

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Meeting Appointments in South India

By I. Kanagarayan Moses, Secretary, South India Union

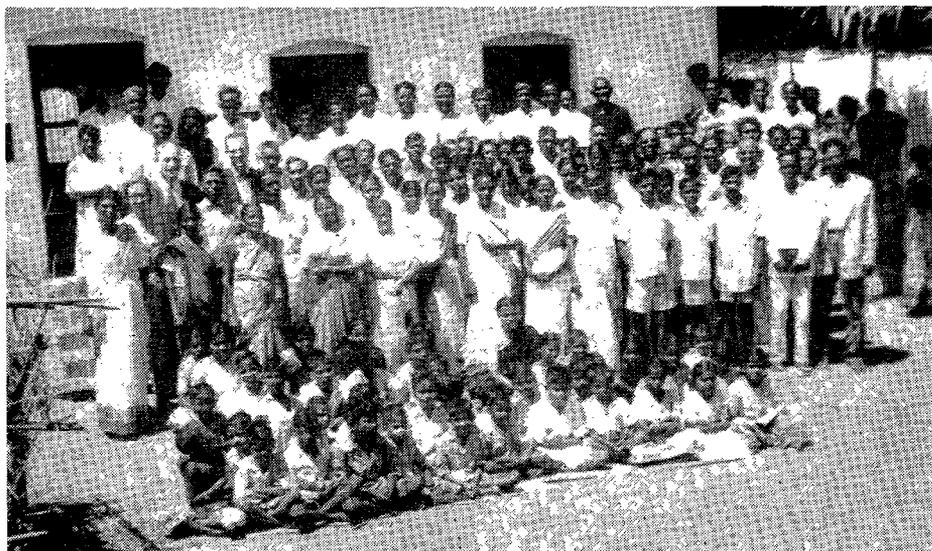
THE first assignment for the 350 workers of the South India Union during the year 1957 was the Uplift (Ingathering) campaign. Before the end of January the union had reached what is reported to be the highest amount ever raised in this union—Rs 62,000- (approximately U.S. \$12,400). This will help our medical and educational program in an appreciable way.

Following the Uplift program the seven local sections [conferences] arranged for regional meetings in conjunction with their annual budget meetings. This was a new day for meetings of this kind in South India. We were happy to see the large number that came. It was a rich spiritual experience for everyone, and our workers and laymen are now looking forward to the time when they can have more of these meetings.

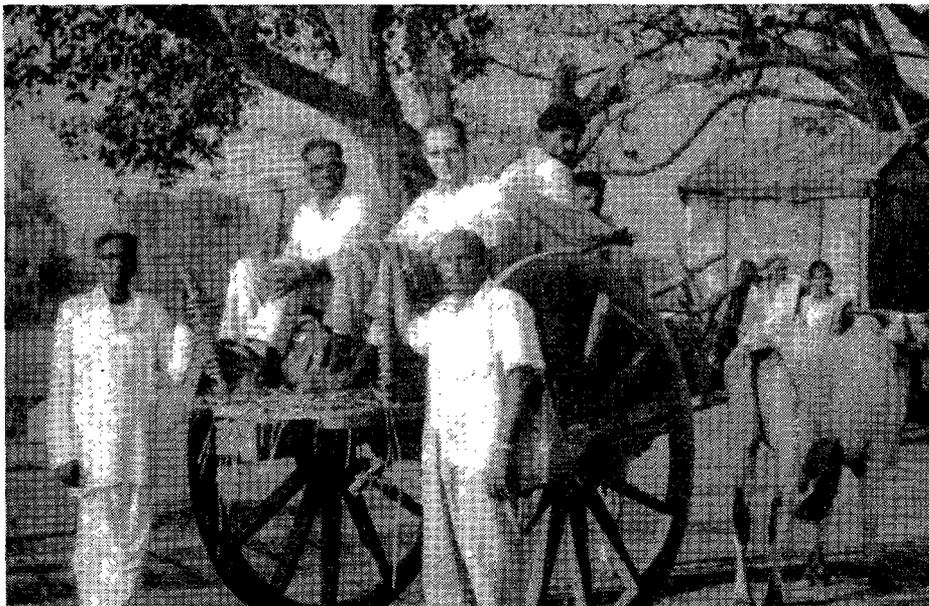
The regional meetings were usually held in one of the centrally situated churches. The first one was held in the Kerala section, in the Karamana church, under the leadership of T. P. Wilson. The union president, E. L. Sorensen, with the treasurer, Sadanala John, and I were present from the union. The local president, L. C. Charles, was also in attendance, but had to leave on an urgent call from a village where famine had struck and the members needed his help.

At the close of the two-day session A. E. Rawson, who had come from the division Voice of Prophecy office in Poona, appealed to those present to go forward with the work of enrolling members in the Bible correspondence course. It was heartening to see them consecrate themselves and pledge to go out and enroll more members than they had ever enrolled before.

(Continued on page 24)



Workers and members who attended North Telugu regional meeting at Narsapur, one of our oldest stations in the Telugu field.



Itinerating in the Telugu field of South India. Left to right: Pastors M. Benjamin, I. K. Moses, E. L. Sorensen, and I. Subushanam.

The Ordinance of Humility

By RUTH DeL'HORBE BOWEN

Mrs. Latham, an active, earnest member of a popular city church in Tennessee, attended a series of meetings conducted by a Seventh-day Adventist group of workers, and became deeply interested. The Bible teacher, Mrs. Munn, took a special interest in her, and they became fast friends.

Mrs. Munn called at her home and arranged to study with her in greater detail the wonderful Bible truths she had been hearing in the meetings. She was a good student, and they enjoyed studying together the prophecies of Daniel and the Revelation, the second coming of Christ, the judgment, the Sabbath, and other important subjects. She gladly and enthusiastically accepted all these doctrines, and the Bible teacher rejoiced and thanked the Lord as she saw the progress Mrs. Latham was making.

Then came a study on the gift of prophecy in the remnant church, and the teaching about the ordinances of the Lord's house, including foot washing. This was too much, and she felt she never could get the consent of her mind to participate in such a procedure as that. From then on her ardor abated, and she seemed rather cool in her attitude. Mrs. Munn was much concerned, as were the others in the evangelistic group; they made it a subject of special prayer.

As Mrs. Munn was pondering over the case and asking the Lord for guidance, an idea came to her. She had already mentioned to Mrs. Latham that she wanted her to visit our college at Collegedale sometime. Now, she thought, I will write to the pastor there to learn the date of the next communion service. After securing information that it would not be long, she invited Mrs. Latham to go with her, and she gladly accepted the invitation.

Ideal Day for Trip

When the appointed day arrived, it was a lovely spring morning. Mrs. Munn called at Mrs. Latham's home. As she came up the steps, Mrs. Latham opened the door. "Good morning, I'm so glad you planned this trip. Isn't it a beautiful morning!"

"It really is," said Mrs. Munn. "The sun is shining, and the birds are having such a wonderful time."

And off they went, enjoying the cool, stimulating air.

The countryside was delightful, as the dogwood was in full bloom, and the leaves were just coming out. Around the homes they saw so many beautiful flowers—daffodils, tulips, narcissuses, and many others. They remarked about God's wonderful created works, and how all these things were planned by the mind of God before the world was created. As they chatted along the way the time passed very quickly, and soon they were driving through Collegedale Gap. They turned the corner by Thatcher Hall, and there in full view was the lovely green valley in which lies Southern Missionary College.

Mrs. Munn pointed out the different buildings on the campus hillside—fine arts building, women's residence hall, library, administration building, science building, men's residence hall, and then the tabernacle-auditorium. Many cars were parked along the driveway and in the parking lot.

At the front door of the tabernacle two young women welcomed them to Sabbath school. The song service had begun, and they found seats well down toward the front of the auditorium. Mrs. Latham noticed everything. Not one detail escaped her

scrutiny. There was the long table in front of the pulpit covered with white linen, and bearing on the front these words, "This do in remembrance of Me." This must be their Communion day, she thought, and this will be a good place to see what they do, for no one knows me here except Mrs. Munn. She kept wondering about those other tables, one on each side of the room.

When Sabbath school ended, Mrs. Munn tactfully remarked to Mrs. Latham, "It looks like they are going to celebrate the ordinances today."

"Yes," replied Mrs. Latham.

The Service Begins

The organ was playing softly now, and the young people, teachers, and children had come in from all the other Sabbath schools on the campus. All were quietly seated. The deacons filed in and took their places on the front row. The choir came in singing, then the ministers took their places. The congregation stood and sang,

"With reverence let the saints appear,
And bow before the Lord;
His high commands with reverence
hear,
And tremble at His word."

How well they sing, she thought, and what a large congregation this is. While Mrs. Latham was watching everything that went on, Mrs. Munn's heart was often lifted in prayer that the Holy Spirit would speak to the heart of her friend in a very definite way.

The pastor was speaking now and describing the scene in the upper room where Christ and His disciples had gathered to celebrate the Passover. "He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. . . . But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples.

"The whole life of Christ had been a life of unselfish service. "Not to be ministered unto, but to minister" (Matt. 20:28), had been the lesson of His every act. But not yet had the disciples learned the lesson. At this last Passover supper, Jesus repeated His teaching by an illustration that impressed it forever on their minds and hearts. . . .

"When the disciples entered the

Make Me a Magnet

MARGARET LOCKE

Make me a magnet in Thy hand to draw
some souls to Thee;

Give me the Spirit's power to show the
love of Calvary.

Awaken in my soul a zeal to save my fellow
men—

Lord, sanctify and bless and use my hands,
my lips, my pen.

Make me a magnet in Thy hand, I can do
nought alone;

May all my prayers for others' needs ascend
unto Thy throne.

May all I do be wrought in Thee, may self
be crucified,

And souls accept their blessed Lord, who on
Golgotha died.

Make me a magnet, Lord, to draw hearts
hard and cold as steel;

Help me to show Thy glorious self—Thy
tender love reveal.

And when the storms of life are o'er, the
earthly tasks are done,

May I rejoice in seeing souls whom I for
Thee have won.

supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it. . . . At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. . . . By their silence they refused to humble themselves. . . .

"Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. So Christ expressed His love for His disciples.'"—*The Desire of Ages*, pp. 642-644.

Mrs. Latham listened intently to every word. "The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself.'"—*Ibid.*, p. 645.

Oh, thought Mrs. Latham, I have been just like Judas. She recalled how she had rebelled at the thought of washing another's feet, how pride had kept her from taking her full stand with the remnant people. The minister continued:

"Pride and self-seeking create disension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. . . . After Christ had washed the disciples' feet, and had taken His garments and sat down again, He said to them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.'"—*Ibid.*, pp. 648, 649.

The tears were now rolling down Mrs. Latham's face. She longed to be

free from her sins, and she prayed earnestly that God would cleanse her every whit, even as He had Peter.

The lesson ended, the men of the congregation retired to the rear of the auditorium, and a heavy curtain was drawn across the center. Four lines of women began to file up to the two tables, one on each side of the room, where deaconesses were serving them with basins of water. Beautiful hymns were played on the organ throughout the service. As Mrs. Latham looked about, she could see the members talking softly with one another, and performing this service, which now seemed so beautiful and full of meaning. Surely God is in this place, she thought to herself.

Greeted by Deaconess

Then one of the deaconesses came to Mrs. Latham and said, "I believe you are visiting here today."

"Yes," she replied, "and also my friend, Mrs. Munn."

"We are happy that you came. Are you familiar with the ordinance of humility?"

"No, this is my first introduction to it, but I believe Mrs. Munn is," she replied.

"Then perhaps you would like to take part together." They happily agreed, so Mrs. Munn led out and Mrs. Latham received a rich blessing.

The visitor was amazed at the order and dignified manner in which the service was carried through. A bell rang when all were finished, then the women began to sing—

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now."

The curtain was drawn aside, and the brethren filed in, joining in the singing.

Oh, thought Mrs. Latham, how beautiful it all is!

The ministers now took their places behind the long table, and the Lord's Supper was celebrated. Surely the angels were there that day walking up and down the aisles of that modest sanctuary, and I fancy some of them flew swiftly back to the throne of God to bear the glad tidings.

When the service was ended Mrs. Munn and Mrs. Latham went out, shaking hands with the pastor. Little did he realize what God had wrought through his consecrated ministry that day.

After a brief walk around the campus, the two began their homeward journey. They talked of many things on the way, and it seemed that Mrs. Latham's whole attitude had changed. Where before doubt and unbelief had the upper hand, now she was full of faith and courage. She was willing and eager to go forward in baptism. Her faith reached also to the heart of her husband, and she expressed the fond hope that he, also, could be won to her new-found faith.

When the Millennium Ends

By Robert Leo Odom

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Rev. 20:7, 8).

That will be not only the last war, it will also result in an eternal end of war.

But if the earth is to be left without a living human being upon it during the thousand years, how is it that Satan suddenly finds himself at the close of the millennium with such a vast number of people upon whom to practice deception?

The answer lies in verse 5, which declares that "the rest of the dead lived not again until the thousand years were finished." This prophetic statement has reference to the resur-

rection of the wicked dead, for those having part in the first resurrection, at the beginning of the thousand years, are declared to be "blessed and holy" (verse 6). Hence, the millennium will end, and Satan's imprisonment on earth without the company of human beings will terminate, when the resurrection of the wicked takes place.

At the close of the millennium Christ and His angels will descend from heaven, with the myriads of the redeemed accompanying Him, to execute judgment upon the ungodly. The resurrection of damnation for the wicked will then take place, that they may be rewarded according to their works. They will be as the sand of the sea in number, for the majority of earth's inhabitants have chosen to be on the side of sin (Matt. 7:13, 14). Satan will take on new courage

then, and will become active again.

The fact that "he must be loosed a little season" (Rev. 20:3) indicates that the evil work of the prince of rebellion at that time will be of short duration. He "shall go out to deceive the nations" of the wicked who have been raised from the dead.

Satan will tell the wicked that their only hope of survival is to ally themselves with him in a gigantic battle against God. And they will readily accept that plan.

We do not know exactly how long the "little season" of the loosing of Satan will be, but it will be time sufficient for him to prepare the wicked for a mighty assault against the camp of Christ and His saints. Gog and Magog are symbolic names given by the Scriptures to the people who have persisted in rebellion against their Maker. Satan, the archrebel, will lead his mighty host of confederate angels and human beings to battle.

Redeemed Inside City

Inside the Holy City, the New Jerusalem (Rev. 21:2, 10), will be found the redeemed of all ages in safety with their Saviour. Outside will be arrayed the impenitent of all times in rebellion with Satan. This will be the first, last, and only time that Adam and Eve and all their offspring will ever be assembled together. I shall be there, and so will you. As the great host of wicked angels and men halt at the gates of the Holy City, the following spectacle will take place:

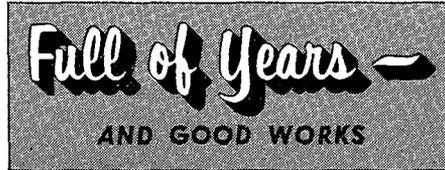
"I saw a great white throne, and him that sat on it. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:11, 12). "And whosoever was not found written in the book of life was cast into the lake of fire" (verse 15).

How will that take place? The apostle simply explains it by saying that "fire came down from God out of heaven, and devoured them" (verse 9).

This proves that the wicked do not go to hell fire for their punishment immediately after they die. As set forth in other scriptures, the Lord's plan has been to "reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9). "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall

cast them into a furnace of fire" (Matt. 13:39-42). (See also verses 47-50.)

Thus the wicked are to receive their punishment with fire in the judgment day at the end of the world, and not at death. The fact that they will be raised up from the grave at the end of the world to be judged and punished shows that wicked men do not go to punishment in hell fire when they die now. (See also Matt. 25:31-34, 41.)



Carl Rathbun

Carl Rathbun, "the razor-blade man," is shown here in his yard in Santa Rosa, California, packing used razor blades in milk cartons and then in larger boxes for shipment to our missionaries in the Coral Sea Union Mission. His shipment in September of last year contained 85,000 blades.

Brother Rathbun has been doing this good service since 1945. He also gathers up tennis balls and phonograph records of good music for the missionaries to use in making friends with the island natives of the Pacific who are still in heathenism. The natives have many uses for the razor blades. Some time ago Brother Rathbun succeeded in arranging with a steamship company in San Francisco to carry his shipments free of charge to the Coral Sea Union port.

More than 300 of our people mail blades, balls, and records to him, and he invites others to join in the good work. His address is 736 Beaver Street, Santa Rosa, California. Send the items to him, and he will do the rest. If you have phonograph records to send, write him a post card asking for the special carton and instructions for packing the records. He will send them to you free.

ERNEST LLOYD

Note also that the punishment of the wicked by fire will take place on the earth (Rev. 20:8, 9). This accords with Peter's statement that "the heavens and the earth, which are now, by the same word [of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:7-10).

Yes, the very atmospheric heavens above our heads and the very ground beneath our feet will be purified by the fire that will completely rid the universe of sin and sinners. (See also Deut. 32:22 and Isa. 34:8, 9.)

Fire Devours

Note, too, that the fire John saw come down from heaven upon the wicked "devoured them" (Rev. 20:9). That means that the wicked—the devil and his followers—will be completely destroyed. "The wages of sin is death" (Rom. 6:23). "The soul that sinneth, it shall die" (Eze. 18:4, 20). Death, not eternal life in suffering, is the punishment that awaits the impenitent. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

A hell of fire filled with billions of screaming, suffering human wretches ceaselessly broiling, frying, and sizzling in billows of flame throughout the ages of eternity would not be a solution to the problem of sin and its results, but an endless perpetuation of it on a scale the universe thus far has never seen. The perpetual existence of evil and misery is not in the plan of God. He will "give to every man according as his work shall be" (Rev. 22:12).

To make a sinner suffer more than he deserves would be unjust; to make him suffer less than his due would not be right. To make all sinners suffer alike would be wrong. But each will be given punishment proportionate to the evil that he has committed. Some will suffer longer, and, therefore, to a greater degree than others, but in the end all will be "devoured" by the flames, including the devil himself (Heb. 2:14).

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the

Lord of hosts, that *it shall leave them neither root nor branch*" (Mal. 4:1).

"For yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and it shall not be" (Ps. 37:10). "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall *consume*; into smoke shall they consume away" (verse 20).

Concerning Lucifer the Lord shall say: "Therefore will I bring forth a fire from the midst of thee, *it shall devour thee*, and I will bring thee to *ashes upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more*" (Eze. 28:18, 19).

Yes, "the wages of sin is death" (Rom. 6:23). In a way, it is suicide, for apart from God there is no life. "In him we live, and move, and have our being" (Acts 17:28). "He giveth to all life, and breath" (verse 25), for with Him "is the fountain of life" (Ps. 36:9).

Therefore, when any created being persistently chooses to alienate himself from his Maker and live in rebellion against the divine law of love and justice given to regulate our conduct, he chooses death and perdition. Justice cannot compromise and live eternally with injustice. God will not perpetuate for all eternity a divided universe—a world of love and

happiness existing side by side with a world of hate and wretchedness. Since God does not force the will of the free moral agents He has created, His only alternative in justice is to grant the impenitent their choice of "the second death"—eternal separation from the Source of life.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Thus the patience of God with the problem of sin is not only long but amazing. His love for the sinner is beyond tongue or pen to portray. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Although "the wages of sin is death," the proffered "gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Satan, with all the allurements that he can muster for making sin attractive, holds out to you, dear reader, the awful wages he pays for your service—death—the second death. God, with all the compassion of a grieving father yearning for his wayward children, holds out in arms of love His gift of everlasting life—life that will have no end. Choose this now, dear friend, while the day of choosing is yours.

Our Message on Health and Christian Dress

By Louise C. Kleuser

This article concludes the series on methods of Bible work. We will here suggest ideas for making two of our reformatory teachings appealing and persuasive.

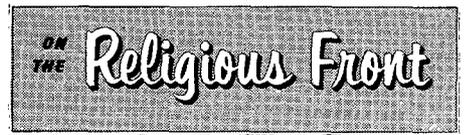
Health reform is an important part of our message. It is part of the Elijah message, and today our presentation of it is versatile enough to meet a worldwide need.

During the past decade people in many sections of the world have become health conscious, so several aspects of this theme are exceedingly popular. A study of health reform fits into our evangelism as an attractive feature of gospel work. No Bible instructor need offer an apology for including it in a series of doctrinal studies. It should not be introduced, however, without first giving the student proper motivation for accepting it. On this point the practical side of

health is the most effective argument.

Health reform provides a message of hope in our decadent, sick world. For this reason it is an interesting and urgent topic to present, for it offers wonderful rewards to the believer. It highlights the entire series of lessons. The most important technique for the teacher is to refrain from bringing in too many points of interest when introducing the subject. He must always keep in mind that he is dealing in the main with those who are still babes in practical Christianity.

As we begin our study on health reform we should have a few definite objectives in mind. We should aim, primarily, to lead people away from the more health-destroying and demoralizing practices, which center in the use of unclean foods, intoxicating drinks, tobacco, and the grosser vices. These are included in the reforms



[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.]

Million Scriptures Distributed in Germany Last Year

More than 1 million Bibles and Scripture portions were distributed in Germany during 1956 by German Evangelical Bible societies. Over 200,000 were produced by societies in the Soviet Zone. This was made possible largely by newsprint shipments from foreign churches. The report was issued by the Association of Evangelical Bible Societies in Germany, which met in Stade, Germany. There are 32 Bible societies in Germany.

Ask Avoidance of Statements That Cause Religious Friction

Four members of Parliament—two Anglicans and two Roman Catholics—joined in London in urging the avoidance of "statements and competitive statistics" likely to arouse ill-feeling between Christians of different denominations. "We ourselves," the M.P.'s wrote, "believe much in common and pray for unity; we do not pretend, however, that unity can be built on a mere lowest common multiple of theology and dogma."

Three Faiths to Cooperate in Sunday Closing Battle

A group of Protestant, Roman Catholic, and Jewish businessmen in Cleveland, Ohio, joined to form Sunday, Inc., which will seek to prevent Sunday from being commercialized. It will keep public opinion alerted to the invasion of the religious character of Sunday by stores opening on that day, and pay lawyers to handle prosecutions against consistent offenders. Chairman of the executive committee is Harvey Yoder, past president of the Cleveland Church Federation and president of the Grand Jury Association, representing Protestants. Mr. Yoder said the members "have as our common bond a desire to keep merchants from doing unnecessary business on Sunday. The laws are on the books. We are merely going to make sure they are enforced."

Find New Yorkers Talking About Religion

New Yorkers are talking about religion "with a freedom they have not felt for many a year" as the result of Billy Graham's evangelistic crusade in New York, according to the president of the Protestant Council of the City of New York. The council is sponsoring Mr. Graham's rallies in Madison Square Garden. Dr. Phillips P. Elliott added that "Billy Graham has become the symbol of a rethinking of one's convictions, a re-dedication of one's life." The appraisal was made in the council's first evaluation report of the Garden meetings as Mr. Graham entered the third week of his crusade in New York.

that prepare a people to meet the Lord. There is power in presenting these principles with a "Thus saith the Lord." We should seek an approach that will grip the interest in these otherwise drastic reforms. We should support our instruction with pertinent, up-to-date facts on world conditions as we challenge our listeners to lengthen their lives through healthful practices.

It always pays to carry the investigator of Bible truth along with us in our reasoning. While some will at once see the wisdom of those habits that build for better health, others may resent having their established practices interfered with. Hence we must feel our way along while tactfully but unflinchingly presenting God's message. Remember that the health phase of our faith is progressive, so do not overwhelm people with its reforms. When the time arrives for more specific instruction (which would be preparatory to baptism and church membership) the student will then see more clearly that each successive study is as a link in the chain of truth in preparation for our Lord's return. The situation will then require more pointed appeals to walk in every ray of light God's Word has revealed. Even though the mind has been reached, the heart also must respond.

Another point for the Bible instructor to bear in mind is that health instruction is an important factor in true sanctification. But sanctification is the work of a lifetime, a daily experience in godly living. Spirit, soul, and body are yielded to God for service. Before the Christian can hope to be glorified with his Lord he must be sanctified.

Too many Christians today fall short of recognizing the necessity of this spiritual work. Though they concede with us that these health ideals are desirable, they have no definite conviction that the Christian should practice them. In this respect the teacher will tactfully seek to awaken the conscience. What a person eats and drinks, and how he lives, are all deeply embedded practices. God alone can change these habits.

After the new believer has shown Christian growth, he will be in need of further health instruction. He may then be able to appreciate God's special gift of the Spirit of prophecy to the remnant church. Its solid instruction on various phases of health, as connected with our denominational work, will serve as a great blessing to him and his family. Even then you will need to be understanding of the needs of this new babe in the truth. Do not overfeed him when in his zeal he may call for solid food.

The boxed outline below may serve as a basis for a Bible reading on our health message. An endeavor has been made to set forth those principles that should be considered in introducing the subject of health and diet.

Dress Reform

The principles that undergird our teaching on health reform also apply to our teaching on the proper dress of the Christian. Again it is not a matter of personal desires, likes, or dislikes; the Christian separates himself from the world because he represents the interests of God's kingdom. God understands the leanings of the human heart and knows how much this matter of proper dress affects our entire Christian experience and usefulness.

The Christian accepts the suggestions and restrictions ordered by his Captain, the Lord Jesus. He finds himself in a great warfare—a controversy waged between truth and error, life and death. He must be altogether on Christ's side. So he enlists in the service of his Master and, we might say, dons the uniform of heaven. The hotter the battle, the higher he lifts the standard of the cause for which he is contending.

The issue is too important to quibble about details—whether they are necessary or convenient. He makes no compromise, but loyally follows his Captain.

In presenting dress reform to this worldly generation we must learn to make it challenging. If dress reform is presented merely from the angle of giving up jewelry and modern style, it will hold little appeal. Your Bible reader may find enough jewelry texts in the Bible to support her contention that it cannot be sinful, that the wearing of a ring or a string of pearls does not affect one's Christian experience. She may add that if the heart is right, a little touch here and there will only enhance her personality and usefulness. Perhaps she will continue by saying that modern culture upholds these decorative items on the person as being of good taste. Other excuses sometimes suggest themselves to women who have already given evidence of at least some degree of consecration.

If the one giving the instruction happens to be a man, he may soon wilt under these subtle feminine excuses and may fail to convince his student. You might handle the situa-

A Suggestive Bible Study on *God's Health Message*

- | | |
|---|---|
| <p>1. What does God's Word say about the importance of good health?
It provides guidance to the truth seeker. Ps. 67:2; 107:20.</p> <p>2. In what condition should our bodies be offered to God?
Holy; as living sacrifice. Rom. 12:1, 2.</p> <p>3. Do eating and drinking affect our religious experience?
There is a definite relationship. 3 John 2; 1 Cor. 10:31. (These texts harmonize the thought in Matt. 15:11.)</p> <p>4. What are some of the health principles taught in the Bible?
Food is for enjoyment as well as for sustenance. Eccl. 3:11-13. Moderation is important in these last times. Phil. 4:5. The Christian is to avoid fanaticism and extremes. Rom. 14:17. Our good health glorifies God. 1 Cor. 6:19, 20.</p> <p>5. How did the Creator provide for man's physical development?
God provided a nourishing diet. Gen. 1:29; 2:16; 3:18, 19.</p> | <p>6. What change was introduced in man's diet after the Flood?
Flesh foods were permitted. Gen. 9:3, 4. Men already knew the difference between clean and unclean animals. Gen. 7:1-3.</p> <p>7. How did God provide for the Israelites in the wilderness?
Manna as a suitable wilderness diet. Ex. 16:14-16. Israel wept for flesh. Restrictions. Num. 11:4-6; Lev. 11. Priests instructed on strong drink. Lev. 10:9, 10.</p> <p>8. Why was it important that God's regulations be observed?
To shield them from ravaging disease and apostasy. Ex. 15:26. To preserve for Himself a holy people. Lev. 11:43-47. Cf. 1 Thess. 5:23.</p> <p>9. Are these health principles important in our day?
Enjoined upon all New Testament Christians. 2 Cor. 6:17, 18; 7:1. Mastery over defiling practices. 1 Cor. 9:24-27. A clean church will await Christ's return. Eph. 5:25-27; 1 John 3:2, 3.</p> |
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tion by saying: "Mrs. Blank, because of the issue at stake in this hour of extreme worldliness and every type of pride, Jesus is urging you to enlist under His cross. He pleads that you lay aside every suggestion of a temptation to His weaker children; He invites you to share with Him the dress of humility. He wore the thorny crown that you might be with Him in glory. Can you not give up your jewelry for His sake and to further His cause? Would it hurt you deeply to sell it for missions so that souls won for Him might sparkle in your crown? Do you think that you can do it for Jesus?"

Women today need just such a challenge. They love their jewels. You must help Mrs. Blank to transfer her affections from these seemingly important things to Christ.

Pray earnestly that God will touch the heart of your reader as you reveal to her just what dress reform means in earth's last days.

We close this series of articles confident that the Spirit of God will help you in presenting your messages warm from the heart. Continue to teach the Bible appealingly and bring your

reasoning up to date. Consider the problems of this age and challenge the interested with whom you study to step out on the right side. Say, "Of course, I know that you love Jesus enough to accept these Bible principles on Christian dress. You will, won't you?" Then seal the decision with an earnest prayer that your reader may have the strength to carry out her expressed purpose.

Windows of Heaven

By C. B. Howe

Divine Providence has graciously left open for us the windows of heaven—telescopic windows—through which we are enabled to see beyond the starry heavens into scenes of indescribable glory. Come and let us take a look through Isaiah's window. What do we see? The prophet said: "I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1).

As we view the mysteries of God from John's window, our hearts are overwhelmed by love—great, tender,

and measureless. Innumerable other visions of most sublime beauty and grandeur await our view. Again and again our hearts are thrilled as we peer into the mysteries of God through these windows of heaven.

Sad indeed, it must have been for our first parents to wend their weary way back to the gate of what was once their Eden home; yet, what a thrill it must have been to look again and again upon that scene so dear and sacred to them! What a flood of memories those flowers and vines that their own hands had so lovingly cared for, must have brought to them. What hope and spiritual fortitude their faith in the precious promises of God must have afforded them, promises by the Creator of heaven and earth that they someday would be re-admitted to their beautiful paradise home.

How wonderful that down here in the end of time, when spiritual darkness covers the earth "and gross darkness the people," we, the posterity of Adam, may by faith see the Canaan land and the "city which hath foundations, whose builder and maker is God." Above all, we may look upon Him who is "altogether lovely," "the bright and morning star," "the express image of" the Father. And by beholding we become changed. By a look our hearts, cool and hardened by sin, are strangely warmed and transformed, by a mysterious life from above, into the likeness of His divine nature. As we are told: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

With David, we are impelled to proclaim, "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works." "For thou art great, and doest wondrous things: thou art God alone" (Ps. 86:5, 8, 10). "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

A Suggestive Bible Study on

Christian Dress and Deportment

- Should the Christian church educate its members on dress and deportment?
Preparing for Christ's return, church to lift up a standard. Isa. 62:10-12.
Individual judgment not safe criterion. Prov. 16:25.
- For doctrine and practice, where may we find safe guidance?
God's Word our guidebook. 2 Tim. 3:16, 17.
Christ our example in all things. 1 Peter 2:21.
- What dress standards are taught in the Bible?
Christians not to conform to the world; to be transformed. Rom. 12:1, 2.
Paul's advice to Christian women. 1 Tim. 2:9, 10.
Peter's instruction on dress and adornment. 1 Peter 3:3-5.
God's children called to reform. Ex. 33:5, 6.
- On what other points does the Word of God place emphasis?
God's people not to appear as heathen. Jer. 4:30; Judges 8:24.
Heathen practices and immorality. Eze. 23:40-43.

Christians separate from all worldly practices. James 4:4.

- How does John state the need for overcoming all worldliness?

He includes lust and pride of the eyes, heart, and flesh. 1 John 2:14-16.

- What should be the Christian's objective and standard?

The true, honest, just, pure, and lovely things. A positive influence for good. Phil. 4:8.

- Why does the true church emphasize principles of dress and deportment?

Christians are engaged in a great spiritual warfare. Eph. 6:10-17.

In Christ's army, serving under His banner, they are recognized by their attire. It should be distinctive from the world. 2 Tim. 2:3, 4.

- In order that one may triumph with Christ in the last conflict, what preparation is now necessary?

Recognizing our calling and being faithful. Rev. 17:14.

To be like Christ when He appears requires entire conformity now. 1 John 3:1-3.



• EDITORIALS •

Great Truths That Distinguish Adventist Schools—Part 1

[We present here in three parts the substance of a graduation talk given at one of our colleges. We hope that the publication of this material will help our parents to sense more fully the sharp difference between a Christian education and that which the world offers. Now is the time to make resolute plans to have all our children in our own schools for the coming year.]

Our schools were established on the premise that the things most important are not material but spiritual, and that only as we govern our lives by a certain high code of principles and beliefs can we hope for true success. On such a premise your education here has been based. That is what makes your departure from this school into the busy world a truly fateful moment in your lives. The world into which you will move challenges many of the primary beliefs that this school has taught you, and that the Christian church has held through the centuries. Sheltered until now, you cannot be expected to realize how great the challenge is, or how far the corrosive acids of this modern age have eaten away the solid structure of religious and moral beliefs that have held our Christian civilization together. Or to change the figure: When you move out into the world you will find that what you have always considered to be straight lines of moral or spiritual thought have been subtly twisted into interrogation marks by the cynical philosophy of our day.

You will be told that we cannot be sure of the old maxims in the moral realm; and what is more, that it matters little what we believe about them. But it does matter every way as to what we believe and why we believe it. We are made or unmade by what we believe. Someone has well said that ideas have consequences. Our actions are but the extension of our thoughts, the crystallization of our convictions. It is an exhibit of stupid sentimentality and foggy thinking to say, as some do: "It doesn't matter what you believe so long as you lead a good life." The Scriptures declare that out of the abundance of the heart the mouth speaketh. You cannot walk very far in a straight line if your mind is twisted into the shape of question marks regarding the age-old moral maxims. Those whose minds are thus twisted may appear to walk more or less straight, thanks to the pressure of age-old conventions.

The Secret of True Greatness

The secret of the greatness of truly noble men who have influenced history is that they strongly believed certain great verities. The apostle Paul repeatedly declared, "I know." Therein lay his strength. He confidently challenged the Greek civilization of his day, whose philosophers ever searched for something new, and rarely affirmed anything with certainty. The *reductio ad absurdum* of this intellectual mood was the philosopher who declared that it is never possible to say with certainty which of two courses of action should be followed. One day he fell into a bog. A disciple rushed to him. But as he reached his master, he remembered that one could never be sure which of two courses was better to follow. So he turned back. The philosopher was finally rescued

by a rugged man who believed that one may be sure of the course to follow. The great, good deeds in the world have always been done by such men. What is more, only men who confidently hold to certain great beliefs have been willing to suffer martyrdom, when they might have escaped simply by surrendering their firm beliefs.

When you go into the world you will find that there is a certain type of person who considers it a mark of superior wisdom to doubt everything, and to ridicule the most sacred of moral and spiritual tenets. He may even attempt to justify his attitude as scientific—does not science doubt accepted ideas and thus make progress? The analogy is faulty. I grant that Galileo, for example, was justified in doubting the long-held idea that objects fall at a rate proportionate to their weight. His famous experiment in which he dropped two cannon balls of different weights from the leaning tower of Pisa proved him well justified in his doubts. They fell at exactly the same rate. So far so good, and so very scientific. But what if Galileo had, instead, doubted the belief that objects actually fall, and had stepped off the leaning tower to show his brave contempt for a long-held view? There would simply have been one less scientist and one more fatal accident. We would all have declared that Galileo was irrational to question a proposition, not only so long held, but so clearly proved.

Even so with the great verities in the moral and spiritual realm. The centuries have provided irrefutable proof that the man who walks off the high platform of these eternal verities suffers a great and disastrous fall. What is there so sophisticated about doubting the law of gravity either in the material or in the spiritual realm? The truly bright person is not the one who questions everything of the past, but the person who uses the accumulated wisdom of the past as a springboard to give him a head start in the difficult journey of life.

Don't Be Overawed

Don't be overawed by the pose of superior wisdom that the skeptic may display as he airs his doubts or asks his impressive-sounding questions. Remember, it does not necessarily take brains to doubt or to raise questions. I remember the story of the African chief who raised most skeptical questions when told by a missionary that in the country from which he came the water sometimes congealed so solidly that men could walk on it. The chief gave clear evidence that he doubted the missionary's words. His mood was that of sophisticated incredulity. Actually, his pose of superior wisdom rested on ignorance. The same is true of the skeptics you will meet. They possess a little knowledge of the physical world around them. Hence they feel they are prepared to challenge the reality and truth of the great verities in the spiritual world beyond them. Like the African chief they need to travel more widely and study more deeply. A little knowledge is always a dangerous thing.

I confess I am not able to answer all the questions that skeptics may raise regarding great truths I have long held. And what does that prove? Simply this: That these great truths deal with problems and principles so far reaching that their full import cannot be understood by finite man. But I refuse to deny the genuineness

of the light that has guided my steps and those of my fathers before me simply because I cannot answer all the questions about the dim silhouettes far out at the twilight periphery. My personal belief is that those who chronically doubt the truth of ancient verities really reveal, not greatness of mind, but absence of it. No man can do much straight thinking in the moral and spiritual realm who always keeps his mind twisted in the shape of a question mark.

I am sure you are not going out into the world in a mood of questioning the law of gravity or the laws of motion or the laws of electrical energy—you are not planning to walk off a cliff, have a head-on collision, or play with a high-voltage wire. You are sure those laws are beyond all doubt. There are too many sorry exhibits of what happens when men question them. Likewise, the whole Bible, and the whole tragic history of mankind, provide endless exhibits of what happens when men question and flout the great laws and principles that operate in the spiritual realm.

I do not think for a moment that you will be suddenly swept off your feet by the strong, skeptical winds that will blow upon you in the world. But it is proper for you to be forewarned that you may be forearmed. And what are the great verities that you will find are forgotten, if not openly questioned or repudiated? Let us look, briefly, at some of the most important of them.

(To be continued)

F. D. N.

Lung Cancer

The tobacco interests stubbornly maintain that the true cause of lung cancer has not yet been discovered, but their claims sound hollow indeed in the light of the latest findings of the American Cancer Society. A four-year study by the latter group indicates that there is "a spectacular relationship" between cigarette smoking and lung cancer. The report, recently presented by E. Cuyler Hammond and Daniel Horn, shows that ten times as many smokers as nonsmokers die of the disease. According to rough estimates, tobacco users reduce their life expectancy by seven or eight years.

A report of this kind should cause millions of people to break with the filthy, expensive, and destructive habit of smoking. We doubt that it will, however, for to quote an aphorism of psychology—"knowledge does not ensure right conduct." Probably even few churchgoers who are now in bondage to cigarettes will break their nicotine-forged shackles. Strange, isn't it? They claim to be "free" in Christ, and surely they know that their bodies are temples of the Holy Ghost (1 Cor. 6:19), yet they continue a habit that defiles the body and may deprive God of years of service.

As Adventists we believe it is wrong to follow practices that not only destroy our health but numb our finer sensibilities and produce premature death. For that reason we condemn tobacco. It is a lust of the flesh that should be conquered when Christ fills the soul-temple.

But are we as dedicated to our entire health reform message as we are to its prohibitions against the use of alcohol and tobacco? Many today suffer from the same spiritual malady as did the Pharisee, who said, "I fast twice in the week, I give tithes of all that I possess" (Luke 18:12). He was right in doing that, but he was terribly wrong in ignoring other duties that had been as plainly revealed. Today we may say, "I'm so thankful I don't smoke!" but at the same time we may be as guilty as the Pharisee of closing our minds to other aspects of health reform that are equally plain. Let us remember that what we take into our stomachs can produce disease as verily as what we inhale into our lungs. The results may not be as dramatic nor as easily demonstrated and tabulated, but they are just as sure. Dare we indulge appetite and still expect divine favor and approval? We have been told:

"If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They 'shall lie down in sorrow.' Isa. 50:11."—*Testimonies*, vol. 9, p. 164.

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Eze. 33:11).

K. H. W.

When I go back to my home church, about once in two years, I have the feeling that the Sabbath school is such a friendly place. Just inside the door I am greeted by two smiling ladies who cordially invite me to write my name in the guest book, which is an attractive book on a pedestal placed conveniently nearby. An usher opens the door into the sanctuary for me and offers to find me a seat. When I am seated, old friends and acquaintances smile at me from across the room, and those nearby shake my hand and give me a cordial word of welcome. Even the newer members whom I do not know smile encouragingly at me, as much as to say, "We are glad you are here today."

The last time I was there I noticed that this cordiality was extended not only to me, who was, so to speak, one of their own, but also to all visitors. A young woman and her six-year-old son came in just ahead of me; one of the ladies on the welcoming committee, after shaking hands with the mother and the child and chatting with them for a moment, offered to take the boy to the kindergarten division. The mother gave him



an encouraging pat on the shoulder; he looked up trustingly into the smiling face of his new-found friend, placed his hand in hers, and allowed her to lead him off to the kindergarten division; and the mother was ushered into the senior division.

I sat in the visitors' class taught by the pastor. He mentioned my name and the fact that I was from the General Conference office, and he also asked the name of each visitor whom he did not know, and welcomed him or her to the class. Furthermore, he made us feel a part of the class by directing the discussion of the lesson in such a way that we felt free to take part in it.

Not only did I notice the spirit of friendliness as it was directed toward visitors, but I noticed it in the association of members with one another. I sensed that here was a group of people who were interested in one

another, who enjoyed being together, who appreciated the privilege of being members of the Advent family.

I came away feeling that it was good to have been there, and with the fervent wish that all our Sabbath schools could create that friendly atmosphere, that sense of belonging, that makes the visitor feel welcome and want to come again.

"'Tis the human touch in this world that counts,

The touch of your hand and mine,
Which means far more to the fainting heart

Than shelter and bread and wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice

Sing on in the soul away."

Spencer Michael Free

By casting the net of Sabbath school friendliness, we can all help to gather into the church our own children and youth as well as the stranger within our gates.

MARY OGLE

Sabbath School Lesson Help

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

FOR SABBATH, JULY 27, 1957

Paul's Second Missionary Journey

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

Paul's second missionary tour may be divided into three stages: (1) from Syrian Antioch to Tarsus, Derbe, Lystra, Iconium, Pisidian Antioch, thence through Phrygia and Galatia to Troas—Acts 15:36-16:8; (2) from Troas by sea to Neapolis, Philippi, Amphipolis, Appolonia, Thessalonica, Berea, Athens, Corinth—Acts 16:11-18:18; (3) from Cenchrea by ship to Ephesus, thence again by boat to Caesarea and from there by land to Antioch—Acts 18:18-22.

It will be seen, therefore, that this week's lesson (Acts 15:36-16:40) covers that part of this memorable itinerary from Antioch to Philippi. Following this tour with the aid of the maps and comments in our *Seventh-day Adventist Bible Commentary* will add greatly to an understanding of the varying contemporary conditions not mentioned in Scripture.

In Acts 15:36 Paul said: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

At once came the contention, severe but temporary, when Barnabas decided to take his nephew (or cousin; see Col. 4:10, RSV, and *SDA Bible Commentary* on same) with them, but Paul, feeling that one who had taken his hand from the plow at Perga (Acts 13:13) was not fit to face the rigors of kingdom service (Luke 9:62), sharply declined. Hence Paul and Silas, "a tried worker, gifted with the spirit of prophecy" (White, *The Acts of the Apostles*, p. 203), leave for Derbe through Syria and Cilicia, while Barnabas and Mark go to Cyprus (Acts 15:36-41).

In this parting Paul was leaving "the man to whom he owed more than to any other human being; Barnabas from the greatest spirit of the age. Whether they ever met again we do not know [a possible meeting in Acts 18:22]; but some years later Paul alludes to Barnabas (1 Cor. 9:6) in a way which shows that no feeling of estrangement remained; and the description of Mark as 'kinsman of Bar-

nabas' (Col. 4:10) reads like a fond recollection of old times."—FURNEAUX, *The Acts of the Apostles*, p. 252. Note how Paul revoked his judgment on Mark in Col. 4:10, 11; Philemon 24.

Timothy, in his late teens (cf. 1 Tim. 4:12, "Let no man despise thy youth," written at least a decade later), joined the party in Derbe. His Jewish mother, with the Greek name Eunice, and her mother, Lois, were responsible for "the unfeigned faith" Paul found in this youth.

That Timothy was the uncircumcised son of a Greek father (no doubt a proselyte) and a Hebrew Christian mother, bespeaks a large-minded sincerity, then found in many Gentiles. Only as a precaution against local Jewish bigotry was Timothy (a Jew in their eyes) circumcised at this time (*ibid.*, p. 204).

Directed by Holy Spirit

There is a dual divine prohibition in Acts 16:6, 7. The teeming cities of the province of Asia (e.g., Ephesus, Smyrna, Sardis) were the sort of territory an evangelist loves; but they "were forbidden of the Holy Ghost." Then, when headed northward away from Asia, "they assayed to go into Bithynia: but the Spirit [“of Jesus,” R.S.V. and best MSS.] suffered them not." How these apostles related the Holy Spirit to both Father and Son may be seen here and in Romans 8:9.

At Troas came the Macedonian call (Acts 16:8-10)—that great "cry of the European world" for something that paganism and heathenism could not offer. Verse 10 introduces the first of the three "we" sections of Acts, indicating Luke's personal presence, and each dealing with a sea voyage—Acts 16:10-17, Troas to Philippi; 20:6 to 21:18, Philippi to Jerusalem; 27:1 to 28:16, Caesarea to Rome.

Macedon's greatest son, Alexander the Great, in marching to found a world empire, had diffused the Greek language, largely used by the apostles; and to the city founded by his father, Philip, the four warriors of the cross now came. It took them about three days with favoring wind

from Troas, whereas it later took them five in the opposite direction (Acts 20:6).

The Macedonian cry was that of sin-weary souls who could be saved only at the cost of fierce battle with encompassing satanic forces. "Terrible is the struggle that takes place between the forces of good and of evil in important centers where the messengers of truth are called upon to labor."—WHITE, *The Acts of the Apostles*, p. 219.

Lydia and the pious women met for prayer at a riverside spot assigned for that purpose because no Jewish synagogue was there (it required ten men, regardless of the number of women, to form one). The baptism of this openhearted woman and her family, recorded in Acts 16:15, is another illustration of earnest Gentiles finding truth by way of Judaism.

The damsel of verse 16 "was a special agent of Satan" (*ibid.*, p. 212), a slave owned possibly by a group financially interested in her (Conybeare and Howson, *Life and Epistles*, page 252, mentions many instances) because her divinations, unearthly cries, and demoniac frenzies placed her on some equality with the pagan priestesses (see *Seventh-day Adventist Bible Commentary*, on this verse).

As the demoniacs had cried "Son of God most high" to Jesus, so now this possessed soul cried that the apostles were "servants of the most high God." So much so that Paul exorcised the spirit "in the name of Jesus Christ." God never accepts praise from the devil's lips! "The preaching of Paul, the burden of which had evidently been the 'way of salvation,' had powerfully wrought upon her disordered mind" (Furneaux), and, "dispossessed of the evil spirit . . . , the woman chose to become a follower of Christ" (White, *The Acts of the Apostles*, p. 213).

Violently the owners now dragged Paul and Silas to the magistrates, who ordered flogging and imprisonment. In place of criminals' curses the jailers that night heard prayers, songs of joy and praise, an earthquake, and shaking prison walls. (See White, *The Acts of the Apostles*, p. 215.)

With Roman stoicism the jailer was ready for suicide at the supposed loss of prisoners, but Paul had a remedy for him: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). There followed a baptism, a deputation of obsequious dignitaries begging their prisoners, whose Roman citizenship had been revealed, to depart in peace, and a warm reception at the hospitable home of Lydia.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

"A Joyful Mother of Children"

By Lois Christian Randolph

On an Ingathering tour in mountain territory I came to a white house with a back porch securely enclosed with chicken wire and a gate. The automatic washing machine hummed merrily. Through the kitchen door I spied a baby sleeping in a bassinet. A toddler eighteen or twenty months old shuttled from the kitchen to the porch and back again in rapid succession. "Have you had some extra help with your washing?" I queried, since the lady of the house was sweeping up some white powder that had been sprinkled on the porch floor.

"Yes, my little girl tried to carpet the floor with detergent while I stepped out a moment or two. My own fault entirely. I didn't put the box out of reach."

"You don't look a bit annoyed. That is unusual."

"I can tell you exactly why. I was married ten years before we had any children. I know all about a house that stayed in order day after day, quiet as a tomb until my husband came home at night. I know all about the monotony of silence and long hours of wondering what to do with myself after TV, the radio, and fancywork had become boring. Now I know something else—interesting days filled with the activities of two small girls, a baby's smile, and a living room cluttered with blocks. My house is not so orderly as before, but it is a happier place. Living is fun now.

"Why did I tell all that to you, a perfect stranger?" the mother asked as she handed me an offering at the porch gate.

"I appreciate your telling me. It is an inspiration to meet such a contented mother. My children are grown and gone, and I can assure you that you had better hug closely every minute with your precious babies. There is a verse from the Bible that just fits your experience. 'He

maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord' [Ps. 113: 9], and also another: 'Lo, children are an heritage of the Lord: and the fruit of the womb is his reward' [Ps. 127:3]."

"Well, I never knew there was anything like that in the Bible," responded the mother, as she reached out to receive some of the free papers I had along for distribution.

Indeed the goal of noble womanhood is found in the Bible—to be a "joyful mother of children." As one reads questions on child training sent to various periodicals, one wonders how many people know of these texts. The queries usually run something like this:

"My son is disrespectful to me and contradicts everything I say. What shall I do?"

"My child slaps his baby brother and even bites and kicks him. How can I stop him?"

"My little daughter sucks her thumb. Is that dangerous?"

"My two children, aged four and

six, quarrel continually. What remedy can you suggest?"

And so the questions go. On and on. Seldom does one find a question such as, "What can I as a parent do so that I will have more freedom from tension and more patience to deal with my little flock?" Or, "How can I develop more imagination, more humor, and more poise and understanding so that every little problem will not upset me? How can I put myself in the place of my children and have more fun in my motherhood?"

Having fun as a mother will not necessarily mean a lessening of the sense of responsibility. But it will mean that there will be a better atmosphere in which to discharge the duties of the highest calling in the world. A sense of humor will help the mother to retain the proper perspective, to distinguish between the important and the unimportant. Happy is the mother who can laugh with her children. One mother remembers telling her children about John the Baptist and his abstemious diet of locusts and wild honey. That night when they had ice cream for supper, her oldest girl, aged four, came forth with this suggestion: "Couldn't we save some of this ice cream for John the Baptist?"

Happy is the mother who keeps a book of funny sayings; who stops to admire the butterflies; who takes time to place in water the flowering weed that her five-year-old botanist brings in admiringly, rather than shouting, "Take those dirty weeds out of here, I tell you. I've just scrubbed the sink and the drainboard."

Occasionally parents may be guilty of what the psychologists call projection, which is only a fancy name for placing the blame on others when we should shoulder it ourselves. It is the trait exhibited by Adam when he told the Lord, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). When we blame children for tracking in dirt or for being noisy on a rainy day, it may be we who are irritable and unreasonable. It



A. DEVANEY

A baby's smile makes living fun.

may be we who have failed to provide an interesting and profitable outlet for energy. It may likewise be we who lack humor and a sense of what is important and what is unimportant.

When I was a child of eight, in some unaccountable way I got the idea that oilcloth and cheesecloth were synonymous. When Mother sent me to the store for some yards of cheesecloth, I returned with the prettiest pattern of oilcloth I could find. Mother laughed at the interchange, and merely said, "We can easily use that pretty oilcloth some other time; just go back and buy the needed cheesecloth."

Another time I came home crying as if my heart would break. A first-grade neighbor boy had put his filthy hands into the half pint of whipping cream I was carrying home in a small tin pail. Mother laughed as if that were the funniest thing that had ever happened at our house. All the dirty

streaks running through the cream must have looked comical to an adult. "He even took the lid off," I lamented, still sobbing. Mother told me that it would have been really serious if I had put *my* dirty hands into somebody's cream.

Summer vacation is the golden time to have fun with the children. Some few mothers, like Mrs. Terry, have to be taught what a valuable time it can be. One day when she was busy washing woodwork in the kitchen, her eight-year-old Margaret called excitedly, "Come, Mother. It's important. Come quick."

Thinking that perhaps her boy of six had been hurt, she rushed out. "What's the matter?" Mother could detect nothing calling for excitement.

"See that mother cat. She is taking a walk with her two kittens." A bit tired the mother sat down with her two children on the back steps to

watch. Mother cat found a sunny place and lay down; the two kittens frolicked over her and around her, or they stopped for nourishment. It was a scene of perfect relaxation, quite the opposite of the mother's tense and efficient self. For several minutes the three sat in silent admiration. All her daughter said was, "I like that mother cat."

The next day when the mother was kneading bread the daughter again came to the door. "Come, Mother. It's important. Come quick." The call was more insistent than the day before. All Mrs. Terry saw was the same mother cat with a kitten on each side, settling them in the same sunny spot they had enjoyed the day before. Again the three sat down to enjoy the playfulness of the kittens and the repose of the mother cat. Finally Margaret announced, "That cat is like you, Mother. She has two kittens." Silence. Then wistfully, "I wish you were more like that cat, Mother."

"Me like that cat? Why?"

Like a shot came the answer, "She takes her kittens for walks, and she watches them play."

Mother asked, "What do you wish me to do, Margaret?"

"Play with us, and take us for walks on other days besides Sabbath." Again silence. The mother was lost in her own reproachful thoughts.

Soon she announced: "I have a plan for the summer vacation. You and Buster can help me some in the morning to get the work done; then in the afternoon from one to three we shall have time together for fun—Happy Hours we shall call the time. Sometimes we shall take our lunch to the river, and you can play in the sand. Sometimes we can go out in the woods and pick flowers. Another time we might take even the whole day off and go to the beach."

Another quick retort: "You won't say to us, 'Now run away and play. Don't bother me!'"

"No, I promise not to say that, Margaret, because now you are eight and Buster is six. You really can help me so that we can have Happy Hours every day except on Friday. But we can have extra time on Sabbath afternoon when Daddy is here."

The plan worked well. Actually the mother confessed that she felt more rested than she had in years with the two hours off in the afternoon for fun.

Mrs. Terry beamed as she told the story. "To think that I had to learn one of the most vital lessons of motherhood from my daughter's observation of a mother cat. When I feel busy and tense, I hear again my daughter's voice, "Come quick. It's important. We're growing up fast. Come quick."

Habor by the river of Gozan, and in the cities of the Medes."

It was a sad, sad ending to what could have been a glorious history. In little more than two hundred years, Israel had fallen from its place among the greatest and richest nations on earth to a scattered group of wretched, poverty-stricken captives. Why?

Because they turned away from the God of heaven. From Jeroboam to Hoshea just twenty kings sat on the throne of Israel, and every one of them was a rebel against God. Every one of them worshiped Baal and led the people into evil.

"And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing."

Time and again God pleaded with them to turn from their wickedness. He sent Elijah, Elisha, and other prophets to them saying, "Turn ye from your evil ways, and keep my commandments and my statutes," but they "hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God."

"Therefore the Lord was very angry with Israel, and removed them out of his sight."

Had Israel remained true to God, wonderful blessings would have been theirs. They would have enjoyed great honor and riches. They would have been protected from the Assyrians and all their enemies. They would have been respected by all nations for their goodness and sincerity. Their cities and villages would have been patterns of order, beauty, and prosperity for all the world to copy.

But now, lashed by the whip of their conquerors, naked and barefoot, starving and frozen, they stumbled along the long, hard trail to captivity.

What a mistake they had made! What a price they had to pay for turning away from God!

THE Children's Story

Why Israel Fell

By ARTHUR S. MAXWELL

Just a little while—a few short years—after that wonderful Passover in Jerusalem, Samaria fell into the hands of the Assyrians and the kingdom of Israel came to an end.

Hoshea was on the throne—the last of the kings of Israel. Like all who had reigned before him, "he did that which was evil in the sight of the Lord."

Shalmaneser, king of Assyria, had asked Hoshea for a very large sum of money. Unable to pay it, Hoshea had turned for help, not to God, but to King So of Egypt. This was a big mistake, for not only was King So unable to help him, but when King Shalmaneser heard what he had done he was furious.

Marching on Samaria with a huge army, he surrounded the city. The siege lasted three years, and many of the people inside must have died of starvation. This time there was no Elisha to come to the rescue, nor did any chariots of the Lord draw near to frighten away the invaders.

No doubt Hoshea and his people cried to Baal to deliver them, but no help came. It was the final proof to the people of Israel how worthless were all the idols they had worshipped.

At last everybody was too feeble to resist any longer. The gates of the city were broken open and the Assyrian soldiers rushed in. Many people were put to death and the rest were carried away into captivity.

The same thing happened in every city and village of Israel, for "the king of Assyria came up throughout all the land. . . . The king of Assyria . . . carried Israel away into Assyria, and placed them in Halah and in



Thinking of the Future

By J. Walter Rich

Nearly two thousand years ago the apostle James recorded his thoughts concerning the future. Perhaps he was thinking about a particular individual. It may have been that he was thinking of some ambitious soul who had been talking about his plans for the future. Whoever it might have been, he was planning to move to a certain city, and there go into business. The place was already selected, and the nature of the business was settled. He was sure that he was going to make a great deal of money.

How well he had planned the future, and how well he had made his calculations! There could be no such thing as failure. Only one thing had been taken for granted—his life. James then projected this question: "What is your life?" (James 4:14). The answer would affect everything that the planner had planned.

Few questions are given as little consideration, compared to their real importance. There are the questions of economy, of politics, of career, of marriage, of a family, of a home; but overshadowing any and all of these is the question: "What is your life?" What are you going to do with, and make of, your life?

Each should ask himself the question, "How can I best use my days?" Someone has given a partial answer:

"Take time to work—it is the price of success. Take time to think—it is the source of power. Take time to play—it is the secret of youth. Take time to read—it is the fountain of knowledge. Take time to worship—it is the gateway to reverence. Take time for friends—it is the source of happiness. Take time to love—it is the sacrament of life. Take time to dream—it hitches the soul to the stars. Take time to laugh—it is singing that helps with life's loads. Take time to pray—it helps to bring God near and washes the dust of earth from our eyes."

Those who may be hindered by handicaps need not feel that there is nothing they can do. Some people with the best of advantages have made complete failures, and some with few advantages have made marvelous strides.

"One ship drives east and another drives west

With the selfsame winds that blow.

'Tis the set of the sails
And not the gales
Which tells us the way to go."

—ELLA WHEELER WILCOX

Genius knows no handicaps through physical ills. Lord Byron had a club foot. Robert Louis Stevenson and John Keats had tuberculosis. Charles Steinmetz and Alexander Pope were hunchbacks. Admiral Nelson had only one eye. Edgar Allen Poe was a psychoneurotic. Charles Darwin was an invalid. Julius Caesar was an epileptic. Thomas Edison and Ludwig van Beethoven were deaf. And Peter Stuyvesant had a wooden leg. Handicaps often build strength and purpose—and accomplishments.

Fanny Crosby's blindness kept her

What Is Life to You?

To the preacher life's a sermon,
To the joker it's a jest,
To the miser life is money,
To the loafer life is rest;
To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a long, heavy grade;
It's a gamble to the gambler,
To the merchant it is trade.

Life is but a long vacation
To the man who loves his work,
Life's an everlasting effort;
To shun duty is to shirk.
To the earnest Christian worker
Life's a story ever new,
Life is what we try to make it—
Brother, what is life to you?

—Author Unknown

from the enjoyment of beautiful flowers and birds and refused to permit her to revel in the glories of a gorgeous sunset, but did not prevent her from composing some of the world's most helpful poems. These poems were later set to music, and have provided a veritable oasis to thousands of weary, heartsore men and women.

Helen Keller—deaf, blind, and dumb—was apparently headed for a dull and dreary existence. But, aided by gallant Miss Sullivan, her instructor, and with indomitable courage and patience, she developed a character of beauty, an inspiration to the entire world.

A block of marble had been abandoned by a young sculptor. Michelangelo saw the block and his keen eye detected in the rejected stone a beauty that others had not seen. He began to chip off a little here and there, and more beauty began to be revealed. When he finished, the figure of the heroic David emerged from the rejected stone, a figure that has delighted the world.

Beauty From Scraps

How often a thing of surpassing beauty and usefulness is made from the scraps another has cast aside, because an observing eye has detected what others have not seen. It may have been a picture frame made of shells and bits of glass artistically arranged in a background of putty. Perhaps it was a little home built of used lumber from a scrap pile or a condemned building, made beautiful and attractive by good taste and love.

No one can tell what surprises may lie hidden in a scrap pile. Many of the finest things of life are the work of hands or the vision of the intellect of that multitude from whom nothing was expected.

Some people measure success in life by what they have been able to accumulate of this world's goods—a bank account in six figures, a deed to certain worth-while properties. Others strive to attain a certain goal in politics or war. Still others yearn for the power to dominate. But none of these aims bring the highest degree of happiness or the greatest satisfaction. Some of the most discontented people on earth are to be found among millionaires; kings and rulers have been wretchedly unhappy though they have been in possession of unlimited power.

Jesus tells us that the fowls are supplied with food though they do not have barns for storage; that a lily growing in the slime and ooze of the swamp is more gloriously adorned than was Solomon in all his fancy

clothes. His exhortation is: "Seek ye first the kingdom of God, and his righteousness; and all these things [life's necessities] shall be added unto you" (Matt. 6:33). "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). How thankful we should be that all of us can be enriched with the graces that possess untold value.

The Saviour teaches that life in its truest sense is not mere fame. Simply to be hailed as "great"—to occupy a position of prominence where one may be lauded—is not the goal to be sought. How faintly do such achievements meet the challenge of what Christ holds forth as the goal worthy of our noblest effort! He says, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:11, 12).

"We should live for those around us, not for self alone;

Vain are selfish acts to save us when this life is flown;

Better far to live for others and at last to say,

I have scattered joy and gladness all along the way."

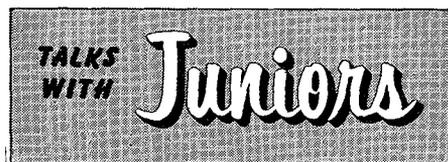
The Bible holds before us for our consideration and inspiration a few characters that are types of those who have lived most successfully. These examples give the best answer to the question, "What is your life?"

Concerning Noah we read, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9).

Of Job we read, "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none

like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8).

Certainly there is no mistaking the reason for the greatness of Joshua. He ascribes his service to God as the groundwork for his matchless leadership of Israel. Moses was another great character. Both these men must be reckoned among those who know the true answer to the question, "What is your life?" And Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou [God] hast sent" (John 17:3).



Beggars!

By D. A. Delafield

Don't you feel sorry, down deep inside, when you see a poor helpless cripple lying on the street, doubled up by some deformity! There the poor man lies, with a little pail and perhaps a few pencils, waiting helplessly for some kindhearted passer-by to drop in a silver coin. Maybe there is a sign hanging about his neck, "Lend a Helping Hand."

In Washington, D.C., it is illegal to beg. But on certain streets down near the center of town, you are apt to find a beggar or two, maybe a blind man tapping his way along the street playing gospel songs on the guitar, or a legless man who sits on his little cart, holding out his box to passers-by,

or perhaps a pitiful cripple all doubled up like a book.

I have heard people say, "Don't give money to beggars." Well, it is true that some beggars are crooks. I do not deny that. Neither can anyone deny the fact that many of them are badly crippled and utterly dependent on the mercy of others for a living. In such cases, we must not pass them by as the Levite did the wounded man on the Jericho road. Be a good Samaritan. Have mercy, consider that you yourself could be in the place of the poor sufferer.

One beggar in Washington was interviewed by a newspaper man not long ago. This beggar is a young man. He lost both of his legs when he was seventeen years old. He is able to support himself by begging, but he said, "I hate being out here on the sidewalk. People look at you like you were a freak. Kids are especially bad—kids can be the meanest things alive."

He was talking about unthoughtful juniors who come along and torment him with unkind words. I do not think that any of you would do that. I am sure that you would want to practice the golden rule.

By the way, juniors, can you think of an interesting story about beggars in the Old Testament? I am thinking of two well-known beggars in the New Testament. One is mentioned in the Gospel of Luke, the other in the book of Acts. Can you find the stories? When you do, read them thoughtfully and then chat with Mother or your Sabbath school teacher about the lessons you can learn from these experiences.

Now I must say something that may hurt your pride a little bit. Did you know that we are all beggars in one sense? Every day we supplicate God for His mercies, do we not? We pray, "Give us this day our daily bread."

We are dependent for life and salvation upon the mercy of a kindhearted God. Here are the words of Samuel's mother, recorded in 1 Samuel 2:7, 8:

"The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

So do not be proud, juniors, and think that you are better than the poor beggars. If it were not for the mercies of God, we could never be lifted up to sit on the throne of glory.

Let me suggest that you read 2 Samuel, chapter 9. Here is the story of a poor cripple named Mephibosheth. After you have read the story you will be prepared for my junior talk next week.



- Kurt Sorensen, a 1957 graduate of La Sierra College, arrived in Honolulu recently to spend the summer in the porteur work before entering the College of Medical Evangelists this fall. This is his second summer of canvassing in the Islands.

- Lynwood Academy's Ministerial Club gave the last of its 14 performances in the Temple City, California, church on May 24. Those students participating in the program either by speaking or singing were: Nathanael Dennison, Donna Pinder, Linda Shearn, Roger Ley, Dennis Krieger, Bill Roux, and Nelson Dickinson. Other members in the club are:

Yvonne Johnson, Marilyn Turner, Kenny Haake, Lauralee Trainer, Betty Branch, Dianne Ashley, Pat Holden, and Donald Cowper.

- Nine young people of the Binghamton, New York, district were baptized recently by the pastor, Gerald H. Greene. They were: Fred Farrow, George Farrow, Dona Hellerud, Robert Whitaker, Michael Harrington, Armand Provencher, Patricia Highhouse, Betsy Strickland, and Larry Russell.

- Alfredo Rodríguez, Puerto Rican Missionary Volunteer, has organized his island's third Medical Cadet Corps brigade at his home church of Mayaguez. P. R. Rodríguez, who is the second lieutenant in the Medical Cadet Corps, is commander of this new brigade of 33 trained cadets. They are ready for immediate rescue and first-aid service in the event of an emergency.

YOU must not go back to your house tonight!" shouted the local *inyanga* ("witch doctor"). His sullen face glowered in the dancing light of the fire around which the little group of Africans were sitting.

A look of apprehension slowly spread across the features of the gray-haired old man to whom these words were spoken. He fingered his dusty straw hat uneasily, feeling utterly alone as he sat there among the others with their bangle-encrusted arms and legs.

He had walked many miles that afternoon to see his married daughter who was seriously ill. Word had spread that he was coming and that he would pray for his daughter to be healed. It was said that the old man had great faith in his God, but the God he prayed to was the white man's God. For this man was a Christian, despised, hated.

"The spirits of the fathers say that you must not go back to your house tonight!"

This time the words carried the diabolic threat of demonism. As if to reinforce the witch doctor's com-

mand, a drum began to throb in the distance.

"What is the meaning of all this?" the old man questioned. "I have come as a father to see the face of my dying child. I have come in peace. I will go in peace. My God has heard. He will restore."

Gray-haired Takala lifted his eyes to pierce the swirling smoke between them, for he had dared to speak of his God, the Christian's God, in the presence of the *inyanga*.

The *inyanga* met his gaze and knew that the test had come. Centuries of tradition, while the rolling bush-covered plains baked undisturbed under the suns of time, had made the Afri-

can an enslaved devotee of the occult. The *inyanga* had ruled triumphantly, plotting and killing, divining and murdering. And always the millions of Africa bowed and submitted, until the fear of the superstitious became their way of life.

"Who is this man that speaks to another God?" The eyes of the *inyanga* swept the small circle squatting around, ready to detect the slightest disaffection. The group cowed. They were silent. They sensed the contest that was shaping up.

"Is not this father a child of the black man? Has he not married a black woman from the country of Lobengula? Then," he pointed to

The **T**RIUMPH OF T

Mission Story
OF THE WEEK



where the sick woman lay, "why does this man speak to the spirits of the white man? He talks like the wind without rain. The spirits of our ancestors will not hear him. Where is the *muti*? Why does he speak without *muti*?"

These were the words of a sinister potentate who knew the scope of his power. He alone could supply the evil *muti*, the medicine of witchcraft.

Abrupt silence followed this tirade. Then old Takala spoke. "I will go to my house"—his voice faltered, "tonight."

For a moment terrible fear seized him. The lessons of childhood, the traditions of his people, the spirits of his ancestors, the black man's way of life—all seemed to demand submission to the power of the witch doctor. He trembled.

A strange gurgling sound from far back in the throat of the *inyanga* heightened the group's apprehension. What was he going to say? Another brief moment of silence fell upon them.

"Tonight, old man, you will die!" That was the verdict pronounced upon this "traitor" to the Africans' way of life. "When you descend the banks of the Gwaai River, when your

HARRY BAERG, ARTIST

"You must not go back to your house tonight!" the witch doctor shouted menacingly.

REVIEW AND HERALD

foot touches the water in the drift, the spirits will kill you." The *inyanga* gathered his *kaross* (square garment often made of skins) about his shoulders, and in a second he had vanished from the circle of light.

Takala—that was the name he had been given at the mission; it meant happiness—rose slowly to his feet, glanced at the hut where he had prayed for his daughter, and where she still lay, and moved off in the direction of his house and the Gwaai River.

"Yes, my name is Takala," he soliloquized, as he crossed the goats' path that led past the huts. He had always been a happy man since he

to the riverbank. His head was tilted forward as he whispered:

"The Lord is my shepherd. . . ." Then there was the soft crunch of the river sand underfoot. In his heart was peace. His thoughts were about the promises of the Lord. The dreadful words of the *inyanga* were like the past, hazy and distant.

Suddenly he heard it!

Takala stopped.

"It is impossible! Here in the river in the dead of night. No! It must be something else."

Then it came again, only this time Takala was sure that it sounded closer. It was the sound of a baby crying!

God's aged child. Takala's faith was stronger than fear. Life triumphed over death. At that moment as Takala lifted his tortured soul to God, the power of hell reeled back in the presence of God's holy angels, and there upon the sands of a lonely African river God's power was manifested. The fear of witchcraft was conquered in the heart of an African, and the night, the long night of the Dark Continent, was pierced by the Light. This is the triumph of the cross in Africa.

This simple though graphic story was told to me at a recent camp meeting held at one of our large mission training schools. It reveals the heart of heathenism and shows why witchcraft is the greatest single element of challenge to the gospel of Jesus Christ in Africa.

The curse of superstition, blood ritual, and fetishism form the instinctive philosophy of heathen Africa. The native's whole life tendency is atavistic. His faith in the occult and the power of witchcraft is the heathen hub to which today the spokes of Western ideas are being joined. The urbanized African, who has not been genuinely converted, likes what he can gain from trade-unionism, higher wages, the franchise, strikes, education, and sometimes even religion, but at the same time he resents the suppression, and often even the unfavorable mention, of witchcraft.

Today civilization and heathenism lie side by side across the busy plains of the Dark Continent. As long as the heart of the African remains heathen, much that he is taught by the government, by schools, and by other educational mediums will merely become Western veneer. Underneath will remain his essential nature. Unless a great miracle takes place in Africa, the next decade or two will see one of the world's great strongholds of heathenism westernized. This could well be tragic, for Africa will have an educated head to wear the witch doctor's mask.

This is the challenge of Africa. Only the gospel of Jesus can meet the challenge successfully. No other power can change the heart of man. Time is desperately short for the Dark Continent and its people. Soon the frustration and stress of this drastic period of transition through which Africa is passing may close doors that are now open. Will the church respond in time?

The remnant church has claimed 120,000 souls for Christ in 69 years. Fifty million are still waiting for liberation. This task is not greater than the provisions God has made through His church for the triumph of the cross in Africa.

THE CROSS in Africa

By D. M. BAIRD

was baptized some years ago. That was a great day in his life. It was down at the dam on the Seventh-day Adventist mission that he and his wife were baptized together. What was it that had filled him with so much joy? Why was he always happy? Somehow he needed to grasp that precious fact again. Yes, it was Jesus, the Son of God; His sinless life given in payment for the debt of Takala's sinful life. As he thought about it the warmth of joy returned to his soul, that wonderful joy from the blessed Lord. If ever he needed the consolation of faith, it was now!

"That is why I am happy," he said softly to himself, and followed in a whisper, "And, lo, I am with you always."

His foot slipped on the side of a loose stone. He steadied himself with his stick. The road was sloping now, going down the hill. At the bottom was the river.

"I am not afraid," thought Takala. "No, not afraid!"

The road was uneven. Deep furrows had been gouged across it by the heavy rains of the last season, when angry streams had rushed down the hill into the river. Not far away the dark spur of the hill merged with the band of blackness where the thick bush clung to the banks of the Gwaai. Feeling his way now, Takala shuffled slowly down the last few yards

Takala tilted his gray head and listened. Around his feet swirled the cool water of the shallow drift.

Now it was even closer . . . the baby's cry . . . a pitiful, sobbing cry. "Where is the child?" He was thinking fast.

And again the cry . . . even closer. "How quickly it comes nearer." His mind was racing.

"Louder . . . closer . . . closer . . . the child . . . the baby . . . right by me!" And then right on his chest! His heart thumped wildly against the terrible pressure.

Takala stood petrified in the river bed. He could neither speak nor breathe. The greatest fear known to the African had fallen upon him. His stick splashed into the water, as his hands began to move toward his chest. He clutched at his heart. A muffled yell escaped from his lips as his whole body jerked, then stiffened. The cry of the baby had moved into his body and was now crying inside his chest!

Normally the African is overcome by such fear and dies. Thousands of Africans have died in this way. But Takala was delivered. How did this deliverance come, at the instant when death might have occurred?

In that terrible moment of death-producing fear, when the power of witchcraft was about to claim another victim, a greater Power surrounded



Home Life and Health

By Harold Shryock, M.D.

There is one home that I especially like to visit. Although it is in another State, my wife and I manage to accept an invitation there almost every year.

The family consists of the parents and three boys. They are so congenial and have such good times together that it is a pleasure to share briefly their home life. But these parents and boys are not only happy and cheerful; they are also healthy.

I have sometimes wondered which is cause and which is effect. Are they healthy because they are happy and cheerful, or are they happy and cheerful because they are healthy? I suppose this relationship works both ways. But the more I think of it the more I believe that this fortunate combination begins with happiness. And there are physiological reasons why this is so. Individual attitudes begin at home. So the happy, contented family is more likely to be a healthy family.

There are at least three major elements in this happy-healthy way of living:

1. *Living reasonably.* Following a reasonable plan for family living is the logical way to avoid those tensions and conflicts that consume a person's vitality and undermine his general health. Tensions and conflicts place the body's endocrine organs on an emergency status. In families that try to get along without a plan for reasonable living, the persisting tensions and conflicts finally exhaust these emergency mechanisms. This lays the foundation for many forms of poor health. Children become frail and susceptible to illnesses. And as they grow into adulthood, they carry with them these health handicaps that deprive them of abundant, healthful living.

But there is even a more immediate relationship between a plan for living and the health of the family members. In the family that follows a plan for living, there will be agreement on the time of retiring, the time of rising in the morning, and the time for meals. Observing regularity in these matters promotes good health. An adequate amount of sleep each night will ensure that the vitality of each mem-

ber is kept at such a level as will enable him to resist many common diseases. By following regularity in eating, the family will avoid real temptation to eat between meals, and the common forms of indigestion and malnutrition will be avoided.

2. *Enjoying life.* It is the parents who set the pace, in each family, for the general mood that prevails. An attitude of cheerfulness in spite of disappointment is contagious. A parent who can laugh, even when the joke is on himself, sets an example that makes the younger members able to ride above rebuffs and minor insults. This attitude of good fellowship within the family circle actually promotes physical well-being.

Of all times of day, mealtimes provide the best occasions for the members of the family to enjoy one another's company. Ideally the members of the family are all present to eat their meals at the same time. This is the proper occasion for sharing the pleasant things that have happened.

Pleasant Emotions Aid Digestion

Physiologists warn us of the adverse effects of unpleasant emotions at mealtime. The digestive organs of the human body are so delicately controlled by the nervous system that they are very responsive to the emotions. Pleasant emotions are favorable to the digestive processes. But loud talking, harsh words, and cutting criticisms at mealtime stir up emotions that quickly arrest the process of digestion. There is a specific relationship, then, between the policies of a home and the health of its members. When mealtime is a pleasant occasion, good digestion and good health are promoted. When meals are eaten in an unpleasant setting, indigestion and its consequences must eventually result.

The relation between pleasant family associations and good health is not limited to meals. Ideal families enjoy their holidays and vacations together. It is only a selfish parent who finds his recreation apart from the other members of the family. Periods of wholesome recreation provide good

circumstances for carefree companionship between parents and children. They provide a proper release from the obligations of everyday living. They promote the good health of all members of the family.

3. *Trusting each other.* In the ideal family there is an attitude of mutual trust. The children trust their parents to do for them what is best. And the parents manifest confidence that their children will keep faith with them.

Children who trust their parents feel secure. Such trust is one of the greatest assets that parents possess. Never should a parent endanger this trust by resorting to deception or to the unwise withholding of information from his child. The child who has always found his parent to be trustworthy will welcome his counsel and will seek him out when he has problems to solve.

As children realize that their parents are trusting them, they learn to prize this confidence. They wish to make sure that their parents are not disappointed in them.

Parents should trust their children by giving them insight into the family's affairs. When there is good news, the children should enjoy this along with the parents. When there are major problems, they should be confident. It is not that the children should be made anxious over the problems that the family faces, but rather that they should learn, by their parents' example, a matter-of-fact approach to major problems. Here is an opportunity for the parents to teach their children how to ask the Lord's help in solving problems. As children see that their parents trust the Lord for His leadership in life's daily affairs, they will learn to do the same.

It is a lack of trust in other members of the family and, above all, of a trust in God that lays the foundation for those forms of ill health that come from a persisting sense of insecurity. When a child, or even an adult, is aware that he is not trusted or that he is not able to place his trust in those closely associated with him, it is natural for him to try to find a way out by recourse to illness. Usually this relationship is unconscious as far as the victim is concerned. Many kinds of sickness are simply the patient's way of saying, "I'd rather be sick than insecure."

There is a direct relationship between the circumstances of home life and the degree of health that the members of a family enjoy. Once parents understand this relationship they become responsible for arranging the policies of their home in ways that favor pleasant personal relationships and thus promote good health.

News From Home and Abroad

Tebedji Gudaye of Ethiopia

By Claude Steen, M.D.

Tebedji Gudaye hails from the region of Debra Tabor, Ethiopia. Tebedji is a cheerful, friendly fellow who is the father of four boys and four girls. He is now the president of the Begemder Mission, a faithful and efficient pastor, evangelist, and administrator.

When Tebedji was just a lad he attended the mission school, for his father was one of our faithful early believers. Only a few years before, his family had come from the Islamic faith. They had been followers of an old, respected Mohammedan priest, Sheik Zacharias. The old sheik had been given dreams from the Lord, as prophesied in Joel. He had been directed into a knowledge of the Sabbath and other fundamental points of our belief, and had been led to look for the coming of a white foreigner with a book who would teach and keep those beliefs. Old Sheik Zacharias died without seeing his dream fulfilled, but he had taught his people faithfully, and they quite quickly accepted our message when it arrived in their country.

From that nucleus arose a whole group of churches that are included in the Begemder Mission, centering around Debra Tabor, where the mission station and hospital are located, just east of Lake Tana, the largest lake in Ethiopia. That area is also the center of the true Amhara people, who have ruled the country for several generations. His Imperial Majesty is of this people, and the official language of the country is Amharic. Debra Tabor is a strong center for the state religion, the Coptic Orthodox Christian religion.

Wedding and Baptism

When Tebedji was a small boy he wanted to be baptized, but he hesitated, saying he must wait and be baptized with his wife. He was not married, but as is their custom, he knew the girl that had been chosen by his parents for him. She was only twelve or thirteen when the wedding took place, but it was some years before she was actually converted and she and Tebedji were baptized.

When the message of the three

angels of Revelation took hold of their hearts, many of these Islamic people accepted it, and several whole villages became Seventh-day Adventists. This stirred up hostile feelings in villages at a little distance, and they began making petty raids on our Adventist villages. They would come in the night and steal cattle, or stampede the cattle to destroy the crops. Our people were already poor, living close to the land, but this served to make them even poorer. Our people were patient and did not retaliate, but only moved their village farther away from the troublemakers.

Finally one night the enemies stole all the cattle, burned the homes, and killed some of our believers. Among those killed was the father of Tebedji. Visiting in his home at that time was the father of Tebedji's wife. He had not yet accepted the message, but he also lost his life. That was a sad night in the village of Guvdah.

The government caught and imprisoned the guilty man, and Tebedji was called to the provincial capital in Gondar to accuse the murderer. He felt that he could not, as a Christian, make such an accusation, so when he was called upon in the court to ask for the life of the murderer, he declined, saying that his family, as Christians, had forgiven the man his sin and that they prayed that the guilty man would confess his sin to God and receive forgiveness.

After this experience Tebedji was employed as a teacher and interpreter in our mission in Debra Tabor. He also engaged in evangelism, and when a need arose to call an evangelist to become chaplain in our hospital in Addis Ababa, his name was suggested. The Debra Tabor mission reluctantly released him to wider service. His years in Addis Ababa strengthened him greatly. There he observed different ones of our ministers in their evangelistic endeavors. On occasion he traveled to the various stations and aided in evangelistic efforts. He was chosen the only delegate to the Paris Youth's Congress in 1950. That congress filled him with the spirit of our message, and he returned greatly inspired. He conducted evangelistic efforts on his own in different sections of Addis Ababa, and early in 1954 he was ordained to the ministry.

For some months he sat on the un-



EWING GALLOWAY

Typical market scene in Addis Ababa, Ethiopia.

ion executive committee and worked on other committees. His spirit was always good, and his judgment came to be appreciated by each member of the union committee. When the time came that there was an urgent need for someone to take over the presidency of the Begemder Mission, it was felt by all that he was the man. To those who have learned to live in the city, it often appears to be a great sacrifice to return to the country, the place of their birth. Not so with Brother Tebedji. He was willing and happy to return to his country for greater service.

At one time the government offered Tebedji twice the salary he was getting from us, plus a free automobile with fuel and chauffeur, and a house to live in free. He would have a dual capacity, serving as controller of all funds in the Coptic Church structure, and as an assistant to the Minister of Justice, translating books from English into Amharic.

Rejects Offer

You may be sure that this offer was a great temptation. It was a burden on his mind continually. He told me that he could give only one answer to the man who plagued him from day to day about it (a messenger from the palace); that was, "I am an evangelist. I have been trained from my youth to preach the gospel, and I know no other work. I cannot turn my back on this work to which I have been called."

Tebedji told me that he counted this temptation not just a personal temptation but one that applied to all the believers in Ethiopia, for if he failed, then the younger ones would fail just as quickly, and the government would know how to prevent the spread of our message—by just hiring off the evangelists at a higher salary. So, he said, "Get thee behind me, Satan!"

His wife, Sister Debre, though not highly educated, is a faithful mother and wife, and she said, "Husband, if they continue to bother you with this offer and these thoughts of higher salary, let us ask to leave Addis Ababa and return to our country, where you can work and serve God in peace."

Now Tebedji is working in his home country, leading a group of twelve or fifteen faithful evangelists, who are circulating over a large territory and bringing many people to a knowledge of the truth. One of his faithful evangelists, Takele Buzuneh, wins about thirty people every year. This is all done in house-to-house work, for public evangelism as we know it is almost out of the question because of restrictions and prejudice that exist in that territory.

Annual Meeting in Finland

By R. R. Figuhr, *President General Conference*

Fourteen hundred of our Finnish people gathered in Tampere, second largest city of Finland, for their annual meeting, May 22-27. They came together for spiritual uplift and encouragement. If one were to judge by the fervor of the singing and the heart-warming testimonies, both of these objectives were realized. More Amens were heard in a day than one hears in some churches during an entire year, and they seemed to be uttered in all sincerity.

Unfortunately, no single hall could be found large enough to accommodate the entire number who attended. It was necessary, therefore, to divide into two groups of equal size, each meeting in a different place. But this division in no way affected the unity of spirit and purpose that permeated all who attended.

The Finns are a serious people. Their history has been one of hardship, suffering, and frequent defeat. But their remarkable courage and perseverance have always raised them above their reverses. Courage is one of their qualities.

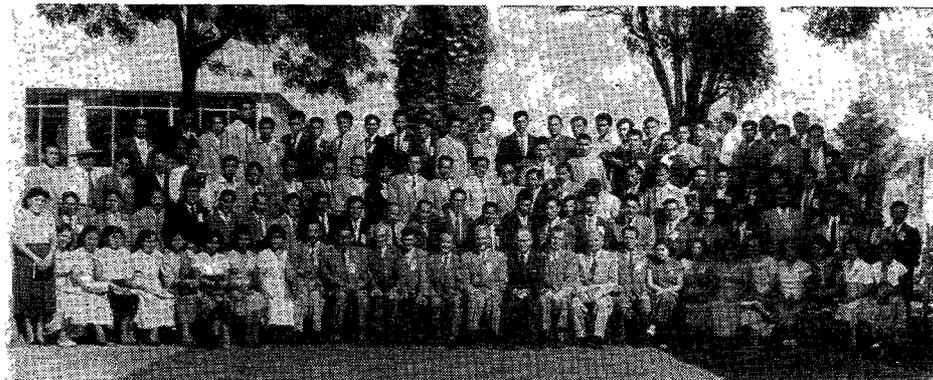
Our Finnish believers love the Sabbath school. They attend it as faithfully as they do the church services, and their hearty responses in Sabbath

school and active participation in the lesson study make evident that they habitually study their lessons. The children marched in near the close, to portray the responsibility that is ours of carrying the message to all nations. The children represented different countries and appeared in the dress of the respective countries.

This world responsibility of the church seems to be keenly felt. I noticed one face of more than three-score and ten years, hardened and wrinkled by difficult years and the biting cold winds that blow up there. As the simple appeals of faraway lands were presented, deep emotion played on this countenance, and tears soon ran down the face. The hearts of these people are with us in the task of quickly proclaiming the truth to the world.

An outstanding feature was the testimony meeting Sabbath afternoon. There was no hesitancy. They love to witness to the Lord's goodness. One man testified how he had been a troublemaker in the church, but that God had done something for him and had given him a different spirit. "That is really so," whispered a worker. "He has a powerful voice and persuades people. Something wonderful has happened to him."

A sister of only a year in the truth came up to express her gratitude to God for helping her work out a personal problem. When she took her stand for the Sabbath she fully ex-



Lima, Peru, Literature Evangelist Institute

At Lima, Peru, 106 literature evangelists recently attended an institute—99 from the Peru Mission, and 7 from the Upper Amazon Mission. D. G. Gomez, union publishing secretary, and his associates, had a well-organized program, and the literature evangelists went back to their homes and their territories full of courage.

Twenty-three of those who attended the institute are members of one church in Lima. One of these men, who was formerly a policeman, has won 14 people in five years, and in 1956 he was responsible for organizing 12 branch Sabbath schools, or one branch Sabbath school for each Sabbath

school class in the church. One literature evangelist working in the Upper Amazon Mission just six months previously had found a group of 30 people who believed the Sabbath.

The Peru Mission has the largest group of literature evangelists of any of our Spanish fields in South America. They won 169 people to the message last year, representing 36 per cent of the total baptisms in the mission. They also enrolled 5,000 people in the Bible correspondence course. The devotion of the leaders and literature evangelists in the Inca Union is inspiring.

W. A. HIGGINS

pected to lose her position at the concern where she had worked for years, with all accrued privileges and advantages. She went to the head of the concern, expecting to be let out, for she herself did not see how the work could be arranged so she could be absent on Sabbaths. But the management did arrange it, and she is keeping right on.

Another man told of his struggle to overcome the liquor, smoking, and coffee habits. Now he is completely free. A widow of three years, with three small children, told of the desperate situation she faced when she lost her husband. "But during these three years I have come to know my God, and we have lacked nothing needful," she testified.

Many of these people have interesting stories of faith and courage to relate. Noticing the clean-cut young man playing the piano, I inquired about him and learned he is a dentist. Taken into the army, he was court-martialed because he refused to work on Sabbaths, and was put in prison. When he had served his sentence, the officer in charge said, "I wish that you had been sentenced to a much longer term, for I hate to lose you!"

During the past ten years Finland has put into the field 200 million pages of our literature. This is an average of 50 pages for each person in the country. Every vacation the students spread out to sell literature. Our people believe in the power of the printed page.

Finland is one of the newest of our union fields, but under the earnest leadership of the president, Onni Peltonen, a vigorous program of evangelism is being carried on. In Finland even the women preach and hold large public efforts, with very good results.

Sunday afternoon before I left Finland, there were three public meetings, two in connection with evangelistic efforts, in progress. The interest of the people in our message augurs well for the future development of the work in that country.

West German Union Session

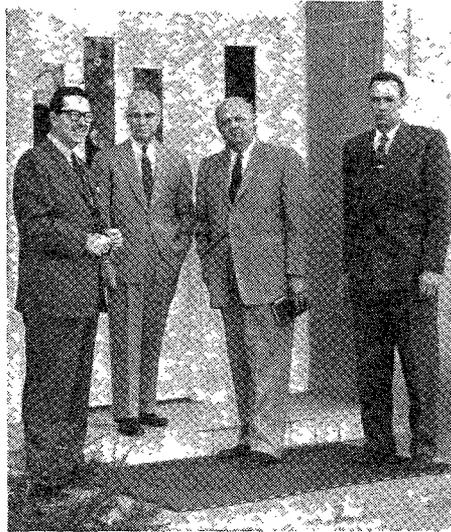
By J. Ernest Edwards, *Associate Secretary, Home Missionary Department, General Conference*

The largest assemblage of Seventh-day Adventists ever to meet in one place in Germany gathered in Düsseldorf recently when the West German Union Conference held its quadrennial session. More than 7,500 members and workers met in the City Exhibition Hall to transact business for

God and to receive spiritual blessings from heaven.

At the four-day session it was announced that the government had granted recognition to our church in two more conferences. This gives government recognition to three of the five conferences of the union. Formerly our church was known as a local religious group and had no legal standing as a church. As a result of this new development, which came one week before the session, our church organization as well as our welfare society will receive certain privileges, and our ministers will be recognized.

The spiritual message of encour-



Val Peterson Joins Christian Record Board

Val Peterson, former governor of Nebraska and United States Civil Defense Secretary, recently nominated as ambassador to Denmark, visited the Christian Record Benevolent Association office in Lincoln, Nebraska. From left to right are: Alten A. Bringle, public relations director; C. W. Degering, manager-editor; Mr. Peterson; and D. C. Duffield, treasurer.

Through contacts made by P. D. Gerrard, former public relations director for the association, Mr. Peterson consented to serve on its board of counselors, thus lending his good name and prestige to its work on behalf of the blind. The visiting dignitary is holding a copy of *The Desire of Ages* presented him while touring the association's headquarters. Brailled and Talking Book editions of this volume are in the Christian Record library.

The Christian Record Benevolent Association is an organization of the General Conference, operated by the denomination as a publishing house for the blind. Its home office is at Lincoln, Nebraska, and a Canadian office is maintained in Victoria, British Columbia, with J. M. A. LeMarquand as its director.

ALTEN A. BRINGLE

agement and the thrilling experiences from our world missions given by R. R. Figuhr made this meeting outstanding. Elders Figuhr and Wilhelm Mueller presented slide lectures on the progress of our mission work. Elder Mueller had recently returned from a trip to Africa.

The loyalty of these people to our mission program was demonstrated by devoting Sabbath afternoon to "The Hour of Our Worldwide Missions," by the eagerness of youth in volunteering for mission service, and by the sacrifice in response to Elder Mueller's appeal for a large mission offering. Our believers gave more than 13,000 marks.

The spirit of our German believers is well characterized by the words of David Livingstone when, although racked by sickness, he was requested to pioneer in another section of Africa near the end of his life. He responded: "I am willing to go anywhere and to do anything for Christ provided it always be forward." This same devotion and loyalty is manifested by our believers in central Europe.

The high light of the session was the report of the union president, Otto Gmehling, which revealed 1,968 baptisms. Of this number 960 had been won by laymen. The fine work of the 125 book evangelists accounted for 234, and the Bible correspondence school for 124. There were 850 young people added to the church by baptism.

During the past eight years 46 churches have been built in this union. Exterior and interior photographs of these church buildings were exhibited. During the four-year period 20 new workers were added to the ministerial force, which now totals 137. The book evangelists sold 4 million marks' worth of literature. The church members distributed 4 million pieces of literature and gave almost one-half million Bible studies.

Two workers from the Rhenish Conference, Ernst August Schulz and Alfred Muhl, were ordained to the gospel ministry.

Attention was centered on the motto: "Our Lord Comes." Notable events of this session included: The fiftieth MV anniversary celebration with its evening of music, which honored four brethren and one sister who had been members of the MV Society in 1907; the book evangelists' hour in which their soul-winning experiences were recounted; a report on new developments at the Hamburg Publishing House; and a great choir of one hundred literature evangelists from five conferences. We recall with interest the report and exhibitions of the health food factory; the sympo-

sium of twenty-one nurses; the soul-winning hour, with its emphasis on the three steps in coordinated evangelism, and its practical suggestions; and the class of six deaf-mutes, taught by a layman.

The "song mission" of the youth, used in literature distribution in unentered towns, during the Ingathering, and in the Big Month of literature sales for missions, is an unusual feature of youth activity. The excellent choirs at the session lifted one's mind toward heaven by their majestic anthems and beautiful harmony.

The excellent organization of this session and its smooth-running efficiency was a tribute to the planning of E. Detlefsen, the union secretary, who was assisted by K. Wittwer. All the union officers and departmental secretaries were re-elected. The officers and staff of the Rhenish Conference, which had its conference session at the same time, were also re-elected.

The city's welcome, advertised with a large banner at the railroad station, was extended by the mayor's representative.

A ministers' institute and a home missionary secretaries' council followed this great meeting. Plans were laid for finishing the work among 29 million people.

Our Most Northern Medical Clinic

By T. R. Flaiz, M.D.

At Tromsø, Norway, which is well north of the Arctic Circle, we have a fine representative four-story clinic. This is our northernmost medical institution. From mid-May till late July the people are not without sunlight both day and night. By contrast, for several months in midwinter they see only a feeble attempt at dawn in a faint graying of the southern sky at noon. This way of life would require considerable adjustment for most of us.

If this or any other feature of this far northern environment is unfavorable to the health of the people, it surely is not evident in their ruddy cheeks and rugged bodies. The health quotient of the people of these northern countries is very high. There is one exception to this general rule. In the more prosperous southern portions of Norway, Sweden, and Finland there is a high incidence of coronary heart disease and strokes. This is thought to be caused by the very large consumption of dairy products, eggs, and fat meat.

Adventists are known for the excellent medical institutions they op-



Takoma Park, Maryland Church Membership Reaches 1,000

The headquarters church of the Seventh-day Adventist denomination in Takoma Park recently attained a membership of 1,000. In the picture Leslie R. Mansell, pastor of the church, welcomes Mrs. Dorothy Nickerson as the one-thousandth member. She was one of 26 persons baptized during a Sabbath morning service, 22 of whom became members of the Takoma Park church.

Mrs. Nickerson, a cripple because of a shooting accident when she was 19, was baptized with her brother, Lester Kilmer. Their mother has been a member of the church for many years.

The membership of the Takoma Park church has grown steadily since its organization in 1904, when it had 41 charter members. In 1913, when the old Carroll Avenue church was dedicated, the membership was 294. It was 726 in 1953, when the new church across from the General Conference and the Review and Herald Publishing Association was ready for occupancy. At the time of the church dedication last November the membership was 968. With recent additions by letter the total now stands at 1,032.

D. A. ROTH

erate in these fields. State-supported medical institutions and physicians care for all surgery, obstetrics, orthopedics, pediatrics, and some others of the specialties free of charge, leaving physical therapy the one field in which we have more or less freedom.

In addition to the conference-operated institutions, there are more than one hundred privately operated smaller clinics in these northern countries, in which an excellent work is being done. In some of the larger cities, such as Stockholm and Oslo, we operate clinics in which both outpatients and resident patients are admitted to the treatments under order of doctors of the community. It is such a

clinic that we operate in Tromsø, Norway.

Not only are these clinics fine centers of influence for the truth, but they provide work for many of our Adventist people. Many of the leading lights of these countries are regular visitors and patients in these clinics. Government officials, statesmen, and diplomatic representatives from other countries register in these institutions. Many of them have come to know of our work in clinics or hospitals in their home country, some of them in our mission hospitals of the Orient.

Only Two Seasons

But how different the circumstances of work. Here they state there are two seasons of the year—the cold season and the winter season. In the month of May the winter is just merging into the cold season. It is snowing off and on all the time. The hills and mountains carry their winter load of snow and ice right down to the seashore. Everyone is prepared for this perpetual cold. The sea lanes are the only sure way to get in and out of Tromsø in May because of the thaw. Roadways are usually kept open throughout the winter and in late summer, but beginning in May the thawing of the deeply frozen roads results in their breaking up to the point that they are quite impassable.

The last fifty miles of the approach to Tromsø is either by water or by rugged little seaplanes, marvels of brute strength and seaworthiness. I could hardly see how our little plane, heavily loaded with mailbags, baggage, and passengers, could hope to lift off the water—and it required more speed than I like to see in such choppy water to get us out of the rough waves and finally air borne. The competent young Norwegian pilot impressed me as a worthy offspring of the daring, seafaring Viking of another day.

The entire way of life of these people must of necessity be somewhat different from that of people of milder climates. Only for a very short summer season are they able to grow some of the more hardy vegetables. Most of the year such luxuries come in by boat, and at such cost as to reserve them for the more financially able. Bread, fish, potatoes, meat, and dairy products are the principal staple foods.

Our work in Tromsø is highly regarded. This is the headquarters of the North Norway Conference. We operate an excellent church school here and a brighter, more alert group of youngsters I have never met.

May God richly bless the work among these fine people.

Visiting Servicemen in Greece and the Middle East

By W. H. Bergherm

The Air Force C-54 that I boarded at Dhahran, Saudi Arabia, brought me in six hours to Adana, Turkey. Though the records of servicemen kept in the General Conference office did not show any Adventist men at this base, I found there were two. This information was given me by Chaplain Gene Alt.

At the officers' dining room I met one of these Adventist men, Lt. Howard Henninger, who was described by the chaplain as one of the most conscientious Christians he had ever known. Lt. Henninger was baptized into the Seventh-day Adventist Church only a year ago in Ardmore, Oklahoma. As an officer and pilot in the Air Force, he is highly respected for his integrity and faithfulness to duty. It was, indeed, a pleasure to spend the evening with our brother.

At noon the next day I boarded a flying boxcar, a C-119, for Athens. In Athens I was able to meet with both of our churches in their Sabbath services. Nicolas Poulos is in charge of our work there. I saw one young man who had just been discharged from the service. He told me he had spent six months in prison while in the army. But even this had not been in vain. He had converted the soldier who brought his food to his cell, and this young man was there in church with him.

Another soldier in church that day told me an amazing story of faithfulness in spite of persecution. He had begun to attend our church several years ago in order to disturb the services and make fun. Gradually he became interested. When his family discovered he was really serious and

wanted to join the church, he was severely beaten, and put under a doctor's care for insanity. He was given a large number of shock treatments at a hospital. But notwithstanding all this, he patiently endured, and today his mother is receiving Bible studies.

As a soldier in the Greek Army he is constantly doing missionary work. On one occasion he was told he could not bring his Bible onto the post, and the man at the gate was commanded to search him when he entered. Because he was giving Bible studies to a certain person, he mailed his Bible to that person and the next day walked through the gate without it. There was no rule about carrying a Bible off the base, so the plan worked very well.

We now have two churches in Athens. We were happy to have as our guest at both these beautiful and well-kept churches, the Air Force chaplain who is stationed at Athens Air Base. He brought greetings to our brethren and commended them for their clean and attractive churches. We believe these contacts with military men of other faiths are very helpful and will assist us in the future wherever these men may be stationed.

Korean Union Training School

By Donald Lee, *President*

We have just held the eighteenth commencement exercises of the Korean Union Training School. Seventy-three students were graduated—thirty-four from senior high school, nineteen from two-year ministerial, eight from two-year elementary teachers' training; six from a special third-year ministerial-secondary-teachers' train-

ing course; and six, who had entered as special students.

We are especially proud of the eight graduates from the elementary teachers' training program, for this is the first time we have given teacher training on the college level. We are prayerfully sending these students forth, trusting they will be instrumental in raising the educational and spiritual level of our elementary schools in Korea.

It might be of interest to note the placement of each one of these students who graduated from the two- or three-year college curriculums.

Of the 27 junior college graduates, nine are continuing to study in the third-year ministerial course, four entered the ministry, three became teachers, two accepted positions as dormitory deans, one is working at the Seoul Sanitarium and Hospital, one is helping in the newly established radio department of the union, one is making arrangements to continue her education in the States, and six have not yet been placed.

Of the six who graduated from the third year of ministerial-secondary-teachers' training course, four are teachers, one is a ministerial intern, and one is doing treasury work.

During the Korean war of 1950-1953 many of our buildings were destroyed and most of the equipment was stolen or ruined. New buildings have been built and new equipment installed, so that today there is a modern plant for the training of the young people of Korea. The enrollment has been on the increase, and more students have been graduated each year.

At the present time Korean Union Training School is accredited by the Far Eastern Division as a junior college and by the Korean Government as a four-year theological seminary.



Faculty and graduates, Korean Union Training School, Seoul, Korea, March 10, 1957.



First graduates of the elementary teachers' training department at the Korean Union Training School. Donald Lee, president of the school, in front row.

We are, however, looking forward to the time when we can be an accredited senior college. As the educational level of the Korean populace rises, it is imperative that our ministers and teachers receive as thorough an education as it is possible for our denomination to give.

We are grateful for the unselfish help that has been given us in the past. We now solicit your prayers that the buildings and equipment that your sacrifices have made possible may be put to maximum use in training Christian young people to finish the work here in Korea soon.

Meeting Appointments in South India

(Continued from page 1)

The second regional meeting was in Prakasapuram, which has the distinction of having the first Adventist church in our Tamil section. A three-day convention was held, with a very lively series of meetings. This church, which was built to accommodate three hundred people, is not large enough for the present membership, and the members are contemplating enlarging it. This is also true of most of our churches in this union.

For our third meeting we traveled north to the Telugu section, where our meetings were held in four different centers. Much of our travel was by bullock cart. Traveling is still in the primitive stages in some sections of this field, even though the

two five-year plans organized by the leaders of India have brought marked improvements in the transportation of the country, as well as in the industrial, social, and economic life of the nation.

We were happy to have with us at these meetings D. S. Johnson, the division secretary. His earnest counsel was much appreciated. The Telugu fields are indeed fortunate to have the Giffard Memorial Hospital in their section. The staff of this hospital greatly contributed to the success of these meetings. Drs. J. B. Oliver, Elizabeth J. Hiscox, and Genevieve McWilliams, along with the nursing instructors, Edna York and Ella May Stoneburner, brought a group of students from the hospital and filled an hour with interesting and constructive thoughts on healthful living.

We left Yelurupadu by bullock cart, at 4:00 A.M. and arrived at the Akividu station at 8:00 A.M., a distance of about eight miles over a sandy road. We enjoyed our early morning ride and the beautiful sunrise as we traveled along the bank of one of the numerous canals in this lovely section of our union.

Our arrival at our next meeting in Chandralapadu was delayed, for just as we were starting out in the bullock cart a cyclone struck this section, accompanied by much rain. Since it was the first rain of the year, we feared that the roads might be almost impassable on this twelve-mile trip. In this we were right, for as we traveled along we saw a station wagon that makes three trips a day securely stuck in the heavy mire. This was

one occasion when we were very happy to have a bullock cart in which to ride. The bullocks are slow but sure.

At these meetings we met three members who had walked a distance of fifteen miles to attend, and one of these men was past sixty years of age.

In this large union there are 142 churches, with many companies and Sabbath schools scattered over an area of approximately 200,000 square miles. I feel sure that regional meetings like the ones we have just completed will be a means of strengthening and binding together our lay members in this union.

Radio and Public Relations Work in South America

By Leon Robbins

Shortly after taking over as radio and public relations secretary of the South American Division, the first of the year, it was my privilege to visit every country in the division except Paraguay. I was happy to find the Voice of Prophecy, or the Voice of Hope as it is called in the Spanish-speaking countries, broadcast in every country of the division, with new stations being added constantly. Just recently the station at Córdoba, the great religious center of Argentina, was added; also Radio Puno, in Peru, one of the highest commercial stations in the world, situated at almost thirteen thousand feet altitude on beautiful Lake Titicaca.

I visited with one station manager who went to jail rather than yield to one pressure group determined to put the program off the air. The programs are very well received throughout the entire division, and word has been received that they are being heard in one adjoining country that at present forbids the broadcast. The English program is being broadcast free of charge by one station in Lima, Peru.

Just a few days ago Emmanuel Zorub, manager of the Voice of Prophecy for Brazil, wrote: "The Radio Bible School is making rapid progress. Since January of this year there has been an increase of over fifteen hundred students. We have noted a decided increase in the interest since we have started announcing that the program is sponsored by the Adventists." Surely R. M. Rabello, who does the Portuguese broadcast for Brazil, and B. F. Perez, who does the Spanish broadcast for the Spanish-speaking countries, are to be commended for the fine work they have been doing.

In the field of public relations I

REVIEW AND HERALD

am happy to report that we have an equally optimistic picture. In the South Brazil Union it was my privilege to visit a number of newspaper editors who readily received our news stories and pictures and in several instances had a photographer come in and take pictures. On one occasion I witnessed a baptism of more than sixty candidates, which was adequately reported by Robert Azevedo, the union public relations secretary. But he didn't stop there; he hired a professional photographer, who took a number of excellent shots of the baptismal service. Then he had a number of copies made to distribute to the newspapers of the area. Elder Azevedo was told recently that he was getting more space in the papers than all the rest of the churches put together.

Not long ago the *Peruvian Times*, a very popular weekly, comparable in Peru to *Time* or *Newsweek* in the United States, published the *Reader's Digest* story of L. B. Halliwell's work on the Amazon. Truly this is the hour of opportunity in South America. Pray that we may take advantage of every opening to speed the message onward in this great field.

A New Step in Ministerial Training

By R. Allan Anderson

The inauguration, by the Columbia Union Conference and Washington Missionary College, of the H. M. S. Richards Lectureship on preaching was an event of great significance to the development of a more efficient and consecrated ministry. Preachers from many parts of the Columbia Union, as well as ministerial students from Washington Missionary College and the Theological Seminary, were privileged to attend.

Leslie Hardinge, head of the Bible Department at WMC, was an able chairman during these meetings, which were held in the Washington Sanitarium chapel beginning on Sunday night, May 12, and extending to the following Thursday night. Lectureships of this kind have been established in a number of educational institutions both here and abroad.

Elder Richards drew from his rich ministerial background as preacher and soul winner. There were two lectures each day—one at 10:30 A.M. and another at 7:30 P.M. Interest deepened with every meeting. The lectures were slanted toward pastoral and expository preaching rather than evangelistic preaching, the purpose being to build up the ministry, because the effect of pastoral ministry

Inca Union College Aids I.G.Y. Experiment

During the latter part of April work was started on an important scientific installation in the mountain at Naña, just behind our Inca Union College in Peru. Our college is cooperating with the International Geophysical Year scientific research program in making possible a tunnel in the mountain in which is being placed a quartz tube strain-meter seismograph. This is the first instrument of its kind in Peru, and is only the second such installation outside of the United States. The tunnel in which the instrument will be placed will be some 220 feet straight into the side of the mountain, with a second tunnel 150 feet long turning off at right angles some 60 feet from the tunnel's mouth.

According to information available from the California Institute of Technology, which is fostering the program, the instrument to be placed in this tunnel is to measure gradual stretches in the earth's surface. The Naña site was chosen because of the type of rock found in the mountain and because of its nearness to our college, which will share in gathering data from the instrument.

W. P. BRADLEY

is seen in the spiritual development of the congregation. Stress was laid upon the importance of study and the heart preparation required for effective preaching.

The central theme of the messages that Elder Richards brought to hundreds of alert listeners was that of the glorious gospel of a crucified and risen Lord. Such Christ-centered preaching is essential to the Advent Movement, which was raised up of God to preach the everlasting gospel.

To see our Saviour as He really is, a minister must become a man of the Book, must take time to read and to pray. The speaker made us realize anew the rich heritage that is ours as heralds of the everlasting gospel to earth's last generation.

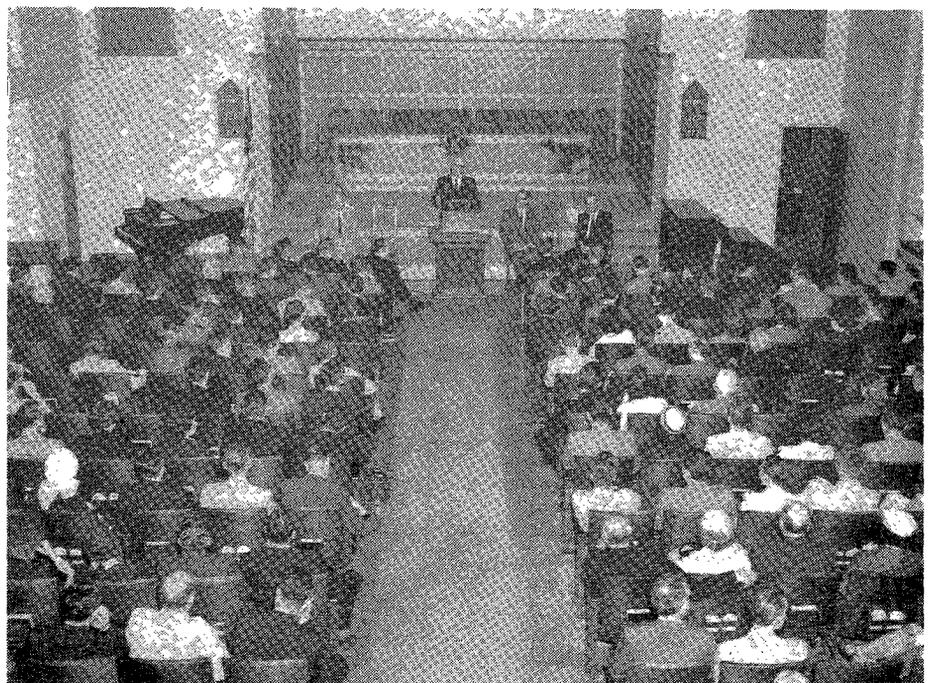
It was a consecrated group of men who took leave of each other after the last meeting and returned to their places of service enriched and inspired. Thus began what might well prove to be one of the greatest programs in the development of the Adventist ministry in this part of the world.

An Open Door in Ruanda

By M. J. Church, *Director
Gitwe Mission Station, Belgian Congo*

I was on a school inspection safari in a district about thirty kilometers from our mission. Not far from the central school of that district lived the queen mother of Ruanda. I had met her the first time in the home of one of our missionaries, and later I paid her a short courtesy visit after conducting a camp meeting in the vicinity of her residence. According to the custom of Ruanda she is co-ruler with her son, the king. She is a typical Watutsi, the ruling tribe of Ruanda, tall, slender facial features, dignified, and reserved. She has all the refined characteristics of a royal personage.

I was impressed that I should go to see her again, and I sent a messenger with a letter requesting an audience.



H. M. S. Richards in action during the first annual lectureship on preaching sponsored by the Columbia Union Conference and Washington Missionary College. Meetings were held in the chapel of the Washington Sanitarium and Hospital.

He returned the following day with her reply. Yes, she would be pleased to receive me on Sunday afternoon at about three-thirty. As I was preparing to leave for the appointment I was impressed that I should take my accordion and filmstrip projector along with me.

Upon arriving at the queen mother's residence I was ushered in, accompanied by one of our African pastors, who was to act as interpreter. After about a half hour of general conversation I was invited to play some hymns on the accordion. She seemed to enjoy them very much and asked me to continue. As evening approached I asked if she would like to see a filmstrip on the life of Christ. She consented, and then called her entourage to watch the film with her.

For more than an hour in the semi-darkness of the sitting room, interrupted only by the constant hissing of the Coleman lamp projector, we unfolded the simple but forceful story of the life of Christ, closing with the promise of the soon return of our Saviour. The story of Christ was not new to the queen mother, as she is a Catholic, but I am sure she had never before heard it related in just this manner.

As we finished and the lamp was brought back into the room she publicly thanked me and then told her attendant to dismiss everyone from the room as she had something she wanted to tell me in private. "I believe everything you said tonight," she began, "and I am very happy that you came to visit me." She then turned to her attendant, who is a Seventh-day Adventist, and he handed her some money. Returning to me apologetically, she offered five crisp one-thousand-franc bills (\$100 U.S.) which, she explained, was for our work.

Doors are opened to our message in unexpected places. We have the promise that this truth will be received by people of high rank, but our lack of faith often causes us to be surprised when it happens.



OVERSEAS

Inter-American Division

● C. A. Norman, district pastor in Honduras, recently baptized a man who had erected a church building at his own expense and had donated it to the Seventh-day Adventist denomination. In writing about this, R. E. Rieger, presi-

dent of the Honduras Mission, says, "This is a real lift to us since it is so hard to find the funds to build churches fast enough to keep up with the evangelistic interests we find in all parts of Honduras."

● On Sabbath, May 25, thirty-three candidates were baptized at Tuxtla Gutiérrez, Mexico, as the result of evangelistic services conducted by Rodrigo Bustillos, Mexican Union evangelist. Four hundred persons have indicated an interest in the third angel's message and are receiving Bible studies.

● R. R. Drachenberg, president of the Panama Conference, reports that Owen Holness and his evangelistic company have just concluded a successful series of tent meetings in Panama City. One hundred and twelve candidates presented themselves for the first baptism, and 100 more will wait for the second baptismal service.

● The Caribbean Union recently appointed B. L. Archbold as president of the Caribbean Union College in Trinidad. Elder Archbold has served for a number of years as president of the South Caribbean Conference and is succeeded in that post by A. A. Ward who was formerly the conference treasurer.

● J. O. Emmerson, treasurer of the Caribbean Union, was ordained to the gospel ministry in Port-of-Spain, Trinidad, on May 18.

Middle East Division

● Ibrahim Swaidan, translator in the division office, is working on several projects for literature in Arabic, among which is a set of Bible textbooks for use in the elementary schools throughout the division.

● The division was happy to have as its guest from March 29 to May 6, J. E. Edwards, associate secretary of the Home Missionary Department of the General Conference. Elder Edwards held laymen's institutes and other meetings in Lebanon, Iraq, Jordan, Egypt, Iran, and Turkey.

● The Dar es Salaam Hospital staff welcomes Mr. and Mrs. Theo Williams and young son, Christopher Dale, to Baghdad. Brother Williams has now taken over his duties in the hospital as X-ray and laboratory technician.

● Wayne E. Olson has been asked to serve as Bible teacher and chaplain for the Dar es Salaam Hospital. He will take up his duties soon.

● Chafic Srour, president of the Jordan Mission, has visited nearly every member in Jordan and is now holding a series of meetings in El Husn. The meetings have been very well attended with from 100 to 300 persons present. A rich harvest of souls is expected. Successful meetings are also being held in Mafrq. Elder Srour is being assisted by Mousa Kerkanny and teachers from El Husn school.

● Mousa Ghazal and Henry Jehu, as well as the other Aramoun teachers, were pleased to have Wayne E. Olson baptize five of their students recently in the

Beirut church. A number of other baptisms are being planned for the immediate future.

● A new well 70 meters deep has been completed on the Shimran school property in Iran, and an abundance of water for irrigation purposes and all other needs of the school is assured.

● G. A. Keough, division educational department secretary, recently visited Iran in the interests of establishing an educational program there.

● In early May the new church building at Julfa Isfahan, was dedicated. J. E. Edwards, associate secretary of the Home Missionary Department of the General Conference, gave the dedication sermon.

● J. S. Russell, formerly connected with the Nile Union Mission, has accepted a call to Middle East College, where he will serve as dean of men.

NORTH AMERICA

Atlantic Union

● R. K. Krick, pastor at South Lancaster, Massachusetts, has accepted a call to become pastor of the Bakersfield, California, church.

● Dr. L. K. Rittenhouse, of Hudson, Massachusetts, has accepted an invitation to connect with the Andrews Memorial Hospital in Kingston, Jamaica, as staff physician.

● The Bethel church in Brooklyn, New York, of which E. F. Carter is pastor, is planning to spend \$40,000 remodeling their building. Improvements will include special facilities for the youth.

● The German New York church officially opened their new church home, a fireproof structure at 111 East 87th St., in the heart of the Yorkville area, on May 11. The church is going forward in a program of active evangelism under the leadership of the pastor, Gerhard Suckert.

● Thirteen young people were baptized in Auburn, Maine, on May 11, by G. S. Remick as a culmination of the Missionary Volunteer Week of Prayer. At the conclusion of the baptism each of the candidates was presented with a souvenir copy of *Messages to Young People*.

● The Southern New England Conference, with V. A. La Grone as home missionary secretary, and the New York Conference, of which C. P. Anderson is home missionary secretary, have both become Minute Man conferences again this year.

● Millie Urbish, elementary supervisor of the Southern New England Conference educational department, received her M.A. degree from Boston University School of Education on June 2.

Central Union

● On Sabbath, April 27, 17 converts were baptized by M. E. Payne in the Kansas City church. On the same Sabbath a number were received by letter, making a total addition by baptism and letter to the Wyandotte church of 21 members.

Since that time Elder Payne has accepted a call to Porterville, California.

● The Standing Rock Pathfinder Club of Kansas City, Missouri, celebrated its second anniversary with a banquet Sunday night, May 19. One hundred were present, and the meal was prepared by the Dorcas Society of the Park Memorial church. The club director, Stanley Drake, has spent many hours making the club a success.

● A Health and Welfare Center was recently opened in Fremont, Nebraska. W. C. Hinton, pastor of the district, along with his workers, have worked hard to completely remodel the building for this center.

Columbia Union

● H. W. Bass, superintendent of education for the Potomac Conference, has accepted an invitation to become superintendent in the Ohio Conference. Elder Bass also served as secretary of the public relations and radio-television departments.

● David Bauer, graduate of Southern Missionary College and the Theological Seminary, has accepted the post of dean of boys at Shenandoah Valley Academy in the Potomac Conference. He replaces Paul Riley, who will serve as dean of men at Atlantic Union College.

● Fillmer Hevener, teacher at Shenandoah Valley Academy, has accepted a call to Africa and has already left for his new post as English teacher at the Bugema Missionary College, Uganda.

● Raffele Valerio, pastor of the Philadelphia Italian church, recently baptized nine persons. Among the group were a daughter, son-in-law, a granddaughter, and husband of Mrs. Passannante who has prayed and worked for her family for the past 27 years.

● Richard Fearing, pastor of the Williamsport, Pennsylvania, church in the East Pennsylvania Conference, has accepted the pastorate of the Hinsdale church in the Illinois Conference. He has served as a district pastor in East Pennsylvania since 1950.

Lake Union

● The Illinois Conference has passed the Ingathering Minute Man goal. To the end of May they had received \$143,921.23, which is approximately \$13,000 more than they had at the same time last year. Their per capita is \$23.20. Out of 73 churches, 54 have reached the Minute Man goal.

● The New Albany, Indiana, church was dedicated free of debt Sabbath, May 11. Jere D. Smith, Lake Union Conference president, Arthur Kiesz, Indiana Conference president, W. H. Ward, the pastor, and Raymond Woodward, city attorney, took part in the dedicatory services. A year ago the congregation sold their old church, purchased a church building from the Methodists, and have been busy remodeling it at a cost of \$35,000.

● Arthur Kiesz, president of the Indiana Conference, baptized nineteen at Elkhart, Sabbath, April 27. These new converts

were from the Elkhart district, which is under the leadership of L. J. Pumford, and also from the Wolf Lake district, which is under the direction of P. L. Welklin.

● Thus far this year Claude Whettstein, literature evangelist of Appleton, Wisconsin, has placed sets of SDA books in schools, libraries, and churches, as follows: 60 Catholic schools, 91 Lutheran schools, 42 Protestant churches, 14 public libraries, and 8 public schools. He has also sold sets of books to 43 Lutheran ministers, 14 Catholic sisters, and 8 Catholic priests.

North Pacific Union

● Last November a Sunday night series of evangelistic meetings was begun in the Milton-Freewater, Oregon, recreation hall by C. C. Rouse and Lloyd Stephens. On March 24 of this year the meetings were turned into a large nutritional class, which continued until May 5. Mrs. Lloyd Stephens was assisted by Mrs. C. C. Rouse and five women from the Milton-Freewater church. The average attendance was 150. At the end of the series, a banquet was held in the Milton-Freewater Community Building. It was attended by approximately 250 people.

● A baptismal service in the Tillamook River on May 25 climaxed the MV Week of Prayer held in the Tillamook, Oregon, church by Clifton A. Walter assisted by the MV leader, Mrs. Art Moore. Five young people were baptized that day by Lyle Cornforth.

● The Washington Conference reached an all-time high in Ingathering, with more than \$74,000 raised during the 1957 campaign. DeWitt S. Osgood reports that the Seattle Central church, of which he is pastor, reached the full Minute Man goal of \$12,456 on June 8, with 289 people having participated. Of the total, the junior band raised \$2,300, and the young people's band, \$1,400.

● Dr. H. E. Westermeyer, head of the history department of Walla Walla College, as a member of a select group of teachers and educators composing the Sherwood Eddy Seminar, will visit Russia this summer. He will also visit England, France, Germany, and Yugoslavia.

● Paul C. Heubach, head of the religion department at Walla Walla College, and G. S. Balharrie, associate professor of religion, are touring the Bible lands with the Seminary-sponsored group. Following the tour Elder Heubach will visit the Southern Asia and Far Eastern divisions, on his return journey to the United States.

Pacific Union

● In the early part of May, the publishing secretaries and colporteurs of the Pacific Union set a new all-time high for books delivered during a six-day period in their territory. One hundred and forty colporteurs made deliveries of \$48,400. The publishing leaders delivered \$10,097 of the total. Twenty-two colporteurs had deliveries of more than \$500 each, and nine of these delivered over \$1,000 worth of literature.

● Arthur L. Bietz, pastor of the White Memorial church of Los Angeles and chairman of the division of religion at the College of Medical Evangelists, was the featured speaker on CBS radio network's Church of the Air, Sunday, June 30.

● Forty-nine new members have been added to the membership of the White Memorial church by baptism and profession of faith in the past six months. These baptisms are largely an outgrowth of the evangelistic series of meetings, "Religion in Life."

● Mr. and Mrs. Leo Raunio have left the Southern California Conference to take charge of the Maricopa Indian Mission in Arizona. They are replacing Mr. and Mrs. Wilfred Rathbun who have directed the activities of this mission for the past six years.

● San Pasqual Academy in the South-eastern California Conference has been placed on the approved list of accredited high schools with the University of California.

● Paul Haughey, from Shenandoah Valley Academy, has accepted a call to the Golden Rule Bindery at San Pasqual Academy.

● D. E. Venden, president of the Central California Conference, left by plane the evening of June 4 to make a speaking tour of Southern Africa during the camp meeting season. Mrs. Venden accompanied him. Their journey will take them to New York, London, Brussels, Lisbon, Beirut, and Jerusalem in addition to their African itinerary.

● A. E. Nelson has been asked to be field representative of the Northern California Conference Association, replacing M. R. Bailey, who withdrew from this work at the end of June. Elder Nelson has served in Southern Asia and South Africa as well as in several districts in the Northern California Conference.

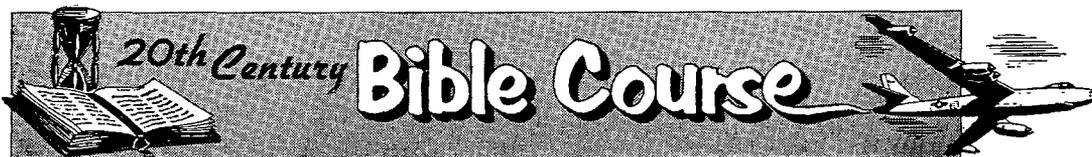
● Ground-breaking ceremonies were held at the site of the proposed Salt Lake City church school on Sunday morning, June 2.

Church Calendar FOR 1957

Midsummer Missions Service & Offering	July 13
Enlightening Dark Counties	Aug. 3
Home Missionary Offering	Aug. 3
Educational Day & Elementary School Offering	Aug. 17
Oakwood College Offering	Aug. 31
Literature Evangelist Rally Day	Sept. 7
Home Missionary Offering	Sept. 7
Missions Extension Day & Offering	Sept. 14
JMV Pathfinder Day	Sept. 21
Sabbath School Rally Day	Sept. 28
13th Sabbath Offering (Southern Asia Div.)	Sept. 28
Message & These Times Campaign	October
Neighborhood Evangelism (Bible school enrollment)	Oct. 5
Home Missionary Offering	Oct. 5
Voice of Prophecy Offering	Oct. 12
Temperance Day & Offering	Oct. 26
Witnessing Laymen	Nov. 2
Home Missionary Offering	Nov. 2
Review and Herald Campaign	Nov. 2-23
Week of Prayer & Sacrifice	Nov. 16-23
Week of Sacrifice Offering	Nov. 23
Home Missionary Day & Offering	Dec. 7
13th Sabbath Offering (Northern European Div.)	Dec. 28

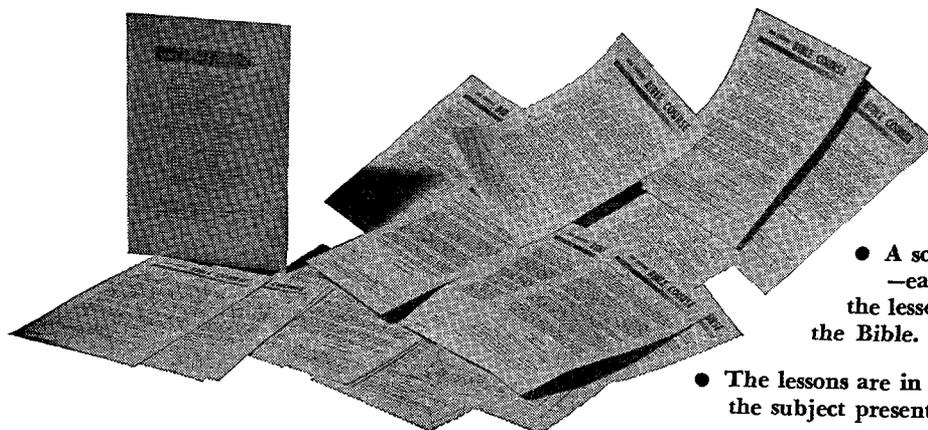
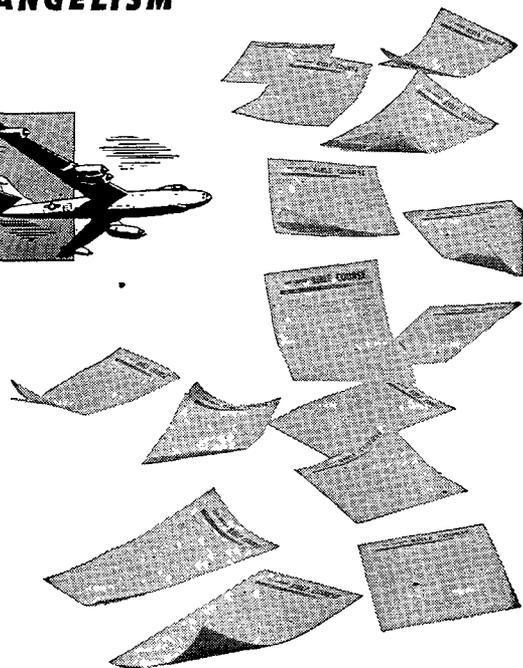
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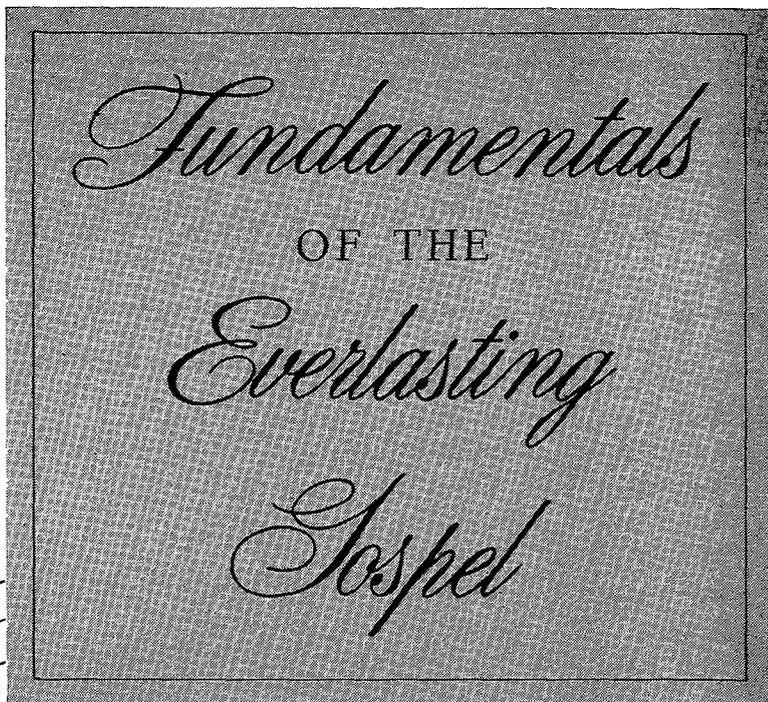
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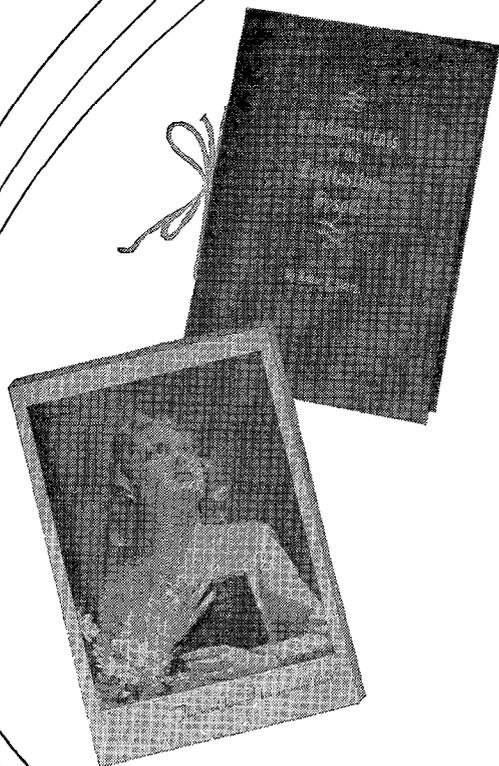
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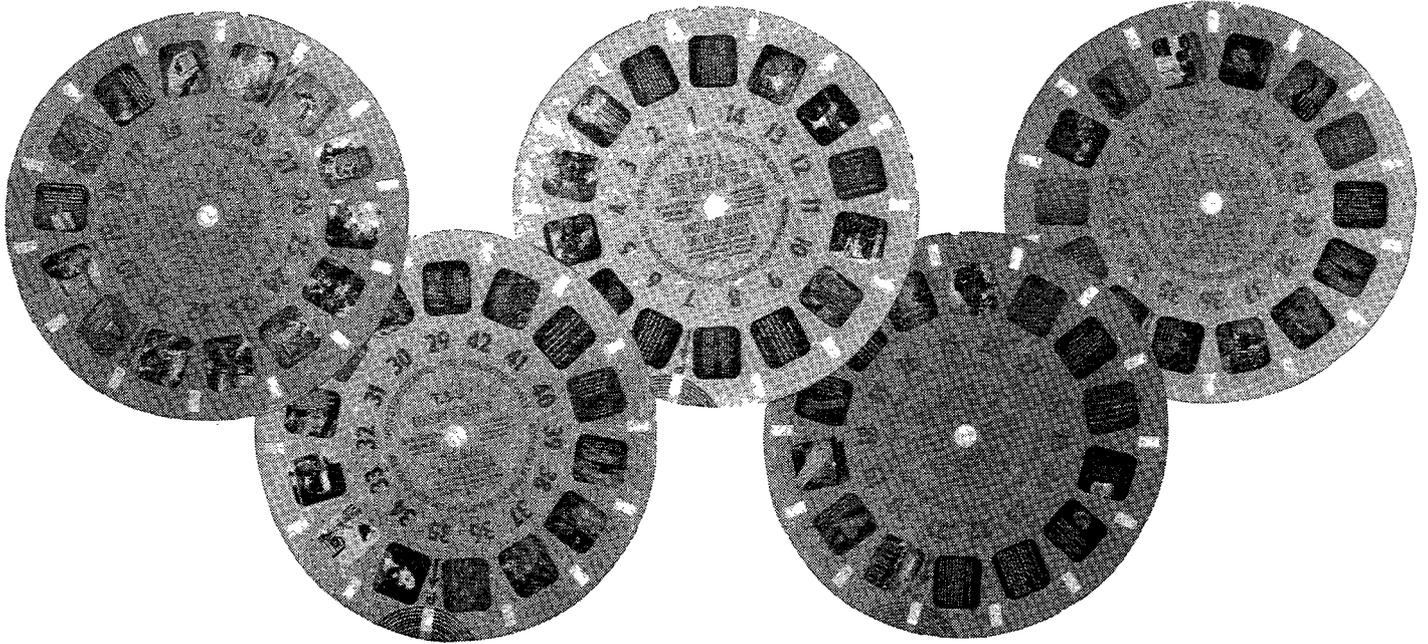
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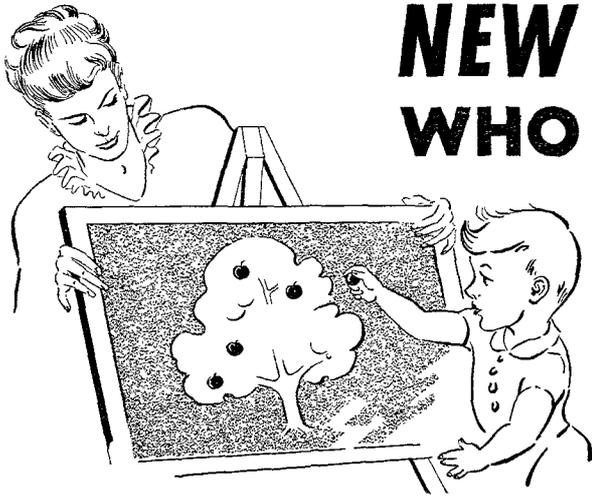
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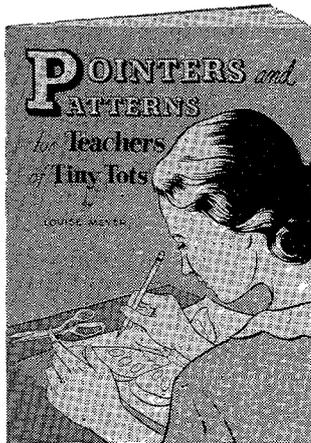
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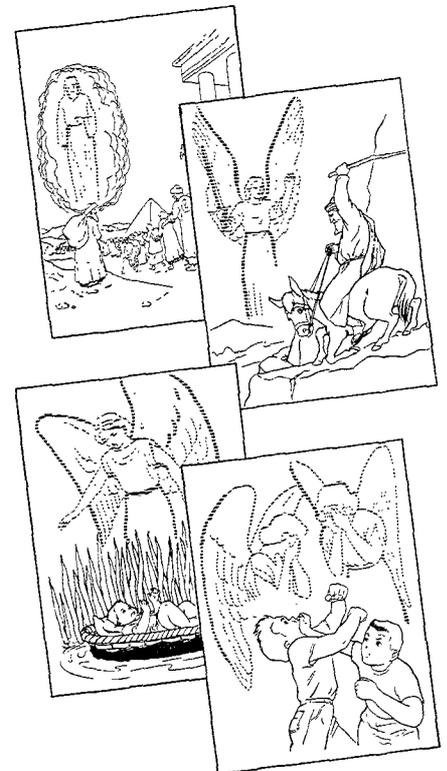
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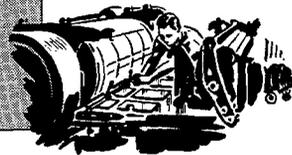


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Death of Three Veteran Workers

D. E. Robinson, for some 35 years connected with the Ellen G. White Publications office, died in Loma Linda, California, June 28. Elder Robinson received his education in Africa, England, Australia, and the United States, and served the cause of God with loyalty and devotion.

Information has also come of the passing of E. F. Peterson at the St. Helena Sanitarium and Hospital, Sanitarium, California, on June 23. Brother Peterson was a missionary in Peru and Mexico from 1918 to 1922, and an associate secretary in the General Conference Home Missionary Department from 1922 to 1925.

On June 30 Dr. H. C. Menkel passed away at McMinnville, Oregon. He was in his 83d year. From 1907 to 1946 most of Dr. Menkel's labor was in India, where he served in various capacities in connection with our medical work.

A life sketch of each of these workers will appear later. We extend our sympathies to the bereaved loved ones.

Recent Changes of Conference Officials

R. E. Finney, editor of *These Times* magazine of the Southern Publishing Association, has accepted a call to serve as president of the Wisconsin Conference, filling the vacancy made when C. M. Bunker accepted the presidency of the Upper Columbia Conference. Brother Finney will assume his responsibilities in Wisconsin at a very early date.

Philip Moores, president of the Newfoundland Conference, has been invited by the Maritime Conference committee to serve as president in the Maritime Conference, since J. W. Bothe accepted a call to become president of the Manitoba-Saskatchewan Conference.

The Newfoundland Conference committee has met and has placed a call for G. O. Adams, of the Georgia-Cumberland Conference, to serve as president in Newfoundland. Brother Adams and his wife have been missionaries in Africa. They were both born in Newfoundland. He has accepted the call.

W. J. Blacker, secretary-treasurer of the Northern California Conference, was elected by the Pacific Union Conference committee to serve as secretary-treasurer of the Pacific Union Conference, taking the place of F. W. Schnepfer, who is now president of the union. Brother Blacker is a man of wide experience both in the mission field and in the homeland.

H. T. ELLIOTT

Graduate School Taxes Seminary Facilities

The Adventist University, the newly formed organization composed of the Seminary and the School of Graduate Studies, is literally bursting at the seams, operating in the Seminary building constructed in 1941 and designed to serve an enrollment of from 40 to 60. We have now enrolled just over 200. Of this number 177 are in the Seminary and 24 in the School of Graduate Studies.

Our facilities are taxed to the limit. Classrooms are crowded and the library service has overflowed into the halls and teachers' offices. Classes are held continuously through the entire day, beginning at 7 A.M. and running through to 9:15 P.M. Some classes are meeting on the campus of Washington Missionary College.

This newly formed organization with its enlarged functions is no doubt destined to play an increasingly large part in equipping our ministers and teachers for the finishing of the work.

E. D. DICK, *President*
Adventist University

Public Relations Workshop

Plans are being completed for the first summer public relations workshop to be held at Atlantic Union College, August 15-26. The course will be open to all who are interested in securing intensive professional public relations training in a comparatively short time. College credit of three hours will be granted upon completion of the workshop studies. Application should be made immediately to: Director of the Summer School, Atlantic Union College, South Lancaster, Massachusetts.

HOWARD B. WEEKS

From Home Base to Front Line

Northern Europe

Elder and Mrs. Axel Varmer, of Denmark, proceeded in May, 1957, to Ethiopia, where Brother Varmer has assumed the position of union mission president. Elder Varmer has served in Denmark as an evangelist and local conference president, and was for some time home missionary department secretary in the Northern European Division. More recently he has, for a number of years, been principal of our Danish school at Vejlebjerg. It is felt that Elder and Mrs. Varmer's wide experience in denominational service will bring strength and blessing to our work in Ethiopia.

Evelyn Beechey left England on May 29, returning to her post in the Southern African Division as a missionary nurse.

North America

Elder and Mrs. Peter Beach and daughter sailed June 27 on the S.S. *Empress France* from Montreal, Canada, for England, en route to India. Brother and Sister Beach first went to the Middle East Division from England in 1950. He served as an evangelist in the Northern Egypt Mission. Brother Beach was desirous of taking graduate study and training in the United States, and received permission to spend his furlough here. He took studies at the SDA Theological Seminary. Brother Beach has now accepted a call to the Southern Asia Division as an evangelist.

Dr. and Mrs. Richard Lukens and three children, of the College of Medical Evangelists, Loma Linda, California, sailed on the S.S. *President Johnson* from San Francisco, June 20. Their destination was Manila, in the Philippines. Mrs. Lukens, whose maiden name was Anna Marie Jones, is a registered nurse, having graduated from Madison College in 1932, and worked several years in Los Angeles. Dr. Lukens completed the medical course at CME in 1941. In recent years he held the position of assistant professor of pathology and taught medical students at Loma Linda. He has accepted an appointment as pathologist at the Manila Sanitarium and Hospital.

W. R. BEACH