, from the Oklahoma Conference. O. E. Schnepfer, of Oregon, will become pastor of the Eureka church. R. G. Lecher has accepted a call to the Oregon Conference. J. W. Cooper, of the Shasta area, will be in charge of the Miranda District, and Marvin Seibel will care for the Shasta District. Elder and Mrs. E. A. Von Pohle will locate in the San Andreas District, where Mrs. Von Pohle will teach the church school and Elder Von Pohle will assist in the churches.

#### Southern Union

- Cecil R. Coffey, of the General Conference Bureau of Public Relations, has accepted a call to the Florida Conference as public relations secretary.

- Samuel Thomas, Sabbath school secretary of the South Atlantic Conference, reports that the Wilmington, North Carolina, church conducted a Vacation Bible School, from July 16 to 29, with an attendance of 170 children, a number of whom are now attending the regular Sabbath school.

#### Southwestern Union

- Nine persons were baptized at Dallas, Texas, on Sabbath, August 25. L. R. Holley, pastor of the Dallas Central church, officiated at the service.

- The Southwestern Union Bible School has now begun operations. More than 3,000 enrollments have come in for the new denominational history course.

- A church of 85 members was organized by N. R. Dower, president of the Texas Conference, at Fort Worth, on Sabbath, August 25. This makes two churches in the city of Fort Worth.

- The new educational building at Keene is under construction. It is planned to have it completed about the first of the year.

- Southwestern Junior College has received the largest number of applications for enrollment in its history.

- An evangelistic effort is being conducted at Elgin by L. B. Baker, home missionary and Sabbath school secretary of the Southwest Region Conference. More than 150 persons were present or a recent Sabbath. A baptism is planned in the near future.

- The Detamore-Turner-Holley evangelistic team has moved to Oklahoma City, Oklahoma, where they are now engaged in an evangelistic effort in the civic auditorium.



**KELLOGG.**—Ernest Clinton Kellogg, born Dec 1865, at East Richford, Vt.; died Aug. 1, 1956, at Cove, Ore. He was baptized at the age of 18, and in 1887 he was united in marriage to Mrs. Laura Biggs. After attending Battle Creek College, he graduated from the Dakota State Normal School in 1900. He taught for two years; then entered denominational work in the South Dakota Conference, serving as pastor of the St. Paul church, and as secretary of the conference.

as secretary-treasurer. He began teaching at Union College in 1893. In 1903 he was awarded the Bachelor of Pedagogy degree, and the following year earned the degree of Bachelor of Science. He organized the Union College Alumni Association and became its first president. He served on the Union College faculty for 12 years, during which time the degree of Master of Arts was conferred upon him. Our brother then served for one year in the German department of the school at Clinton, Mo. He was then elected to become the eighth president of Walla Walla College, his period of service there being from 1911-1917. After the death of his companion he married Miss Katie Bell. In 1917 he rejoined the faculty of Union College as instructor and dean. The following year he entered the medical school of the University of Kansas, where he was awarded the degree of Bachelor of Science in Medicine after two years. At the end of the third year he transferred to the College of Medical Evangelists in Los Angeles, Calif., where he graduated with the degree of Doctor of Medicine in 1922. In 1923 he joined the staff of the White Memorial Hospital, where he served for more than 20 years. For about 10 years of that time he served as medical director of the dispensary and clinic. For another 10 years he served in the departments of Ophthalmology and Otolaryngology and held the title of Professor Emeritus of Ophthalmology. In 1931 he received the degree of Doctor of Philosophy. Cherishing his memory are his devoted companion; his son, Edward, of Portland; and his foster son, Lloyd E. Biggs, now president of the Oregon Conference.

**STUYVESANT.**—Carrie S. Hull Stuyvesant, born Oct. 17, 1869, in Baker City, Ore.; died July 12, 1956, at Morro Bay, Calif. She gave her heart to God early in life and was a worker in the Methodist Church until 1891 when she was commissioned an officer in the Salvation Army. On March 29, 1893, she became the wife of Capt. J. B. Stuyvesant, and together they labored in important posts in 6 different States, until they accepted the Sabbath in 1898. In answer to the appeals of Ellen G. White and others, they went to Saint Andrews Island as self-supporting workers in 1904. A church was raised up in this place. Two years later they went to the mountains of Costa Rica and later to Guatemala. After 12 years in Central America, poor health compelled them to return to the States. She is survived by her husband, Elder J. B. Stuyvesant; a son, Paul Wood Stuyvesant, of Weslaco Academy, Weslaco, Tex.; a daughter, Mrs. May Schultz, wife of Dr. Schultz of Morro Bay, Calif.; another daughter, Mrs. Esther Grounds, of National City, Calif.; 6 grandchildren, and 2 great-grandchildren.

**MARTIN.**—Minnie Armstrong Martin, born Feb. 13, 1872, in Carthage, Mo.; died Aug. 12, 1956. She was baptized at 14 years of age. For 2 years she attended Milton Academy and then married a young minister, William Martin. For many years Elder Martin labored in the North Pacific Union Conference, and his wife was a devoted participant in his work. When he was president of the Montana Conference, Mrs. Martin taught in the Mount Ellis Academy. In 1915 Elder Martin became president of the South-eastern California Conference, and she was the conference Sabbath school secretary. In 1927 he was called to the presidency of the Potomac Conference, where he served until his death in 1929. She was the mother of 2 daughters: Mrs. Bessie Schaffner, who with her husband, Elder R. G. Schaffner, resides in Vancouver, Wash.; and Nellie Martin Ochs, who passed to her rest in 1934. Other survivors are 2 grandchildren; 2 great-grandchildren; a sister, Florence Keller, M.D., of Los Angeles, Calif.; and a niece, Frances Harding, M.D., of Worthington, Ohio.

**PHILLIPS.**—Carrie Drury Phillips, born in 1872 at Columbus, Ohio; died at Mentone, Calif., in 1956. She was the wife of Elder N. W. Phillips, now deceased, who for many years was pastor of churches in the Southern California Conference. Those left to mourn include 3 daughters and 3 sons.

**MAYBERG.**—Anna Marie Mayberg, born Dec. 4, 1878, in Sweden; died at La Sierra, Calif., July 18, 1956. As a small child she came to America, and later became a church member. For a time she was employed at the Portland Sanitarium. She married Samuel J. Lashier in 1903. Brother and Sister Lashier served the cause for some 42 years. Their labors were in the Oregon Conference, the North Pacific Union, and the Central Union. She leaves to mourn, a daughter, Mrs. Genevieve Tomlinson, of La Sierra; 3 sons, Harvey M., head of the physics department of Emmanuel Missionary College; Gerald C., secretary-treasurer of the Hawaiian Mission; Elder Gayland K., pastor of the Montavilla church in Portland, Ore.; 10 grandchildren, a sister, and a brother.

**LEWIS.**—Lydia L. Lewis, born Aug. 29, 1883, in Middletown, Iowa; died in Brookfield, Ill., July 25, 1956. She accepted Christ at an early age.

**WILLERS.**—Laura Neumann Willers, born Nov. 30, 1881, in Brazil; died in Fresno, Calif., May 28, 1956. In 1883 she came to the United States. She was baptized in 1896. After attending Union College she chose teaching as her lifework. First she taught at the old Elk Point, South Dakota, academy, and later church school. In 1907 she married Henry Willers, and they taught together for 10 years in South Dakota, Oklahoma, and California. Surviving are her husband; a son, Dr. Carl Willers; a daughter, Mrs. Frieda Geschke; 4 grandchildren, 3 sisters, and brothers.

**BAUER.**—Anna Elizabeth Bauer, born Feb. 1, 1871, in Norwood, Minn.; died in West Los Angeles, Calif., Aug. 10, 1956. In 1915 she was married to Fred G. auer. She joined the church in 1923. Surviving are children, 9 grandchildren, 14 great-grandchildren, brother, and 2 sisters.

**BROWN.**—Fannie Sledge Brown, born Sept. 30, 1854, at Waco, Tex.; died July 17, 1956. In 1880 she was married to Prof. W. C. Sledge, who preceded her in death in 1899. In 1903 she was married to Horace Brown, who passed away in 1909. She remained a member of this church until her death. She is survived by a daughter, 2 grandchildren, and 1 great-granddaughter.

**BARHAM.**—Julia Ann Barham, born Jan. 1, 1866, near Willits, Calif.; died in Chico, Calif., July 29, 1956. She accepted present truth in 1947.

**BUDD.**—Ida A. Tripp Budd, born March 30, 1870, in Sauk Center, Minn.; died in Colville, Wash., July 26, 1956. In 1895 she married Gilbert Budd. In her youth she joined the church. Survivors are her 3 sons, Lawrence, Dewey, and Ned; a daughter, Mabel; 9 grandchildren, and 7 great-grandchildren.

**CLARK.**—Sarah Ann Brown Clark, born June 2, 1863, in Indianola, Iowa; died June 12, 1956. In 1879 she was married to Thomas J. Clark, and the following year they accepted the message. Mourning their loss are 4 sons, a daughter, 10 grandchildren, and 1 great-grandchild. [This obituary notice was received on Aug. 6, 1956.—Editors.]

**ELMORE.**—Col. Vincent Martin Elmore, U.S. Army (retired), born Aug. 1, 1876, in Montgomery, Ala.; died in Montgomery, Ala., July 24, 1956. He earned the silver star for gallantry in France and the distinguished service medal in World War I. In 1922 he retired from the service in order to keep the Sabbath, and was baptized the following year. He is survived by his wife, Mrs. Winona Elmore; 1 son, Col. Vincent M. Elmore, Jr., Fort Sill, Okla.; 2 daughters, Mrs. James Harvey, Falmouth, Mass., and Miss Langdon Elmore, cashier of the Georgia-Cumberland Conference; and 2 sisters.

**HENRICKSEN.**—Catherine Jane Scarr Henricksen, born April 13, 1873, in Sturten, Ont.; died at Glendale, Calif., July 19, 1956. In 1909 she accepted the message and later taught in three of our academies in Colorado. Left to mourn are her husband, F. H. Henricksen, and 2 daughters.

**HALVORSEN.**—Shirley Emaline Halvorsen, born Sept. 30, 1895, at Bedford, Mich.; died near Decatur, Mich., April 10, 1956. She was baptized at the age of 12. In 1919 she was united in marriage with George Halvorsen, and in 1920 they went to China as missionaries. Surviving are her husband, 1 daughter, 2 sons, 5 grandchildren, and 2 brothers. [This obituary notice was received on Aug. 9, 1956.—Editors.]

**JONES.**—Effie Belle Jones, born June 12, 1871, in Guthrie Center, Iowa; died at Sanitarium, Calif., April 10, 1956. For many years she has been a faithful church member. She is survived by 2 sons, 3 grandchildren, and 1 sister. [This obituary notice was received on Aug. 10, 1956.—Editors.]

**JAMESON.**—Bartow Jameson, born Dec. 22, 1861, in Gilmer County, Ga.; died Aug. 14, 1956. He first heard the message in 1900, and continued studying it until about 1906, when he moved to Cleveland, Tenn., and united with the church. He was a merchant, and it created no little stir when he closed his business on the Sabbath and united with the church. He was persecuted, boycotted, and ostracized by many whom he had counted as friends. He gave up a profitable business to serve his Master. Left to mourn are his wife, Cora; 3 sons, Elder J. S. Jameson, of Siloam Springs, Ark., B. J. Jameson, of Ooltewah, Tenn., and J. N. Jameson, of Toledo, Ohio; 2 daughters, Mrs. J. O. Pendergrass and Miss Rosebud Jameson, both of Cleveland, Tenn.

**KIRBY.**—Clara Almeda Russell Kirby, born Feb. 21, 1873, near Hebron, Neb.; died July 30, 1956. In 1891 she was united in marriage with William S. Kirby. She has been a church member for 45 years. Mourning their loss are her husband, 1 son, many grandchildren and great-grandchildren, and 2 sisters.

**MARSHALL.**—Anna Teresa Ross Marshall, born April 14, 1882, at Forest Grove, Ore.; died July 15, 1956. In 1900 she was married to George W. Marshall. She was baptized at an Idaho camp meeting. Survivors are a son, 2 daughters, a brother, and a sister.

**MYERS.**—Ernest George Myers, born Feb. 11, 1881, in England; died at Sidney, B.C., May 25, 1956. He was a faithful member in the church for many years, and for the past 3 years was an orderly at the Rest Haven Hospital. He left to mourn his loving wife, Viola; one son, Ronald, of Winnipeg, Man.; 2 daughters, Mrs. E. Roper and Mrs. M. Carriere, of Terrace, B.C.; 10 grandchildren, and 1 great-granddaughter.

**GAGE.**—Samuel Frank Gage, born Dec. 12, 1859, at Alto, Tex.; died at Dallas, Tex., Aug. 21, 1956. For 66 years he was a church member. Surviving are a son, 2 grandchildren, 4 great-grandchildren.

**HAMM.**—John F. Hamm, born Dec. 6, 1872, at Peoria, Ill.; died at El Monte, Calif., July 28, 1956. He was a church member for many years. He is survived by 3 sons, 2 daughters, 12 grandchildren, and 14 great-grandchildren.

**FISCHER.**—Raymond A. Fischer, born March 1, 1893, in St. Paul, Minn.; died in Los Angeles, Calif., July 29, 1956. He received his education at Emmanuel Missionary College and the University of Minnesota. As a boy he was baptized. He was connected with our publishing work for about 13 years and spent 8 years teaching in our schools. At the time of his death he was principal of the Norwalk, Calif., church school. Left to mourn are his wife, Mrs. Mayne Fischer, 1 brother, and 1 sister.

**MURRIE.**—Una Anna Murrie, born May 15, 1871, at Lexington, Ky.; died at Salina, Kans., July 31, 1956. She united with the church at an early age. Her husband, Moses Murrie, preceded her in death.

**SPEARS.**—Bertha Isabella Brower Landphear Spears, born July 18, 1871, at Round Prairie, Minn.; died July 22, 1956. At an early age she became a church member. In 1887 she was united in marriage with George M. Landphear, who died in 1891. In 1894 she was joined in marriage to George N. Spears, and he passed away in 1946. Left to mourn are 4 sons, 5 daughters, 22 grandchildren, 17 great-grandchildren.

**VAN STEENBERG.**—Ida Belle Van Steenberg, born Jan. 4, 1877, in Elmira, N.Y.; died in Glendale, Calif., Aug. 16, 1956. In 1920 she accepted the truth. Left to mourn are a sister and a brother.

**WOLFE.**—Margaret Mae Carpenter Wolfe, born June 19, 1873, at Lancaster, Ohio; died July 25, 1956, in Azusa, Calif. In 1900 she was united in marriage with W. E. Wolfe. She became a church member about 45 years ago. Surviving are 3 sons, 1 daughter, and 9 grandchildren.

**JOHNSON.**—Amanda Malmborh Johnson, born June 22, 1871, in Sweden; died at Bronx, N.Y., June 14, 1956. She was married in 1898, and more than 44 years ago accepted present truth. One son survives.

## NOTICES

### Literature Requests

**WANTED** for missionary work, *Signs, These Times, Present Truth*, and tracts in good condition, by Raymond O. Bowles, 4372 Little Fairfield St., Eureka, Calif.

Shirley Wright, 1406 Victory St., Greensboro, N.C., desires *Life and Health* and *These Times* for missionary purposes.

**WANTED** for reading racks, recent issues of missionary periodicals. Send to Mrs. Edith Clayburn, R. 1, Rochester, Ind.

Laurence Nicome, Caanan, Tobago, B.W.I., wishes all types of missionary literature.

The British Guiana Mission, P.O. Box 78, Georgetown, British Guiana, desires all kinds of denominational literature, especially copies of the *Review, Instructor, Guide, Signs, Life and Health, These Times, Little Friend*, and Picture Rolls.

Myrtle M. Johnston, 10 Manchester Ave., May Pen P.O., Clarendon Parish, Jamaica, B.W.I., desires *Reviews, Signs, Instructors*, children's papers, old Bibles, and missionary books for use in missionary activities.

**WANTED:** *Reviews, Instructors, Signs, These Times*, to be sent to Mrs. D. E. Johnson, 225 Napa Ave., Fresno, Calif., for missionary purposes.

**WANTED:** *Signs, These Times, Instructors, Present Truth, Liberty, Picture Rolls, Spanish tracts*, or any missionary literature. Send to Arthur Henry, La Luz Mining Co., Ltd., La Luz Siuna, Nicaragua, A.C.

### Requests for Prayer

A brother in the Virgin Islands requests prayer for the healing of his wife if it is God's will.

### Request for Names

The Kentucky-Tennessee Conference, Veach-Wallace evangelistic team will open a city-wide campaign for the Greater Memphis, Tennessee, area early in October. Therefore, any of our readers who have friends or relatives living in the Memphis area are earnestly urged to forward such names and addresses to Memphis in time to be included in the campaign special-invitation announcements. Please send all names to H. R. Veach, 4340 Neely Road, Memphis 9, Tennessee.

### International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 10:15 A.M., October 25, 1956, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency, and the election of four directors for the term of three years.

INTERNATIONAL INSURANCE COMPANY OF  
TAKOMA PARK, MARYLAND  
Virgil L. Sanders, Secretary



Thirteenth Sabbath Offering	Sept. 29
Neighborhood Evangelism	Oct. 6
(Bible school enrollment)	
Home Missionary Offering	Oct. 6
Voice of Prophecy Offering	Oct. 13
Sabbath School Rally Day	Oct. 20
Temperance Day and Offering	Oct. 27
Message Campaign	October
These Times Campaign	October
Witnessing Laymen	Nov. 3
Home Missionary Offering	Nov. 3
Review and Herald Campaign	Nov. 3-24
Week of Prayer and Sacrifice	Nov. 17-24
Week of Sacrifice Offering	Nov. 24
Home Missionary Day and Offering	Dec. 1
Thirteenth Sabbath Offering	Dec. 29

# Victory

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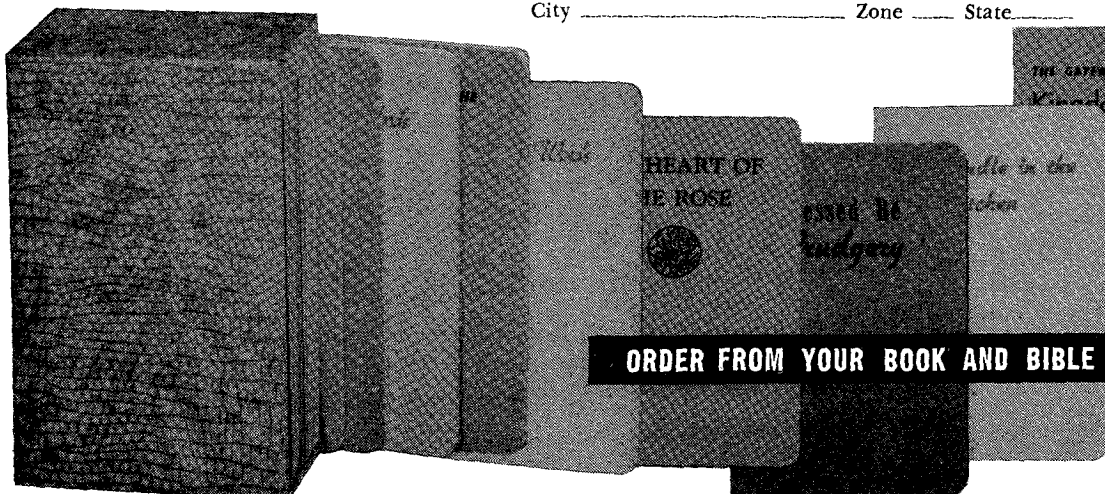
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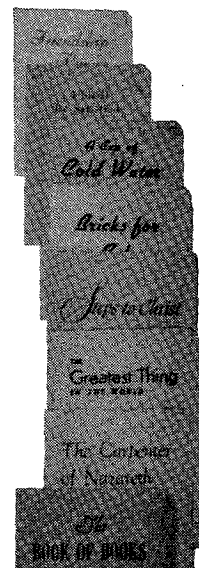
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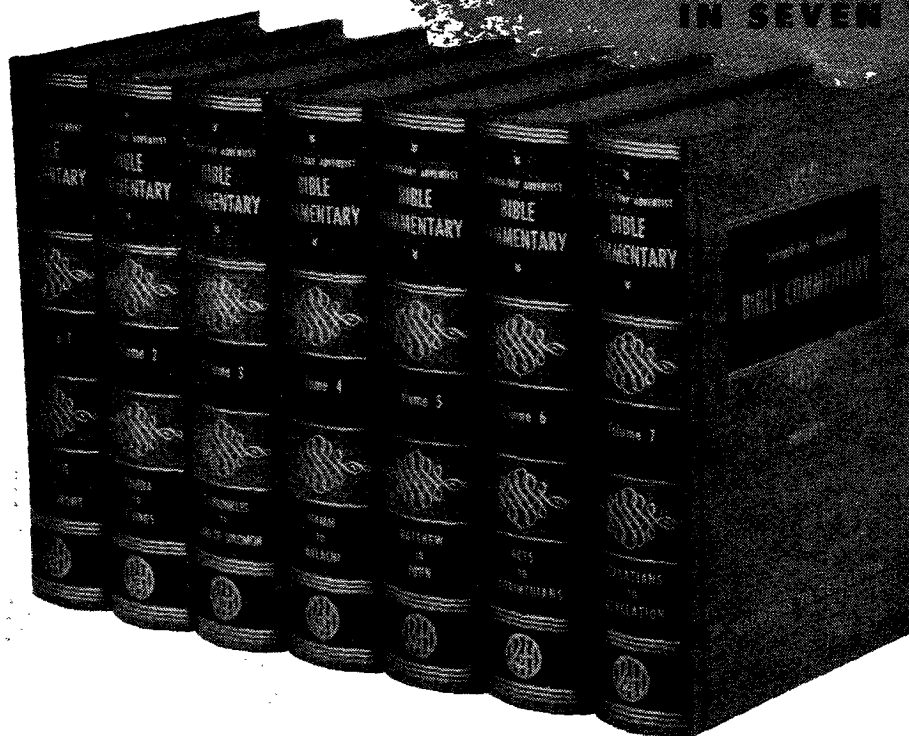
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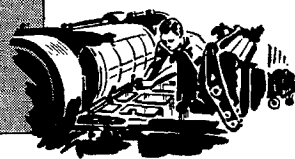
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# As We Go to Press



## Our Hospital in Trinidad

Dr. Harry W. Miller, for many years a missionary in China and the Far East, is serving for a few months on an emergency basis in our hospital in Port-of-Spain, Trinidad.

The doctor writes, "Our surgery begins at 7:00 A.M., and we run three to five cases each day. We then turn to the outpatient clinic, where, after 200 patients are registered, many are still turned away."

Speaking of the Drs. Robert and Lois Dunlop (Dr. R. F. Dunlop is the medical director of the Port-of-Spain Clinic), Dr. Miller observes, "They are such fine missionaries. Even in my best days I would not wish to match Dr. Dunlop in his work program." He further states, "Since coming here I have wished for the facilities I left in Taiwan, as we are dealing with equally serious cases. . . . I have never in my mission experience seen so much done with such meager facilities. With God's blessing, the patients do remarkably well. We hope the Thirteenth Sabbath Offering will bring this institution some much-needed help."

T. R. FLAIZ, M.D.

## Bible School Follow-up Nets Good Results

A note from L. L. Reile, radio-Bible school secretary of the Inter-American Division, tells of the success Elder and Mrs. Orley Ford are having in their follow-up program with Voice of Prophecy Bible School interests. Of 19 interests followed up in a certain place, 6 are already keeping the Sabbath and 9 are looking forward to baptism. Only one of these 19 people had had any previous connection with Seventh-day Adventists.

ELMER R. WALDE

## Oregon MV's Share Their Faith

The Missionary Volunteers of the Oregon Conference are employing a new Share Your Faith idea that works. Walter Blehm, MV secretary, reports: "Operation Desire is simply a youth program we struck on out here of putting *The Desire of Ages* in motels

and hotels." Since the beginning of the campaign in midsummer the youth of Oregon have raised the funds and placed a total of 3,000 *Desire of Ages*. Careful details have been worked out so that a code number identifies the MV Society placing the book and offering a free copy to anyone requesting such.

The Oregon Book and Bible House reports that tourists are writing in daily for their personal copy. One letter requested a copy of *The Desire of Ages* sent to the minister of a tourist who stopped at one of "our" motels.

Missionary Volunteers are enthusiastic in sharing their faith with our literature. Missionary Volunteers of the world field distributed 7,772,206 pieces of literature in 1955.

THEODORE LUCAS

## From Home Base to Front Line

Mr. and Mrs. Justin C. Hamer and their children, Judith, Joyce, James, and Jon, of Alameda, New Mexico, left Key West, Florida, August 29, by ferry en route to Santa Clara, Cuba, where Brother Hamer joins the faculty of Antillian College. They have served previously at the Central American Vocational College in Costa Rica. Mrs. Hamer is the daughter of E. J. Lorntz of the General Conference.

Mrs. Dorita E. Thomann Lessard and her son Donald, of El Monte, California, left Miami, September 2, for Cuba. Mrs. Lessard is to be director of teacher training at the Antillian College in Santa Clara. She is the daughter of Elder and Mrs. E. W. Thomann, for many years workers in South America, and the granddaughter of J. W. Westphal, pioneer missionary in South America.

Mr. and Mrs. W. F. Schwab and their sons, Dennis and Gary, of Crossville, Tennessee, left Miami, September 4, going to Puerto Rico, where Brother Schwab will serve as anesthetist at the Bella Vista Hospital in Mayagüez.

Rena Curtis, who has served as a nurse in Africa since 1934, sailed on the S.S. *Robin Kirk* from New York, September 5, returning after her third furlough. Miss Curtis resumes her duties at the Kendu Mission Hospital in Kenya Colony, East Africa.

W. P. BRADLEY

## New Postmark for Sanitarium, California

A unique postmark is about to fade out of the picture, a postmark that has been especially meaningful to Seventh-day Adventists—Sanitarium, California.

As of October 20 the post office that serves the St. Helena Sanitarium and Hospital and the surrounding area will be known as St. Helena Heights.

When our sanitarium was established 78 years ago on the side of Howell Mountain, overlooking beautiful Napa Valley, the area was known as Crystal Springs, and when a corner of the little grocery was set apart as a post office, it was dubbed Crystal Springs.

About the turn of the century, the name was changed to Sanitarium.

Those who collect unusual postmarks are invited to send mail to be canceled with the Sanitarium postmark on or before October 19.

MARGARET GREENE

## Northeast Brazil Academy Expresses Thanks

When the students of the Northeast Brazil Academy learned that on a recent thirteenth Sabbath the Sabbath schools in all the world were going to help them solve their building needs, they felt they should do something extraordinary themselves.

One of the boys suggested to several of his fellows that they go without food on that day and give the equivalent to the offering. The idea spread quickly. Normally the academy Sabbath school gives about 1,200 cruzeiros. Last June 30 the students brought in more than 3,500 cruzeiros in cash, besides the food money, making a total of over 5,000 cruzeiros. Ninety per cent of the students fasted all day, praying that God might impress our people everywhere to be generous. Principal John Bork assured us that the movement was conceived and performed by the students themselves.

To all our members throughout the world who gave so liberally on that memorable Sabbath, the teachers and students of Northeast Brazil Academy say, "Thank you."

JOHN BAERG