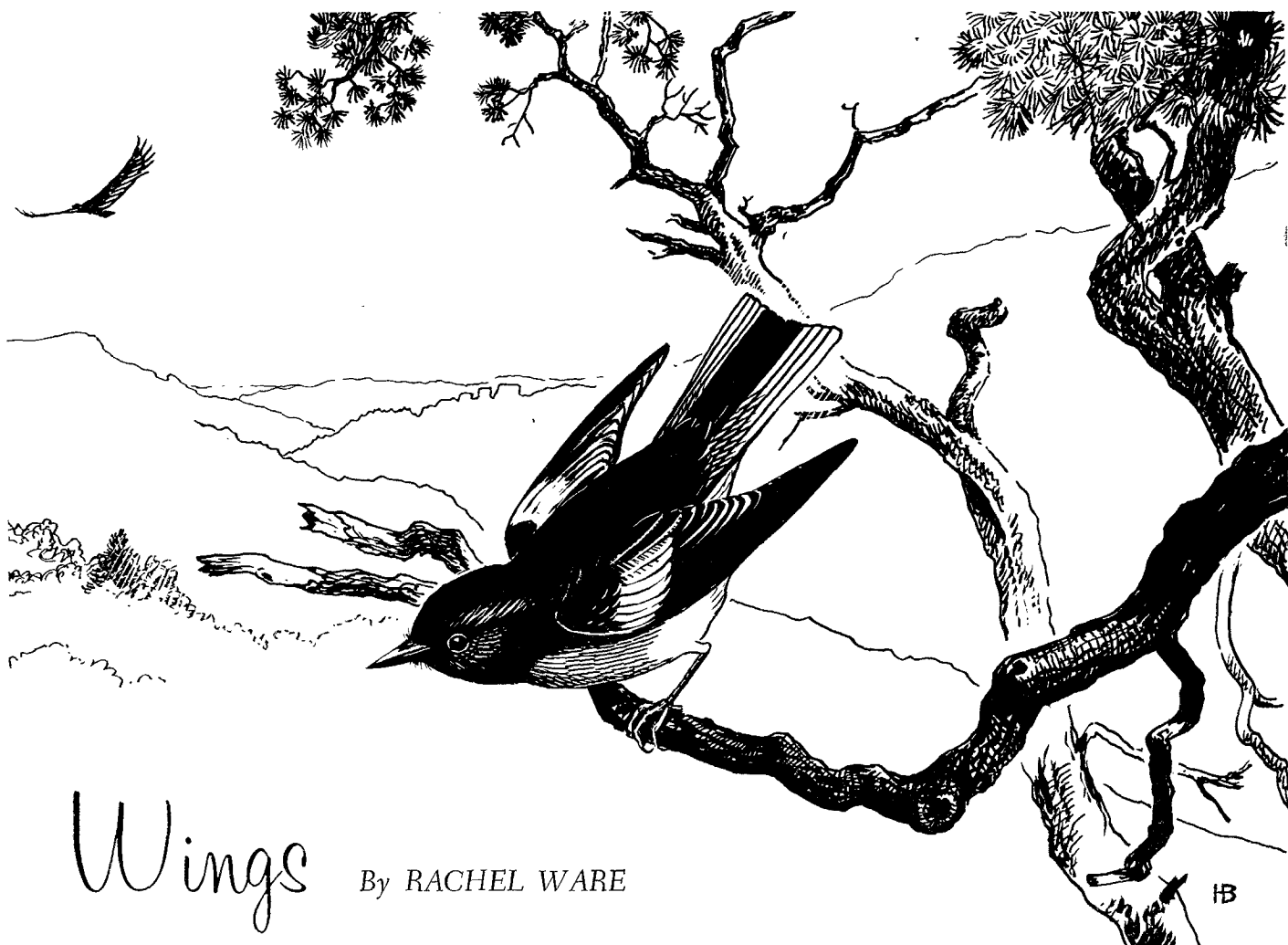


THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## Wings

By RACHEL WARE

Wings in the springtime bring us delight,  
Bird songs and beauty in feathers so bright.

Butterfly wings that flit to and fro,  
Briefly they stay and quickly they go.

Evenings in June bring flickering lamps  
Of fireflies winging o'er grasses and swamps.

Dipping and gliding over the shore,  
Gulls are a-sailing, graceful and sure.

Helicopterlike, on wings so fairy light  
A hummingbird darts, a spry little mite.

Beautiful scene—the migrating wings  
Of southern-bound birds—an autumn day brings.

Silent and unseen angel wings hover,  
Shielding and guarding us through every hour.

Quick as the lightning from skies they speed  
On heavenly wings to answer our need.

# In This Issue

COVER	Wings
THE PRESIDENT'S PAGE	Page 3
EDITORIALS	Page 4
No. 1 Choice—Comments on a Letter, 1—"Remember . . . Sunday, to Keep It Holy"—Is Agitation Good or Bad for the Church?	
GENERAL ARTICLES	Page 7
Loftier Levels—The Covenant With Death—Children and Television	
SABBATH SCHOOL ACTIVITIES	Page 10
Sabbath School Evangelism	
SABBATH SCHOOL LESSON HELP	Page 11
God's Ceaseless Work as Creator and Sustainer (Lesson for Sabbath, April 18)	
OUR HOMES	Page 12
"Thy Heavens, the Work of Thy Fingers"—The Lamb of God	
FOR ADVENTIST YOUTH	Page 14
From Riches to Ruins—Taxes—Youth in the News—Your Denominational IQ	
MISSION STORY OF THE WEEK	Page 16
Sacrificing for an Education at Mindanao's Mountain View College	
NEWS FROM HOME AND ABROAD	Page 18
A Miracle of Missions—New Church Organized at Morristown, New Jersey—Loma Linda Food Company Eastern Division Convention—On the Air in South Brazil—Framingham, Massachusetts, Church Dedicated—New Church, Island of Barbados—Pakistani Airman Baptized—Through Deep Waters, in Indiana—New Church Edifice at Wairoonga, Australia—Hampton Roads, Virginia, Church Dedication—Third Development Conference at CME—Lampu, Valiant for the Truth in New Guinea—The Western India Union Constituency Meeting—Mourners in Ceylon Find the Truth—Northern European Division—In Brief—Notices—Church Calendar for 1959	
POETRY	
Solitude, p. 7; The Love of God, p. 10; Spring, p. 12	

## TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

## THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray

Contributing Editor: J. L. McElhany

Editorial Secretary: Promise Joy Sherman

## "IN BRIEF" CORRESPONDENTS

OVERSEAS: Australasia: R. R. Frame; Far East: A. E. Gibb; Inter-America: Clyde O. Franz; Middle East: Raymond H. Hartwell; Northern Europe: G. D. King; South America: L. H. Olson; Southern Africa: W. Duncan Eva; Southern Asia: J. F. Ashlock; Southern Europe: W. A. Wild

NORTH AMERICAN UNIONS: Atlantic: Miss Laura M. Drown; Canadian: Darren Michael; Central: Mrs. Clara Anderson; Columbia: Don A. Roth; Lake: Mrs. Mildred Wade; Northern: L. H. Netteburg; North Pacific: Mrs. Ione Morgan; Pacific: Mrs. Margaret Follett; Southern: Cecil Coffey; Southwestern: H. E. Schneider

## ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

### Australian Catholic Youth Denounce Rock 'n' Roll

✓ Rock 'n' roll was denounced as a threat to young people's morals in a statement issued in Sydney, Australia, by the Catholic Youth Movement of Australia. "Many youths, both boys and girls, claim that the rhythm has for them a sensual effect, and therefore it is more difficult to maintain one's poise and self-respect," the statement said. "The two main failings in rock 'n' roll are the lack of modesty and the lack of self-restraint."

### Injured Church Bingo Player Sues Prelate

✓ Roman Catholic Archbishop Paul C. Schulte of Indianapolis has been sued by a Marion County, Indiana, woman for injuries suffered when a metal folding chair she was sitting on collapsed during a church bingo game in Indianapolis. Mrs. Mina Stahl, 40, is asking \$37,474 in damages. She alleges she was knocked unconscious by the fall and sustained other injuries on June 21, 1958, at Holy Rosary Catholic church.

### Christian Education Leader Scores "Television-itis"

✓ "Television-itis" was blamed in Omaha, Nebraska, by a National Council of Churches official for depriving youth groups of desperately needed counseling and guidance. A. L. Roberts, of New York, general director of the Commission on General Christian Education, said that too many church members are ducking the chance to lead youth groups because they "don't want to be bothered. . . . Everybody seems to be on a big entertainment binge, suffering from television-itis. . . . To do an effective job," he explained, "a leader should exert a lot of informal influence every day of the week. He should go . . . where the kids go."

### Observances Planned for R.S.V. Bible's Tenth Anniversary

✓ The tenth anniversary of the Revised Standard Version of the Bible will be observed in 1962. "The use of the R.S.V. is spreading constantly," Bishop Reuben H. Mueller said, "and it is now used by boards of Christian education of 37 denominations with a total church school enrollment of over 22 million." He said more than 7 million copies of the R.S.V. have been distributed since the complete version appeared in 1952. In addition, 3.5 million copies of the R.S.V. New Testament, which appeared in 1946, have been issued. The translation was produced by a Standard Bible Committee from 1937-1952, headed by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School.

## SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

## CIRCULATION DEPARTMENT

Circulation Manager . . . . . R. J. Christian  
Subscription rates:  
In United States and Canada . . . . . \$6.50  
In countries requiring extra postage . . . . . 7.00  
One year Six months  
3.65

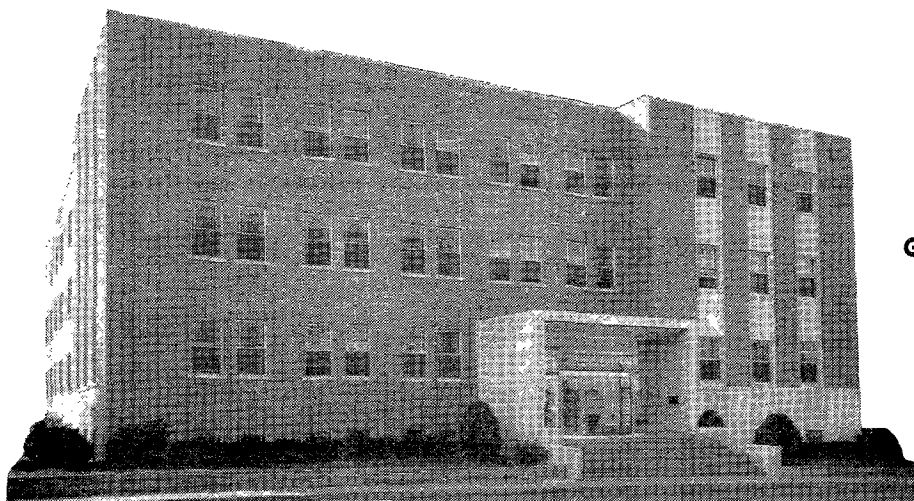
Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 14.

Copyright © 1959 by the Review and Herald Publishing Association.

REVIEW AND HERALD



THE  
GENERAL CONFERENCE  
PRESIDENT  
SPEAKS TO THE  
CHURCH

# The President's Page

**I**N ROMANS 6:23 the apostle Paul tells us, "The gift of God is eternal life through Jesus Christ our Lord." This priceless gift is not obtainable for money, nor can it be earned through personal efforts, worthy though these may be. Were life eternal thus attainable, even in part, it would not be a gift. All who ever receive it or obtain a place in the kingdom above will come by it as a gift from God. An infinite price has been paid to provide this gift. The price was the life of the Son of God. Any effort, therefore, on the part of anyone to earn by his own efforts or to purchase what has been thus freely provided is a serious affront to heaven, for it depreciates the finished work of Christ.

When Simon endeavored to purchase the free gift of the Spirit with money, Peter sternly rebuked him with the words, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

The condemned thief hanging helplessly on the cross at Calvary by the side of our crucified Lord was assured by Christ of life everlasting simply by looking to the Saviour and by accepting His free offer of salvation. The thief paid no money. He did no good deeds. He only believed Jesus' assurance, and died in peace and in the hope of eternal life.

A ship was wrecked out on the ocean. Not all on board could be accommodated in the lifeboats. Some clung to pieces of wreckage. Among these was an evangelist. He must have been a true evangelist, for when the waves carried him near another survivor, who also was clinging to wreckage, the evangelist lifted his voice and called out, "Man, are you saved? Are you a Christian?"

"No," came the answer over the waves.

"Believe on the Lord Jesus Christ, and thou shalt be saved," the evangelist called back. They drifted apart. By a strange coincidence they again were brought near each other. Once again the evangelist lifted up his voice: "Are you saved now?"

"No, I don't think I am," was the reply.

"Believe on the Lord Jesus Christ, and thou shalt be saved," the evangelist again called.

The fervent preacher went down to a watery grave, but the other man was rescued. "Out there on the ocean," he said later, "with two miles of water under

me, I believed and I was saved." What a forceful illustration this is that "not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

A new life begins immediately for the converted person, a life vastly different from the former one. His purpose now is to walk in the way of God and to do His divine will. God does not leave such a man in a state of confusion and uncertainty as to how he should walk. Ample counsel and directives are provided for him. To these he seeks to be obedient, for the gospel reveals not only saving truth for the lost sinner but also guiding truth for the saved Christian.

As Seventh-day Adventists, we believe firmly that salvation, life eternal, is never earned by works, but comes solely as a free gift from Heaven through Christ our Saviour, and that it can be obtained in no human way. We have been charged with teaching that eternal life is obtainable, in part at least, through works, such as Sabbathkeeping, tithe paying, and missionary activity. This we strongly deny, for it is not the teaching of the Bible, nor is it found in the writings of Sister White. We do stress the importance of carefully following the divine directives for the new life after we have surrendered to Christ. It is true that "by the deeds of the law there shall no flesh be justified" (Rom. 3:20). It is equally true that once justified we should love our Lord supremely and be conscientiously obedient to His will. Jesus makes this the test of our devotion. "If ye love me [as every true Christian surely does], keep my commandments," He says.

As Seventh-day Adventists, therefore, we believe in salvation by faith alone, holding that it is a gift to the sincerely repentant and believing child of God. But we also believe that the life that follows this wonderful transaction of faith attests to the fact of salvation by a life of willing obedience to God.

*R. R. Figher*



# • EDITORIALS •

## No. 1 Choice

Some 5,000 people recently participated in a poll to discover what sermon topics were of greatest interest to churchgoers. Their No. 1 choice: "How Can I Make Prayer More Effective?"

While it is possible that many chose this subject because they want to use prayer selfishly—as a means of clinching a business deal, to improve their personality, to get a promotion, to become rich, et cetera—undoubtedly a large number selected it because they genuinely hunger for communion with God. Multitudes are coming to recognize that material possessions alone do not satisfy the spirit of man.

King David expressed his own yearnings for God thus: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2).

Fortunately, man's craving for God can be satisfied. The promise is: "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44:3).

If you have found both blessing and power in prayer, tell others. The poll indicates you will find many willing listeners.

K. H. W.

## Comments on a Letter—1

Most of our readers will recall that two or three years ago a representative of a certain Protestant group came to talk with some of our General Conference brethren in Washington, D.C. His visit was for the purpose of securing firsthand information on Seventh-day Adventists, with a view to writing a book about them. The discussions grew in number and friendliness. The questions asked and answered were finally printed under the title *Seventh-day Adventists Answer Questions on Doctrine*.

This Protestant group is known as The Evangelical Foundation, Inc. This Foundation was launched by the Tenth Presbyterian church in Philadelphia. However, it now has a separate board of directors and is interdenominational in its outreach. Originally it was formed to further the ministry of Dr. Donald Grey Barnhouse. But over the years its sphere has broadened so that now the Foundation has three Bible teachers on its staff in addition to radio and magazine ministry. The organ of this group is a stimulating monthly magazine called *Eternity*.

### Theological Connections

Dr. Barnhouse is the guiding spirit of the Foundation and the editor in chief of *Eternity*. He is a Presbyterian minister, trained at Princeton Theological Seminary.

Subsequent to the conversations between the Foundation spokesman and our General Conference brethren, Dr. Barnhouse went on record, unequivocally, in *Eternity* that he believed Seventh-day Adventists are truly Christians, and that we find in Christ our only source of salvation. He refuted the charge that we are legalists—a favorite charge of Fundamentalist and Bible Institute groups.

A little over a year ago there appeared in *Eternity* an editorial item that discussed the proposal of Sunday advocates to enforce Sunday observance by law. *Eternity* described the proposal as an "error of legalism."

We quoted the item in the REVIEW (Nov. 27, 1958) and concluded our comments on it by commending *Eternity* for its accuracy in describing Sunday legislation as an "error of legalism." We also commended Dr. Barnhouse for his forthright declarations, in print, in defense of Adventists as Christians saved by grace.

A copy of the REVIEW containing our editorial came to the attention of Dr. Barnhouse, who wrote us as follows:

"DEAR DR. NICHOL:

"Recently someone handed me the November 27, 1958, issue of your magazine which carries your editorial 'An "Error of Legalism,"' based on a statement of mine in *Eternity* magazine.

"You know, of course, that I have done everything in my power to call the attention of the whole church to the fact that Adventists are not to be classified with such movements as Jehovah's Witnesses and other non-Christian cults, but rather as a segment of Christianity with doctrines peculiar to themselves yet holding to the centrality of the truth of the Person and Work of Jesus Christ. If you find it possible to tuck this into a corner of your paper, I think it would make our position even clearer.

"It must be emphasized that we do not 'keep' Sunday as the Sabbath. There is only one Sabbath, which is Saturday. We celebrate (not keep) the day of Christ's resurrection. Webster defines 'keep' as 'to observe anything prescribed or obligatory.' We hold that what we do is the joyful commemoration that the Lord is alive.

"With kindest regards, I am

"Yours faithfully,

"[Signed] DONALD G. BARNHOUSE."

### Right and Wrong Ways to Express Beliefs

We are happy to respond to Dr. Barnhouse's request that we publish his letter. What a pleasure to be able to carry on conversations with those of a different faith in a quiet, restrained, and Christian atmosphere. Some militant Fundamentalist groups seem to feel that they can most effectively announce, anew, their simon-pure orthodoxy, their love for the Holy Scriptures, and their whole-souled defense of the faith by the simple device of denouncing Adventists with sulphurous adjectives. We have become accustomed to this, even unaffected by it any longer. And we hope that the grace of God has had sufficient opportunity to work on our hearts to keep us from replying in kind. After all, a good case needs not the aid of explosive, astringent adjectives.

But back to Dr. Barnhouse and his gracious letter. His reference to the word "keep" in regard to Sabbath observance reflects our use of that word in the REVIEW editorial. We spoke of "Sabbathkeepers" and of "Sundaykeepers." We think it proper, even needful, to offer some comment on his observations regarding Sabbath and Sunday. We are certain that Dr. Barnhouse will not feel that we have offended against Christian charity if we take occasion here to differ with him, offering the reasons for that difference. Nothing is to be gained by

submerging differences on prime doctrines, and certainly all of us will agree that the question of a weekly holy day has ever held a prime place in the theology of Protestant churches.

There was a day, not too long ago, when churchmen felt that the best way to contend for what they believed true was by excoriating all who held opposing views—we still have a holdover of this in certain Fundamentalist groups. Today the pendulum has swung far to the other side. It is simply bad taste to raise a question over doctrine, at least that is the definite impression one gains as he listens to much of the ecumenical discussion in these times. We believe both extremes are equally bad. The former distorts the truths at issue with the heat of controversy; the latter smothers any discussion of an issue in a billowing blanket of so-called Christian tolerance.

#### Dr. Barnhouse's Statement Analyzed

In the same spirit in which all the previous discussions with Dr. Barnhouse and his Evangelical Foundation have been carried on, we would offer certain comments on his letter. We find a point in common at the outset in his unequivocal statement: "There is only one Sabbath, which is Saturday." We can also agree with the value that he attaches to the word "keep," namely, "To observe anything prescribed or obligatory." By that definition we are ready to confess that we *keep* the Sabbath. We can further agree with what seems to us an evident deduction from his words, that his celebration of Sunday is not "prescribed or obligatory." There seems to us to be implicit, also, the conclusion that the keeping of the Sabbath is no longer "prescribed or obligatory." To conclude otherwise would be to impugn the sincerity of Dr. Barnhouse's devotion to the Bible—we are sure that what he believes God requires of him he will ever seek to do.

Hence our discussion can be narrowed down to a consideration of the question: Are Christians freed from the fourth precept of the Decalogue, the divine command to "keep" the Sabbath? If the answer is Yes, then certainly it is an optional matter whether we devote a day—Sunday—in "commemoration that the Lord is alive." If the answer is No, then no matter what we might do on any other day, we would still be divinely called to "keep" the Sabbath. We believe this question can be considered without rancor or odious comparisons. As we see it, the question is not whether those who worship on Sunday, according to their light, are sincere Christians—we are sure they are—but whether they stand in need of further light.

F. D. N.

*(To be continued)*

## "Remember . . . Sunday, to Keep It Holy"

The persistent attempts of the Lord's Day Alliance and other religious groups to secure enforcement of Sunday by law have made us wonder how forceful and convincing their arguments would become if they could only quote the Bible in support of its supposed sacredness. Let us imagine that these ardent but misguided religionists could point to such texts as the following, reworded to comport with their theories:

#### Revising the Words of Scripture

Genesis 2:2, 3 would then read: "On the first day God ended his work which he had made; and he rested on the first day from all his work which he had made. And God

blessed the first day, and sanctified it." A self-contradictory statement indeed!

Exodus 20:8-11 would become: "Remember Sunday, to keep it holy. Six days shalt thou labour, and do all thy work: but the first day is the Sunday of the Lord thy God: in it thou shalt not do any work . . . : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day: wherefore the Lord blessed Sunday, and hallowed it."

It would also be convenient for the logic of these groups if Mark 2:27, 28 said: "And he [Jesus] said unto them, Sunday was made for man, and not man for Sunday: therefore the Son of man is Lord also of Sunday."

Luke 4:16 would then tell us that "he [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on Sunday, and stood up for to read."

Let us imagine, also, that certain New Testament passages actually stated what some Sunday advocates claim the Bible writers meant to say. Suppose, for instance, that Matthew 28:1 read: "In the end of the old Jewish sabbath, as it began to dawn toward the first of the new Christian sabbaths, came Mary Magdalene and the other Mary to see the sepulchre."

How firm would be their claims if Mark 16:9 told us: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, and explained to her that henceforth she and other Christians should keep holy the first day of the week instead of the seventh, in sacred memory of the resurrection?"

Or 1 Corinthians 16:2: "Upon the first day of the week let every one of you take an offering as God has prospered him and place it on the offering plate at church."

Or, as more than one advocate of Sunday has been known to quote Hebrews 10:25: "Not forsaking the assembling of ourselves together on the first day of the week, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Or Revelation 1:10: "I was in the Spirit on the Lord's day, that is, on Sunday, and heard behind me a great voice, as of a trumpet."

#### An Untenable Position

Such, proponents of Sunday sacredness would have us believe, is what the Bible writers *meant* to say. But if so, we may be pardoned for asking why these inspired men failed to say what they meant. If Sunday advocates were in fact able to confront us with clear, unequivocal statements of Scripture such as the imaginary ones given, we sabbatarians would be compelled to beat a hasty retreat in order to escape the withering and irrefutable logic of their position. Nay, being utterly at a loss to present any reasonable defense of our contention that the seventh day of the week is the Christian Sabbath, we would hasten to espouse Sunday. Obviously our present position would be altogether untenable, and we doubt not that Sunday advocates would spare no effort to impress this fact upon us and upon the world.

We suppose, further, that their sanctimonious cries of "legalism" would cease. They would tirelessly quote to us the fourth command of the Decalogue and other Old Testament passages, oblivious to any imagined taint of Jewishness. That we sabbatarians would find ourselves hard pressed under such circumstances, our Sunday friends will surely admit. But the fact is that this is the very position in which they themselves stand today—without one iota of scriptural evidence to support their claims. How easy it is for men to believe only what they want to believe, irrespective of the evidence!



We can imagine, also, the urgency with which Sunday advocates would quote the Bible in support of strict and rigidly enforced Sunday laws, could they turn to such positive passages. In defense of Sunday they now appeal to the fourth commandment on the assumed basis that at the cross the Sabbath lost its seventh-ness, yet in some unexplained fashion retained its Sabbath-ness. They suppose it possible to dissect God's plain command, retaining the Sabbath *rest* but disposing of the *time* factor God specified for that rest. Their so-called Christian sabbath is thus, at best, only half a sabbath, and suffers from a split personality. It is amazing how these zealous advocates of Sunday sacredness seek legislation that would compel men everywhere to rest on their hybrid sabbath day, and propose grievous penalties for those who fail to comply. In one breath they casually dispose of the time element of the fourth commandment as applied to the seventh day of the week, but with the next, demand the most rigorous enforcement of the new time element that has been arbitrarily injected into the same commandment when they apply it to the first day of the week. We confess ourselves utterly at a loss to follow such logic. This, we propose, is "legalism" of the most reprehensible sort.

In our humble opinion the above series of misquoted Scriptures—revised to accord with the predilections of Sunday advocates—reduces the entire attempt to base Sunday sacredness on Scripture to an absurdity. Had God intended Sunday to be the Christian Sabbath, how easily He could have inspired the Bible writers to say so, in language so plain and simple that no one could misunderstand. All we know is that He did not do so. As for us, we prefer to take the declarations of Holy Writ as God saw fit to make them, and to order our lives accordingly.

R. F. C.

## Is Agitation Good or Bad for the Church?

"Agitate, agitate, agitate" is the counsel of the Lord's servant (*Testimonies*, vol. 5, p. 708).

What are we to agitate? Truth. In public and in private we are to present our distinctive doctrines, with the hope that others may become interested in what we believe and be led to an examination of Bible truth.

This type of agitation will be helpful to us as well as to others, for it will compel us to study carefully various aspects of truth that hitherto we may have studied but superficially. Nothing will more quickly reveal our need to search the Scriptures than for non-Adventists to begin asking questions about what we believe.

Sometimes such questioning may prove embarrassing to us. We may discover that we are not as well informed concerning the truth as we had thought. But this embarrassment is not a bad thing, for when the final crisis comes to the church, many of us will be brought before courts to answer for our faith. Shall we wait until then to discover our deficiencies? Or shall we begin now to study the Word carefully, and subject our conclusions to the scrutiny of others? Of the day of test so soon to come Ellen G. White declares: "I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. . . . When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason."—*Ibid.*, p. 707.

This will be true both of ministers and lay members. "There are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth."—*Ibid.*

The best antidote for a superficial understanding of truth is earnest Bible study. Each member should study out our various doctrines for himself, and discuss with other members those points that seem vague or obscure. Questions that cannot be clarified through this means should be discussed with the pastor. Agitation like this will not only confirm one's faith but will continually bring to light new gems of truth.

Marked spiritual growth will accompany such a program. Conversely, as spiritual life declines, little study takes place in the church. "Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion."—*Ibid.*, pp. 706, 707.

### Differences of Opinion Helpful

We recognize that certain dangers accompany agitation. Active discussion of Bible truth may even lead some to feel that all is not well with the church. But God takes a very different view. Through His servant He suggests that the absence of discussion may indicate that the church "may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what."—*Ibid.*, p. 707.

So essential is continual agitation and study of the Word that God will even permit heresies to come in among His people to arouse them. Thus men will be forced to give serious study to questions that might not otherwise be considered.

In encouraging discussion of our religious beliefs within the church, it is apparent that Sister White did not consider it necessary for good men always to agree on the minute points of a given truth being examined. She did not believe that unity is to be obtained by absolute conformity in thinking. Unity must be the fruit of mutual love and confidence, not the result of abandoning views developed through careful Bible study.

There is another side of this matter that should be mentioned here in order to maintain a balanced position. No individual has a right to preach his own peculiar convictions as if they represented the views of the denomination. If anyone thinks he has "new light," he should present it to the brethren for study. As the matter is investigated, as the Bible is opened and prayer is offered, God will impress the group whether the "new light" is really light or the result of misguided zeal and careless thinking. But whether or not the "new light" is accepted, there must be unity among the brethren. If all are true Christians, there will be harmony of purpose and spirit, and mutual confidence and love.

There is need for agitation of the right kind concerning truth, but all who engage in this activity must scrutinize their motives with great care. Let not pride of opinion cause any to cling to untenable "new light." Let not offended egotism separate brother from brother. A continual unfolding of truth is needed, but the motivation for this work must ever be the glory of God and the upbuilding of His church.

K. H. W.

# Loftier Levels

By LOUIS K. DICKSON

THE prize of the high calling of God in Christ Jesus is found on the higher levels of the spiritual experience. These loftier levels are not necessarily to be found in high attainments in reputation, possessions, or human achievement.

Isaiah's outcry alone points the way: "O Zion, that bringest good tidings, *get thee up* into the high mountain" (Isa. 40:9). That is, let the standard of your life and the proclamation of your message find a common lofty level. The level upon which you live and labor is too low. Let your life rise with your teachings. "Get thee up."

This is not the only interpretation that can be put upon this passage, but the principle is fundamental and needs to be taken more seriously by us all. To fail to make our spiritual standard anything less than commensurate with the message we bear is to make shipwreck of our lives as Christians. To fall short of making our experience in Christ as big a witness as our teachings about Christ, is the most common tragedy in the church today.

The prophet Isaiah is here virtually crying, "Don't let your life belie your message." "Get thee up" into loftier levels, where it can be seen that the high standards you teach are the levels upon which you stand in every respect.

One of the most disappointing experiences in life is to see a person who professes high principles in theory, but whose personal life is impoverished, superficial, lifeless, prayerless, and faithless. God help us to place our lives on the level of the things we say and teach. If we would seek higher positions for God, let us be sure we are attaining loftier levels with God.

Heaven's purpose is to prepare such a people. God's plan is to find leaders who will lead His people to these higher levels and loftier heights in every avenue of His great cause. The Lord makes no more serious charge against His church than that with all He has given us of His grace, with all the incentives to draw us away from self and sin and the lower levels upon which we find our lives, in this mighty

hour of opportunity we are content to remain in our totally inadequate spiritual state.

"Get thee up"! God cries to His church today. On to the higher and loftier levels of personal attainment in Christ. Not to be satisfied to merely say for God, but to be for Him. Not just to carry a great message to men, but to show a life that even transcends what we proclaim. "Get out of the shallows of Christian experience," He seems to say, "and launch out into the deep." God promises: "I will pour water on him that is thirsty" (Isa. 44:3). We live too spiritually impoverished lives for God.

## Emphasis on Devotion Needed

One prominent minister has said: "The accent in the church today is not on devotion but on commotion." Piety is seldom thought much about, and activity has become the dominant note. Now, activity is very necessary to Christian growth and service, but only that activity which grows out of the conscious presence of Christ in the life is acceptable. It is this that we must seek—Christ in us for deliverance from sin; Christ within for acceptable service, for emancipation from the tyranny of self; Christ within for triumph over temptation; Christ in us for the fullness of His power to

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

## Solitude

By Gladys A. Carmichael

Peace and solitude you'll find in the hills,  
The beauties of nature in our heart instills  
Greater love and reverence for our Lord  
And His most precious, never-failing Word.

The fragrance of cedar, the lofty pine,  
The oak, the flowers, and radiant sunshine—  
All given to us from our Father above—  
Speak in softest tones of His greatness and love.

The song of a bird breaks the stillness and hush,  
The scurry of wild creatures as past us they rush,  
Inspired by their trust in God's loving care,  
Our hearts are filled with a song and a prayer.

enable us to walk humbly and to please God in all things.

These are the loftier levels of Christian experience that we must now capture and hold, for "the time is far spent, the day is at hand." We must not get so buried in the externals of our Christian program that we forget or ignore the experience of central importance, namely, "Christ in you, the hope of glory." As never before, the world and the church need men who can humbly reveal to this sin-sick, baffled, confused, fearful generation that in Christ there is power available for every need. We have reached the hour when it must be shown that the church realizes that what man *is* counts for more than what he *does*.

It is only lives possessing a power from on high that can break out in this bewildering hour and return the church and every truly Christian life to a new demonstration of how Spirit-possessed, Christ-possessed men and women can measure with the problems of this frantic, nervous generation. Only when we not only sense these things but hunger and thirst after them can the unfinished task be accomplished.

This hour when the world is in its most receptive mood since Pentecost, when the perplexities and problems of the work are daily mounting, this hour that calls loudly for a finished work for God, and in which we all acknowledge our utter inadequacy, challenges us to a deeper life in Christ. Let us proceed with a new sincerity, a purer humility, a truer obedience, a more living faith. Let us hasten to respond to the inner pleadings of our hearts, to Him who gently whispers, "This is the way, walk ye in it."

Let us now seek Him who is the central figure in the drama of time and eternity. It is not too late to fall upon the Rock and be broken, to give Him all our heart's devotion, to follow His counsel implicitly, and be baptized with the fullness of the power He has promised.

No longer let us wait for an outpouring that does not come. Let us ask for it, and seek and find it, according to the divine promise. We must, oh, we *must* find something deeper than the carrying out of our merely external programs, our crowded calendars of plans and appointments, through which we race day after day.

There is a better spiritual life that lies beyond this present fevered strain—a life where peace and joy and unrestrained power from on high can be found. A place where total abandonment of self and selfish ambition and pride of human achievement can be found—a place where we will put

our hands trustingly in His and walk in His way, resting in Him. These are the loftier levels to which we are to aspire. "Get thee up" to these elevations, God says. The people of God can have this life of peace and power—a life that can set the world on fire for Him. The power and message of such a people would be world shaking, as in the days of the apostolic church.

The original faith of the early church was a most active thing. It produced a sacrificial devotion that turned men's lives clear around and made them Spirit filled, faith filled, aflame for God and His gospel. That faith had a revolutionizing effect upon every life that it touched. It arrested a man and made him obedient to the Spirit of Christ. It gave him a peace and assurance that could face the enemy on all fronts and could pass through. It knew not discouragement or defeat. It conquered worldly influences in the human soul and broke

away from all lethargy and complacency. It gave its possessor a spiritual vantage point from which he viewed everything that came into his field of experience. It made him little, and God and the things of God big and dominating.

The faith of Jesus will command the life of a man or it will have nothing to do with him. There is no half-way line here. Either a man is faith-full or he is faith-less. We must now examine ourselves to see if we be in the faith.

Someone has said, "What we need very badly these days is a company of Christians who are prepared to trust God as completely now as they know they must do at the last day." It is high time that we seek for these higher reaches of the spiritual life. These things are not attained in a moment. Let us begin now by giving ourselves to God wholly and continuously, to be led to the loftier heights of spiritual experience and godliness.

Two Worlds one—the world of the visible and invisible."—*Psychic Pitfalls*, p. 267. Mr. Desmond pins his hope in the potencies of the psychic to bring man into covenant relationship with the world of the dead. He believes "we are approaching the day when segregation of these two worlds, each from the other, will be regarded as the sign of the uneducated and the unimaginative. Our universities and our lecturers will treat these worlds as co-determinous and the invisible as essential to the visible. Also we shall find an intuition to replace what hitherto we have called 'proof.'"—*Ibid.*

### The Covenant With Death and Agreement With Hell

Intuition from personal contact with impersonating spirits acceptable proof of spirit-world immortality? God forbid! How foolish can wisdom become? Modern psychical science wavers on the fence of indecision. Carington acknowledges that "those of us who have thus far maintained a suspended judgment may be entirely wrong. It is quite possible that one day in the near future, the balance of probabilities will become so overwhelming that every sensible man in possession of the facts will acknowledge it. We await that day with bated breath—while continuing our investigations."—*Mysterious Psychic Phenomena*, p. 154.

By turning to the spirit world, man makes a covenant with death and an agreement with hell—the end result of which is self-delusion and self-destruction.

The Lord through His prophet Isaiah thus exposed the folly of scornful rulers of ancient Jerusalem's spiritistic cult of the dead: "Because ye have said, *We have made a covenant with death*, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And *your covenant with death shall be disannulled, and your agreement with hell shall not stand*; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28:15-18).

The covenant with death and agreement with hell (*she'ol*, the unseen world) has ever been the earmark of spiritism's cults of the dead. Necromancy is a covenant with death. Witchcraft is an agreement with hell. This covenant with death is the very

### Modern Spiritism—9

## The Covenant With Death

By J. Arthur Buckwalter

SHAW DESMOND describes world spiritualism as the White Magic Internationale of the good spirits. He says it is the truly Christian movement "recognizing Jesus as its head."—*Psychic Pitfalls*, p. 199. Harry Porten believes spiritualism will "lift our civilization . . . into . . . the dawning Christ-age," and that it will be "instrumental in . . . ushering in the Millennium."—*The Miracle on the Wall*, p. 286. Johannes Greber affirms that it will "in due time prevail with mankind," and that it will ultimately be said of the churches which withstood its onward advance: "For those who sought the child's life are dead."—*Communication With the Spirit World*.

"Christianity," Sir Arthur Conan Doyle affirmed, "must be modified by this new revelation." It "must change or must perish."—*The New Revelation*, p. 54. Spiritists and an increasing number of psychic scientists who are convinced of the reality of spiritistic phenomena foresee a coming synthesis of occult science and religion as the new gospel of hope for modern man. They feel that both science and

religion will ultimately have to capitulate to the psychic forces.

The White Magic Internationale of the spirit world confronts modern civilization with one of its greatest challenges. The spirits are parading under the banners of philosophy, science, and religion. They are making of modern spiritism a great religious-scientific movement. They hope to sweep the whole world into their ranks by purporting to demonstrate by spirit communications that it is *the one* scientific religion that can be rationally accepted by scientifically enlightened man. It is both conceivable and foreseeable that the whole world, with few exceptions, will be swept into the ranks of this delusion unless repentant man is willing to return to God and to the gospel of the Lord Jesus Christ, and to give personal study to the Word of God and its warnings against the spirit-psychic influences of these climacteric days.

Shaw Desmond writes glowingly of how "the veils are falling between the worlds. It took two world-wars to pull them down and for the first time in the history of mankind to make the



essence of every spiritistic religion that has ever existed or that ever will exist. Both "black magic" and "white magic" are based on the hypothesis of spirit intervention. These spirits are thought to be the discarnate dead. The spiritistic agreement between man and the spirits is a covenant with death, an agreement with hell.

The principal doctrine of the covenant with death is man's self-attainment of deified immortality through the spheres of spiritism. It is the false refuge that spirit-seduced man takes in the twin lies of the original temptation that gave birth to the original sin: "Ye shall not surely die" and "Ye shall be as gods" (Gen. 3:4, 5).

Under the refuge of these lies men may come to feel they have put an insurmountable barrier between themselves and the judgments of God. They may think they have found an avenue of escape from every threatened penalty of sin, and from its results. They may be led to believe that their covenant with death provides them with all the magical resources of the spirit world, believing them to be the advancing spirits of the dead. They may see in this occult journey through the spheres an imaginary bridge over which all the fallen may travel in their evolutionary way to self-immortalization, self-deification, and ultimate union with God.

The implications of the growing psychic influences at work in this modern world are tremendous. Psychic leaders eulogize the practical value of the ghosts. In certain areas they are frequently intervening in political activities and in police investigations, such as England's Eastbourne "Brambles" case. Police, politicians, and religionists are consulting mediums. In World Wars I and II generals and rulers consulted the spirits. Many psychic authorities predict that man's future will largely be guided by the instruction and direction given by the spirits. This is nothing short of the biblically condemned "covenant with death."

This "covenant with death," man's "agreement with the unseen spirit world," is the Pact Satanica under the guise of scientific advancement, and is frequently clothed in the garb of religious sanctity.

#### At War With Hell

Only those who are fully aware of the underlying cosmic war for the control of men's minds and souls can begin to comprehend the significant developments of current history and their ominous meaning. None but the uninformed and ignorant can fail to realize that the prince of darkness has a vast dominion among the sons of men. These do not alone consist of

the infernal disciples of his impious shrines who make a mockery of every Christian ordinance and virtue. They also include all who are influenced by these emissaries of evil, and any who knowingly adhere to the principles of the kingdom of darkness in preference to the ways of light and life. Even good citizens, and men in position and power, may be influenced to take wrong positions that mitigate against the causes of freedom and right.

Satan attempts the ultimate enthroning of himself as the god of a rebel race. He seeks to achieve it by means of his dual false philosophy of the twin lies of no death and human deification. This philosophy has permeated practically every religion in the world, Christian and non-Christian alike. It is the common denominator of nearly all creeds, with a few notable exceptions. By supporting this common philosophy of the human race with the supernatural phenomena of his fallen angels' spirit manifestations and impersonations, Satan hopes to entice and lure the world into fellowship with his spirit

forces. By fully utilizing the whole conglomeration of the mystic wonders of the occult arts, he lures mankind into the covenant with death and the agreement with hell.

The fact of primary importance is that instead of disappearing in this age of human enlightenment, the practice of spiritism is more widespread now than at any time in modern history. As Montague Summers states: "Witchcraft—black magic—Satanism, call it by what name they will, for it is all one, the cult of the Devil is the most terrible power at work in the world today."—*Witchcraft and Black Magic*, p. 223.

But even more important and more dangerous than all the unholy arts of the devil's "black magic" are the religious and scientific phenomena of his White Magic Internationale, by means of which he hopes to lure the world into the Pact Satanica. With this global objective in mind, the secret spirit agents of the devil's underground are never at rest in this troubled world. The whole human race must choose between *God* and *anti-God*.

## Children and Television

By Harold Shryock, M.D.

**D**R. LAWRENCE KUBIE, clinical professor of psychiatry at Yale University, is quoted as saying, "Quite frankly, I think the movies, TV, comics, the constant confrontation with killing, bloodletting in a form so realistic that to a child it's as real as life itself, cannot fail to have an effect not on the impulse to rebel but on the form that your rebellion will take and what your standard then is of how you express the fact that you are rebelling."—*Christianity Today*, May 26, 1958.

In homes where children are allowed free access to TV, its programs provide their favorite means of entertainment. By its very nature, TV fascinates the child and holds his interest, hour after hour. TV appeals to the child's active imagination. It tends to satisfy his curiosity of many things that are strange. It permits him to identify himself with famous persons. It provides suspense. It takes him to the very centers of activity around the world.

We have been instructed clearly in the writings of the Spirit of Prophecy that parents should protect their children from the influences of the world. In harmony with this counsel we send our children to our church schools rather than to public schools. We help them choose their friends from among those who have similar Christian ideals. We encourage them to participate in the activities for children and youth which are sponsored by our MV and Sabbath school organizations. We help them select wholesome reading matter. How dare we, then, relax our vigilance by allowing them to come freely under the influence of TV programs that are planned and produced by persons who do not subscribe to conservative Christian ideals?

"Parents should endeavor to keep out of the home every influence that is not productive of good."—*The Adventist Home*, p. 411. "So far as in us lies, we should close every avenue by which the tempter may find access

to us."—*Messages to Young People*, p. 70.

Children learn very rapidly from example. The scenes that are portrayed so graphically on the TV screen have the effect of instilling into childish minds the basic patterns by which later conduct will be determined. "Any one act, either good or evil, does not form the character; but thoughts and feelings indulged prepare the way for acts and deeds of the same kind."—*Child Guidance*, p. 199.

When in TV programs children observe that the person who is insulted retaliates, the person who is in need of money steals, and the person who is provoked kills, these evil responses appear as normal and acceptable.

"Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is practiced in the world. We should carefully guard the sight of our eyes and the hearing of our ears so that these awful things shall not enter our minds."—*The Adventist Home*, pp. 403, 404.

Children need activity and contacts with real-life situations. Children learn by doing, as well as by seeing and by hearing. Many TV programs provide imaginative experiences. What a child learns by viewing TV is passive rather than active. TV provides eye and ear fun rather than the wholesome enjoyment that comes from running, climbing, splashing, throwing, exploring, and learning feats of skill.

TV in the home interferes with

## The Love of God

By Louisa Herreid

In the quiet of the night  
My Father spoke to me  
Of His love so deep and true.

He said He sent His Son  
To die upon the cross  
For a world in sin and woe.

He told of a land far away,  
And a hill where my Saviour hung  
In agony, sorrow, and pain.

I shall never forget that scene—  
My Saviour nailed to the tree,  
God's Lamb for sinners slain.

He shed His blood for me,  
And I will follow Him,  
Whate'er the cost may be.

the time and desire for such essential activities as reading and leisurely personal contacts between parents and children. When permitted to choose, a child naturally prefers to absorb his information from the "talking screen" rather than by the more laborious method of reading printed pages. His cultural and intellectual development suffers by this substitution.

Even when parents are sitting with their children as they watch TV programs, it is the actor on the screen who influences the children rather than the parents. As far as molding

the child's life is concerned, the time spent with TV must be subtracted from the precious hours of companionship that parents owe their children.

With interesting TV programs competing for the child's attention, the evening passes quickly until the child must be hurried off to bed. What time is then left for Bible stories or for family worship? The leisurely telling of Bible stories is one of the most potent means of laying firm foundations for a child's character. When this time is sacrificed even for the sake of "good" TV programs, precious opportunities are lost for building into the child's memories those inspired examples which will help him to make right decisions at critical times in the future.

It is recognized that certain TV programs are wholesome. It would be presumptuous, however, to assume that children have sufficient discernment to select only the occasional good programs for their viewing. It is therefore proposed that the only safe procedure in the Seventh-day Adventist homes where TV is installed is for the TV to be used only when at least one parent is present to view the program with the children. Such a policy permits the parent to discontinue a program that proves to be objectionable. It gives him personal influence with the children in helping them to develop discernment. It also gives the parent an opportunity to make comments and introduce interpretations whenever these will help the children to develop their sense of values.



### Sabbath School Evangelism

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

There are five things that the Sabbath school can do to hold its present membership and win new members.

**Personal invitation.** We should make our Sabbath school so interesting and attractive that every Sabbath school member will be inspired to share it with others not of our faith.

**Branch Sabbath schools.** Every Sabbath school should have at least one branch Sabbath school. In fact, the ideal goal is for each adult Sabbath school class to have one branch Sabbath school.

Many of our churches began as branch Sabbath schools. Almost every branch Sabbath school later becomes a church.

**Vacation Bible School.** The Vacation Bible School has proved to be a most effective evangelizing agency. It does much to break down prejudice and in the graduation exercises brings people to our churches who never before entered a Seventh-day Adventist church. Every Sabbath school should have a Vacation Bible School.

**Absent-member visitation.** This is one of the most effective means for holding members to the Sabbath school. When a class member is absent on any given Sabbath, some member of the class should be asked to write him a letter or send him a card, someone else should be assigned to telephone him, and the teacher should visit him personally or arrange for someone else to do this if it is impossible for the teacher to go.

**Missing-member evangelism.** We have many missing members from our Sabbath schools. The point where members habitually cease to attend is the point

where we lose them. There should be a greater effort on the part of every Sabbath school to see that every member of the church is a member of the Sabbath school. An effective plan known as the card file check-up system has been worked out to get a census of the Sabbath school and church. Every member of the Sabbath school council should read pages 38 and 39 of the *Sabbath School Manual*, where this system is explained. When the list of names of church members who are not attending Sabbath school has been compiled, the names should be divided among the Sabbath school classes. The members of each class will find it a satisfying missionary endeavor to take a personal interest in bringing these missing members back to enjoy the blessings of the Sabbath school.

These five simple means of evangelism can do much for your Sabbath school and can make it one of the greatest evangelizing agencies in the church.

LEMUEL E. ESTEB  
Sabbath School Secretary  
Atlantic Union Conference

# Sabbath School Lesson Help

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

FOR SABBATH, APRIL 18, 1959

## God's Ceaseless Work as Creator and Sustainer

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

**I**N JOB 26:5-13, answering Bildad, Job deals with various aspects of God's power, beginning with the meanest and progressing to the greatest—dead things under the waters, the grave, the round, floating earth, the clouds, the heavens, the oceans, the animate creation. Finally, Job concludes with a statement we should keep in mind: "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" (verse 14).

### 1. The Miracles of Creation and Redemption

Exodus 20:11. "The Lord made heaven and earth." Moses and Paul made many statements about Creation. "God created" (Gen. 1:1); "God, who created all things by Jesus Christ" (Eph 3:9); "by him [the Son] were all things created, . . . by him, and for him" (Col. 1:16). Since Creation man has seen many daily instances of God's omnipotence. Flying above the clouds, the airplane passenger looks down upon a glorious world composed of what Job 38:37 calls "the bottles of heaven." A well-known Puritan preacher once asked his congregation if they had ever seen a gallon of water held in a cobweb. When heads shook incredulously, he pointed skyward and explained "the hourly miracle of divine power" that holds those water masses in so thin a prison.

Psalms 33:6-9. "By the word of the Lord were the heavens made. . . . He spake, and it was done." There is deep mystery here for the finite mind, yet it is no deeper than the spiritual mystery of the new birth in Christ. "The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. . . . It transforms the nature and re-creates the soul in the image of God.

"The life thus imparted is in like

manner sustained."—*Education*, p. 126.

### 2. The Miracle of Temporal Provision

Mark 10:18. "There is none good but one, that is, God." Arianism (the fourth-century heresy that the Son was not one with the Father from eternity) used this text against the deity of Christ. In reality, it was the Lord's way of inducing the rich young ruler to go beyond "Good Master" toward the "divine Lord" who later was so clearly declared "to be equal with God" (Phil. 2:6).

Because God is innately, infinitely, immutably good, He "giveth to all life, and breath, and all things" (Acts 17:25). God did not create and then withdraw, leaving blind laws to govern the universe. "His energy is still exerted in upholding the objects of His creation."—*Patriarchs and Prophets*, p. 115. The intricate balance of temperatures required for the existence and sustenance of life, the relation between darkness and light, the rain and myriad forms of vegetation, the constancy of provision for human need—these and many other providences should lead us to join the psalmist's refrain: "I will declare thy greatness. They shall abundantly utter the memory of thy great goodness" (Ps. 145:6, 7). Compare Psalm 147:7, 8.

"The goodness of God comprehends all his attributes."—STEPHEN CHARNOCK, *The Attributes of God*, p. 542. If this is provocative we might recall that when Moses asked to see God's glory he was told: "I will make all my goodness pass before thee" (Ex. 33:19). "His goodness is his glory and Godhead, as much as is delightfully visible to his creatures, and whereby he doth benefit man. . . . What is this but the train of all his lovely perfections springing from his goodness?"

### 3. The Miracle of Spiritual Provision

1 Corinthians 10:3, 4. "And did all

eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." *Spiritual meat*, because their food was supernatural "corn of heaven" (Ps. 78:24), "bread from heaven" (John 6:31); *spiritual drink*, because, while they drank ordinary water, it was provided by Christ, the living Rock. "Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto himself.'"—*Patriarchs and Prophets*, p. 366. All the spiritual blessings that came and are still coming upon God's people are ministered through the agency of the Son. Compare Colossians 1:16; John 1:3.

John 16:12-14. "The Spirit of truth . . . will guide you into all truth . . . and he will shew you things to come." In addition to this name for the third person of the Godhead, Jesus used several others, such as: the Holy Spirit (Luke 11:13), the Comforter (John 15:26; 16:7, 8), power from on high (Luke 24:49), promise of the Father (Acts 1:4). This guidance into "all the truth" (R.S.V.) is neither sudden nor complete. As the early Christians prayed, studied, and discussed, truth came to them gradually, as it did to our Adventist pioneers.

"Truth is progressive."—*The Great Controversy*, p. 297. It unfolds "from age to age, as the people of God should need the instruction therein contained."—*Ibid.*, p. 344. It comes to us individually as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18; compare *Gospel Workers*, p. 297). We can "gain a more perfect apprehension of truth . . . by keeping the heart tender and subdued by the Spirit of Christ."—*The Desire of Ages*, p. 494. One of God's greatest miracles is the preservation of truth in His Word, and the way in which events have conspired to bring truth to searchers like the Ethiopian official and to earnest souls in every land throughout the ages (Acts 8:26-35; 10).

1 Peter 5:7. "He careth for you." Compare a similar thought in Psalm 55:22: "Cast thy burden upon the Lord, and he shall sustain thee." "Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them; what affects them affects him; in all their afflictions he is afflicted."—ADAM CLARKE, on 1 Peter 5:7. God's loving care for His people led to His unique identity with them through the incarnation of the divine Son.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Out of Doors With the Children—3

## "Thy Heavens, the Work of Thy Fingers"

By Oren C. Durham

ONE Halloween I was in our back yard observing Jupiter and its four largest moons with my six-inch reflector. Around the corner of the house came three lads bent on adventure. Seeing me, they started to run, but they hesitated when I called to them to come take a look. One look called for another, and questions followed questions. They had found adventure "out of this world." Their plans for Halloween pranks were forgotten, and when they finally decided to leave, their spokesman exclaimed enthusiastically, "Thanks, mister, thanks. We never saw anything like that in all our lives!"

All day long we see and handle the relatively small—even microscopic—things of a small world. But when the sun disappears behind the rim of the earth and the stars come out of hiding, our horizon begins to expand slowly—and then explodes. The daylight veil has now been swept aside and we stand face to face with the infinite glory and power of the Creator. We can almost see eternity! How incredibly rich then are we in our endowment of sight and the mental appreciation that enables us to sense something of God's marvelous plans, and to realize that these are but a whisper of His orderly ways.

Surely we should acquaint the children with the night sky, always showing and telling them a little more than we think they can grasp.

Suppose the attention of the children is first directed to the moon, our nearest and smallest heavenly sphere—and our only natural satellite. How big? It appears to be the same size as the sun. This is because the sun is about four hundred times as far away and four hundred times the diameter of the moon. A better way to grade the moon is to say that its diameter is one fourth that of the earth.

How far away? Ten times the circumference of the earth. No water up there, nor any air, hence no life. But

such a beautiful globe, with its mountains and plains and measurable craters of all sizes up to 150 miles across! Some of the larger ones can even be seen with eight-power binoculars.

The changing phases of the moon—from the thin crescent of the first quarter to the full last quarter—offer many a fine spectacle for both young and old. The explanation of these phenomena is simple enough to be understood by a child, particularly if illustrated by throwing a beam of strong light on a small globe. Call attention on each successive evening to its increasing width and to its daily

---

### Spring

By Maxine Rasmussen

The opening bud, the blade of green,  
The azure-tinted sky;  
The golden rays of warming sun,  
The spring moon hanging high;  
The waking of birds in song,  
In nesting, and in flight;  
The shy and lovely violet  
In wooded glade—they might  
All tell me only what I know—  
That spring is here again,  
That something has now ended,  
A winter's snow and rain.

But hark! I listen closely  
To messages concealed  
In every bud and blossom.  
But they have been revealed  
To each glad heart at springtime,  
To each receiving soul.  
They say, "Begin again, dear heart!  
Your God has made you whole.  
Tho' sin has rained its dreariness  
Upon you—seasons past—  
Your heart and soul can live again.  
No evil thing can last  
If you will look toward the sun,  
And thank your loving God  
For mercies He has shown you,  
For blessings of His love."

eastward shift among the constellations that lie in its path.

The best way to become familiar with the configurations of the principal constellations is to have them pointed out and discussed by someone who is thoroughly familiar with them. After a few such evening sessions, and perhaps a visit to a planetarium, one should have no difficulty in using a star map to orient himself by the stars at any time on any night throughout the year.

Aside from the Big Dipper, no constellation is better known than that of Orion. The picture of a bold warrior is fairly complete, with the head, shoulders, belt, sword, feet, and shield well marked by single bright stars or lines of stars. In the middle of the sword is the nebulous area dear to the heart of all Adventists. It can be seen with the naked eye, better with binoculars, but its full glory is revealed only on photographic plates exposed for many hours.

### Memorize Zodiac Constellations

Orion is not one of the constellations of the Zodiac (zoo of animals) but stands just below this well-worn racecourse of the sun, moon, and planets among the fixed stars. Father and mother should memorize the names of these twelve important sky pictures, for they are constantly useful in locating the changing positions of the heavenly bodies, particularly the moon and planets. On any clear evening six of the animals are in good view. Then every two hours through the night the most western one will drop over the horizon and a new one will rise in the east. Thus by staying up all night one may see ten or eleven out of the dozen. (The sun always blots out at least one.) By watching the sky for a month or six weeks he may complete the list.

The most useful marks in the sky are the Big Dipper, the Pole Star, and the Milky Way. In our northern latitudes in the summer evening sky the Milky Way passes from Cassiopeia, through the Northern Cross, and down in the south to the Scorpion. On winter evenings the other section extends from Cassiopeia, past the head and shoulders of Orion, and down in the south between the two Dog Stars. Once we are well acquainted with the birds, fish, insects, triangles, and crosses of the sky, they

are as joyfully welcomed back at their regular seasons and their regular hours of the night as are the birds in their scheduled spring and fall migrations.

While learning to recognize the constellations by the bright stars that dominate each picture group, we should memorize the names of fifteen or twenty of the brightest stars in the sky. Vega is the one brilliant star in the constellation Lyra, and Sirius is equally dominating in the Great Dog. The twin stars, Castor and Pollux, are brighter than any other stars in the constellation named for them, The Twins.

Having learned the names and positions of the brighter stars, one is ready to distinguish them from the naked-eye planets, three of which can be easily mistaken for stars. Venus is usually bright enough to escape such a fate. Now comes the pleasure of watching the morning and evening stars, and seeing them play tag with the moon and the brighter stars that lie along their paths. Binoculars are most useful in this game. Venus has phases like the moon. Her thin crescent can be seen at the proper season with binoculars. At these times the planet is bright enough to be seen with the naked eye in broad daylight.

Jupiter and its four largest moons make one of the most wonderful sights in the heavens. This too can be enjoyed with good binoculars, but for both Venus and Jupiter the glasses must be placed on some kind of solid support. Everyone should have a look at Mercury on one of its occasional appearances. Few ever do so. The beautiful rings of Saturn cannot be viewed successfully with a glass of much less than sixty power.

### Binoculars and Telescope

So much has been said about the great telescopes that many people assume that to enjoy the sky one must own an expensive telescope or go frequently to some large observatory where the public is admitted at certain times. They forget that the most sublime poetry ever written about the heavens was produced by men who never dreamed of a telescope. The essential facts about the movements of the celestial bodies were discovered without optical aid. After one learns his way among the constellations and finds satisfaction in watching such readily seen things as eclipses, conjunctions, northern lights, and meteor showers, he should next set forth with a pair of binoculars, observing such objects as the nebula of Orion, the moon, the planets, double stars, and clusters like the Pleiades.

Before he has progressed very far he will be able to decide whether his in-

terest in the sky justifies the modest expense involved in buying or building a portable telescope. Anyone who can afford a new automobile can afford a telescope that will magnify sharply up to 100 or 150 times. He can forgo one or two luxurious refinements the car salesman is determined to sell him and buy a telescope with the amount saved by this self-denial. Anyone with a little talent for mechanics and a reasonable amount of patience can build a good reflecting telescope. Look in the magazine *Sky and Telescope* (Harvard College Observatory, 60 Garden Street, Cambridge 38, Massachusetts) for advertisements of complete kits for grinding mirrors. Instructions for completing the whole instrument are usually furnished with the kit. Or join a telescope makers' club in your city.

Obviously all amateur observers should be informed about such matters as the exact time of approaching eclipses, conjunctions, occultations,

and the like. If there is a comet to be seen or if someone notices a display of northern lights or a bright halo around the moon, arrangements should be made for all the family to enjoy it, and to sense something of the significance of such events. An annual timetable of sky phenomena is available for 25 cents from the Maryland Academy of Sciences, 400 Cathedral Street, Baltimore 1, Maryland. Ask for the "Graphic Timetable of the Heavens" for the current year. By each December it should be ready for the following year.

The most helpful guide for the beginner in sky exploration is the little *Golden Nature Guide* entitled *Stars*, published by Simon and Schuster. The colored illustrations in this book must have cost a fortune. The discussion is not technical. Any lending library has numerous other books about the heavens in a wide range of adaptation to popular and scientific readers.



## The Lamb of God

By Arthur S. Maxwell

Seeing the glorious light upon the head of Jesus and hearing the voice from heaven, John knew that he had just baptized the Messiah.

"Behold the Lamb of God, which taketh away the sin of the world," he had said when Jesus came to him.

The people around must have wondered what he meant. How could any man be "a lamb"? How could this young Galilean, this carpenter from Nazareth, take away the sin of the world?

Even John himself may not have understood fully the words he had been led to speak. But Jesus did. His mind went back to the first time He had seen a lamb offered as a sacrifice in the Temple. He remembered, too, how lambs were killed in all the homes of Israel just before the great deliverance from Egypt. More and more clearly He saw that He too must be offered as a sacrifice before He could fulfill His purpose to take sin away from the world forever.

Few if any gave another thought to what the Baptist had said of Jesus, but because of what happened later on Calvary, those strange but wonderful words of his have lived on down the ages.

Jesus was indeed God's precious Lamb. Only very great love—love beyond our understanding—could have led Him to give this Lamb to die for us. But that is just what He did.

When Abraham and Isaac were climbing Mount Moriah, you remember, the boy said to his father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham replied, "My son, God will provide himself a lamb." A little while later he saw "a ram caught in a thicket," and the boy's life was saved.

Now once more God had provided a lamb—His own dear Son—that the lives of many boys and girls might be saved. This dear Lamb was not to die yet, for the time had not come. But someday—in just a little while—He would pay the price of sin for everybody. By coming to this world as the Lamb of God, and dying in our stead, Jesus made it possible for us to live forever—as Adam and Eve might have lived if they had never done wrong.

But this is not the only way Jesus takes away the sin of the world. Boys and girls who truly love Him and believe that He is the Son of God soon find out that they do not want to do sinful acts like they did before.

So Jesus, the Lamb of God, not only took upon Himself the penalty of sin, He also broke the power of sin.

What a wonderful plan it was! And how beautifully simple. In a word, it was to love us out of sin. Someday, Jesus thought, if only He gave us all His love, we would begin to love Him. Then we would long to be good like Him. At last there would come a time when everybody would love Him and want to be like Him. Then nowhere in all the wide, wide, world would one little sin be found.

This was His hope and His dream; and you and I can help make it come true by asking Him to take sin away from our hearts today.



Middle East Diary—7

## From Riches to Ruins

By Leslie Hardinge

**I** SWAM in a pool whose water temperature is 96 degrees! It is on the side of a mountain in faraway Turkey and overlooks a large green valley with slate-colored mountains veiled in quivering haze. The water gushes out of the rock, and its temperature never varies, summer or winter. It is to be found outside Laodicea, in the little town of Hierapolis, in which the millionaires from Laodicea used to live above the heat and bustle of the valley city.

The water is full of minerals. These minerals have formed a huge ledge of white rock, like a bracket mushroom, that sticks out from the hillside above the city of Laodicea. On this ledge the town of Hierapolis came to be built.

These waters are the "lukewarm" waters mentioned in Revelation 3:16. As we swam I took a mouthful of the water, mineral-filled and tepid, and immediately spewed it out. It tasted like I imagine warm Alka-Seltzer

spiked with kerosene would taste. Around the pool pink oleanders and a fig tree or two grow. In it lie pieces of ancient pillars and carvings. The waters are perfectly clear, bubbling with harmless gases.

We spent hours wandering around the ruins of Laodicea and its spa up the mountain. The shattered twin towns cover acres and acres of land. Everywhere pieces of broken masonry are strewn. Here and there are ruins of buildings, some just stumps of walls, others rising to a hundred feet. There are parts of huge stadiums in which foot and horse racing were carried on anciently. We saw theaters in which the plays of the ancient Greek and Roman dramatists had been performed. We visited gymnasiums and bathhouses that had later grown into dens of vice. There were temples and palaces and public buildings and homes of the wealthy all united in a shambles of ruins.

In A.D. 60 an earthquake wrecked

the city of Laodicea. The imperial government, sympathetic and helpful, suggested aiding the people to rebuild with grants from funds of the state. But back from the city fathers came the reply, "I have grown rich, and have need of nothing." The people rebuilt without the help.

We descended from Hierapolis, pausing to view the beautiful pools that are framed like blue mirrors in glistening white ledges made by minerals in the waters of the spring. Today all is silence. There is not a soul in the place. At the foot of the hill, Laodicea lies in the Meander Valley. We stopped to gaze on a summer threshing floor. Before us were the ruins of the ancient city.

No bombing attack ever did a better job than did the last earthquake that desolated Hierapolis and Laodicea. The inhabitants have long since fled. I did not see a single bird or animal of any kind. The only trace of life anywhere was the deserted threshing floor.

### The Warning of Laodicea

It stopped me where I was. Jeremiah's words echoed in my heart: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). How true of poor Laodicea, I thought. What a parable of the church of Laodicea the scene presented. Rich, increased with goods, the ancient city felt in need of nothing. Secure in its own resources, having successfully weathered many a storm and setback, Laodicea felt invincible, with the blessing of the gods resting upon it. But arrogance and self-sufficiency and complacency eventually proved to be her undoing.

Unlike the city of Laodicea, the church that bears this name—the last church on the earth before Jesus comes—has received a warning. Laodicea used to produce eye medicine and rich clothes. The remnant church must not rely upon its own works. It needs the eyesalve of Christ's grace and the robe of His righteousness. Old Laodicea felt the rumbling of a shattering earthquake. The remnant church should hear the knocking of her Lord at the door, awaiting an invitation to enter and bring rest and peace and joy.

We left for other church sites in Asia, but I continued to think of that empty threshing floor. "The harvest is the end of the world," Jesus said. What will become of me, and of you, my young friend, when the great Harvester scatters and shakes and sifts to find His precious grain? Will we be chaff, driven away by the gales of divine wrath, or grain gathered into His garner?



The mineral water spring at Hierapolis. Nearby once stood the ancient city of Laodicea.



# Junior Talks

## Taxes

By D. A. Delafield

Well, juniors, you might as well get used to the word "taxes" because you are going to have to get acquainted with it sooner or later, whether you like it or not. Taxes are charges that the government (city, county, State, or Federal Government) levies on money earned by corporations or persons, and on things that are sold, such as automobiles, houses, real estate, railroad trips, plane trips, chewing gum, and clothes. With the money the Government gets from taxes, it pays the salaries of public officials, builds roads, constructs buildings, supports the Army, the Navy, the Air Force, et cetera.

Taxes are necessary in this world. If you live in a good country, you should be grateful that you have the privilege of supporting your government. Now here are a few figures that may interest you. The census bureau of the United States Government recently announced that tax collections at all levels of government in fiscal 1957 totaled nearly 99 billion dollars, a record averaging \$580 for every American.

Even this amount wasn't enough to run all the Government machinery in this country and at the same time take care of our financial obligations. The Government debt at the end of the fiscal year 1957 was \$323.3 billion, which was \$1.4 billion up from a year earlier. In fact, personal, Government, and all other debts incurred by Americans at the present time, according to one report, amounts to about three quarters of a trillion dollars, or an average of about \$4,000 per American. That's a lot of money.

There are some States in the union who advertise in national magazines, saying, Come to such-and-such a place, because taxes are low here, or because there is no State income tax, or because of low taxes on property, et cetera. People like to go where taxes are low, and this is natural, because they want to keep all the money they can for themselves.

Perhaps you didn't know it before, juniors, but every time you buy a bus ticket or take a plane ride or buy a suit of clothes or a bicycle you pay taxes. Juniors are taxpayers just as much as older people are. Taxes make higher the prices of the things we buy. Some private Americans pay income taxes that amount to 10, 20,

and even as much as 90 per cent of their total income.

In the earth made new there will be no taxes. Yet each junior will own his own farm and have a house in the city too. The expenses of government will be nil. With no standing armies, navies, or air forces to support, the principal cause for heavy taxes will be removed.

In America we do not complain when we pay taxes, because the price we pay is cheap enough just to live in this beautiful land. The same can be said about people who live in Australia, England, Scandinavia, and many other good countries.

But wouldn't it be wonderful to live in heaven, even if we had to pay taxes? Wouldn't it be worth while to be there, juniors? Jesus has paid the "taxes" for us. He shed His blood on Calvary's cross to purchase for every one of us the privilege of a free farm and a free house and a free living in the earth made new. Thank God for Jesus, who makes all these wonderful things possible for juniors and their loved ones.



● Four students of Shenandoah Valley Academy, New Market, Virginia, recently appeared on the national TV program, Faith for Today. The boys making the trip to New York were Robert Dickson, Keith Hassinger, David Kinsey, and Don Scully.

● Three hundred copies of *The Desire of Ages* have been placed in the motels surrounding Disneyland in southern California. More copies will be distributed soon. Contacts made with the various managers have been very favorable. One Mormon manager said he was going to use the book as a text to teach his class of young elders (ministers to be). This project was sponsored by a group of young people in the Los Angeles area, according to Ray Rusthoi, the director of the project in MV region No. 6.

● A young American serviceman stationed overseas, and his wife, accepted the message and were baptized a few months ago at Cheltenham, England. These young people—Don and Elizabeth Sprenkle—immediately became active in service and started a Pathfinder Club, which is operating most successfully. Only two of the young people attending are from Adventist homes, but all are enthusiastic with the club program. Despite his duties and other responsibilities Don finds time to plan each session. One of the club night activities is the showing of a filmstrip covering a 20th Century Bible Course lesson. Nearly all the club members are planning to attend the South England Conference summer camp and are saving to this end.

● Eight Union College students majoring in theology and religion are conducting a series of evangelistic meetings on Friday evenings in the College View church annex. The first meeting began February 13. The students participating are Herman Leiske, Benjamin Steiner, Warner Rice, Theodore Wick, Noel Fraser, Robert Forbes, Donald Stowe, and Gustav Tobler.

● Fifteen Walla Walla College students have been accepted for the School of Medicine at CME, to begin study next fall. Four young women are among the number: JoElla Anderson, Wanda Olson, Lois Ritchie, and Judy Rush; four Canadian students: Ronald Beaton, Simon Elloway, Larry Leiske, and Donald Schafer; Wellington Manullang of Indonesia; and Howard Emery, Dale Folkes, Hal Harden, Phil Lindsay, Vaughn Nixon, and John Sproed of North Pacific Union territory.

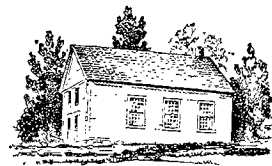
● Gary Wilson is the president of the 1959 senior class at Mount Vernon Academy in Ohio. Other officers are JoAnn Chilson, vice-president; Jackee Shull, secretary; Larry Peters, treasurer; Bob Conner, pastor; and Steve Sweeny, sergeant at arms.

● A new club began functioning recently at Takoma Academy in the Potomac Conference. It is known as the Future Teachers of America and is sponsored by the education department of the conference. President of the new group is Bob Gamble. Other officers include DeDe Holmes, vice-president, and Bonnie Wright, secretary-treasurer.



## Your Denominational IQ

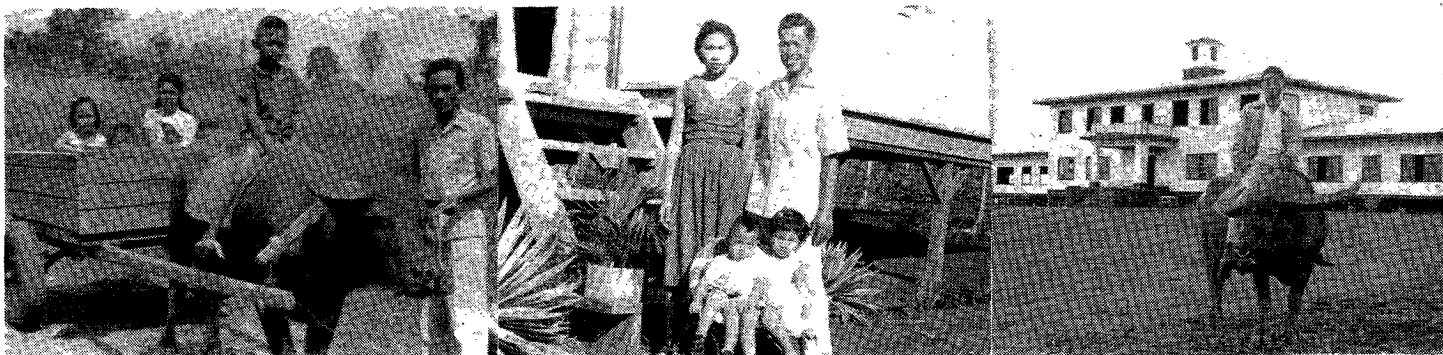
By Idamae Melendy



Here are some denominational firsts. Match the firsts listed in column two with the names in column one. Rate yourself by the answers and scale on page 25.

1. ( ) Frederick Wheeler
2. ( ) John Nevins Andrews
3. ( ) Stephen N. Haskell
4. ( ) John N. Loughborough
5. ( ) Luther Warren

- a. First foreign missionary, 1874
- b. Founder of Young People's Society
- c. First SDA minister, about 1844
- d. Father of Tract and Missionary Society
- e. First recorder of early Advent Movement



Restituto Pasco (right) and family. They gave up all their earthly goods that Restituto might have money enough to attend Mountain View College.

Mr. and Mrs. Juan Arcilla and children. This young couple offered their house as payment on his school bill.

Manuel Mansaguion, who brought the family carabao to apply on his tuition.

THE Bible has much to say about the kind of sacrifices with which God is pleased—the sacrifice of praise, the sacrifice of well-doing, and the offering of oneself as a living sacrifice to Him. However, in many places of earth very different kinds of sacrifices are being offered, often for the purpose of pleasing or appeasing the gods of the spirit world.

Here in the Philippines such offerings are very much in evidence. At planting season, at harvesttime, and at times of crisis or thanksgiving, chickens, goats, or pigs are offered to the forces of the spirit world. At times tremendous expense and effort is put into these pitiful rites.

Several months ago it was announced that the biggest and strangest sacrificial ceremony would take place here in one of these islands. Asserting that his spirit had endowed him with supernatural healing powers, one of the islanders prepared a large feast in its honor. Twenty-five pigs, 275 chickens, and 1,000 loaves of bread were part of the fare, which was spread out on 17 long tables. A procession “met” the spirit guests at the seashore and escorted them to the ceremonies and feast. Finally, some real people sat down to devour the food provided.

Human sacrifices are not unknown back in the hills of Mindanao. Several weeks ago, and only a few miles from our school, several children were kidnapped by bandits from the hills. It is feared that they may have been sacrificed to the gods. One little boy who was thus captured some years ago had a thrilling escape just a few hours before his life was to be taken. During a heavy storm he managed to get loose as the nipa hut fell apart. He ran until he found himself at a Christian home—a Seventh-day Adventist home. Because of the loving, kindly care he received, he is today a living sacrifice for his Master.

We have been greatly stirred by the very real and willing sacrifices for God made by our Filipino youth and

their parents here at Mountain View College. Take, for example, the case of Soledad, one of our happy high school girls. Her parents had a little farm and one carabao to plow the land so they could grow sufficient corn for the family. When school was over last year Soledad's school account stood at ₱150 (U.S. \$50), a large amount of money to her parents.

When registration time came in June, Soledad was there, and so were her parents, leading the family carabao. Would we please accept it for a credit of \$150? In that way the debt would be cared for, the entry deposit would be paid, and Soledad would have enough for her current school expenses. When we asked how they would manage without the carabao, they answered that they would do their best to scratch the ground and plant a crop, but they were anxious above all things that their daughter be in school. We are sure that God will bless this family for their sacrifice.

# SACRIFICE FOR AN EDUCATION at Mindanao's

By T. C.

These people really desire a Christian education. Restituto Pasco is a young man who has been anxious for several years to complete the ministerial course. When he heard of the courses Mountain View is offering this year, he decided to attend somehow. This was difficult, because Restituto has a wife and five small children. But they talked it over and decided to sell their work animal and all their earthly goods to raise the \$250 he would need for his year's expenses. We provided Brother and Sister Pasco with a small house, and he is here working on what we call the self-help plan. This consists of growing produce on our farm and selling it to defray his expenses and to provide for the needs of his little ones.

Restituto's brother, Pedro, also decided with his wife that they should be here, so he sold his land and paid the cash as a deposit to the school. Pedro works in our abaca industry, working on a share basis and thus caring for his financial needs as well as

making a contribution to the school industrial program.

Manuel Mansaguiton's parents live just across the river from the school. Here the family has a little farm, with one cow and one carabao. When registration day came, Manuel rode to school on the back of the carabao and offered it to us for his tuition. This was a great sacrifice, but Manuel is very eager to carry on with his school-work.

Brother and Sister Juan Arcilla are worthy students here too, but what a sacrifice they made to attend a Chris-

a fine influence in our young men's dormitory. Next year we hope funds will make it possible for us to have accommodations for this fine family who are willing to make the sacrifice of being separated in the interests of Christian education. They have not been baptized members of the church very long and are eager to work for God.

Our little elementary school, started specifically for the educational needs of our faculty members, now also accommodates a number of children of newly converted believers

in the nearby barrios (villages). One little boy whose parents were not Adventists was instructed in school that he should study his Bible and have morning and evening worship at home. So every evening before lying down to sleep he conducted worship all alone, and in the morning at four o'clock he worshiped again. He had to leave home at 4:30 A.M., because school began at 7:30 and it took him that long to walk the seven kilometers and be present on time.

His parents were much impressed as they saw the change in their young son's life and his interest in Bible study. As they talked the matter over they decided that they could not allow little Sergio to worship by himself, so morning and evening the three of them joined in studying God's Word. What a thrill it was, at the end of our Week of Prayer in June last year, to see Mr. and Mrs. Sumalay and little Sergio sitting together. Bible studies had been given in the home by one of our staff members, and Mrs. Sumalay was ready for baptism. That afternoon we saw the little boy leading his mother down into the river. He is still too young for baptism. His father is taking the Bible correspondence course and tells us he hopes to be baptized at the next opportunity. Truly, a little child shall lead them.

How thankful we are that in these last days God is stirring the hearts of young and old to be living sacrifices for Him, sacrifices that are holy and acceptable to Him. We need have no fear for the future of God's work while it is built on sacrificial living and giving.

# ICING EDUCATION

*Mountain View College*

JURDOCH

tian college! This young couple owned a little house in a nearby village. In order to come to school they offered their house for credit on Juan's school bill. We willingly accepted, and moved the house onto our school property. Brother Arcilla hopes to graduate soon, and will make a fine farm superintendent for one of our schools. He is at present looking after one of the big gardens where he raises large supplies of vegetables, which he brings on the back of a carabao up the steep hill to the school cafeteria. This activity gives him enough credit to keep himself free of debt and to enjoy a good study program.

Epifanio Pelayo has also sacrificed much to obtain Christian schooling. Before coming here, this man was a municipal councilor of Kabasalan. He was a little late in making application to come to college, so no home was available for his wife and family. He decided he must come anyway, and as an older student he is exerting



Sergio (right) holds his mother's hand as she is baptized by Elder James Lee. The little boy's faithfulness won his mother to the truth.

# News From Home and Abroad

## A Miracle of Missions

By W. R. Beach

**T**HE Belgian Congo in Africa is a vast area 77 times larger than Belgium, the country with which it is associated. Within its far-flung borders most of the United States east of the Mississippi would fit comfortably. Like most of Africa, the Congo is underpopulated, though it has 13 million persons, 75 per cent of whom are native farmers who scratch their subsistence from the soil.

This central African territory, 50 per cent of which is forest, has a surface like a saucer. Through the low part the great Congo River meanders for 2,700 miles. This is one of the longest rivers in the world. Here are great contrasts: soggy forests where the sunlight never penetrates and sun-drenched, dusty bushland; aristocratic seven-foot giants and four-foot Pygmies; smoldering volcanoes, gorillas, throbbing drums, and cannibals; and deep mines, great plantations, and modern cities complete with air conditioning. Here too, as elsewhere in Africa, is progress and change. All this has brought boom and bustle, and with restless nationalism, new problems for government and church.

Europeans first reached the Congo ten years before Columbus made his landing in the West Indies. Portuguese explorers and missionaries were the first to chart the river banks. By 1520 a Negro from the area had been consecrated as a Catholic bishop and for 150 years papal nuncios served at the court of the king, while Congolese ambassadors visited the Vatican. Imperial Portugal declined in power, and the Christian kingdom of the Congo continued to sleep in darkness, awaiting an unusual man who was destined to unlock its secrets.

That man, of course, was Henry Morton Stanley, a Welshman who had moved to America. Stanley had a varied career as a newspaper correspondent in Asia and Ethiopia, and then, commissioned by the *New York Herald*, he went to Africa to find Livingstone. In the next few years Stanley marched back and forth across Africa. He finally entered the Congo from the east on the old Arab

slave route, accompanied by three white men and 300 porters. Some 3,000 miles later, when he emerged at the mouth of the Congo, this great African basin was on its way to a modern destiny. This was in 1874-1877.

### Belgian Influence

Belgian influence in the Congo dates from 1885. Soon thereafter a mixed economy based on palm oil, coffee, timber, tea, and rubber, with vast mining interests added later, produced one of the most prosperous areas of Africa. Some 46 denominations, including the Roman Catholic, have come to operate mission work in the Belgian Congo. Belgian officials, though representing a dominantly Catholic country, have tried to be exemplary in an impartial administration. An hour-long conversation with Vice-Governor General Schoeller at Elisabethville made it very clear that such was the Government's policy, and that we could count on it.

Elisabethville, with its growing industries and modern facilities, is one of Africa's fine cities. Due to its elevation the climate is acceptable. A modern airport serves every section of the Congo. Here the Congo Union headquarters have been placed.

The work of Seventh-day Adventists in the Belgian Congo dates from the close of World War I. In point of fact, it began in neighboring Ruanda-Urundi, a United Nations Trusteeship administered by Belgium. In that area the population pressure, contrary to the rest of the Congo, is heavy. Within this concentration of people one of missions' modern miracles has taken place. Here we have 42,000 church members and an additional 40,000 adherents. At the time of the general meetings we literally see acres of Sabbath schools spread out under the trees.

A large-scale influx of members such as this naturally creates problems of shepherding and training, in addition to the pressure of evangelistic outreach. In the Ruanda-Urundi area the working force consists of 13 European workers (including two doctors and two nurses), and 33 African ministers. What a task is entrusted to this relatively small working force! This is somewhat typical of the entire Congo Union, with its 62,580 bap-



### New Church Organized at Morristown, New Jersey

A new church came into existence at Morristown, New Jersey, on Sabbath, January, 3, with forty-five persons as charter members. Directing the service of organization was M. K. Eckenroth, president of the conference, who conducted a series of evangelistic meetings for a number of months in the city. The membership includes several newly baptized

persons. At least 30 more are taking Bible studies. Participating in the program of organization besides Elder Eckenroth were W. M. Nosworthy, conference secretary-treasurer; D. A. Roth, public relations secretary of the Columbia Union Conference; A. M. Ragsdale, newly appointed pastor of the church; and E. F. Herzel.  
D. A. ROTH



tized members and 63,000 adherents preparing for baptism. The church and village schools number 940 and the churches 353. To serve and develop this vast organizational complex, which includes a number of important medical institutions, the church employs a total working force of 869. Certainly a plan for strengthening the church framework in the Belgian Congo should receive high priority.

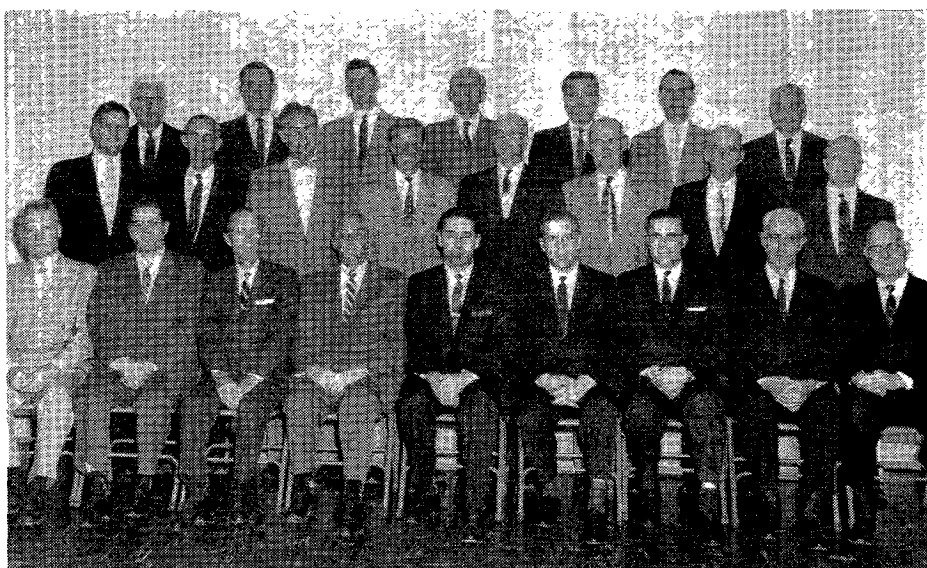
A great work has been done in the Belgian Congo. The results achieved are nothing short of a miracle of missions. However, we are still working on the periphery of a mighty challenge. Some two thirds of our membership is in the East Congo and Ruanda-Urundi area. Pillars of light have been erected elsewhere, but to the north and west, along the great arc of the Congo River, barely a start has been made. In the Bas Congo mission work has been organized west of Leopoldville. By strict economy and the husbanding of worker strength, real advances have been made and new territories occupied. But there remains so much to be done, and so little time apparently to make a satisfactory start.

#### Urgent Problems Considered

The year-end committee meetings for the Congo Union dealt with the most urgent problems and provided for continued growth. A somewhat massive increase in the salary budget made it possible to work out a revised wage scale more in keeping with present requirements. A number of basic principles were studied, including that of self-support in fields and institutions. The regular increase in tithes and offerings stands at 12 per cent annually for the past four-year period. Compared with the previous quadrennium the last four years show an increase of 15 per cent. The Congo Union committee recognizes the need of further studied advances in this area, and we feel confident that the immediate future will bring heartening results.

An impressive aspect of the work in the Congo Union is the good balance maintained between spiritual development and an aggressive building program. Workers' institutes and district meetings are high on the church agenda. At the same time considerable construction work is under way. At the Ngoma Hospital a much-needed utility building has been erected to house the electric plant, the laundry service, storage rooms, repair shops, sewing room, and other related departments. Two large hospital wards have also been completed.

At the Songa Mission Hospital an



#### Loma Linda Food Company Eastern Division Convention

A fast-growing program was pictured to enthusiastic sales representatives of the Eastern Division of Loma Linda Food Company, who met January 19 to 21 at the Takoma Park, Maryland, Seventh-day Adventist church. Newly appointed Eastern Sales Manager Pat MacGuire directed the three-day program.

From the company headquarters at Arlington, California, came Robert MacGowan, sales manager, and Werner E. Carlson, advertising manager, who told of regular gains since the firm began its Eastern operations four years ago.

The importance of the spiritual witness of these sales representatives in their numerous contacts with the public was stressed in devotional periods each day. Devotional speakers were L. E. Lenheim, president of the Columbia Union Conference; R. Allan Anderson, secretary, and Andrew C. Fearing, associate secre-

tary, of the General Conference Ministerial Association.

Mrs. Joyce Hopp of the General Conference Medical Department, Dr. John Scharffenberg, and other medical personnel instructed the representatives in the health factors related to their products. Dr. Charles E. Weniger, dean of the Seventh-day Adventist Theological Seminary, lectured on "Salesmanship Through Personality," and Don A. Roth, public relations secretary for the Columbia Union, spoke on public relations considerations of the company's sales program.

Mark Evans, well-known Washington area radio and television personality, whose program Loma Linda Food Company helps sponsor, addressed the group on sales techniques.

C. P. Miles is general manager of the company's Eastern Division.

HOWARD B. WEEKS

administration building has been completed. This structure is modern in every detail and includes X-ray facilities, major and minor operating rooms, doctors' and nurses' offices, a dispensary, and a pharmacy. Workers' housing has also been completed, or is in the finishing stage. Over the years workers' homes have been erected, including 38 four-room brick structures for African workers. This great need was met through a Thirteenth Sabbath Offering overflow. Naturally, the normal program of school and church construction has gone forward at the same time.

Every phase of denominational activity seems to receive emphasis in the Congo Union. Departmental activities are well organized, and now three union departmental secretaries are at their posts of duty. R. H. Wentland, president, and F. H. Thomas, secre-

tary-treasurer, are leading a valiant band of workers and laymen in one of the most fruitful experiences in the history of our movement.

I was happy to find that among so many other important activities the publishing work is prosperous. The traditional student-colporteur evangelist is a growing factor in this program. One of these workers—Ezekiel by name—went into the field at the close of the last school year. His bicycle was loaded with truth-filled books and papers as he left Talla Mission Station in Northeast Congo. Ezekiel went to a distant village that had never heard of Seventh-day Adventists. He worked so earnestly that within two weeks he had entirely sold out his supply of books. He not only sold books but he held public meetings in the village. The interest in our message became so great that Ezekiel

had to return to Talla for more books. On this trip he reported to the station director regarding the working of the Holy Spirit in the village of his labors, and solicited help. On his return to the village he again sold his complete stock in a few weeks.

Ezekiel now has conducted a full-fledged evangelistic campaign in connection with the sale of literature, and 129 of the village's inhabitants have accepted Christ as their personal Saviour. The group has undertaken to build a chapel and a school is under construction. Today the problem is to find a minister who can pursue this work and bring to fruition the dedicated efforts of a student colporteur-evangelist.

Unbelievable providence has presided over the beginning and development of the program in the Congo Union. Everywhere the Spirit of the Lord is at work. Possibilities and problems are thrust upon us. With our support our leaders on the front lines will advance as God shows the way. "As workers of the Congo Union," said the president, "we are very anxious to do a work that will please God. We have done our best and we will continue to do better as you pray for us and support us day after day."



Walter Pinto (left) and Euclides Fragoso placing a sticker on a São Paulo bus. Posters like this, calling attention to the Voice of Prophecy program and inviting people to listen, were put on all the streetcars and buses of São Paulo.

## On the Air in South Brazil

By Roberto R. Azevedo

The field and churches of the South Brazil Union are very enthusiastic about the Voice of Prophecy. About 70 stations are proclaiming the news of salvation in the six states of South Brazil, which have a population of 18,712,258 inhabitants. In this territory we have 28,369 baptized members.

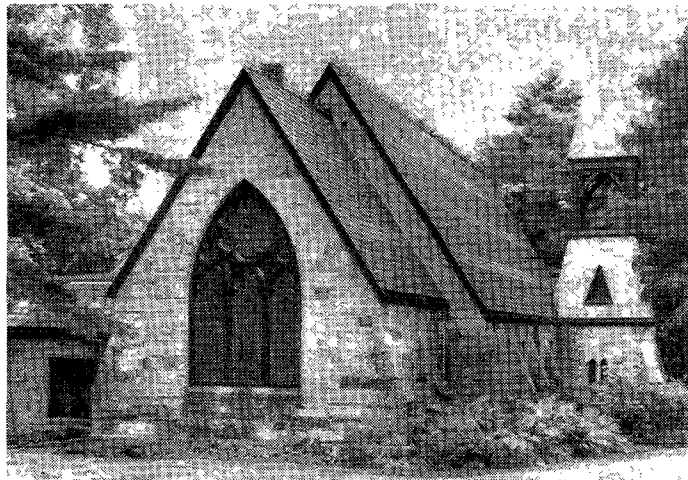
The departmental secretaries, together with the district ministers, are leading the churches in promoting a systematic program of house-to-house

work. As they visit the homes a survey is made to determine how many are listening to the program. A leaflet containing a spiritual message is also left in the home, and an advertisement of the radio program inviting the people to hear the Voice of Prophecy. The results of these contacts have been encouraging.

From the city of Santa Maria, state of Rio Grande do Sul, comes this report: "Already more than 7,000 homes have been visited. All the brethren are participating in the campaign of evangelizing the city. Young and old are visiting every home, taking literature referring to the radio programs. The five brethren that own cars take the groups to the most distant suburbs, and thus the work is done rapidly. Several persons are already taking Bible studies."

From Itararé, a town in the interior of São Paulo, comes this word: "In 400 homes that were visited by our brethren, 180 people listen regularly to the Voice of Prophecy, and as a result every Sunday night there are 15 to 20 visitors attending our meeting."

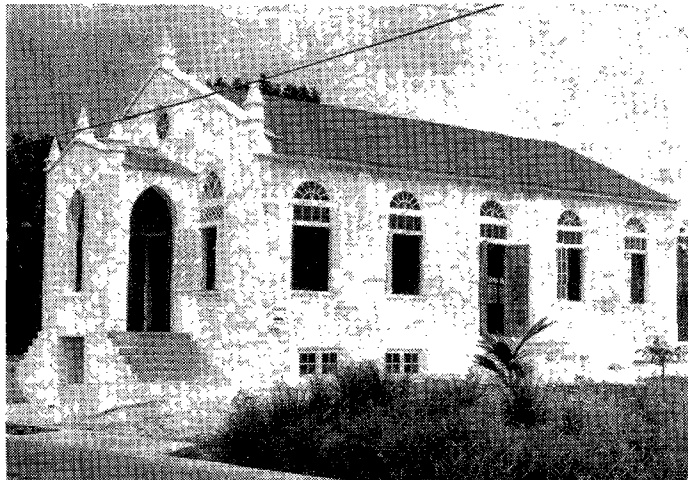
Souls are being won through this method of work, and the church is invigorated by the satisfaction received from these contacts. All



## Framingham, Massachusetts, Church Dedicated

The Framingham Center church in Massachusetts, in the Southern New England Conference, was dedicated on Sabbath, January 3. Guest speaker was Willis J. Hackett, president of the Atlantic Union Conference. Others participating in the service were Merle L. Mills, president of the Southern New England Conference; T. R. Gardner, then secretary-treasurer of the Atlantic Union Conference; Kenneth W. Tilghman, treasurer of the Southern New England Conference; W. T. Skilton, pastor; W. E. Carpenter, former pastor; and three local laymen, Carl Grieshaber, Albert Scofield, and G. T. Glendrange. Elder F. C. Gilbert organized this group in 1904.

CARL P. ANDERSON



## New Church, Island of Barbados

The Gardens Seventh-day Adventist church on the island of Barbados was dedicated Sunday afternoon, December 21. Among those participating in the dedication service were C. O. Franz, secretary of the Inter-American Division; F. S. Thompson and K. W. Whitney from the Caribbean Union Mission; B. L. Archbold, of Caribbean Union College; M. E. Nebblett, pastor; W. W. Weathers, former pastor; and Egbert Hinds, local elder.

The Gardens church was organized in 1906. The members erected their first building in 1927, and built another in 1937. The erection of the present building was begun in 1957, and was completed as a result of many prayers, much hard work, and sacrificial giving, under the direction of the present pastor, M. E. Nebblett.

JAMES G. FULFER





From left to right: Alcides Campolongo, director of radio work in São Paulo Conference; Euclides Fragoso, group director of the radio work in the Tucuruvi church; Walter Pinto, group director of the radio work in the Brás church; Roberto Azevedo, secretary of the radio department in the South Brazil Union.

churches that are following this plan are adding new members.

In Catanduva, a town in the interior of São Paulo, the brethren had an airplane fly over and scatter literature about the Voice of Prophecy. At the same time the members of the church went from house to house with invitations to tune in on the program. When a survey was made, 60 per cent of the population was hearing the program. A large harvest is expected.

In São Paulo, a city of about 3 million inhabitants, nearly 1,000 posters were mounted on street cars, trolley buses, and buses, inviting people to listen to the Voice of Prophecy. This campaign was launched by the members of the church in Tucuruvi, a suburb of the city. Across the streets were stretched large signs.

The mayor kindly gave permission for our advertising to be placed on the vehicles and streets after a recently baptized brother, Euclides Fragoso, asked for authorization. Walter Pinto, another recently baptized brother, member of the Brás church and himself a convert of the Voice of Prophecy, distributes weekly about 800 tracts and invitations to hear the program and enroll in the correspondence course.

Several brethren are paying for the radio program in a number of towns in the South Brazil Union. Many inspiring experiences could be reported but space does not permit. Let us improve the opportunities that radio and TV offer us in fulfilling the command to "Go." Let us be as an angel flying in the midst of heaven, proclaiming God's last warning message.

## Pakistani Airman Baptized

By William H. McGhee

Airman and jet-plane servicer H. M. Williams, age 29, was baptized at Peshawar, Pakistan, October 18, 1958. He has created an interest in the truth among a large group of airmen, and we hope that many of them soon will follow his example and join the church. Our church compound, where meetings are held for the public every weekend, is in the cantonment and next to the air-force quarters, thus being convenient for airmen and military men who have religious inclinations.

About six years ago, through the efforts of a fellow airman, Brother Khaleel, who enrolled him in the Voice of Prophecy Bible Correspondence Course, Brother Williams began to study the truth for the first time. He became an enthusiastic lay evangelist, raising up a Sabbath school of 60 members at Kohat, where he was stationed. His wife was baptized a few years ago, but because of Sabbath difficulties, he held back. Brother Williams was posted to Karachi for a time, then came back to Peshawar last spring.

After much prayer with his pastor he decided to step out by faith and keep the Sabbath, a practice unprecedented in the Pakistan Air Force. Thanks to the intervening hand of God, Brother Williams has had full Sabbath privileges since June, 1958, on a week-to-week basis. He is deeply thankful to his heavenly Commander who Sabbath after Sabbath has impressed his immediate superiors to favor him. Without their help he might well have been faced with a court-martial.

Brother Williams' remarkable story of faith shows how God honors young men in this age who stand firm for His law. Holding a B.S. degree, which fulfills premedical requirements as well, Brother Williams, who origi-

nally came from South India and who speaks six or more languages, is looking forward to training for God's work when he leaves the air force.

At Rawalpindi the first fruit from the seed sown in last spring's evangelistic venture for Moslems and Christians is being harvested. Five young people of high school age, including a newly married couple, were baptized November 1 by the writer. Though these were not from the Islamic faith, there are nearly a dozen Moslem young men, with whom Pastors Ghulam Masih and R. Peter are studying, who are looking forward to baptism. Pastor Masih is following up the interest with meetings in the chapel on Friday and Sunday nights.

A new day in evangelism has dawned on the frontier. Plans are under way to strengthen our medical center in Peshawar, to establish a base at Abbottabad, where several potential Sabbathkeepers are pleading for a worker, and to strengthen our church schools, which are enjoying a record enrollment this year. We need your prayers and the power of the Holy Spirit to reap the harvest long overdue.

## Through Deep Waters —in Indiana

By Cecil A. Paden

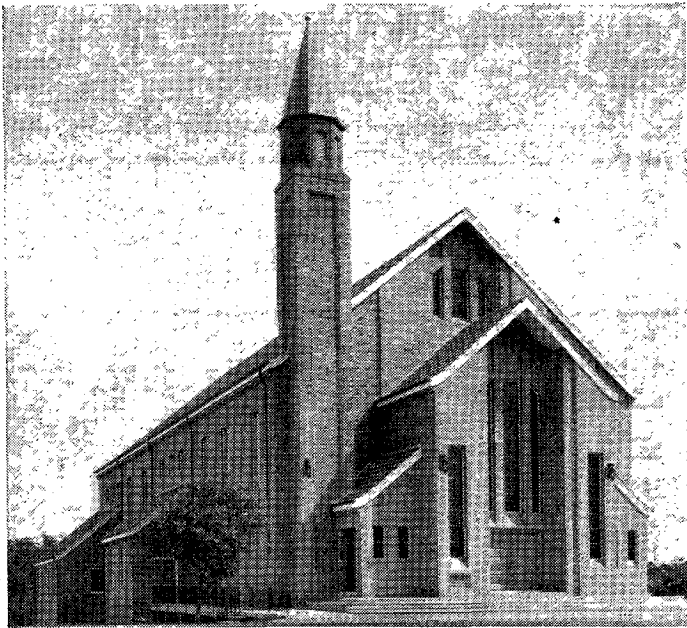
As I entered the flood-drenched home of Sister Grace Rowland in Corydon, Indiana, on Friday night, January 23, I was greeted by the chaos caused by four feet of muddy water. A little later she came over from the neighbor's house, where she had found asylum. As we shook hands in Christian fellowship, the light of trust shining in her crystal-blue eyes evinced the faith and trust in the Lord that had buoyed up this 73-year-old sister through the catastrophe.

I was then shown through the house and the back porch. What had been



H. M. Williams, Pakistani airman baptized at Peshawar.

Five young people baptized in Rawalpindi by W. H. McGhee. On extreme left is Pastor Ghulam Masih and on extreme right, Master R. Peter, teacher-evangelist.



### New Church Edifice at Wahroonga Australia

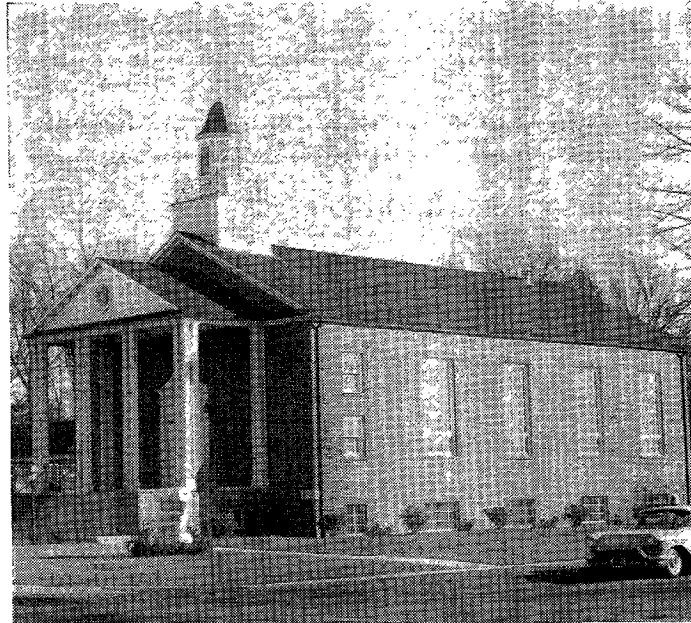
This new church edifice is located at Wahroonga, headquarters of our work in Australia. The previous building, erected 46 years ago, originally seated 250, and later was enlarged to accommodate 450. For a number of years its capacity was overtaxed, and the pressing need for a new church was recognized.

A site for the new church was made available on land at the entrance to the Sydney Sanitarium and Hospital, across from the division office.

With gifts from the division, the union, and the local conference, added to the amount raised by the congregation, a church with a seating capacity of approximately 900 has recently been completed. Ample space for the Sabbath school has been provided on the lower ground floor.

Those responsible for planning the new edifice expected the church to be adequate in size for some time to come, but already it is well filled each Sabbath, a symbol of the steady growth of our work in Australia.

F. G. CLIFFORD



### Hampton Roads, Virginia Church Dedication

The recently completed \$100,000 church at Hampton Roads, Virginia, was dedicated Sabbath, January 10. The sanctuary has a seating capacity of approximately 350, and the lower auditorium 150.

Guest speakers for the dedicatory services included L. E. Lenheim, Columbia Union Conference president, who gave the dedicatory address; A. C. Fearing, of the Ministerial Association of the General Conference, who spoke at the eleven o'clock worship hour; and H. J. Capman, Potomac Conference president, who spoke at the Friday evening consecration service. Among other guests were W. H. Jones, Potomac Conference treasurer, and the following former pastors: R. F. Woods, W. T. Smith, and M. J. Shanko.

The church was founded in 1899 under the leadership of D. C. Babcock. One of the features of the dedication service was the reading of the church history by his son, D. C. Babcock, who is now a member and local elder of the Hampton Roads congregation.

H. M. LINDSAY

home for 39 years was now a mass of disheveled, mud-covered, helter-skelter belongings. In the back yard the woodshed had been wrenched from its place along the fence and carried to a new position part way across the lawn, with debris piled up in a frightful manner between the shed and the back entrance of the house.

Presently Sister Rowland excused herself with the comment that she had something to give me. Upon returning from the bedroom she placed a small aluminum-foil-wrapped object in my hand and said: "Can you accept wet money? If you can, here's my tithe—it went through the flood." Her custom for some time has been to save up her tithe and give it to the minister or local elder when he visits her. Her only livelihood comes from washing and ironing, along with a

very small Social Security pension.

When I paid a return visit to Sister Rowland the following Sunday afternoon, she told me a remarkable story. Her plight had been mentioned to the Jeffersonville church on Sabbath morning and an offering taken to help her get things straightened up in the house. I was given the privilege of taking the money to her.

Shortly after my family and I entered the house, which by now had been mostly scrubbed out, Sister Rowland's face lighted up as she said: "I have something to tell you, but you may not believe it. Here in these two front rooms I had six clean and partly ironed laundries when the dirty water came. I had set them up as high as I could on this day bed and on the bed in the other room. But that was not nearly high enough to escape the

four feet of muddy water. So I thought those baskets of clean clothes would be stained almost beyond cleaning, and that I would be burdened down with the extra work of trying to launder them. But look at these baskets of clothes! They are perfectly dry and still clean—not a trace of mud or dirty water on them!"

About that time a customer came by to pick up his laundry, and as Sister Rowland told him of the experience he stood there in open-mouthed wonderment.

During the flood a neighbor asked Sister Rowland where her glasses were. She was told they had been left in the bedroom, but would likely now be under the mud somewhere. The neighbor sympathized over the probable economic loss saying, "Then you will probably step on them and

break them." How surprised and thankful they were when Sister Rowland opened the front kitchen door to find that just inside were her spectacles in plain sight on top of the mud. It seemed miraculous that they could have floated or moved from the bedroom around and across the kitchen to the front door and stayed on top.

The same God lives and rules today who promised to "rebuke the devourer for your sakes" when we are faithful to bring all the tithes into the storehouse. Surely He has a personal interest in the affairs of His saints, and will see them through all their trials.

## Third Development Conference at CME

By E. Willmore Tarr

An air of expectancy prevailed among the 200 participants as the third Planning and Development Conference got under way on the Los Angeles campus of the College of Medical Evangelists, January 30-February 1. Earlier conferences, held in 1956 and 1957, had emphasized the goals of CME. The first had reviewed the "what" of the college, while the second discussed priorities, or the "when."

The third conference, under the chairmanship of the General Conference secretary, Walter R. Beach, took up the study of "how" they might assist the college in achieving its educational goals. Five distinct groups, representing the trustees, faculty and staff, alumni, students, and the community, met in morning and afternoon sessions. In a final meeting they submitted recommendations outlining a sound program that may well mark a new and important milestone in the progress and development of the institution.

Reuben R. Figuhr, president of the General Conference, spoke Sabbath afternoon at the White Memorial church. In his topic, "A World Report of the Seventh-day Adventist Medical Missions Program," Elder Figuhr pointed out that the founding principles of CME are as important today as they were in the beginning, and that while the Planning and Development Conference had been called to study possible new ways of increasing the institution's effectiveness and contribution to the world program of the church, the original purpose must always remain. "Religion," he said, "is not something added to CME. It is its very life, and there must be continued emphasis on dedicated service."

Sunday morning, Milton Murray,

coordinator of development, introduced the guest speaker, James W. Armsey, associate program director of the education division, the Ford Foundation. Mr. Armsey told his audience that in order "to capitalize on the growing realization of the interdependence of the welfare of higher education and welfare of society," the college must (1) clearly identify itself with its natural constituency and (2) make a continuous, persistent effort. "In short," concluded the speaker, "performance, patience, persistence, and involvement are keys to continued development."

Early on Sunday, leaders of the various constituent groups met for a period of planning and prayer. The general session began at nine o'clock, also in an atmosphere of prayer. G. T. Anderson, president of the College of Medical Evangelists, in a brief address of welcome stressed what was to become the keynote of the day's deliberations—that only by securing the total involvement of all segments of the CME constituency could its highest objectives be completely realized. Also during the general session M. V. Campbell, vice-president of the General Conference and newly elected chairman of the Board of Trustees, presented an award to Walter P. Elliott in recognition of his many years of service as chairman of the board.

Reorganized some four years ago, the College of Medical Evangelists has expanded and developed its many educational offerings. Playing a large part in planning and implementing this expansion are the development conferences, which meet periodically on the CME campuses.



President Godfrey T. Anderson (left) of CME, and James W. Armsey of the Ford Foundation.

The program of training physicians, dentists, nurses, dietitians, medical technologists, physical therapists, X-ray technicians, and other medical personnel to play their part in the finishing of God's work, should receive the wholehearted support and prayers of every member of the church.

## Lampu—Valiant for the Truth in New Guinea

By Louis Grieve

Lampu was a chief of the Lenki tribe. At the time when the Lenki tribe went over to another mission, Lampu went with his people. He told me afterwards that he was thinking of his pigs and his many wives.

After about two years, through the influence of Daboian, another chief who had cast his lot with us, he decided to come back to our mission. His influence was so great that he was greatly desired by all the missions in that area. For this reason the other missions became very angry when Lampu ceased to attend their meetings. They first sent word for him to come up to their mission, but he refused. Later they sent a large number of men down to his house in the evening and took him to the mission against his will.

He was taken to the missionary's home and harangued all night, even being threatened with jail for not attending this particular mission. Later these missionaries offered to baptize him despite his many wives, but this only caused him to despise them. From that time he ceased to have any respect for them and became a regular attendant at the "Seven-Day" meetings.

He was baptized at the Wabag camp meeting in 1956 along with 81 others. He had prepared for baptism by sending nine of his ten wives back to their parents. He gave them presents and provided for the children. He also disposed of his 300 pigs. He was the pig king of the area, and the leader in all the big *mogas*. His part in the ceremony was so important that his withdrawal practically killed the ceremony, and all the non-Adventist chiefs were very angry with him. It will never be the same as before. Pastor J. B. Keith asked him how many pigs he had, and he said, "Oh, all the same ground," and made a motion as if they covered up the earth.

He used to worship the stone, but was never a cannibal. He was the leading warrior of his tribe and led his men into battle against the first white patrol that came into the valley. Seven of his men were killed. When he first saw the white men he thought they



Lampu, former New Guinea chief.

were angels come down from heaven, but he soon found out differently.

As a boy, before the white men came, he got up early one morning before daylight and looked out over the valley. He saw a bright light come up over the mountain and shine down into the valley. He was frightened and called his father and asked him what it meant. His father said he didn't know, but he thought that at some time a light would come into their valley that would show them a better way of life. When the Seventh-day Adventist missionaries came into the valley and began to teach the message of Jesus, his mind went back to his youth and the light, and he said, "This is it."

## The Western India Union Constituency Meeting

By F. E. Spiess

The Western India Union session convened in the Bombay Seventh-day Adventist church, November 24-26, 1958, to elect officers and members of committees and boards. This was the first union session held in four years. All officers, departmental secretaries, and local mission presidents were returned to office for another term of service.

The various reports, which covered the years 1954 to 1957, presented many interesting facts and revealed numerous evidences of progress un-

der the blessing of God. The population of the union territory consists of more than 48 million—equal to the combined population of the Southern and Atlantic Unions in North America. In area the union is roughly equal to the Columbia Union plus half of the State of Kentucky. The membership shows a gain of approximately 50 per cent over the total of four years ago.

Work is being carried on in three languages—English, Marathi, and Gujarati. The Voice of Prophecy Bible School is now operating in all three of these languages, and the constituency was delighted to learn that there are Bible school interests in every district within the area, including the most distant and isolated. Another source of satisfaction was the progress reported in developing indigenous leadership. Of the 95 workers in the field and institutions of the union, all but seven are indigenous to India.

Publishing department sales were steady during the four-year period, showing a slight gain. The tithe also showed a satisfactory yearly growth. The reports from the Lasalgaon High School and the Hatkanagale Elementary Boarding School were inspiring and informative. The Surat Hospital report, read by Dr. O. B. Hauser, the medical director and business manager, revealed a continually developing work in that lighthouse in the Gujarat, one of our most difficult fields.

Many excellent plans were adopted and goals set. Field workers in attendance were greatly encouraged as they went home to do more than ever to see the gospel given quickly to their fields.

## Mourners in Ceylon Find the Truth

By Bernard Pinghe

Demosthenes was a talented, promising young man of Ceylon. In quick succession he had gained several distinctions as he received training to be a lawyer.

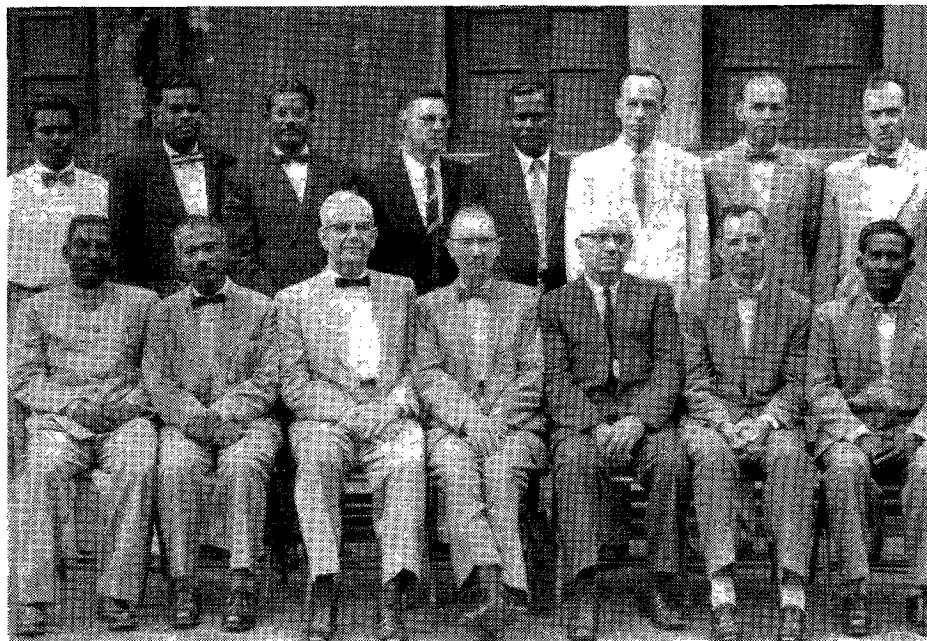
Now he was dead. The persuasive, appealing voice that compelled attention was silent.

His mother's heart was torn with grief. His father's plans lay crushed, blasted, and battered. The parents grieved and wept. The days of mourning passed by at a snail's pace. Then gradually the family picked up the broken threads of home life.

Recovering from the daze, the shock, the awful impact, that had jarred the fabric of the happy household, the Jayewardenes began to ponder. Why had this sorrow come? Where is Demosthenes now? Their frustration drove them to seek shelter in a quiet coconut grove in Gampaha, a small town a few miles east of Colombo. Here in this secluded spot of beauty they were able to receive the answer to the question that weighed so heavily on their hearts.

One Sunday afternoon the family gathered on the open veranda to lounge and leisurely read the Sunday newspaper.

They divided the newspaper and each retired to an easy chair. All read in silence. Then Mrs. Jayewardene came to the question in her mind now in bold print before her, "Where Are the Dead?" She also read the easy way to learn the answer by applying for free lessons from the Voice of Prophecy Bible school.



Western India Union committee with division and General Conference personnel.



She enrolled, and both Mrs. Jayewardene and Lakshmi, her daughter, earnestly followed this new course of study. The shroud of gloom gradually lifted from their minds, and they began to understand that "all things work together for good to them that love God." There were some points in the lessons that needed clarification, and these dear God-fearing folks awaited the arrival of a minister of the gospel.

At this time I was entrusted with the work of visiting Voice of Prophecy graduates in various parts of the country. At the Colombo office Mrs. E. A. Crane, who was then directing the Voice of Prophecy work in Ceylon, handed me almost a thousand cards containing addresses of Voice of Prophecy graduates and other data regarding them.

In thumbing through the cards I stopped at Mrs. Jayewardene's card. As I held it God spoke to my heart and impressed me that here was a family hungering for truth. Thus when I visited the Jayewardenes I expected to find hearts eager to respond to God's message of love and mercy.

A bus ride one hour from Colombo through avenues of coconut palms, broken intermittently by crude, geometrically designed plots of paddy land, brought me to the Jayewardene home. Mrs. Jayewardene and Lakshmi welcomed me most cordially. A brief survey indicated that some points of truth had not only been accepted but had already been adopted as guiding principles of life. Eagerly the family accepted the opportunity for regular studies on Sabbath afternoons.

For more than six months each Sabbath afternoon the Jayewardenes and several others studied of God's love. Regarding the death of their beloved, they now heard that they should "sorrow not, even as others which have no hope." Willingly and without the slightest hesitation they accepted our various beliefs found in Scripture.

On their baptismal day Mrs. Jayewardene and Lakshmi came to church wearing saris of white—the color of purity, innocence, and victory! E. A. Crane, then union president, baptized them with 15 others at the Nugegoda church in Ceylon, now renamed the Shiloh Seventh-day Adventist Kirillapone church.

#### ANSWERS TO

### Your Denominational IQ

(Page 15)

1-c; 2-a; 3-d; 4-e; 5-b.

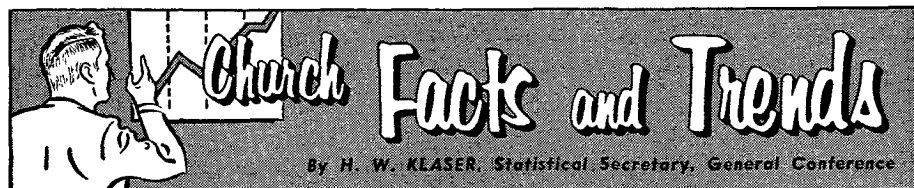
Rating: 5 correct, excellent; 4, very good; 3, average; 2, not so good; 1 or none, better do some studying.

Sister Jayewardene and Lakshmi have passed through a period of test and trial. Sister Jayewardene was ill many months, but they came through this experience with a greater confidence in Jesus than before.

Brother Jayewardene was baptized later, and although his ardor has cooled somewhat, the mother and daughter are unwavering in their belief that he will come back to the Lord soon. And Aubrey, the brother of Lakshmi, is also being led step by

step into the Lord's fold. Sister Jayewardene wrote me some time ago, "Aubrey attends our evangelistic meetings regularly and reads our literature daily."

The love of God dominates the lives of these dear souls. Under the blessing of God they have acquired spiritual maturity. Lakshmi gives valuable service at the Colombo church school and assists in the evangelistic efforts that are held from time to time.



## Northern European Division

The Northern European Division territory has a population of approximately 170 million. Among this number 53,226 are reported as Seventh-day Adventist church members.

The home base of this division is made up of the following countries: England, Finland, Greenland, Holland, Iceland, Norway, Poland, and Sweden. England, the home of Knox and Wesley and other Reformers, with its centuries of tradition, is where the headquarters office is located. In London is the beautiful and large evangelistic center called the New Gallery. Here a continuous program of soul winning is conducted, emphasizing all phases of our message. Churches for miles around this

area receive additional members from interests aroused at the New Gallery.

Throughout the division, evangelism is the key word. During 1957 there were 4,030 persons taken into the church by the 485 ordained and licensed ministers.

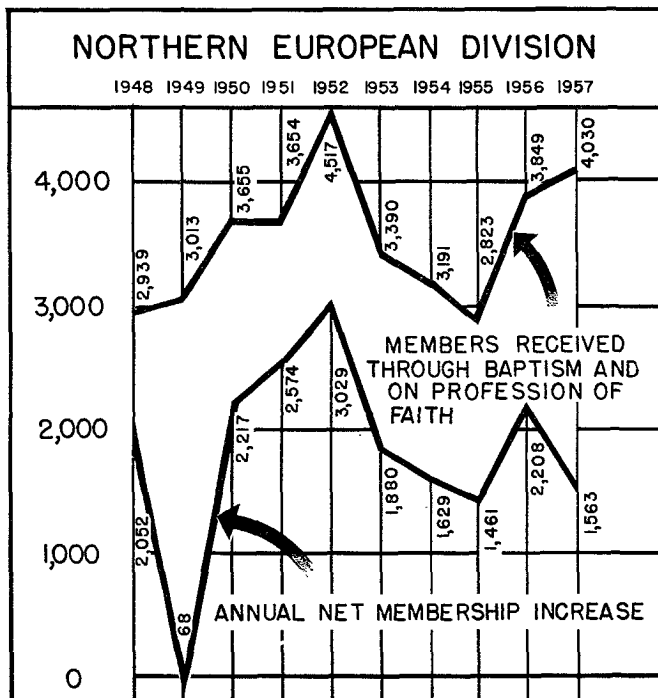
Good success is being enjoyed in the mission fields of the division. Today in the Ivory Coast, Nigeria, Gambia, and Ghana—sources of the slave traffic many years ago—the missionary is bringing freedom from slavery and bondage to sin. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Then there is Ethiopia, which traces its contact with the true worship of God back to the time of Solomon. And yet to-day there are many still hungering for complete freedom in Christ Jesus.

Just recently, in a new area of this great country over 1,000 persons are keeping the Sabbath, with more than 300 already baptized.

The church membership of the mission field part of the division is 21,281, but the Sabbath school membership is 54,880.

Thus reports are coming in from all over the Northern European Division. God is setting His hand to the finishing of the work.



# • In Brief •

## OVERSEAS

### Far Eastern Division

● The Korean Union Mission reports 1,200 baptisms for 1958, bringing the union membership to 8,500. Baptisms for 1958 equalled 19 per cent of the total membership at the beginning of the year. About one third of the 1958 baptisms were Voice of Prophecy students.

● Dr. and Mrs. R. J. Steele and family arrived in Singapore, January 14. Dr. Steele responded to the call of the Youngberg Memorial Hospital for another doctor to join their staff.

● L. R. Van Dolson, union evangelist for the Japan Union Mission, is conducting a series of meetings in Naha, capital of the island of Okinawa. Attendance for one meeting has been as high as 650. Week-night attendance is 300 or more. Later Pastor Van Dolson will hold a three-week campaign in the city of Koza, the second largest city on Okinawa. During the Naha meetings, 197 have signed the decision card to accept Christ as their Saviour. Two hundred and thirty-five enrolled in the Voice of Prophecy Bible Correspondence Course.

● Following the Week of Prayer conducted by C. D. Martin, Missionary Volunteer secretary of the Far Eastern Division, at Mountain View College, 26 students were baptized on January 24 in peaceful Balambangan Creek.

● Mountain View College has added another industry—the making of soy-bean milk and cheese. Dr. H. W. Miller donated the equipment and a building in which to house it. He visited Mountain View College just after the soy-bean crop had been harvested, so was present to instruct the workers on how to operate the equipment. MVC is grateful to Dr. Miller for this generous gift of money and time.

● Rudy Klimes, who serves as secretary of the Singapore Health and Welfare Center, reports that during the first half-year of operation the center distributed 2,015 pieces of clothing, 45 pairs of shoes, many gallons of oil, tons of rice and flour, and many food packages in the Meals for Millions program. More than 1,000 tracts and magazines were distributed, and 68 of those helped are studying the Voice of Prophecy Bible lessons. Three persons have been baptized and 12 have joined one of the Sabbath schools in Singapore.

### Northern European Division

● A recent letter from Poland indicates that the cause of God in the Polish Union is making encouraging progress. The secretary-treasurer, S. Dabrowski, writes that last year 308 believers were added to the church in that field. Another encouraging feature is that the Polish *Signs of the Times* is again being distributed as a missionary magazine. Tithe and of-

ferings show a reported increase of 30 per cent over the previous year.

● At the present time the annual reports are coming in to the division office from various parts of the territory. In connection with these reports, an interesting news item reached us from our Jengre Mission Hospital, North Nigeria, which was established by Dr. J. A. Hyde about eight years ago, in the midst of a Moslem and pagan area. The report indicates that some patients have traveled as far as 500 miles for the medical and surgical treatment offered by the hospital. While conversions to the Advent message are hard to make in that area, prejudice is being broken down and a widespread interest is being aroused as a result of the witness of this outpost of our medical work. This hospital has 36 beds and has been full to capacity continuously. In addition, more than 56,000 outpatients have been treated, 12,285 of these being leper cases.

● The Danish Bible correspondence school is extending its work by giving the people of the Faroe Islands an opportunity to answer the Bible lessons in the Faroe language.

## NORTH AMERICA

### Atlantic Union

● C. H. Smith, publishing secretary for the Atlantic Union, reports an encouraging colporteur institute at Atlantic Union College, February 27 to March 3. About 60 students are definitely planning to take part in the literature ministry during the coming summer. Student colporteurs delivered \$90,000 worth of literature last summer.

● Wilbur Reich recently moved from New York City to become teacher of the upper grades in the church school at Syracuse, New York.

● The summer school schedule for Atlantic Union College has been set as follows: intercession, four weeks, June 1-30; summer session, six weeks, July 6 to August 20.

● F. L. Clarambeau, registrar of Atlantic Union College, has been granted a leave of absence to complete work for a Master's degree in business administration at the University of Oregon. Mrs. Clarambeau, a member of the music department staff, will take advanced work in music.

### Central Union

● With the growth of membership in the Colorado Conference it has become necessary to divide the MV and educational departments. Lee Carter, who has carried the responsibilities of both departments, will continue as MV and public relations secretary, while L. G. Barker, now principal of Campion Academy, will be responsible for the educational department. He will be assisted by Delphine Watson, elementary supervisor. These changes will be effective at the end of the present school year.

● The Nebraska Conference evangelistic team composed of H. M. Williams and A. L. Heitzmann has just completed the first follow-up series of decision meetings

since the TV program *It Is Written* began in the State. Twenty-one persons expressed their desire to go all the way with the Master and joined a Bible study class, which meets each week. On Sabbath, February 14, a baptism was held.

● As the result of a ten-week series of meetings in Aztec, New Mexico, by Arden Clarke and Dan Goddard 36 believers indicated their desire to join God's remnant church. A branch Sabbath school has been organized and we are looking forward to the time when a church can be organized.

### Columbia Union

● T. Edgar Unruh, chairman of the Blue Mountain Academy board, reports that this new school in eastern Pennsylvania has been granted full State accreditation. This recognition has been made retroactive to the first year of the school's operation.

● The alumni of Washington Missionary College have raised nearly \$22,000 for its student endowment fund, according to Jesse O. Gibson, president of the national chapter. The fund-raising drive was directed by Zella Holbert, chairman of the scholarship committee. Grants in aid will be given to worthy students beginning this spring. The money is being invested and the interest accrued will be used for the grants.

● John Kelchner, of the Potomac Conference, is the new pastor of the Westminster-Reisterstown district in the Chesapeake Conference.

● J. J. Millett has been appointed conference evangelist for New Jersey, according to M. K. Eckenroth, president. The first full evangelistic campaign will be conducted at Jersey City this spring. Assisting him will be the new conference singing evangelist, Wendell Lacy, and Mary Bierly, Bible instructor.

● The Detamore evangelistic group began a three-week campaign at Bluefield, West Virginia on Sunday, March 29. They concluded a campaign recently at Richmond, Virginia.

● The 15 members of the Newtonville, New Jersey, church in the Allegheny Conference, are now meeting in their new, partially completed church building.

● A singing evangelist has been added to the conference evangelistic team in Ohio. He is E. L. Stewart, formerly of the Central California Conference. He will be associated with Roger Holley in campaigns in Ohio.

### Northern Union

● The Wahpeton, North Dakota, welfare center gives the following report for work done in 1958: 41 barrels of clothing sent to warehouses; 237 local families helped with 8,541 pieces of clothing; cash value of assistance given, \$17,087.

● O. J. Ritz, formerly of Green Bay, Wisconsin, has accepted the invitation of the Minnesota Conference to become pastor of the Minneapolis First English church, replacing E. E. Perry, who has been called as pastor of the Dinuba district in Central California.



● In the North Dakota Conference 12 churches are eligible to receive the General Conference Citation Award for their efforts in the 1959 Ingathering campaign. They are: Bowdon City, Bowman, Butte, Dickinson, Ellendale, Gackle, Manfred, Minot, Napoleon, New Home, Oakes, and Sheyenne River Academy.

● The Northern Union Conference moving van again has been utilized to help meet the needs of the welfare program. Two truck loads of clothing have been hauled from the Iowa and Minnesota Conferences to the Eastern warehouse in the past few weeks, and our members responded so heartily that there is still nearly 3,000 pounds to be taken to New York.

● Clyde Kinder has accepted the invitation of the Iowa Conference committee to serve as Book and Bible House manager, filling the vacancy created when Herman Trout was called to serve as Bible House manager in the Indiana Conference. Brother Kinder comes from the Nebraska Book and Bible House, where he has served as an assistant for a number of years.

#### North Pacific Union

● At a recent meeting of the Laurelwood Academy board in Oregon, V. H. Fullerton was elected principal and Lee Roy Holmes designated as assistant principal. This fills the vacancy caused when E. L. Gammon accepted the educational superintendency in the Oregon Conference.

● One of the high lights at the press secretaries' workshop of the Oregon Conference on February 22 was the presentation of a plaque for outstanding service to two of the church press secretaries: Mrs. Blanche Jensen, who had 1,276¼ column-inches published in the weekly Forest Grove News Times during 1958, and Mrs. Leona Atkins, with a total of 1,001¼ column-inches in the daily Vancouver Columbian.

● Merlin Neff, book editor of the Pacific Press Publishing Association, is the speaker for the spring Week of Prayer at Walla Walla College, March 28 to April 4. The theme is "Pulling Life Together."

#### Pacific Union

● Delegates to the Northern California Conference biennial session held in Oakland on March 1 re-elected Carl Becker as president and E. A. Schmidt as secretary-treasurer. The departmental staff was also re-elected except for Helmuth Retzer who has gone to the Pacific Union office. Robert Thompson, for the past four years pastor of the Napa church, was elected secretary of the home missionary department to replace Elder Retzer.

● Rajmohan Ghandi, grandson of India's famed Mahatma, was a recent guest speaker at the Campus Fellowship Hour of the White Memorial church. Commenting on his impressions of Seventh-day Adventists, Mr. Ghandi declared, "I have the greatest respect for the worldwide welfare and medical work of this

church. The underdeveloped countries in particular need the help and skills that your humanitarian program provides."

● The Ray Turner family have recently come to the Central California Conference to be associated with the Flight of Time evangelistic company. Brother Turner was with the Voice of Prophecy quartet for several years and more recently has been connected with F. W. Detamore in evangelistic meetings.

● Twenty persons have been baptized and three received on profession of faith as a result of the King's Way Bible Lecture series held in the Ontario church during January by the Knoche-Shafer evangelistic team, according to Robert L. Wheatley, pastor.

● Duane Grimstad arrived in Hawaii recently to serve as pastor of the Hilo church. Previously he was pastor of the Elsinore church in the Southeastern California Conference.

● Sabbath, February 21, was a high day for the Monument Valley church as 52 people met for the first service in their new house of worship, reports J. Lloyd Mason, M.D.

● The 484 delegates from the 88 churches in the Central California Conference heard F. W. Schnepfer present the devotional message and responded by standing as L. R. Rasmussen offered a prayer of dedication to the finishing of the work, at the thirteenth biennial session of the conference, held in San Jose, March 3. D. E. Venden and R. L. Stretter were re-elected as president and secretary-treasurer, respectively, and the entire group of departmental secretaries was asked to continue their work. The newest department secretary is Neal Wilson who carries the medical, religious liberty, public relations, and radio-TV work.

#### NOTICES

##### Literature Requests

[It is understood that all literature requested through this column in the Review will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

Paulina Pilotin, Lagao, General Santos, Cotabato, P.I., wants a continuous supply of small books, old Bibles, songbooks, and any material for missionary purposes.

WANTED: Signs, Review, old Bibles, and all types of missionary materials including songbooks and S. S. Quarterlies, by Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.

A continuous supply of missionary literature such as Present Truth, These Times, Signs, Guide, Instructor, songbooks, old Bibles, Memory Verse Cards, S. S. Quarterlies, up-to-date Worker, My Bible Story, and Little Friend, is needed by Benjamin Garaza, Pisan, Kabacan, Cotabato, P.I.

Asher Celiz, Benjamin Fuenten, Victoria Pamaso, Concordia Dadula, and Santiago, Elisan, all of Katipunan, Panabo, Davao City, P.I., wish Instructor, Guide, old Bibles, and songbooks especially for children, and other suitable material for branch Sabbath schools.

Ruth Claros, Mountain View College, College Heights, Malaybalay, Bukidnon, P.I., needs Instructor, Signs, Listen, Little Friend, songbooks, and other religious literature.

L. E. Montana, P.O. Box 223, Cebu City, P.I., desires a continuous supply of Signs, These Times, Listen, tracts, songbooks, old Bibles, small books, and S. S. Quarterlies.

WANTED: A continuous supply of clean missionary papers, especially Signs, Listen, picture cards, pamphlets, Life and Health, These Times, Guide, Instructor, Liberty, S. S. Quarterlies, Little Friend, Worker, songbooks, Primary Treasure, by Elvira

Jean C. Babao, Dumingag, Zamboanga del Sur, Mindanao, P.I.

Ellena Grace Babao, Maralog Dumingag, Zamboanga del Sur, Mindanao, P.I., needs a continuous supply of missionary papers such as Signs, These Times, Instructor, Review, Mission Quarterlies, tracts, songbooks, old Bibles, Worker, Present Truth, Go, Listen, small books, color books, Little Friend, Primary Treasure, Life and Health, MV Kit, children's stories, finger plays.

Ramon Abequibeh, New Bacayon, Malalag, Davao, P.I., desires missionary material such as old Bibles, songbooks, tracts, Signs, These Times, Instructor, small books, Sabbath school supplies, flannel-graph material, Guide, and Little Friend.

WANTED: Old Bibles, Signs, S. S. Quarterlies, songbooks, and all types of missionary papers in a continuous supply, by Junior Domingo, Dolo, Bansalan, Davao City, P.I.

Used magazines, especially Signs, Instructor, Life and Health, Little Friend, Review, and Listen are desired by the following:

Jose A. Espiritu, Bo. 1, Marbel, Cotabato, P.I.

Antonio delos Santos, Amas, Kidapawan, Cotabato, P.I.

Teofilo Azita, Marbel SDA Church, Marbel, Cotabato, P.I.

Miguel Caballero, Mike's Fashion, Tacurong, Cotabato, P.I.

Modesta Mingoy, Marbel SDA Church, Marbel, Cotabato, P.I.

Ernesto B. Olarte, New Iloilo, Marbel, Koronadal, Cotabato, P.I.

A continuous supply of missionary literature, especially Guide, Instructor, Memory Verse Cards, Listen, old Bibles, small books, songbooks, Sabbath school supplies for children, MV Kit and material for young people, is desired by Esperanza Cabarios, Pansal School of Fashion and Arts, Pasuquin, Ilocos Norte, P.I.

Elizabeth Velasco, 8-B Everlasting St., Bansalan, Davao, P.I., wishes missionary magazines, old Bibles, small books.

#### Legal Notice

##### General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) will be held at 9:00 A.M., Monday, April 13, 1959, at Takoma Park, Washington, D.C., in connection with the Spring Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the corporation and the election of two directors for the term of three years.

J. W. PEEKE, Secretary

## Church Calendar FOR 1959

Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign (Signs of the Times, These Times, Message)	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
IMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

# 20th CENTURY



## BIBLE COURSE

No. 1 (New Edition)

*FILMSTRIPS AND AUDIO TAPES*

*Yes, YOU can give Bible studies NOW*

In this age of modern living, one way to aid in the saving of souls is through the use of the beautiful, new, natural color 20th CENTURY FILMSTRIPS. There are 30 full-color Bible studies to make your Bible teaching more attractive. You will thrill to the new pictures and beautiful photography.

In response to popular request these new tapes are produced in such a way that the first two lessons are recorded by our television group, FAITH FOR TODAY; the next two lessons by our radio group, THE VOICE OF PROPHECY. The groups alternate to produce this outstanding set of tapes for our new 20th CENTURY BIBLE COURSE.

The whole family enjoys the beautiful filmstrips, music, and narrations.

### Single Frame

List Price—Film and Tape	\$127.00
Special Combination Price	99.50
YOU SAVE	<u>27.50</u>

### Double Frame

List Price—Double Frame Film and Tape	\$157.00
Special Combination Price	119.50
YOU SAVE	<u>37.50</u>

Audio-Visual Aids, Periodical Department, Review and Herald Publishing Association, Washington 12, D.C.

## Order From Your Book and Bible House

REVIEW AND HERALD

# COMING

or

# GOING



You Need the

## "Good Old Review"

Features for Every Age

### Order Form

Church Missionary Secretary or ..... Book and Bible House  
Please enter a subscription for one year as checked:

☐ New

☐ Renewal

	U.S. & Canada	Extra Postage Countries
..... REVIEW AND HERALD .....	\$ 6.50	\$ 7.00
..... YOUTH'S INSTRUCTOR .....	5.75	6.25
..... REVIEW & INSTRUCTOR in combination .....	11.25	12.25
..... JUNIOR GUIDE .....	4.75	5.10
..... REVIEW, INSTRUCTOR, & GUIDE in combination .....	15.00	16.35
..... BIG FOUR .....	9.75	10.65
..... (Review, Life & Health, Liberty, GO) .....		
..... FAMILY GROUP .....	16.45	18.20
..... (Review, Instructor, Life & Health, Liberty, GO, S.S. Worker) .....		
..... BIG FOUR with JUNIOR GUIDE .....	13.50	14.75
..... FAMILY GROUP with JUNIOR GUIDE .....	20.20	22.30

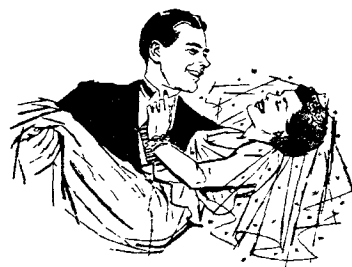
Name .....

Address .....

Order From Your Book and Bible House

Review and Herald Publishing Association, Washington 12, D.C.

APRIL 2, 1959



OUR NEWLYWEDS

Every new home needs

### The Good Old REVIEW



OUR FINEST  
HELP FOR  
PARENTS

Our Best Mission  
Stories are in

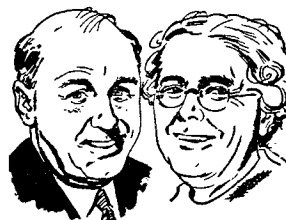
### The Good Old REVIEW



OUR HOME

with Growing Youth demands

### The Good Old REVIEW



OUR "HOME SWEET HOME"

Growing old together—full of  
faith—no regrets

We reared our family on

### The Good Old REVIEW

WE PROUDLY  
*Announce*  
THE  
NEW

# Seventh-day Adventist Bible Dictionary

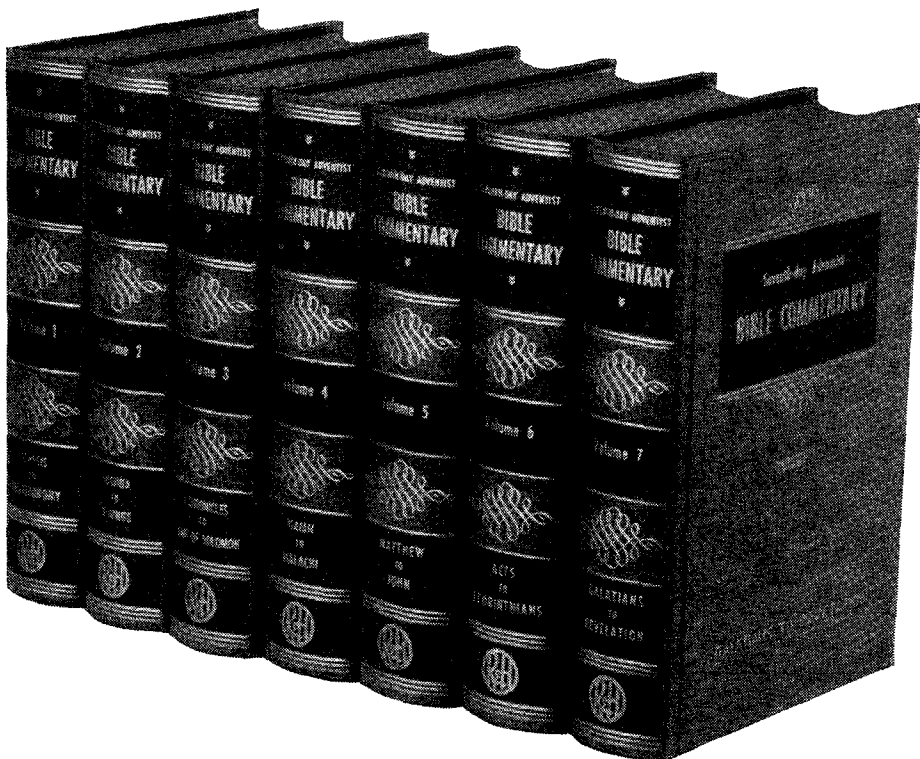
A distinctly new BIBLE DICTIONARY from **A**aron to **Z**uzim

Now being prepared as volume 8 in the increasingly popular Seventh-day Adventist BIBLE COMMENTARY SERIES—same size—same color—same format, and **AT THE SAME PRICE.**

A **SHARP NEW TOOL** for the **STUDY WORKSHOP** of every student of the Bible.

**FREE** from the error and taint of modernism. Don't have your mind forever full of unanswered questions. This authentic volume will bring you the answers.

A book you will use **EVERY WEEK**—maybe **EVERY DAY.**



## Take Advantage of the Liberal Prepublication Offer

Now Available

→ Sign only one of these order blanks.

.....Church Missionary Secretary

.....Book and Bible House

Please extend my BIBLE COMMENTARY contract to include the new Seventh-day Adventist BIBLE DICTIONARY. Notify me as soon as ready. I will remit at once. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name.....

Address.....

City..... Zone.....

State.....

**SPECIAL OFFER**—For those who do not have the COMMENTARY volumes or who wish to complete partial sets.

.....Church Missionary Secretary

.....Book and Bible House

( ) I wish to order the complete 7-volume set of the BIBLE COMMENTARY, or volumes as checked below:

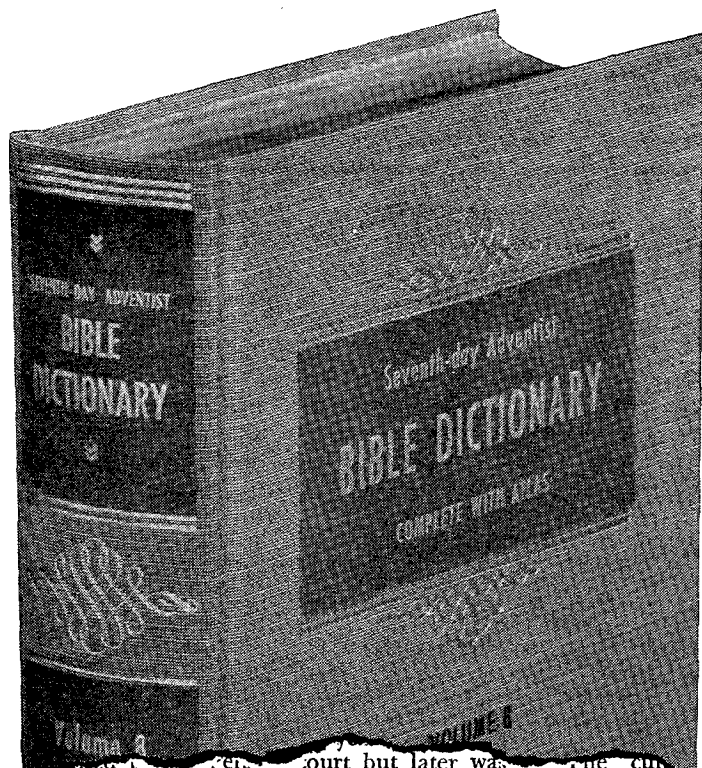
☐ Volume 1, ☐ Volume 2, ☐ Volume 3, ☐ Volume 4,  
☐ Volume 5, ☐ Volume 6, ☐ Volume 7

Plus the new Seventh-day Adventist BIBLE DICTIONARY at the special price of \$9.95 a volume. Please send: ( ) 1 volume per month, or ( ) complete set or volumes as checked, at once. Send the BIBLE DICTIONARY as soon as ready. Before shipping notify me of amount due which I understand will include 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary. I will make prompt remittance.

Name.....

Address.....

City..... Zone..... State.....



# Ready EARLY in 1960

## DISTINCTIVE FEATURES

**BASED ON KING JAMES VERSION**, but includes words found in the R.S.V.—serviceable to students of this and other recent versions.

**COMPLETE COVERAGE**—deals with every significant word in the Bible.

**THEOLOGICALLY SOUND**—is in agreement with the Bible and the writings of the Spirit of Prophecy.

**UP TO DATE**—embodies the latest findings and scholarship in the field of archeology, ancient history, and linguistics.

**HISTORICAL BACKGROUND**—provides a basis for an intelligent interpretation of the Bible.

**HELPFUL BIBLIOGRAPHY**—catalogs excellent source material for the student of the Bible.

**LATEST PREFERRED PRONUNCIATION** of Bible names.

**ILLUSTRATED**—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.

**LATEST REVISED MAPS** of Bible geography—40 pages in full color prepared by Rand McNally especially for this volume.

**TYPE** clear and easy to read, pages set in two columns. (See inset at left.)

**COMPANION BOOK** to SDA BIBLE COMMENTARY, this scholarly treatise augments much material found throughout the 7-volume set.

...court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the SDACom 3:369-374, 399, 400.

**Artemas** (är'tê-mās) [Gr. *Artemas*, a contracted form of *Artemidōros*, "gift of Artemis," a name attested by inscriptions.] A Christian worker whom Paul desired to send to Titus (Tit 3:12).

**Artemis** (är'tê-mīs), KJV *Diana* (dī-ān'ā). [Gr. *Artemis*, named *Diana* by the Romans.] A goddess worshiped at Ephesus (Acts 19:24, 27, 28, 34, 35), more or less equivalent to Cybele, or to Magna Mater, the Great Mother, one of the many forms of the mother goddess of the Orient. As a goddess of fertility she was believed to

...the cult taken away as part of t. 3:3).

**Artillery**. [Heb. once in the sense of weapon not be construed artillery. In the and arrows as

**Artisans**. Persons crafts. The KJV, and only but the concept in Scripture. decreed that Adam was a Society

Sample actual type size and page lay-out.

Nearly 1200 pages of  
factual, carefully selected materials.

.....Church Missionary Secretary

.....Book and Bible House

I wish to order the new Seventh-day Adventist BIBLE DICTIONARY at the special prepublication price of only \$9.95. Please notify me when ready. I will remit promptly. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name.....

Address.....

City..... Zone.....

State.....

**Price \$12.00**

plus postage, insurance, and State sales tax where necessary.

Special  
Prepublication Price  
\$9.95

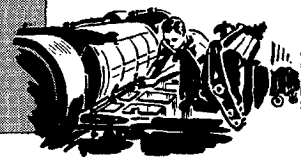
Plus 25c postage and insurance in U.S.A. (65c Canada & Foreign) and State sales tax where necessary.

*This offer expires 30 days after publication date.*

ORDER FROM  
**YOUR BOOK AND BIBLE HOUSE**



# As We Go to Press



## New Superintendent Newfoundland Mission

At the March 4 meeting of the Canadian Union Conference committee D. E. Tinkler was appointed superintendent of the Newfoundland Mission. Elder Tinkler has been serving in the British Columbia Conference as home missionary, Sabbath school, and public relations secretary. We are confident Elder Tinkler will give strong leadership in the Newfoundland Mission and we pray God's richest blessing upon him as he takes up his new responsibilities.

W. B. OCHS

## Youth Congress, Atlantic City, 1960

The facilities of the Atlantic City, New Jersey, auditorium have been secured for the 1960 youth congress, June 21-25. After extensive search and study, this East Coast location has been approved by the General Conference committee.

The year 1960 marks one hundred years since the name Seventh-day Adventist was officially chosen for the denomination. A majority of the MV advisory committee recommended an Eastern location for the youth congress, thus making it possible for delegates to visit some of the areas connected with the origin of our denomination.

L. A. SKINNER

## Report From Cuba

REVIEW readers will be interested in late word concerning our work in Cuba. Dr. A. J. Brown, president of Antillian College, writes:

"As usual, we are as busy as can be. Since peace has fallen upon the country, the whole situation has changed. Now we travel and speak freely. Our college choir has come into demand. We already sang at the Municipal Auditorium a few weeks ago. Last Monday night we sang to more than a thousand persons in the large auditorium at the regimental barracks. Next Sunday morning we are participating in a special ceremony at the university. Fidel Castro himself will be present. They tell me that it is possible he will come over to visit our college. A few days ago someone

buzzed my door, and when I pressed the *pase* button, in walked the governor of the province. He had just taken office the day before and had said that the first places he was visiting were the university and the Colegio de las Antillas. He had eaten with us during those turbulent days at the end of December. So we have quite a few friends."

Our college was right in the center of the struggle for Santa Clara. In fact, hundreds of soldiers were on the grounds of the college. One bomb dropped on the campus, and part of the college was strafed by machine guns. We are glad that no lives were lost and that the work is going forward.

[A more complete account of recent events at Antillian College will appear in a later issue of the REVIEW.—EDITORS.]

E. E. COSSENTINE

## Atlantic Union Conference Session

Meeting March 16 and 17 in the New York Center, the delegates of the Atlantic Union Conference, in their eighteenth session, elected their staff of leaders for the coming quadrennial term. These are: W. J. Hackett, president; C. H. Kelly, secretary-treasurer; F. R. Aldridge, auditor; V. W. Becker, educational, Missionary Volunteer, and temperance secretary; L. E. Esteb, home missionary, Sabbath school, public relations, religious liberty, civil defense, and self-supporting institutions secretary; C. H. Smith, publishing secretary; Wayne McFarland, M.D., medical secretary; W. J. Hackett, radio and TV secretary.

The session authorized the executive committee to appoint one additional member to the union departmental staff, the union committee to make such distribution of responsibilities as in the judgment of the committee is deemed advisable. This will make it possible to lighten somewhat the burden carried by several of the departmental leaders.

The number of churches in the Atlantic Union has increased by 16 over the previous quadrennium, and the 183 delegates sitting in the session represented 22,843 members in the union as of December 31, 1958.

[A more complete report of recent progress in the Atlantic Union appeared in the February 5 REVIEW.—EDITORS.]

W. P. BRADLEY

## New Halliwell Book

The forthcoming book based on the life and experiences of Elder and Mrs. Leo B. Halliwell has been given advance acceptance by the Christian Herald Book Club, assuring a wide circulation among Christian readers.

To be entitled *Light in the Jungle*, the book promises to be a best seller in its field. It is being published by the David McKay Company of New York City.

HOWARD B. WEEKS

## New Associate Secretary Home Missionary Department

E. W. Pedersen has arrived in Washington to take up his responsibilities as associate secretary of the Home Missionary Department of the General Conference. His 33 years of service in the cause of God as an evangelist in Europe, an educator in Denmark, Uganda, and East Africa, conference administrator and departmental secretary on the local, union, and division level for 18 years, have given him a rich background of experience. During the past five years he has been home missionary secretary of the Northern European Division.

We welcome this leader and his family.

[An article by Elder Pedersen will appear in the REVIEW for April 16.—EDITORS.]

J. ERNEST EDWARDS

## "Comments on a Letter"

In this issue is found the first of a series of five editorials entitled "Comments on a Letter." These editorials discuss a letter received from Dr. Donald G. Barnhouse on the matter of the Sabbath. Dr. Barnhouse requested that his letter be published. It is a model of restraint, and we have sought to comment on it in the same spirit.

Dr. Barnhouse is a prominent Presbyterian minister, and editor of the religious monthly, *Eternity*. Many of our readers will recall that he has gone on record that Adventists are genuine Christians. It was as the result of conversations that some of our brethren had with him and with Walter R. Martin that there was published the book *Seventh-day Adventists Answer Questions on Doctrine*.