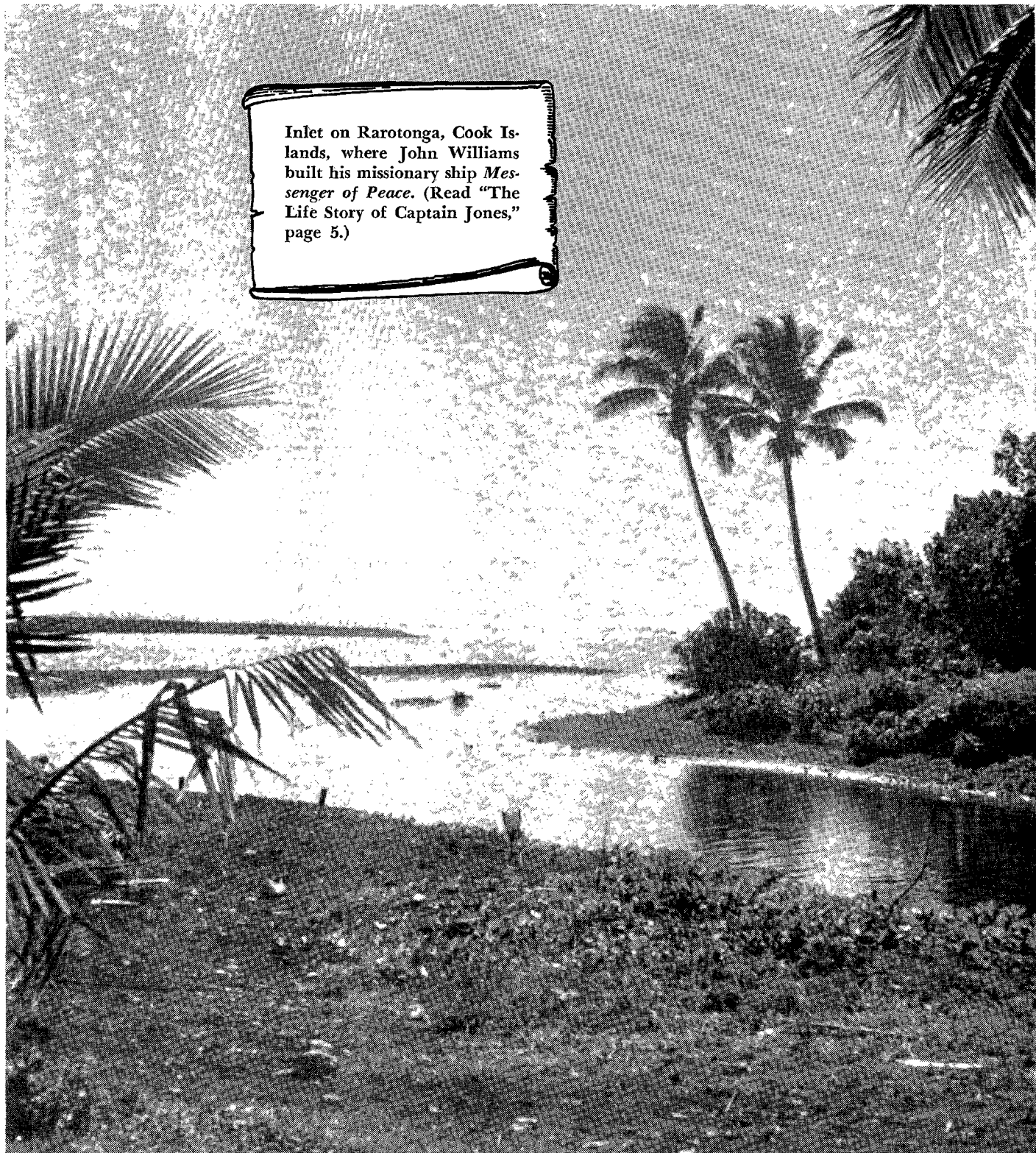


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Inlet on Rarotonga, Cook Islands, where John Williams built his missionary ship *Messenger of Peace*. (Read "The Life Story of Captain Jones," page 5.)

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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 An out-of-date report is not news, and is not acceptable.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.

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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

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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.]

U.S. Missionaries Forced to Leave Iraq

✓ Fourteen United States Protestant missionaries were forced to leave Iraq in recent weeks, according to a report received in New York from Baghdad by the National Council of Churches. This leaves an estimated eight or ten American Protestant missionaries in the country. The news coincided with reports of renewed violence. The Christian community in Iraq is small, with Roman Catholics numbering about 200,000 and Protestants hardly more than 2,000 out of a total population of 5,000,000.

100 Sit All Night to Enroll Catholic Pupils

✓ Equipped with camp chairs, lawn furniture, blankets, and picnic baskets, 100 Catholic parents waited all night on the sidewalk in Freeport, New York, to enroll their children as first-grade students in Our Holy Redeemer School. Another 75, who also kept up the long vigil, were turned away because the class was full. They were seeking to enroll their youngsters on a first-come-first-served basis which Msgr. John J. Mahon, pastor of the overcrowded school, had announced some time before. After the all-night wait, Msgr. Mahon said next year length of residence in the parish would determine eligibility for school classes.

436 Billion Cigarettes Smoked During 1958

✓ Americans smoked more than 436 billion cigarettes during 1958, an all-time record, the United States Department of Agriculture reported in Washington, D.C. This represents an increase of 27 billion over the previous record of 409 billion cigarettes consumed in 1957. It is nearly three times the 157 billion total smoked in 1939.

America's First Spacemen Stress Religious Faith

✓ Religious faith as well as faith in the technological achievements of science was expressed by the seven fliers who will be America's first spacemen. One of the seven will ride this country's first manned satellite into space. The seven include a Methodist, a Presbyterian, a Christian (Church of Christ), a Christian Scientist, a Lutheran, and two Episcopalians. They all said they take their religion seriously. One of the future spacemen, Lt. Col. John H. Glenn, Jr., of New Concord, Ohio, a Marine Corps aviator, said that he relies on the power of prayer. A Presbyterian, he taught a Sunday school class at Pawtucket, Rhode Island, when stationed there. "A lot of pilots take a fatalistic attitude," he said, "but that is not what I believe. If I make the best use of my talents and capabilities, a Power greater than I will take care of me."

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. G. Campbell
Subscription rates:
In United States and Canada \$6.50 One year Six months
In countries requiring extra postage 7.00 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. 21

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REVIEW AND HERALD



• EDITORIALS •

The Importance of New Testament History

Last week we considered the attitude of Modernists, who would dismiss much of Old Testament history as little more than myth or folklore, declaring that we can hold the spiritual truths without the alleged history. We endeavored to show that the historical incidents were vital to the presentation of spiritual truths. This week we wish to consider the rather remarkable fact that many—too many—who have no kinship with Modernism nevertheless relegate the historical parts of the New Testament to a secondary place. We believe that this is a proof that conservative Christians have often been more influenced in their thinking than they realize by Modernists' arguments against the classic proofs for Christianity.

From time to time we have heard a zealous soul seek to find his proofs for the truth of Christianity in the shadowy, unstable area of his subjective feelings. He will declare: "I know Christianity is true, because I feel better inside," or words to that effect. He almost conveys the impression that the holy apostles went about with no greater message for a heathen world than that they felt a satisfying, glorious glow in their hearts since accepting Christ. But the New Testament gives no support to such a view. Christianity owes its meaning to the breath-taking claim that the Son of God dwelt with men, died, and rose again.

This is evident from the preaching of the apostles, who presented these truths as historical facts. And they were sure of these momentous facts, not because they experienced a soft, subjective glow within, but because they had witnessed hard historical facts without. They emphasized that they bore firsthand witness to these great historical facts—they had seen with their eyes, heard with their ears, and handled with their hands (1 John 1:1-3). They placed their witness alongside all that Moses and the prophets had said should come, and in the impressive combination of prophecy and history found their irrefutable argument that God had indeed been manifest in the flesh.

Castles in Spain

Remove the historical witness and the beautiful edifice of Christianity is left floating in space like the fabled castles in Spain. Now the thought of castles in Spain may generate sentimental, romantic moods, but these are poor foundations on which to rest one's eternal hopes. Christianity involves sentiment, but no sentimentality; it also involves much feeling, but feeling that is kept in bounds by the facts.

Whenever we hear someone say that he rests his faith in the genuineness of Christianity on the fact that he enjoys a wondrous feeling within, we immediately think of the day when we stood near a Hindu shrine on a street in Bombay, India. A well-dressed Indian businessman was going through various Hindu rites, ending with his feeding grass to a sacred cow at the curb. A journalistic urge led us to accost him a moment later to inquire why he had engaged in these rites. In polished English he replied

calmly: "Because when I do this I feel better inside [placing a hand over his heart]. Everything at the office goes better for the day." After recovering from the shock of hearing the echo of a certain brand of Christian apologetics from a Hindu, we asked: "What god did you worship at the shrine, and why?" We forget the name of the god he mentioned—the gods of India are legion—but we remember his strange story of what this god allegedly did to save mankind from death: "He drank up all the poisonous water in the world, dying as a result." "And did he live again?" we asked. The idea had evidently never occurred to him. He confessed his inability to answer, and on further questioning admitted that he knew not when this god came down to earth, that indeed, he would not attempt to prove the historicity of what he believed! He simply had a good feeling within! Why should he be disturbed by troublesome questions?

Danger of Double Jeopardy

What this Hindu and too many Christians forget is that when they offer the argument of inner good feeling as the validation of their religion, they doubly jeopardize that religion. It must meet, first, the sharp thrusts of the skeptic, who, drawing on the arguments of the religious psychiatrists, declares that the good feeling is self-induced—the worshiper has been conditioned to feel that way. Second, and much more devastating to the argument, is the fact that such feelings may disappear, thanks to migraine headache, digestive disturbance, or malfunctioning glands. How pathetic, even ludicrous, if the proof of the truth of Christianity and of its eternally saving power is dependent in any way on the normal functioning of our generally frail, and often sickly, bodies.

Certainly it is proper to testify that Christianity has given us peace and the joy of the Lord, but we need to keep the testimony of our feelings ever in tune with the facts of our holy religion. Otherwise Christianity becomes for us simply an outlet for our emotions, with the conclusion following that the more ebullient our mood the more sure we may be of the reality and worth of our religion. Sadly enough there are hyperactive segments of the Christian church that seem to proceed on this very logic. Their tumultuous outbursts keep them from hearing the arguments of the religious psychologists about Christians being conditioned to feel the way they do. But more restrained Christians, who have so confidently rested their case for Christianity on their inner feelings, find themselves torn between those feelings and the psychologists' diagnosis.

To this sorry dilemma have many been brought today because they have shifted the foundations of their faith from historical facts to subjective feelings:

We need a re-emphasis of those great facts on which Paul and the other apostles built their case for Christianity: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4). That, said Paul, is "the gospel which I preached unto you." Not feelings, but the fact of an open tomb is the final validation of Christianity, though, thank God, this earth-shaking fact can be appropriated by our hearts so as to produce exquisite, heavenly feelings. F. D. N.

Points to Consider on the Other Side of the Question

In these columns last week we reviewed briefly an article that appeared in the February issue of *Liberty*, Canada's Young Family Magazine. The article is entitled, "Why we should scrap the Bible's Ten Commandments." Its author, Hugh Garner, states that the Ten Commandments not only are unenforceable, but "they omit some things that should have been included, and include some things that could better have been omitted."

In the March issue of the same journal, a former Presbyterian minister, Cameron Allard, presents the other side of the question, under the title, "Why I Bless the Bible's Ten Commandments." He says, "I wonder what kind of world we would have built *without* the Ten Commandments. . . . When the last murder has been done, when the last curse has been hurled, only then the Ten Commandments can be relegated to the past. Until then, they have a place in our society."

Commandments Defended

In the rest of the article he defends the commandments one by one. Concerning the first he says: the "very fact [that men worship before the shrine of strange gods] makes more imperative an emphasis on the First Commandment."

On the fourth he declares, mistakenly: "Surely it is splitting hairs to argue whether Sabbath is the sixth or seventh day of the week." But he rightly points out: "When we begin to understand Christ, keeping a day holy to God will not need the efforts of the Lord's Day Alliance."

On the need for the fifth commandment he comments: "Children, who honour their parents, make good fathers and mothers when their turn comes to be parents. The rights of children should certainly be respected. But it seems there has been too much emphasis placed upon granting children unlimited self-expression. We've had some little darlings visit us who made us feel that, next time, we would prefer to play host to Genghis Khan in his prime. Such junior house-wreckers could best be honoured by a hair-brush, vigorously applied in the right place."

After discussing the tenth commandment, which says "Thou shalt not covet," he comments: "Envy and peace of mind never go together; but realizing this and practising it are two very different things. *And that, I think, is the real reason why the Ten Commandments are so very necessary. The word of God is never easy to follow; yet without it we would be lost.*" (Italics supplied.)

"On the highway, we can choose to ignore warning signs; but we do so at our peril. If we wish, we can ignore the Ten Commandments, or elect to honour only those we consider valid; but then, we must be prepared to take the consequences. God will never force us to obey Him. But defying His edicts can have spiritually fatal results."

Ten Reasons Against Mr. Garner's Views

We agree with much of Mr. Allard's protest against Mr. Garner's suggestion that we scrap the Ten Commandments. However, there are a host of other reasons for opposing Mr. Garner's views. Here are a few.

1. The commandments are perfect in their present form (Ps. 19:7). "Since 'the law of the Lord is perfect,' every variation from it must be evil."—*The Desire of Ages*, p. 308.

2. Since God is the Author of the law (Duet. 4:13; 5:22), no man has a right to change it even slightly. Those who make such attempts are on the enemy's side, opposing God (Dan. 7:25).

3. The principles contained in the law are eternal, hence unchangeable (Ps. 111:7, 8). The cross of Christ proves this. If the principles on which the law is based could have been altered or revoked, Jesus need not have died. But no other way except Calvary could be found by which to uphold the law yet atone for sin. (See *The Great Controversy*, p. 503.)

4. The commandments are the standard in the judgment (Eccl. 12:13, 14; James 2:12). "The whole world will be judged by the moral law according to their opportunity of becoming acquainted with it, whether by reason, or tradition, or the written Word."—*The Faith I Live By*, p. 83. Since this is so, how important that now—before judgment day—we be confronted with the law as a pattern for right conduct!

5. Keeping the commandments prevents much trouble in life (Isa. 48:18). "We behold in it [the law] the goodness of God, who by revealing to men the immutable principles of righteousness seeks to *shield them from the evils that result from transgression.*"—*Ibid.* (Italics supplied.) "The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience."—*Ibid.*, p. 84.

6. Christ gave unqualified endorsement to the commandments (Matt. 5:17, 18).

7. By His perfect life Christ showed that the commandments can be kept through divine power. Thus He proved them enforceable—not by legal means but through the new covenant experience (Rom. 8:3, 4; Heb. 8:10). "Through the grace of Christ they may be enabled to render obedience to the Father's law."—*Patriarchs and Prophets*, p. 338.

8. The commandments point out sin. "By the law is the knowledge of sin," wrote the apostle Paul (Rom. 3:20; 7:7). This instrument is necessary, for by continually pointing out our weaknesses it creates in us a sustained desire for the grace of God.

9. The commandments contain the underlying principles on which all human legal codes are built. To alter or remove the Ten Commandments would cut the ground out from under the laws governing society, and would lead to anarchy.

10. The commandments outline our duties to our fellow men and to God. No other code that does this has been given to man through special revelation. "This law reveals the whole duty of the human family; the first four precepts define our duty to God, and the last six our duty to man."—*The Faith I Live By*, p. 80.

The Need to Clarify Our Position

Besides these ten reasons for opposing Mr. Garner's suggestion that the Ten Commandments be scrapped, we might mention others. But we forbear. God's eternal law needs no defenders. It has withstood the combined attacks of unregenerate men for generations, and today still thunders its message with undiminished authority.

As Adventists, we fully acknowledge the perpetuity and binding claims of God's law. We need, however, to develop greater skill in showing others that we keep God's law not as a means of earning salvation but because we love Christ (John 14:15; 1 John 5:3). We need to make clear that our position on the law, far from depreciating grace, exalts it by showing how necessary it is. Once we accomplish this, many Christians who are troubled over the antinomian teachings in their own churches will no doubt lock step with us toward the kingdom.

K. H. W.

Captain Jones Goes to Rarotonga

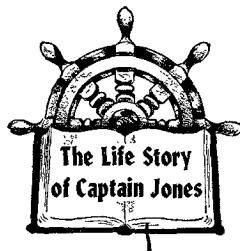
By A. G. Stewart

IN MAY, 1903, less than two years after Captain and Mrs. Jones had entered upon their chosen work as island missionaries, a general council was called to meet in Papeete, Society Islands. The general superintendent of the work in this area was Pastor E. H. Gates, who had recently established his home at Avondale, Cooranbong, about 80 miles north of Sydney. His territory included the islands in the South Seas as well as the East Indies, including Singapore, Malaya, and the Philippines. Pastor Gates had been to the homeland, and reached Tahiti from San Francisco a few days prior to the council.

Of this meeting Sister Cady wrote as follows: "The day after Elder Gates arrived from California, Pastor Piper and his companion came from Rarotonga; also Sister Nelson and three of our young people from Raiatea. Five days later we were happy to welcome the little cutter, *Pitcairn II*, with Brother and Sister Jones, Brother McCoy, and six other Pitcairn Island people on board. We felt that the Lord not only directed them as to when to come, but also gave them favorable winds so as to arrive in time for the meeting." Do not forget that this group traveled some 1,200 miles in a small sailing vessel.

Brother and Sister Jones had been working on Mangareva Island, and at the meeting they reported the conversion of an intelligent European gentleman who had fully embraced the teaching of Scripture, and was awaiting baptism. During the council Captain Jones was set apart for the gospel ministry by ordination, and granted his credentials.

The *Pitcairn II* sailed for Mangareva and Pitcairn Island a few days after the council closed, with fifteen souls aboard, including Pastor and Mrs. Jones. At Mangareva Pastor Jones administered the rite of baptism to his recent convert. After a short time the captain and his wife returned to Tahiti, for at the council Brother Jones had been appointed su-



Part 3

perintendent of the Cook Island Mission. The Joneses replaced the Pipers who, because of Sister Piper's poor health, had to return to New Zealand.

When the Joneses reached Rarotonga, they found that a nice new church was under construction and a prospering church school had recently been established. It was fortunate that Pastor and Mrs. Jones could be made available to take over the work of the growing mission that had been faithfully nurtured by the devoted service of Pastor and Mrs. Piper and the schoolteacher, Miss E. Gooding, from Australia.

To help meet the needs of the people of Rarotonga, a request had been made at the council in Tahiti asking that the Australasian Union Confer-

ence print an abridged edition of the book *Thoughts on Daniel and the Revelation* in the Rarotongan language, which is the language of the Cook Islands.

As an indication of the interest in the Bible that Pastor and Mrs. Jones would find on Rarotonga, the retiring superintendent, Pastor Piper, wrote on the eve of his departure: "As we move around among the people of Rarotonga we find many inquiring for the truth. The other day we met an influential native from Aitutaki who told us that he had read his Bible through three times to find the truth on the Sabbath question, but had failed to find any evidence of the sanctity of Sunday, the first day of the week. He pressed us to promise that we would soon come over and present the truth on his island."

It is little wonder that the first letter from Pastor Jones after reaching his new field of labor should begin with an optimistic note, which was characteristic of most of his correspondence. He wrote: "The Cook Islands are now before us as a field to open up. Rarotonga is the only island in the group that has so far been entered. I am looking forward to the time when with a knowledge of the language we can visit the different islands. I do not think it will be long, for there must be delay no longer. We are building a church here on Rarotonga, and hope to have it completed before Pastor Piper and family leave. The brethren on this island have a mind to work, and this to me is ample evidence that we can accomplish much on the other islands. We are of good courage. G. F. JONES."

The new church was completed on May 23, 1904, the anniversary of the introduction of the gospel to Rarotonga by John Williams. The church, measuring twenty-two by forty feet was built of coral rock from the reef skirting the island. It had a galvanized iron roof. The church still stands in a good state of preservation. All the labor involved in its construction was voluntary. As in the days of Ne-



Vaine, a Maori girl on Rarotonga, Cook Islands.

hemiah, when the rebuilding of the Temple was accomplished, the people had a mind to work. Undoubtedly Pastor Jones's optimism was contagious.

His forward-looking attitude is seen in a paragraph he wrote at that time regarding educational work in the area: "A church school has recently been started at Titikaveka, where our new church building stands, and where most of our native brethren live. Not having a schoolhouse ready we began in the rear of the church, expecting soon to put up near Maori a building for the school and another for the teacher. Knowing as we do that there will be no more delay we are forced by the inspiration of the message to make bare our arms and finish the work. We have a burning desire to enlarge the place of our tents and hope soon to carry out our wishes. At present we have about fifty Sabbathkeeping people, four Sabbath schools, one church school, and also a small boarding school, started in our own home."

Called to a Larger Field

At the next annual meeting, held on Raiatea, July, 1904, Pastor and Mrs. Jones and Miss Gooding attended from Rarotonga, some 600 to 900 miles away. A line from the secretary's report reads: "We listened with much interest to the reports given by Pastor and Mrs. Jones and Miss Gooding of their work. Pastor and Mrs. Jones went to Rarotonga last August and have since labored hard to build up and establish the work in that field. One of those baptized at the general meeting was a lad from Aitutaki who has spent the past year with our workers in Rarotonga." Upon returning to Rarotonga, Pastor Jones had the joy of baptizing three more people.

Captain Jones and his equally versatile companion had demonstrated their qualifications as successful missionaries in the few years already served in the mission field. It was therefore not surprising that their sojourn in the Cook Islands was not a long one, notwithstanding their being much loved by the people of those beautiful and charming islands.

Elder Gates, when not engaged in visitation work in the South Seas, spent a good deal of time in Singapore, Malaya, Manila, and other places where the work of Adventists at that time had scarcely begun. Having seen the Joneses at work and knowing well their devotion to the cause and their enthusiasm, it is easy to understand that Elder Gates would recommend their names when workers for this vast mission field were being chosen. So, on August 30, 1904,

the Joneses found themselves responding to the call of God to serve in the territory north of Australia.

Singapore had been waiting for just such workers to move in among its cosmopolitan and needy multitudes. Pastor and Mrs. Piper were now able to return to Rarotonga, so Pastor and Mrs. Jones packed up and began their journey to their new, larger, and much more needy field of labor. They arrived in Australia, en route, on September 9, 1904. No sooner had they been welcomed in Sydney than the request came from the Avondale school (now widely known as Australasian Missionary College), for them to address the 120 members of the student body. These young people were keenly interested in the Joneses and their missionary work, and no doubt they hung on their words as they told of their travels and hardships, as well as their joy in seeing souls won from darkness to the light of the gospel in Christ Jesus.

Few men, if any, who have graced the college platform have so impressed the student body. Pastor Jones's fine diction, replete with nautical terms and vivid illustrations of divine providence, made a profound impression. As he told of his sailing from island to island in a small boat, which he frequently referred to as a "tub," some of the uninitiated pictured in their minds a large metal receptacle usually found in the ordinary washhouse. Is it any wonder that quite a few of the students in chapel that day subsequently found their way to the mission fields? They were fired by enthusiasm to serve their Lord as had these pioneer workers.

Judging by his physical size, Cap-

tain Jones could hardly measure up to the tremendous task now before him as he took up his work in Singapore, the center of operation for the territory now known as Indonesia and Malaya. However, it is not the height of a man but the measure of his consecration and courage that brings success in such an undertaking as was assigned to our beloved Captain and Mrs. Jones.

Opportunities in Singapore

Finding themselves in a city of half a million people in the heart of Indonesia, with its population of more than 100 million was, to say the least, a great challenge. Singapore not only has a large resident population but since the city has an extensive harbor and is on perhaps the busiest commercial shipping route in the world, it also has a large transient population. Right at the door of Southeast Asia, it presents unending opportunities for mission work. Every nation, kindred, and tongue is represented there. Scores of different languages can be heard spoken in its narrow streets and broad highways.

A lone colporteur from Australia, Robert Caldwell, had been in Singapore for a year or more before Captain and Mrs. Jones arrived. Pastor R. W. Munson, of America, had also visited there from Padang, and some interest in the teachings of Seventh-day Adventists had been created. A few had already begun to observe the Sabbath. Elder Gates, of course, had been there to spy out the land and could offer counsel as to the location of the mission and the methods of work to be pursued.

(Continued next week)



A new church and group of believers on Lubuai, Society Islands.

"Who Told Sister White?"

Part 2

By Arthur L. White

WITH a dual objective of keeping the image clear as presented in vision and of giving no one the opportunity to say that she was dependent upon others for her information, Mrs. White guarded against reading that which might have a bearing on her initial presentation of a basic topic. In this light it is easy to understand her declaration in 1887: "I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write."—Letter 37, 1887.

At times she refrained from even listening to certain reports or reading certain letters until she had written out what had been shown her regarding some particular situation. Thus she wrote to a prominent worker in 1902: "Sara tells me that she has a letter for me from you, but I tell her not to give it to me yet; for I have something to write to you before I see your letter. You will understand this."—Letter 172, 1902.

A Point Carefully Guarded

The relationship of what she might read to what she was writing was a point Mrs. White carefully guarded. The comprehensive health reform vision was given to her in June, 1863. In many features it was quite out of line with the commonly accepted understanding of that day. As she related the view, some spoke of the relationship of what she had been shown to the teachings of certain hygienists of the time. Here is what she wrote as inquiry was made on this point:

"As I introduced the subject of health to friends. . . and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, 'You speak very nearly the opinions taught in the *Laws of Life* and other publications, by Doctors Trall, Jackson, and others. Have you read that paper and those works?' My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject

of health from physicians, and not from the Lord."—In *The Review and Herald*, Oct. 8, 1867.

Then making reference to her first published presentations on the subject of health she said: "I did not read any works upon health until I had written *Spiritual Gifts*, Vols. iii and iv, *Appeal to Mothers*, and had sketched out most of my six articles in the six numbers of *How to Live*."—*Ibid.**

In the same year she asserted, "My views were written independent of books or the opinions of others."—MS 27, 1867.

Thus Mrs. White makes it clear that not until she had painstakingly written out that which had been revealed to her in great basic visions did she read the writings of others, as they might relate to these same subjects. Later she took delight in witnessing the harmony that existed between what had been revealed to her and what had been recorded by the scientist or the historian.

Speaking of this in connection with the initial publication of her views on health, she wrote: "After I had written my six articles for *How to Live*, I then searched the various works on Hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me."—*Ibid.*

In this connection a year later Elder James White referred to an interview with a Seventh-day Adventist physician who had just completed his medical training: "Our visit has been the most agreeable. The harmony between what the Lord has revealed relative to this subject [health], and science, has been a theme of most interesting conversation, and mutual profit."—*Ibid.*, April 28, 1868.

The vision of 1863 in regard to health reform made it clear that God was calling His people to change their habits of living. Mrs. White had set down in writing the light given to her. As she and her husband faced the task of bringing this light and information before the church in a manner that would gain intelligent and favorable reception, she set about to publish her six basic articles, men-

* The six articles are printed in full in *Selected Messages*, Book 2, pp. 411-479.

tioned in the quotation above. After writing these articles she discovered certain contemporary articles from various medical men that were in harmony with the principles revealed to her and with what she had set forth, so she decided to expand her plan for the six pamphlets on *How to Live*, to include that which had been written by others. Of this she said: "To show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish *How to Live*, in which I largely extracted from the works referred to."—In *The Review and Herald*, Oct. 8, 1867.

The six *How to Live* pamphlets, then, conveyed to the thousands who read them, both Mrs. White's clear-cut views in articles under her name and the articles prepared by other able writers, which supported the points set forth in vision. These aided in a practical application of the principles delineated in her six basic articles on health. Thus she made practical use of the writings of others, but was not dependent upon them for her information.

Of course, there were times in Ellen White's experience when reports that came to her indicated the need of presenting certain counsels. Paul wrote counsel and instruction to the churches when reports coming to him indicated that it was needful. Such reports did not originate the message but only called forth a message based on revelations previously given. Mrs. White's interesting comment on this in *Testimonies for the Church*, volume 5, pages 65, 66, is worth noting.

Confirming Testimony of a Prominent Physician

On the question of the source of Mrs. White's information and of the suggestion that she may have been influenced, an earnest worker of earlier years, Dr. John Harvey Kellogg, then medical superintendent of the Battle Creek Sanitarium, wrote to Mrs. White telling her of his observations:

"There are so many who are ready to say that Sister White has been influenced to do or to say this or that, I often hesitate about writing you concerning things which I would like to write to you about, so that in case remarks of that sort are made, I can say with the utmost confidence that there had been no possible opportunity for you to be influenced, by me at any rate. It has been to me a source of more confidence and satisfaction than I can express to you, that I have often seen, in my acquaintance with you and your work, wrongs set right through the special leading of your mind by the Lord.

"I used often to make a test in my mind, saying nothing to anybody. I would say to myself, Now here is an evident wrong. Sister White knows nothing about it, or if she knows anything about it, the circumstances are such as would produce a personal prejudice in favor of the wrong rather than against it. If the Lord leads her to denounce and correct this evil, I shall know that she is being specially led. In not a single instance did the test fail, and so my confidence grew. I mention these facts very often to those whom I find doubting."—Letter to Mrs. E. G. White, Sept. 9, 1892.

Dr. Kellogg found the evidence of his observations to be conclusive. As he saw it, no one had influenced Sister White. She did not receive her information from human sources. No one of the brethren had "told Sister White."

An Attempt That Failed

It may seem strange that it was none other than the same Dr. Kellogg just ten years after writing the letter referred to, who tried to influence Sister White. It might be said that if anyone could have influenced her it would have been Dr. Kellogg. His father sold his farm so that he might have means to assist in the building of our first publishing house in Battle Creek.

That which I have written in regard to health was not taken from books or papers. As I related the things which I had been shown to others, the question was asked, "Have you seen the paper, *The Laws of Life* or the *Water Cure Journal*?" I told them, No, I had not seen either of the papers. Said they, "What you have seen agrees very much with much of their teachings." I talked freely with Dr. Lay and many others upon the things which had been shown me in reference to health. I had never seen a paper treating upon health.

After the vision was given me my husband was aroused upon the health questions. He obtained books, upon our eastern journey, but I would not read them. My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others.—Ellen G. White MS 7, 1867.

John had grown up as a boy with the White boys. He set the type at the Review office for the first writings of Sister White on health. James and Ellen White had sent him to medical school, advancing the money for his medical training. As a practicing physician he honored the Spirit of Prophecy counsels.

In vision Mrs. White had seen the angel of God guiding Dr. Kellogg's hand as he performed critical surgical operations. He had led out in a strong way, not only in practicing and advocating health reform principles but in devising methods of treatment and developing acceptable wholesome foods.† He was a man of strong convictions and of persuasive powers. We

repeat, if any man could have influenced Mrs. White it would have been Dr. Kellogg.

In 1902, having changed his attitudes toward some of the teachings of the church and toward the Spirit of Prophecy, Dr. Kellogg tried deliberately to influence Mrs. White. Here is the story as told by Elder A. G. Daniells and well supported by many documents in the White Publications files.

In 1902, early in the administration

† The cereal food industry of the United States today traces its origin very largely to the work of Seventh-day Adventists, and Dr. Kellogg in particular. See "The Cereal Story," *Colliers*, April 12, 1952; *The Original Has This Signature*—W. K. Kellogg, et cetera.

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Ellen G. White's handwritten statement penned in 1867, in which she refers to the Health Reform Vision of 1863 and states, "My views were written independent of books or of the opinions of others."

of Elder Daniells as president of the General Conference, a general council was held in Europe to plan for the advancement of the work of the denomination in many countries. Dr. Kellogg was there to assist in the conference and to lead out in securing property for a sanitarium in England. Several sites were examined, but, though the brethren were at that time unable to secure property suitable for sanitarium work, Dr. Kellogg urged blanket approval of a plan to move forward even though there were neither buildings nor money in sight for the work.

Elder Daniells, aware that because of unsound financial policies the General Conference was practically bankrupt and the medical association overwhelmingly in debt, gave consent to move forward only as the means were in hand or in sight. Dr. Kellogg was impatient and insisted that they must not delay, and he declared that Elder Daniells would be made to understand.

In due time after returning to Battle Creek, Dr. Kellogg dictated a seventy-page letter to Ellen G. White, placing matters before her in the strongest possible light, and using every argument he could summon to influence her against the General Conference Committee and Elder Daniells, and in favor of the sanitarium enterprise in England.

Word that such a letter had been written, together with the main points embodied in it, passed from the secretary who transcribed it to those who informed Elder Daniells. Aroused at the seeming injustice, Elder Daniells in the quiet of his home sat down that evening, saying to himself, "I must give Mrs. White my side of the story." Painstakingly he wrote two pages, and was on the third when he caught himself.

"What am I doing?" he asked himself. "If Mrs. White is God's messenger I need not write a word to her. She knows the whole story in its correct setting. Why should I endeavor to inform her?" And tearing the sheets to bits, he threw them into the wastebasket. But still he wondered. What would be Mrs. White's attitude toward him when they met a few weeks hence at the forthcoming General Conference session in Oakland, California? Would the strong arguments and the misrepresentations of the seventy-page letter from Dr. Kellogg influence her? Or would she maintain an attitude indicating a true perception of the situation?

The time came for the General Conference. Reaching Oakland before the session opened and sensing the crisis which the cause faced, Elder Daniells spent the night wrestling

with God in prayer. Then, as president of the General Conference, he went to the home where Mrs. White was staying, to greet her and welcome her to the session. Still in his mind was the question, what would her attitude be as they met?

As he entered the home where Mrs. White was staying, and walked down the long hallway, she heard his step and rose to greet him. Extending her hand, she grasped his in a cordial and firm handshake, and declared that the work was in a crisis. She made it clear that she understood well the whole situation. Then Elder Daniells knew that Mrs. White had not been influenced one whit by the long communication sent to her by Dr. Kellogg a few weeks earlier. As she presented her messages at the conference, it was clear to those close to her that the rep-

resentations made to her in Dr. Kellogg's letter had not caused her testimony to vary a hairsbreadth. She had not been influenced.

But she herself in a message penned in 1896, meeting the charge that "Someone has told her," disclosed the identity of the One who over a period of many years was her informant: "Unbelief is expressed by the words, 'Who has written these things to Sister White?' But I know of no one who knows them as they are, and no one who could write that which he does not suppose has an existence. Someone has told me,—He who does not falsify, misjudge, or exaggerate any case."—*Special Instruction Relating to the Review and Herald Office, and the Work in Battle Creek* (1896), page 16.

(Concluded next week)

Pillars of the Advent Faith

A Message of Glorious Restoration

By Robert H. Pierson

SEVENTH-DAY ADVENTISTS look forward to the glorious restoration of all that sin has despoiled. It was never the Creator's plan that our world should bear the marks of sin that abound today. Thank God, the Bible holds out the promise of a golden morning soon to dawn.

The entrance of sin brought a curse upon the earth. "Cursed is the ground because of you," the Creator said to Adam; "in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you" (Gen. 3:17, 18, R.S.V.). No surcease in this life was held out to the fallen pair—"all the days of your life" was to be the extent of their hapless plight.

From a reluctant soil man must henceforth wrest his living. All of the heartaches and the backaches of a cursed earth would befall Adam's posterity. Stinted yield, crop failures, pestilences, labor vainly bestowed upon soil cursed by sin—all would be man's unhappy lot.

Man himself felt the blight of sin. His body became a prey to disease and other frailties of the flesh. Weari-

ness, exhaustion, mental and physical suffering, misery, sorrow, pain, and death were to be his lot. He also lost his high estate with God, and the lower creatures rebelled against his rule. What a price man has paid for transgression!

When expelled from Eden the fallen pair "earnestly entreated that they might remain in the home of their innocence and joy" (*Patriarchs and Prophets*, p. 61) but the Creator could no longer permit Adam and Eve access to the tree of life lest they eat of its fruit and live forever in their fallen condition. "In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin."—*Ibid.*

Restoration Promised

Thank God, the drama does not close with this dismal scene. The reality of Calvary's cross assures a day of glorious restoration just ahead. The certainty of this hope undergirds every doctrine of the Advent message. "And thou, O tower of the flock, the

strong hold of the daughter of Zion, unto thee shall it come, even the first dominion" (Micah 4:8). God's perfect creation will become the saints' inheritance. All that the first Adam lost through sin will be recovered through the sinless life and sacrifice of Christ, the second Adam.

The ransomed sinner's promised home is a prepared place for a prepared people. "I go to prepare a place for you" (John 14:2), Jesus said. It is a real place for real saints. "A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home."—*The Great Controversy*, pp. 674, 675.

If only we could swing the gates of Paradise ajar and catch a fleeting glimpse of the gloryland! What a glorious, breathless sight would await us!

The earth, robbed of its Edenic beauty, will be restored in all its pristine splendor. "Behold, I make all things new," the true and faithful One declares (Rev. 21:5).

Fresh from the hand of the Creator the sin-freed earth will be purged of all traces of the awful curse. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1, 2). What visions of beauty will confront the eyes of the redeemed! No vast expanse of desert waste will mar the landscape.

Recently I flew over the Sahara. For hours we looked down upon unending drifts of trackless, arid sand. What a transformation, I thought, will be wrought when the hand of the Creator turns that sea of sand into the garden of God, making it "blossom as the rose." There will be no parched lips or burning sands when our Lord restores Eden. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7:16, 17).

The saints shall feast their eyes upon scenes of botanic splendor such as mortal man has never dreamed of. Picture the most gorgeous display of floral beauty you have ever seen—roses, lilies, pansies, sweet peas, daffodils. It will be as naught when compared with the matchless colors of the garden of God.

The lakes of deep blue water, fed by silver streams, will wind out of the Paradise of God. And sparkling springs, with cool, fresh fountains, shall delight the eye on every side. Majestic hills shall rise in unrivaled

splendor above verdant valleys decked in living colors.

Restored to Perfection

Restored to its original condition, this earth will be given to Adam "to dress and to keep it." In that day there will be no thorns and thistles. There will be no crop failures to plague the farmer, no backbreaking labor vainly bestowed upon a reluctant soil. God promises: "They shall plant vineyards, and eat the fruit of them. . . . They shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:21, 22).

The bread of sorrow will be forever past. There will be no heart-breaking mortgage foreclosures in the blessed land of the redeemed. "They

Angels

By Hazel Philips Treible

Holy angels ever near us,
Messengers from God's own throne,
Sent to guard from unseen dangers
Those whom He has called His own.
Spirits who will ever guide us,
Royal pages from the sky,
Who are sent to do God's bidding
And are ever standing by.
Angels soon will come in glory
To escort the King of kings,
And will bear us up to meet Him
As their glorious anthem rings.

shall build houses, and inhabit them; . . . they shall not build, and another inhabit. . . . They shall not labour in vain, nor bring forth for trouble" (Isa. 65:21-23).

Man's strength, sapped by sin, shall be renewed (Isa. 40:31). He "shall run, and not be weary; and . . . shall walk, and not faint" (Isa. 40:31). "The inhabitant shall not say, I am sick" (Isa. 33:24), "neither shall there be any more pain" (Rev. 21:4). What glorious release from headaches, backaches, creaking joints, and sore muscles! All such afflictions will be in the past, for "we shall be like him" (1 John 3:2) when "death is swallowed up in victory" and this mortal puts on immortality (1 Cor. 15:54) at our Lord's appearing.

Never again will the blight of sin rest upon the restored saint's body, for "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits . . . and the

leaves of the tree were for the healing of the nations" (Rev. 22:2).

Never again will the icy fingers of death close relentlessly upon a child of God, for "there shall be no more death" (Rev. 21:4). Never again will we sit helplessly by the side of loved ones watching them slip over the brink of eternity taking something of our own heart with them. Never again will the bitter tears of grief scald our swollen cheeks, for there shall be no more "sorrow, nor crying."

Everlasting life will become a reality. Try to imagine it—a life that measures with the life of God! A thousand years speed by and we are still babes; a million years and we are yet adolescents; a trillion years and we still bask in the glow of eternal youth! Lives that equal the span of angels—our feeble finite minds cannot grasp it. Nevertheless, it is gloriously true, for our Lord has promised it (John 3:16). And all of this in a sinless, sorrowless, painless, deathless world. Restored men and women in a restored earth, with all trace of sin gone—this is the certain hope of the born-again child of God.

Who Will Be There?

Christ through the angel of Revelation declares, "He that overcometh shall inherit all things" (Rev. 21:7). The glories of the new earth are reserved for *overcomers*. An overcomer is one who conquers, one who achieves a victory. That unruly tongue, that bitter spirit, that hatred in the heart, must be conquered. Victory must be achieved over that selfishness, that unbridled temper, that impurity, that idolatry, that stealing from God or man, before we are permitted inside the gates of the New Jerusalem. Only true overcomers "shall inherit all things."

The Advent believer should be an overcomer. With divine strength at our disposal this experience may be ours. Christ makes it so. All of the agencies of heaven wait eagerly to co-operate with us. The blessed assurance is: "God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—*The Ministry of Healing*, pp. 175, 176.

May God lift the members of His remnant church from the sordid morass of defeat onto the high plane of spiritual experience where dwell the overcomers who have found victory in Christ Jesus! Then will it be our glorious lot to live with the overcomers of all ages in that restored earth where love and peace shall reign forever and ever.



God's Dietary Program for the Church

By J. A. Scharffenberg, M.D., M.P.H.

THEN said the Lord unto Moses, Behold, I will rain bread from heaven for you." "And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. . . . And the children of Israel did eat manna forty years" (Ex. 16:4, 31, 35).

Does God intend that we should have anything comparable to manna today?

"The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel."—*Counsels on Diet and Foods*, p. 269.

When and how was the light first given?

It was given to Ellen G. White in visions that began first at Otsego, Michigan, in 1863. This light has guided the church in the matter of healthful living ever since.

What is the light that God has given on the food question?

"So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. . . .

"It is God's purpose that health foods shall be manufactured in many places. . . . In many places industries for the manufacture of these foods are to be established."—*Ibid.*, pp. 269, 270.

In fact, it even goes further than this by saying that the Lord will teach His people *how* to manufacture these foods. "The Lord desires the minds of His people all over the world to be in such a condition that they can receive His impressions regarding the combining of certain articles in the production of foods."—*Ibid.*, p. 271.

Have we adequately responded with the best program and the best foods of which we are capable?

The church has followed God's counsel by operating food companies in the United States, France, Swit-

zerland, Germany, South Africa, Denmark, England, New Zealand, Australia, Brazil, and Argentina. Besides denominationally owned food companies in these countries, others are being operated privately.

Man's efforts rarely match his capabilities. The Lord has given His people much light and we in the church need to do much more in the matter of research, education, and production of good foods to utilize this valuable information.

What does this light have to do, in part at least, with specially manufactured food products?

After reading the foregoing statements, and many others in the Spirit of Prophecy, we think it is plain that the Lord intended that food products should be manufactured. A manufactured product is one that is processed in some way, whether by canning or other type of processing.

Should we thank the Lord for this light, or be critical, saying that the Lord meant all our food should be natural and not from a can or carton?

Many have expressed doubts whether the denomination's food business is the Lord's business. But how long has it been since these same individuals have asked the Lord what He thinks about it? One can guess that it has not been within the past 57 years at least, for in 1902 our people were specifically told what the Lord thought about this business. "By many the health foods are looked upon as of man's devising, but *they are of God's originating*, as a blessing to His people."—*Ibid.*, p. 269. (Italics supplied.)

Is our food business a necessity?

"The health-food business is one of

the Lord's own instrumentalities to supply a necessity."—*Ibid.*, p. 267.

Are not some so-called health foods difficult to digest?

Rutger's University in 1948-1950 ran studies on the digestibility of six different proteins. These six included egg protein, casein (milk protein), meat, and wheat protein (gluten). Gluten had the highest digestibility—98.5 per cent. This means that 98.5 per cent of the protein is utilized by the body, revealing the fact that the protein is well digested.

It may be that a few with gastrointestinal disease will have difficulty in digesting certain of these foods, especially if fried in large amounts of fat. Fried foods are not the best even for healthy individuals.

Are not all the vitamins washed out of such products?

Let us compare a *specific* high protein meat substitute product—one that was recently analyzed—with whole-wheat bread and some of the commonly used meats. (See table.)

The level of vitamins in this particular meat substitute compares most favorably with those in flesh meats. Thiamine, although slightly lower in the meat substitute, is still adequate to meet the adult's daily requirement, even if nothing but this food were to be used. Iron is present in high amounts. If one is anemic due to iron deficiency, obviously this meat substitute will do more to counteract the condition than will meat.

This meat substitute also stands highest on this list in protein content. It is true that it is not a complete protein, but as nutritionists know, and as was reported in the *REVIEW AND HERALD* (August 7, 1958), wheat protein, when combined with a legume protein at the same meal, or any other protein high in lysin, is then supplemented to the level of complete proteins. Such protein foods that are low in fat content, and that are of the right type, are coming to the attention of those in the medical profession who are trying to prevent hardening of the arteries.

Should we know with a certainty that the Lord is with His people in the formulation of such products?

"The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions."—*Counsels on Diet and Foods*, p. 267.

	Cal.	Prot.	Fat	Ca	Fe	Vit. A	B ₁	B ₂	Niacin	C
		gm	gm	mg	mg	I.U.	mg	mg	mg	mg
The meat substitute *	100	16.7	1.1	9.9	25	233	0.09	0.30	9.5	0
Bread, whole-wheat	100	3.9	1.1	9.9	40	0	0.13	0.05	1.3	0
Beefsteak, club, broiled	100	6.7	7.9	71.1	3	0.9	0.02	0.05	1.4	0
Bacon, medium broiled, fried	100	3.6	9.2	82.8	6	0.4	0.09	0.04	0.7	0
Pork Loin, roasted	100	6.9	7.8	70.2	3	0.9	0	0.07	1.5	0

* This is a specific product which demonstrates proper formulation.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Family Worship and Preschool Children

By L. A. Skinner

MANY parents consider the preschool-age child to be almost sheer joy. During this time the child takes his first step and says his first word. He can be dressed very attractively, and he imitates his elders with humorous success.

At this time parents often become so absorbed in the child's latest achievement, or so concerned with his most recent illness, that they neglect their work as teachers. They forget that education begins in infancy.

The parent has the privilege of imparting to the child his earliest impressions of God. These early impressions have a lasting influence. The association of food, home, sunlight, flowers, birds, stars, with God the Creator develops a childlike love for Jesus which is the basis of true education. The Bible and prayer become real as the family read from Jesus' Book and kneel down to talk to Him.

A child is inclined to repeat an act that brings him pleasure or pleases his parent. Habits develop quickly. A nine-month-old boy crawls to a magazine stand in the living room and delights to pull the papers out one by one. He enjoys hearing the pages crumple as he presses them in his hand. Each time he is given freedom in the living room he heads for the magazine stand. Thus, good or not-so-good habits form easily. Education in these early years consists chiefly of initiating and encouraging good habits and tactfully terminating the undesirable ones.

In religious education the prayer habit is one of the simplest yet most important to introduce. Perhaps the prayer of thanks for food, or grace at mealtime, is the best place to begin. The eighteen-month-old child can learn a short, appropriate Thank-You prayer. In time he will refuse to eat until he has folded his hands, closed his eyes, bowed his head, and repeated his prayer. Sometimes the family may accept the child's prayer as the main "grace" at the meal. At

other times the child will be prepared to assume the attitude of prayer while father or mother or one of the other children prays.

Family worship is the center of religious life in the home. At least once a day the entire family should gather at the altar, including the preschool children. As far as possible the worship should always be in the same room. Each member of the family should have his chair, especially the tiny tots. The program must be brief and simple. (Adult devotions should be entered into at another time, preferably earlier.) The tone of this family worship is set by the youngest.

Music and song should characterize the worship. A cheerful and relaxed spirit should prevail. Father or mother may act as leader. Action songs, familiar to the youngest, will get the best participation. A short portion of scripture may be read, or a story well told on the preschool level, or a memory verse reviewed. The Bible should be prominent.

Then comes the prayer, talking to Jesus through the mind and heart of a child. Even the two-year-old may assume a quiet, prayerful attitude during a short family prayer. Perhaps on Friday evening or other special time everyone in the circle will pray. Often the family may pray together the Lord's Prayer. Three-year-olds join in with genuine feeling.

These early concepts of relationship to the family and to God persist through the years. Many a man or woman looks back to a godly home where regularity of family worship kindled a fire that has burned brighter and brighter through the years.

The Prayer You Taught

By MARGARET DAEUFER

O Mother! teach your child to fold his hands;

Pray with your babe before he understands.

The sacred words you tenderly express

Take root within his breast in time to bless.

Pray with your child as often as you can,

Since time has wings, and short is childhood's span.

The simple, fervent prayer by mother taught

Inspires faith by which are wonders wrought.

Embellish now the child you much adore,

With jewels of prayer; enliven more and more

From day to day, as often as you can

The golden thoughts that bless him when a man.

If I Were a Mother

By Helen Gregg Green

I have a friend, Mary Finley, who has a talent for understanding those she meets. She likes people and enjoys studying them. One day she and some other friends and I sat chatting over our knitting.

"It has been the regret of my life," Mary remarked, "that my husband and I have not had children. I often think of the many worth-while things I would do if I were a mother." Her eyes lit up with happiness at the mere thought of being a mother.

"And what are some of those things?" I asked.

She answered thoughtfully. "I would teach my child to say *Good morning* in a tone befitting the words. I'd want him to know, through repeated experiences, how nice it is to have the day begin joyfully and how pleasant it is to share this morning gladness. I would stress small courtesies—beginning when my child was very young. They then would become spontaneous."

"Name a few you would stress, Mary," black-eyed Donavee suggested.

"Of course, the *Thank you's* and *You're welcome's* are important. How few of us unfailingly reply to words of appreciation with, 'You're welcome'! I have always had a warm recollection of the city of Baltimore because of its *welcome* signs. I would also teach my child to shake hands firmly, as if he meant it."

"I approve of all this, especially your last suggestion," the mother of twins responded. "I know a young woman with great charm of manner who almost ruins her otherwise unusually pleasing first impression by handing the newcomer a limp, lifeless hand."

"And I," another neighbor who had never been blessed with children spoke up, "would teach my children to permit their friends to have little idiosyncrasies; at an early age I would help them to realize that having many types of personalities in the world makes life interesting. I have never forgotten an experience I had when I was collecting money for a drive. An important-feeling rich neighbor in our family hotel came back to the city when the fund-raising was practically over. She gave me a large check, and I expressed my gratitude very enthusiastically. Evidently she disapproved, for she said coldly, 'I gave that check for charity!' I felt taken down, as, of course, she intended I should. But why was it necessary to tell me that I was a too-exuberant person?"

"That's only a matter of opinion,"

my next-door neighbor comforted. "I recently read that great minds are the most cordial and friendly. This incident reminds me that I am going to start teaching Betty Jo to be nice to everyone."

"Ah, thoughtfulness! That's what I shall teach my children, first and foremost." The new bride's face lighted up and her eyes shone with a soft light. "My uncle, who is a psychologist, told the story of a patient coming to his office crying as if her heart would break. She said her husband had forgotten on their anniversary to send her the dozen red roses he had always sent. She admitted

he had given her several thousand dollars' worth of stock in his company; but his failure to give her the roses caused grief, because she considered them a symbol of his continued love for her. I shall teach my sons and daughters not to forget the 'roses' of life."

"Yes, they should be taught not to forget the 'roses,'" responded Mary. Then she added gently, "Nevertheless, I'd want my children to be so understanding—especially concerning those they love—that the absence of the 'roses' could never mean the absence of happy confidence."—*National Kindergarten Association.*



Midnight Visitor

By Arthur S. Maxwell

After Jesus left the Temple court on that never-to-be-forgotten afternoon, the merchants and the money-changers no doubt came right back, picked up their money, and started all over again.

But they were angry, as you can imagine. Their pride had been hurt. Everybody was laughing at them for running away from the gentle Carpenter of Nazareth. They vowed to get even.

The priests were upset too. They feared Christ's growing influence and felt that this young reformer from the country had made them appear as extortioners and hypocrites.

But there were some among the leading people of Jerusalem who believed Jesus might be right. One of them, whose name was Nicodemus, decided to have a private talk with Him.

Waiting till darkness had fallen, so that none of his friends would see where he was going, this famous ruler wrapped his cloak about him and set out in search of Christ.

How he found Jesus we do not know, but he did, and there in the moonlight they talked about the kingdom of God.

"Rabbi," said Nicodemus, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus was pleased to hear these gracious words from such an important man and oh! how He wanted to help him understand the truth about His kingdom of love!

"Except a man be born again," He said, "he cannot see the kingdom of God." Nicodemus looked puzzled.

"How can a man be born when he is old?" he asked.

Jesus tried to explain. Pointing to the trees that were swaying gently in the cool night breeze, He said, "You know the wind is blowing because you can hear the rustling of the leaves, but you can't tell where the wind comes from or where it goes. So it is with those who are born of the Spirit."

He wanted Nicodemus to know that the Holy Spirit comes into any heart that is open to Him. Nobody understands exactly how it happens, but everybody can see the results. A boy or girl into whose heart the Holy Spirit has come is kind and true and gentle, loving good and hating evil.

"How can this be?" Nicodemus asked.

"Are you a teacher in Israel," said Jesus, "and yet you don't understand this?"

Then He reminded Nicodemus of the time when Moses put a brass serpent on a pole and everybody who looked at it was cured of snake bite. He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Nicodemus did not answer.

Then Jesus spoke again, bringing to this earnest seeker after truth the most beautiful message that ever fell on human ears:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Though spoken to but one man upon a dark and silent hillside long ago, these precious words have spread around the world as if broadcast from some powerful radio station. Millions upon millions have heard them and been moved to tears by them.

Why? Because they are the very heart of the gospel—that message of love which Jesus came from heaven to bring to the world. They tell how anybody, anywhere—boy or girl, man or woman—may enter the kingdom of God and live happily forever and ever.

Let's Have a Good Time—2

Nothing to Do?

By L. R. Callender

HAVE you ever glided swiftly down a snowy slope, with pines rising high on every side? Or sent a canoe skimming over the waters with deft strokes? Or explored the mysterious and marvelous life on the ocean floor? Or surveyed the vast, unfolded expanse of earth from the sunlit and windswept summit of a towering mountain peak? If so, you already know that there is a wealth of physical activities in which red-blooded Christian young men and women can conscientiously and joyfully participate.

Have you ever heard a spoiled child say, as he sat down to a full table, "There is nothing here to eat"? Have you heard a youth say, "There is nothing to do"? Both are suffering from the same ailment. The problem is not with the food or the activity; the problem is with the individual. An adjustment of taste is needed; or a discovering of the thrills that are waiting all about us. Discovering these thrills requires a bit of effort, which probably explains why some never find them!

In reply to the complaint that there is nothing to do, one writer has suggested: "Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walks, wash the car. Learn to cook. Scrub the floors. Repair the sink. Build a boat. Get a job!"

"Help the minister, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. Study your lessons. And when you are through—and not too tired—read a book.

"Your parents do not owe you entertainment. Your town does not owe you recreational facilities.

"The world does not owe you a living.

"You owe the world something. You owe it your time and energy and your talents so that no one will be at war or in poverty or sick or lonely again."

Let us examine some of the possibilities for real physical fun. But first, there are two texts that we should keep in mind: "Whether therefore ye eat or drink, or whatso-

ever ye do, do all to the glory of God" (1 Cor. 10:31); "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 19, 20).

Let us also note this statement: "As a rule, the exercise most beneficial to the youth will be found in useful employment."—*Education*, p. 215. This does not condemn some of the harmless recreational activities that we



shall discuss a bit later; it does point out that activities that have a purpose other than mere amusement are best.

There is a category of activities from which youth may derive much pleasure and at the same time make financial gains and/or acquire valuable skills and information. Preparing the soil, planting seed, and raising flowers and vegetables can be the source of untold satisfaction as well as of a nice income. There is also the thrill of making friends, neighbors, and shut-ins happy by sharing your garden products.

Both boys and girls can learn to operate machinery such as tractors, trucks, loaders, bulldozers, et cetera. Young men and women love power and it is perfectly right to exercise it if that power is controlled for the benefit of mankind. If you like the feel of power, learn to operate machinery. Cooking and sewing are enjoyable activities for girls, and believe it or not, some boys also do exceedingly well at those pursuits!

I know one young man who was interested in automobiles, as most teen-

agers are. He learned to grind valves, set the timing gear, put in new rings, and adjust the carburetor. Now he is earning a substantial sum of money through these activities—and he loves every minute of it!

If you like to do precise and delicate work, learn to repair watches. Do you enjoy making things? Then become familiar with tools and learn how to use them. It is not necessary to have a well-equipped shop to make some very useful items.

Near Hamburg, Pennsylvania, is located the famous Roadside America, an indoor miniature village. This attraction draws thousands upon thousands of tourists each year to see its little trains and streetcars as they run past lighted churches from whose steeples sacred music emanates, past factories where tiny machines are in operation, over running streams where real little fish swim, through tree- and flower-bordered lanes. The demonstration closes as an artificial sunset glows upon the miniature mountains, and night sounds are produced while an almost-real moon lights the quiet village.

All of this began as a hobby. Mr. Geiringer, the friendly, devout Christian owner and manager, likes to tell how, as a boy, he became interested in building model houses, model cars, et cetera. Gradually the hobby grew into a large business. Even now one can often find Mr. Geiringer in the basement, building even more and more little homes, churches, shops, bridges, and factories.

"Hobbies are valuable to Christian young people," he says. "They provide wholesome occupation for their leisure time and help to make them better Christians." There is such a wide range of hobbies that everyone can find at least one or more that will exactly suit his interests.

Many young people are finding great satisfaction in working with the local civil defense organization and participating in other worthy community projects. Here is excellent opportunity for sharing one's faith as well as finding enjoyment.

There are times when it is perfectly right and wholesome to engage in pursuits that are purely recreational in nature, the results of which cannot be measured in dollars and cents or in tangible products, but which serve to refresh the spirit, invigorate the mind, and strengthen the physical powers, enabling one to return to routine duties with renewed energies and clearer discernment. Among these recreations, the most valuable are those that take one out in the open air among the things of nature. How well this is expressed in the following verses:

REVIEW AND HERALD

"Child of the roofless world am I;
Not of those hibernating drones
Who fear the grey of a winter sky
And the shrieking wind's ironic
tones,
Who shuffle cards in a cloud of smoke
Or crawl like frozen flies at chess,
Or gossip all day with meddling folk
In collar of starch and a choking
dress.

Lord of the mountains dark with
pine!
Lord of the fields of the smoking
snow!
Grant to this vagrant heart of mine
A path of wood where my feet
may go,
And a roofless world to my journey's
end,
And a cask of wind for my cup of
wine,
And yellow gold of the sun to spend,
And at night the stars in endless
line,
And, after it all, the hand of a
friend—
The hand of a trusted friend in
mine.

—WILSON MACDONALD,
"Song of the Ski"

Listed below are a few of the vast number of wholesome, enjoyable physical activities in which Christian young people may participate.

Helping Others: Shoveling snow for widows or the aged, running errands for shut-ins, et cetera.

Gainful Pleasure: Operating mechanical equipment such as tractor, truck, loader, et cetera; gardening—flowers, vegetables, commercial; watch repairing; cooking; sewing; auto mechanics; shop work.

Hobbies, Potentially Gainful: Model building—airplanes, ships, trains, houses, et cetera; crocheting, knitting, and embroidery; woodworking; metalcraft; photography; collecting—stamps, rocks, coins, butterflies, et cetera; leatherwork; basketry; painting; whittling; soap carving; ceramics; shell craft.

Community Activities: Civil defense, Red Cross, clean-up campaigns, junior fire department.

Purely Recreational: Outdoor: Motoring, gliding and soaring, canoeing and boating, skiing (water or snow), swimming (at proper places), cycling, hiking, horseback riding, camping, archery; games—capture the flag; skin diving, orienteering, kite flying.

Indoor or Outdoor: Tightwire walking, juggling, swimming; gymnastics—tumbling, acrobatics, trampoline practice; games—table tennis, handball, badminton, basketball, volleyball; marching.

Next week, we will investigate pleasurable mental pursuits.

Junior Talks

Rosa's Teacher

By D. A. Delafield

The teacher came into the classroom that particular morning with a sour look on her face. Apparently she had gotten out on the wrong side of the bed. The students were on their guard. They knew that she was going to say things that weren't nice.

They were right. Nothing the children could say in response to her questions pleased her. Everything seemed wrong. Then she got up from her desk, moved over to the place where little Rosa sat, and scolded her unmercifully for nothing at all!

The students were angry and rebellious. When class was dismissed they got together and planned what they would do. Teacher wasn't going to talk to them that way, when there wasn't cause for it. So the next morning they lined up outside the classroom and waited for the bell. At the head of the line was Albert. He was going to talk to teacher and tell her what he thought and what they all thought. Then the bell rang and they all marched in.

But what they saw changed their minds. The teacher was sitting at the desk sobbing. When the students saw this, their attitude changed. Rebellion seemed to melt away. They didn't say anything, but they watched their teacher. Then she rose from her seat, dried the tears from her eyes, and moved over to Rosa's desk.

"Rosa," she said, "I'm sorry. There was no cause for my angry words. Forgive me, please." Then she turned to the class. It wasn't necessary for her to say much. It was apparent from just one look at her sad face that she was dreadfully sorry for the way she had acted.

The class freely forgave their teacher. From that time on they all loved her very much and when they had spiritual problems they went to see her. She became a good counselor and a trusted friend to these students.

Sometimes other adults make mistakes—teachers, preachers, parents. This is unfortunate, but it is true. Pray for them. If they ask you to forgive them for their mistakes, be as willing to forgive them as Rosa was her teacher.

And never be too proud to say to someone, "I was wrong." Those three words are hard to say, but what blessed words they are. "Confess your faults one to another, and pray one

for another, that ye may be healed," the Bible says (James 5:16). Confess your sins to God. For "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

If you have said bitter words to a fellow student, to your parents, or to your teacher, confess and make it right. Never wait for the other person to begin the work of confession. Begin yourself. Then watch and see what good results follow.



- Dietetic internships for two Walla Walla College foods and nutrition majors have been approved. Marie Hatley and Louretta Hayden will go to the College of Medical Evangelists for hospital dietetic internships. Miss Hatley has also been informed that she will receive a \$200 scholarship grant from the Washington State Dietetic Association.

- Four ministerial students of Atlantic Union College—Donald Ward, David Quinnam, James Londis, and Glenn Corkum—with W. N. Andrews, of the college faculty, and C. E. Weniger, of the Theological Seminary, spent an afternoon at Yale University recently on the occasion of one of the Lyman Beecher Lectures on Preaching.

- On at least one Sabbath each month, the entire faculty and student body of the Nile Union Academy, in Egypt, spend the afternoon sharing their faith in nearby towns. On one Sabbath afternoon they were able to gather nearly 1,000 applications for the Voice of Prophecy Bible Course. Four of the students who take a leading part in this activity are: Fereih Rizik, Yacoub Ghali, Zacharia Youssef, and Youssef Samuel.

- Three Walla Walla College students have been featured in the "campus citizen of the week" series of the *Spokesman-Review* in Spokane. They are: Dale Folkes, senior zoology major; Judy Rush, senior biology major; and Marvin Hendrickson, sophomore engineering-physics major.

- Ministerial students from Union College conducted evangelistic meetings at Council Bluffs, Iowa, March 20-29, with Norman Wagness as speaker. From April 3 to 11, meetings were also conducted at Glenwood, Iowa, with Marshall Chase and Ben Steiner dividing the speaking responsibilities.

- Ronny Reed and Linda Bryant were crowned king and queen in the courtesy contest at the Jamaica, New York, church school. Curtlan McNeily and Sharon Charlton were chosen from the lower grades as Prince and Princess Courtesy.

"All the World Wondered"—

The Resurgence of Catholicism

A SERIES of dramatic events culminating in the year 1870 convinced competent observers of world affairs that the Papacy—at long last frayed by time, decrepit, and moribund—was tottering feebly on the brink of oblivion. The prestige, influence, and power of the church were at their lowest ebb in more than a millennium. Nearly seven centuries had turned since the brilliant medieval pontificate of Innocent III, with whose plenary exercise of papal claims to absolute spiritual and temporal power the hierarchy attained its zenith. But the papal star began to wane as the Renaissance and the Reformation dawned over Western Europe, as strong national governments emerged, as the Age of Reason and scientific discovery liberated men's minds from the shackles of dogma, and as the French Revolution finally sent the pope into total eclipse as overlord of Western Europe.

After the French Revolution, papal fortunes progressively worsened. By 1860 the burgeoning kingdom of Italy began to absorb the Papal States themselves, over which the pope still ruled as an absolute monarch, and completed the process by taking over the city of Rome in 1870. Thereupon Pope Pius IX assumed the title Prisoner of the Vatican, and more than eleven centuries of temporal power that began with the founding of the Papal States in A.D. 756 came to an end. Such was the situation that led political and religious leaders the world around to conclude in 1870 that the Papacy had fallen to rise no more. Friend and foe lingered together in the anteroom of history expecting its imminent demise.

But like the mythical phoenix the Papacy began to rise again from its ashes, even before the smoke of its dissolution had scattered on the winds of time. By two bold acts Pope Pius IX gave evidence that, despite the succession of mortal blows, he had no inten-

tion of resigning his moral and spiritual leadership. The first of these was his issuance in 1864 of the famous "Syllabus of Errors," a notable document that condemned such modern "errors" as nationalism, democracy, liberty of conscience, and freedom of worship. Liberal-minded people of the day denounced this statement of papal policy as a declaration of war on modern civilization. The second event was the promulgation of the dogma of papal infallibility by the Vatican Council in 1870. This decree declared the pope infallible when speaking *ex cathedra*—that is, in his capacity as head of the church—in all matters pertaining to faith and morals.

In 1878 a gifted diplomat and spiritual leader, somewhat more tolerant and conciliatory than his reactionary predecessor, ascended the throne of Saint Peter as Leo XIII. During his 25-year pontificate the church at last faced up to the facts of the modern age, but simultaneously set out to gather to herself its new strands of

social and political power. Gradually, the critical rift between the church and modern society narrowed as Leo XIII laid a foundation for the phenomenal revival of papal prestige, influence, and power that has marked the past half century.

With Leo's famous encyclical *Rerum Novarum* the church initiated a policy for winning the respect and support of the increasingly numerous and powerful laboring classes of Europe, whose confidence it had forfeited by decades of indifference and neglect. Leo came to be known as "the working man's pope," and ever since his day, posing as champion of the working classes, the church has ingeniously sought to make its influence and principles decisive in the organized labor movement. Priests and laymen have been given intensive instruction and training in labor leadership and guidance, with the result that the labor movement, both in Europe and the United States, has become increasingly disposed toward, and cooperative with, the Catholic Church. The present Secretary of Labor is—like his predecessor—a Roman Catholic so trained.

After two relatively colorless popes came Pius XI (1922-1939). The outstanding achievement of his pontificate was the Lateran Treaties, which were ratified in 1929. The Lateran Treaty proper restored the temporal power of the pope by allotting him nearly 109 acres of land, since known as Vatican City, where he once more exercises full sovereignty. A simultaneous concordat, or treaty, between the Vatican and the government of Italy defined relations between church and state and gave the former a preferred position as the official religion.

In 1931 Pope Pius issued the important encyclical *Quadragesimo Anno*—"forty years," that is, after *Rerum Novarum*. This new encyclical still further defined papal policy

The Dogma of Papal Infallibility (1870)

"We . . . teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra* . . . is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition: let him be anathema."

ic Power

By Raymond F. Cottrell

in the area of social and economic reform, condemned the maldistribution of wealth, and strongly urged fundamental changes to give the worker a fairer share in the product of his labor.

In 1939 Cardinal Eugenio Pacelli became Pope Pius XII. As papal secretary of state and chief adviser to Pius XI, prior to his coronation, he had distinguished himself as an astute statesman. During his brilliant pontificate of nearly twenty years, which spanned World War II and more than a decade of the "cold war," Pius XII advanced the cause of the church on all fronts. No pope before him had attempted to state the church's position on a quarter of the issues to which he devoted himself. Intermittently he bombarded the world with keen, competent, up-to-the-moment reminders and directives on spiritual, social, and political matters.

There was not a field of human endeavor on which Pius XII was not competently briefed, and though pre-eminently a spiritual leader his interests reflected the full gamut of modern affairs. His active interest in social

and political problems brought him and the church into a very intimate relationship with practically every phase of contemporary life. A keen political observer with a solid grasp of history, he succeeded in convincing the world that there is nothing old-fashioned or outdated about the Catholic Church, and impressed people of all classes that the church understands their problems and has the only solution for them. By the time of his death late in 1958 the church around the world had attained to a position of prestige, influence, and power it had not enjoyed since medieval times. As evidence of this, the number of nations represented at the Vatican increased during his pontificate to 44. The momentum generated during his tenure as pope is nothing short of phenomenal, and present indications are that the church is serenely poised athwart the wave of the future, destined in due time to become supreme in world affairs.

Among other things, the pontificate of Pius XII witnessed an amazing and unprecedented growth in world membership, from about 331 million to 468 million (exclusive of Iron Curtain countries), an increase of more than 40 per cent. Whereas in 1939 approximately 15 per cent of the people in the world were Catholics, the

proportion today is 17 per cent. The church is more than keeping pace with the increase in world population, currently described as "explosive." The Roman thrust into South Africa provides a good illustration of the extensive and successful missionary endeavors of the Catholic Church. Over a period of 40 years the number of Protestant missionaries in that area increased only about 18 per cent, while that of Roman Catholics is said to have skyrocketed 1,288 per cent. The same has been true of the relative growth of membership among the African people. In central Africa success has been equally spectacular, and similar records are being chalked up in many other parts of the world. Suffice it to say that there are twice as many adherents to the Catholic faith today as the entire estimated population of the world in Reformation times.

Over the same period of time—1939 to 1958—Catholic membership in the United States climbed from a little over 21 million to over 36 million, an increase of approximately 70 per cent. Whereas, in 1939, 16 per cent of the total population of this country was Catholic, over 20 per cent are today, a rate of growth practically twice as rapid as that for the world taken as a whole. Furthermore, funds now flowing Romeward from this country exceed those from the rest of the world put together. Church leaders must look to the next two decades with an earnest conviction that their goal of making this nation—and the world—dominantly Catholic is at last within sight.

Another omen of the prestige currently enjoyed by the church was the unprecedented news coverage accorded the death of Pope Pius XII and the sustained fanfare accompanying preparations for the election of a new pope. The Rome correspondent for the *Washington Evening Star*

(Continued on page 23)

According to "The Syllabus of Errors" (1864) it is an "error" to hold:

That "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

That "the Church ought to be separated from the State, and the State from the Church."



Pius IX, 1846-1878



Leo XIII, 1878-1903



Pius XI, 1922-1939



Pius XII, 1939-1958

News From Home and Abroad

European Servicemen's Retreat Center

By Harold E. Kurtz

WHEN the General Conference Committee voted to conduct camp meetings among the SDA servicemen in Europe in 1952, it was little realized how far reaching this action would be. Now, however, it is apparent that it had much to do with establishing a new procedure in military practice.

The lot of the soldier has been improved greatly over the decades. One thinks of the Nightingales, the Bartons, and the Reeds. However, this particular improvement in the soldier's lot involved his spiritual life.

The first Adventist camp meetings, or retreats, were held in 1952 in borrowed Army chapels, while Army chaplains and commanding generals looked on. Our servicemen came on their own accumulated passes and leave time. Those who had not accumulated such time could not attend.

In 1953 the Adventist military retreat was held at Darmstadt, Germany. Our Marienhoehe Missionary Seminary offered the use of its gymnasium. The nearest artillery general provided the meals in his mess halls.

At this time Chaplain (Colonel) Edwin L. Kirtley was the chief chaplain of the U.S. Army in Europe. He was a World War II acquaintance of the War Service Commission representative, Reserve Chaplain William H. Bergherm. It was only natural that Elder Bergherm should invite this leader to speak at one session of the retreat.

Chaplain Kirtley was looking for new ideas. The cold war was setting in. Hundreds of thousands of young men were restive in repeated training exercises. They would need a new religious program.

Impressed with the retreat idea, Chaplain Kirtley consulted his commanding general. That very afternoon Chaplain Kirtley was flown to Berchtesgaden and politely invited to choose a "facility."

Berchtesgaden lies in a valley surrounded by seven or more cathedral-spired mountains. The air is pure. The people are simple, honest, and

kindhearted. Here Goering had built a resthaven for his fliers and bombardiers, using conscripted East-European labor. Among these laborers had been thirty-three ministers. The prayers of these ministers to turn this structure into a place of great spiritual blessing were about to be answered.

These conscripted laborers had gathered strong beams and built a cluster of spacious cottages in this valley of unsurpassed peacefulness. The cottages enclosed all the indoor conveniences known to man. This cluster of cottages, known as Alpine Inn, was selected as the Retreat House for the U.S. Army in Europe.

The organization was simple and logical. Protestants would hold a retreat of one week to be followed by a Catholic convention. This in turn would be followed by a Jewish convocation. The cycle would repeat itself throughout the fifty-two weeks of the year. Interspersed would be exclusive denominational groups, teenage organizations, choirs, Bible-class

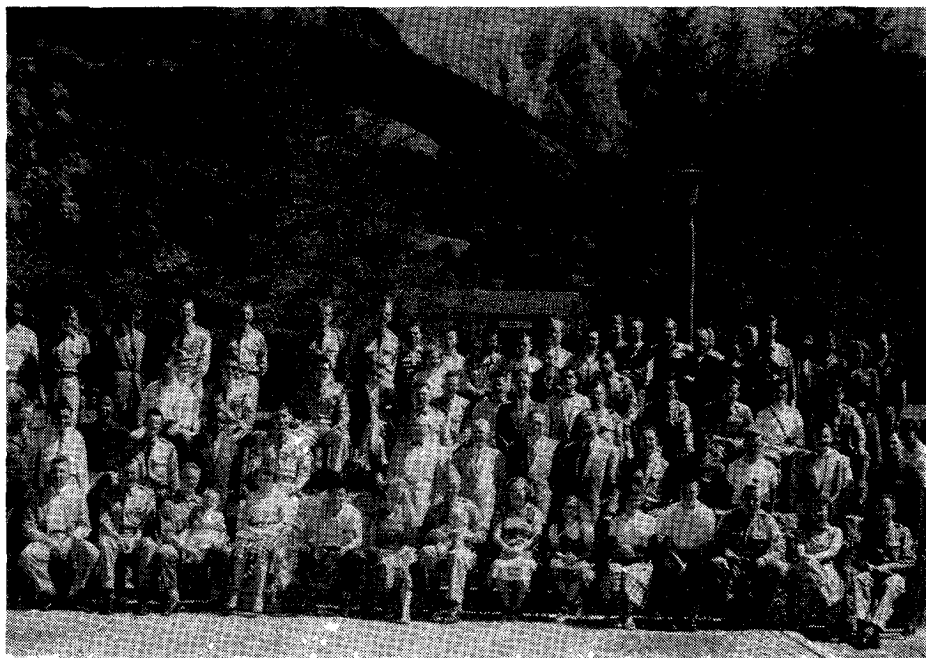
teachers, Men of the Chapel, Women of the Chapel, each holding a week-long session of religious instruction. Servicemen would come on administrative leave with ample time for travel.

It is noteworthy that as the general chapel study programs got under way, our Adventist young men and women, with their good Bible background, were chosen as teachers. Many have given private Bible studies that have resulted in a number of baptisms.

At two Protestant chaplain retreats, the International Temperance Association, under the direction of W. A. Scharffenberg and assisted by Dr. Andrew C. Ivy of the University of Illinois, conducted the entire two-week program. The impact made against the use of liquor was tremendous. The military looks to the Seventh-day Adventist Church almost entirely for printed materials in the fight against liquor.

Since the beginning of this year-round camp program in July, 1954, more than 47,000 youth have attended and received Bible instruction. Chaplain (Colonel) Harold H. Schulz, the present chief chaplain of the Army in Europe, is as enthusiastic as his predecessor.

More than one thousand Adventist young people have attended their own denominationally sponsored camp meetings since 1952. The vari-



One section of an Adventist retreat for servicemen at Berchtesgaden, Germany.

ous nearby SDA divisions have sent representative speakers and observers. England, Belgium, Switzerland, France, Germany, and Austria have been represented on the speakers' platform.

As time goes on, the retreats continue. Seventh-day Adventist medical soldiers have found an added activity. As their fellow youth become interested in religious matters, our soldiers respond with direct Bible studies and Bible course enrollment cards. One Adventist medical soldier used part of his furlough for Bible course enrollment activity. He averaged five enrollments per hour!

This program will no doubt grow as other military areas adopt the perpetual camp meeting plan.

North Pacific Health and Welfare Workshop

By Carl E. Guenther

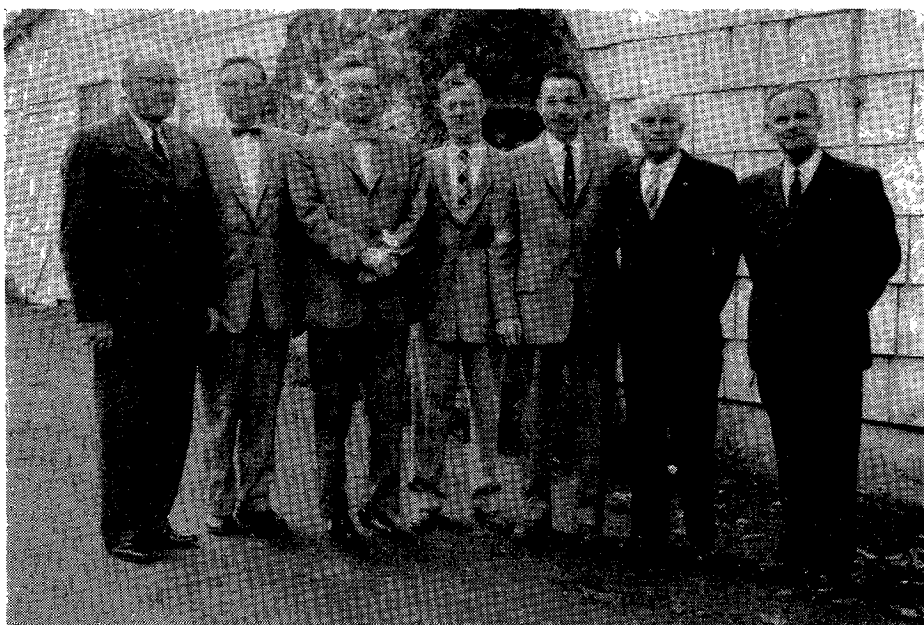
"What can you find to talk about in a workshop lasting three days and three nights?" someone asked before it all began.

More than 300 delegates from five conferences in the North Pacific Union discovered that a Health and Welfare Workshop consists of more than talk. It includes note making, quizzes, demonstrations, films, and a field trip. And the talk takes various forms—lectures, sermons, class instruction, panels, problem clinics, a buzz session, and an experience meeting.

The Oregon Conference campground at Gladstone Park was the place and March 9-12 was the time. Personnel included Dorcas Welfare Federation presidents, Dorcas Welfare Society leaders, church missionary leaders, conference home missionary secretaries, and conference administrators. George W. Liscombe, home missionary secretary of the union, was chairman and timekeeper. The days were divided into class periods, each period covering a specific subject. Among the subjects studied were: church organization, locating the health and welfare center, operating the center, finance, visiting, how to help people, civil defense, public relations, the health program, overseas relief, and enlisting the entire church.

The program opened each morning with a spiritual and practical devotional message brought by N. R. Dower, president of the Washington Conference. His series of studies was based on Isaiah's vision of the Lord recorded in Isaiah 6.

Three teaching films were shown and discussed: *The Long Stride*, dealing with overseas relief; *Your Civil*



Staff of North Pacific Union Welfare Workshop, consisting of C. E. Guenther and the conference home missionary secretaries. Left to right: D. A. Neufeld, Washington; W. A. Scriven, Upper Columbia; Carl Guenther, associate secretary, General Conference Home Missionary Department; George W. Liscombe, North Pacific Union; Leon Cornforth, Idaho; Ralph Gladden, Montana; C. J. Ritchie, Oregon.

Defense, a new civil defense picture; and *Miracle of Middletown*, the new health and welfare film produced by the General Conference Home Missionary Department. It was the first showing of the new welfare film to any audience, and it was given an enthusiastic reception.

One evening was devoted to problems of civil defense. Col. Arthur M. Sheets, director of the Oregon State Civil Defense Agency, was present with his staff to make available the latest information in this area of health and welfare service. After the workshop several of the leaders were taken on a conducted tour through the underground civil defense command post for the city of Portland.

The high point of the workshop, in my opinion, was the story told by a pastor who had two churches and no welfare centers. After studying the book *Welfare Ministry*, he endeavored to interest the officers of his larger church in establishing a health and welfare center. The response was disappointing. His experience in the smaller church was similar.

After considerable urging the officers of the smaller church agreed to read *Welfare Ministry*. As a result they not only became interested in building a center, they determined to finance it in harmony with the inspired principles of the book. A beautiful new building was erected and a new center was operated, financed entirely by gifts and offerings. Then the larger church, not to be outdone, became interested. Soon a second center was operating in the district, similarly financed. All bills are paid, and the churches and communities are very happy with their new centers.

The North Pacific Union has 60 centers in operation, all carrying on a strong program of community service. The workers operating these centers especially appreciated the help received in the workshop.

C. S. Joyce, former home missionary secretary of the union, participated in one of the panel discussions. Elder Joyce helped organize the first Dorcas Welfare Federation many years ago in Chicago, Illinois. In one of the panel discussions he reviewed the wonderful way the welfare program has developed in the years since that day.

The Oregon Conference, represented by C. J. Ritchie, provided meeting and housing facilities and meals.

In the closing session, Elder Liscombe summarized the instruction and listed the essential, practical welfare objectives for each church during days to come.

The Influence of CME Around the World

By C. E. Randolph, M.D.

The daily witness of thousands of faithful Seventh-day Adventist physicians, dentists, nurses, and ancillary medical workers—many of them graduates of CME—is of vital importance in spreading the gospel of Jesus Christ to all the world. Multiplied instances could be cited where Seventh-day Adventist medical ministry has had a profound effect on people in all walks of life.

At one time I was traveling on a plane in the Far East. Across the aisle

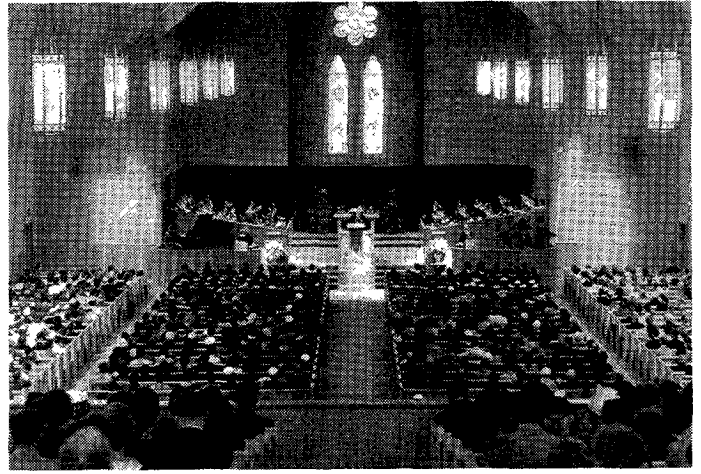


St. Louis, Missouri, Church Dedication

The old St. Louis Central church was destroyed by fire on October 16, 1954. Dedication services for the new church (shown above) were held Sabbath afternoon, March 28, 1959. Taking part in the weekend services and the dedication were Theodore Carcich, president of the Central Union, H. C. Klement, president of the Missouri Conference, G. L. Sather, treasurer of the Missouri Conference, and the writer.

The new edifice, costing nearly \$400,000, was dedicated just about a year from the time the first service was held in it. Ray Davidson is the pastor. Located on a main thoroughfare in close proximity to other churches, this new house of worship will make a fine evangelistic center. It is on a corner lot, with ample parking facilities. We congratulate the membership of the St. Louis Central church on their achievement.

V. G. ANDERSON



New Emmanuel Missionary College Church

The inaugural service for the new Emmanuel Missionary College church at Berrien Springs, Michigan, was held on Sabbath, March 14, with R. R. Figuhr, W. B. Ochs, and the pastor as the chief speakers. Participating also were Jere D. Smith, president of the Lake Union Conference, and G. E. Hutches, president of the Michigan Conference.

Begun in April, 1957, the edifice was completed this spring at a cost of \$440,000, or about \$250 per worshiper. The main auditorium seats 2,000. Sabbath school rooms and a small chapel are located in the basement.

Fourteen stained-glass windows are dedicated to pioneers of the work in the State of Michigan. One of the window plaques bears the inscription, "The Whites: James—President of the College Trustees, 1874-80. Ellen G.—Inspirer of Christian Education, 1872-1915."

J. L. TUCKER, *Pastor*

sat two Catholic priests. As we were admiring the glorious sunset out the plane window, we became somewhat acquainted with one another's work. One priest was a bishop of the Maryknoll order and was on a tour of inspection in the Far East.

As soon as he knew I was a Seventh-day Adventist missionary doctor he was all smiles and told me that he knew of our work in many areas of the world. He mentioned the fact that he had learned of our work while in China 25 years previously. He had been in the Shanghai Sanitarium and was personally acquainted with Dr. H. W. Miller. He wondered if I knew him. I informed him that Dr. Miller was meeting me at the end of the flight.

The bishop went on to say that he had the highest admiration for our workers, medical and otherwise, especially those who give so unselfishly of themselves to serve in the difficult places of the earth, such as the altiplano region of South America. He pointed out that the Catholic priests, as celibates, have no particular problems, since they have only themselves to consider. He especially admired our doctors who have left their home-

lands and have gone with their families to live and to serve in the highlands of South America. He felt they were making a real sacrifice and also a great contribution to the work of our church. This supervising bishop had nothing but words of praise for our medical work.

One evening a doctor in Manila was returning in a jeepny (a jeep that has been converted into a passenger vehicle, carrying between 8 and 12 people, depending on the amount of crowding) to the hospital compound from an evangelistic meeting being conducted by Elders Detamore and Turner. Near the end of his journey he pulled out his fare and started to hand it to the driver. A young man sitting across from him said, "Never mind, doctor; put your money back in your pocket. I have already paid your fare." On inquiry it was learned that the young man's mother had been treated at the Manila Sanitarium and Hospital some time previously, and this was the young man's way of saying Thank you, to a small degree.

At another hospital in the Far East, a Chinese woman, who was a Buddhist, was incurably ill with cancer.

All attempts to visit or study with her by the Bible worker were resisted for many weeks. But gradually a change was noticed. After some time she informed the nurses that she would like to have a visit with the Bible worker. Finally she inquired about Christianity and asked to study it. This woman fully accepted Jesus Christ as her Saviour. She gave as a reason for her change of attitude the kindly and Christian care and ministry of the nurses, physicians, and other people in the hospital.

Those who travel on the great lines of public conveyance over the world have found that one seldom travels on an airplane or a boat without meeting someone who knows something about Seventh-day Adventist medical institutions. Either they themselves have been in an Adventist hospital, one of their children has been born in one, a relative has been operated on in one, or some experience has occurred that has impressed them with Adventist hospitals or sanitariums. In fact, in many areas of the world where we have our larger institutions the Adventist hospital is the suggested place to go when one is ill. For instance, a company like Pan American Airways,

or an organization like the diplomatic service of the State Department advises its employees to patronize the Adventist hospital.

The medical work of Seventh-day Adventists has earned an enviable reputation in many areas of the world. Experiences such as those just recounted could be multiplied by the hundreds, perhaps even by the thousands. Yet we will never know the final influence of the product of the College of Medical Evangelists and its affiliated schools until the last great reckoning day arrives. Let each of us do his best to support the medical ministry and the means God has ordained to make it an ever expanding work—the College of Medical Evangelists and its associated schools.

Not Stones, but Bread

By Wesley Amundsen

"What man is there of you, whom if his son ask bread, will he give him a stone?" (Matt. 7:9). This question Jesus propounded to His disciples when He spoke to them regarding the certainty of receiving good gifts from the "Father which is in heaven," provided they asked in faith.

When Jesus commissioned His followers to go into all the world with the everlasting gospel, He did not forget North America. This great continent was included in the area that He called "the uttermost part of the earth." Likewise, the last phase of the gospel message is to be carried to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). The message must reach "every . . . tongue, and people."

There are in North America millions of people who speak in diverse "tongues" or languages. It is said that "the few colonists who came to America in the early 1600's touched off a migration which became the greatest mass movement of people in history."—*Our Immigration* (U.S. Dept. of Justice, 1956), p. iii.

By 1750 the white population had swelled to a million, and when the first census was taken the population had increased to 3,227,000. However, there were not very many foreign-language groups in this great mass of humanity. The first immigrants came chiefly from the British Isles, Germany, the Netherlands, France, Sweden, and Spain.

The peak immigration to the United States was in the years 1905-1914, when a total of 10,121,940 people were admitted. Coming closer to our own times, we discover that in the years 1941-1956, nearly 2.5 million immigrants entered the United States,

more than 1.5 million of this number coming from Germany, Canada, Great Britain, Mexico, and Italy.

Following World War II, tens of thousands of displaced persons from Latvia, Estonia, Lithuania, Greece, Yugoslavia, and the Russian Ukraine entered both the United States and Canada. A total of 352,260 displaced persons were brought to the United States in the seven years following 1948.

"Special ceremonies were staged occasionally to welcome the arrival of certain displaced persons. The 150-thousandth displaced person, a 12-year-old Latvian girl, with waist-length golden braids, arrived in New York on the USNS *Ballou* in 1950, with her parents and brother.

"She received a rousing welcome. She was made an honorary member of the 4-H Clubs of America, received tributes from the Boy and Girl Scouts, met members of the House Judiciary Committee, and was presented to the President. She was also a guest of honor at an 'I Am an American' day celebration, and spoke on the same program with the Vice President."—*Ibid.*, p. 213.

Among this multitude of "strangers" who have come to America God will have a company of chosen ones. "Strangers shall submit themselves unto me," says the Lord. "As soon as they hear, they shall be obedient unto me" (2 Sam. 22:45).

We are to give them the bread of the gospel, that they may eat and be filled. "A new song is to be put into their mouths."—*Testimonies*, vol. 7, p. 40.

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom

God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation."—*Ibid.*, vol. 8, p. 27.

In this feeding of the multitudes of other tongues, our truth-filled publications play an important part. We are told that, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Ibid.*, vol. 7, p. 140.

These publications are to be "printed in different languages," in order that those of "every . . . tongue, and people" may have the bread of life as contained in the message of Revelation 14.

"What man . . . of you, whom if his son ask bread, will he give him a stone?"

Master Guide Investiture at Poona, India

By J. F. Ashlock

Friday night, January 9, ten youth leaders at Salisbury Park, Poona, India, successfully demonstrated the knowledge gained and the skills acquired in meeting the Master Guide requirements. This impressive Investiture service was a fitting climax to a year of good programing, spiritual growth, educational progress, wholesome recreation, and MV Community Service activity on the part of our division headquarters senior Missionary Volunteer Society.

It was a thrilling experience to witness the ten candidates stand at attention to accept the charge and renew their allegiance to the MV Pledge,



Master Guides invested January 9, at Poona, India.



CME Day May 30

The work of the Christian physician does not end with healing the maladies of the body; his efforts should extend to the diseases of the mind, to the saving of the soul. . . . The physician should know how to pray.—“Testimonies,” vol. 5, p. 443.

The faculties of the College of Medical Evangelists' schools of the various health professions continue to share time, experience, and spiritual and professional dedication with 850 students who form the church's health teams of tomorrow, de-

signed and educated to minister to body and soul.

We invite you to share in upbuilding the medical ministry by contributing to the annual CME Day Offering, May 30, to help meet ever-growing operating costs of the college.

COLLEGE OF MEDICAL EVANGELISTS

Loma Linda - Los Angeles, California

Dentistry • Medicine • Nursing • Graduate Studies • Dietetics • Tropical and Preventive Medicine
Dental Hygiene • Medical Technology • Occupational Therapy • Physical Therapy • X-ray Technology

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

lean forward to have the Master Guide insignia pinned on them, then bow their heads to receive their neckerchiefs and be dedicated by prayer to the noble work of greater youth leadership.

These ten Master Guides, though members of one MV Society, were born in four different countries and represent six distinct languages.

During the past twelve months the MV educational features were so successfully promoted that 146 certificates were earned. Of these, 126 were granted for various MV Honors and 20 represented the completion of the reading of Book Clubs and the Bible.

There are now more than sixty Master Guides at Salisbury Park. Indicative of continued interest in more efficient youth leadership is the fact that 19 have already enlisted to qualify as Master Guides in 1959.

From Home Base to Front Line

Lydia M. Delhove sailed April 7 from New York City, on the S.S. *Steenstraete*, returning to the Belgian Congo, after furlough. Miss Delhove is a nurse, having taken nurse's training in the Gland Sanitarium in Switzerland in 1927-1929. She has served since that time as a nurse and in secretarial work in Nyasaland and the Belgian Congo. Upon returning to the field following this furlough she will continue service as a nurse in the Lulengele Mission, in the Belgian Congo.

Edith L. Gillham sailed April 10 from New York City, on the S.S. *African Merchant*, returning after furlough to South Africa. Miss Gillham graduated from the nurse's course in the Boulder, Colorado, School of Nursing, in 1947, and in 1952 obtained a B.S. in Nursing Education at Walla Walla College. Since 1953 she has served in the Belgian Congo. She is to resume her work as a nursing supervisor in the Ngoma Mission Hospital upon arrival in the field.

Elder and Mrs. Max Church and four children sailed from New York City, April 10, on the S.S. *African Merchant*, returning following furlough to the Congo Union Mission. Sister Church's maiden name was Irma Pearl Wrate. She obtained her B.S. in Nursing Education at Emmanuel Missionary College in 1948, and has had several years' experience as a supervisor and teacher. Brother Church is a graduate of Emmanuel Missionary College and Michigan State College, and also is an X-ray technician. He taught at Adelphian Academy in Michigan prior to going

overseas in 1953. Upon return, Brother Church will continue his work as Gitwe Mission Station director.

R. E. Potterton, of Ceres, California, left Miami, Florida, April 15, en route to Puerto Rico. Brother Potterton graduated from Pacific Union College in 1948. He has had a number of years' experience as a laboratory and X-ray technician. His appointment is to connect with the Bella Vista Hospital, in Mayaguez, Puerto Rico, to serve as laboratory and X-ray technician. It is planned that Sister Potterton and the children will go to Puerto Rico after the close of the present school year.

W. R. BEACH

American Religious Town Hall

By L. H. Netteburg

"God means that truth shall be brought to the front and become the subject of examination and discussion."—*Thoughts From the Mount of Blessing*, p. 33.

During the past few years we have seen evidence of the fulfillment of this prediction in the work being done by the American Religious Town Hall television program. Every cardinal truth that we as a people believe has been examined and discussed by representatives of other faiths. One result of this program was clearly witnessed the evening of January 26, when a large group of dignitaries from the Twin Cities and other places in Minnesota gathered in St. Paul for the presentation of a citation to the late Dr. Frank H. Yost. Protestant, Catholic, and Jewish leaders joined in paying tribute to Dr. Yost and the Seventh-day Adventist Church for leadership in the work of human rights and civil and religious freedoms.

We are facing the final act in the drama of the world's history. In *The Great Controversy*, page 616, we read: "The followers of Christ, as they approach the time of trouble, [should] make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens lib-



Don Yost (second from right) accepts posthumous citation on behalf of his father, Dr. F. H. Yost.

erty of conscience." It is gratifying to see the progress being made to put ourselves in the right light on the American Religious Town Hall program.

"We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God."—*Testimonies to Ministers*, pp. 197, 198.

The work being done by the American Religious Town Hall program is helping to place Seventh-day Adventists in a better light with leaders of educational, political, and religious forces. This telecast is even being shown in the private chambers of the President of the United States.

Let us remember our leaders on this religious program before the throne of God.

The Resurgence of Catholic Power

(Continued from page 17)

found "the extraordinary outpouring of emotion and fervor surrounding the death of Pope Pius XII" to be "a symptom of the enormous importance of the Roman Catholic Church in the struggle for the minds and the faith of men." Catholics themselves were startled by the non-Catholic interest in these events, among them editor John B. Sheerin of *The Catholic World* who declared that "the amazing radio, TV, and press coverage" of the death of Pius XII "testified to his impact on the world."

From the moment of his accession to the throne of Saint Peter, John XXIII, described as "a youthful Pope" at the age of 76, has demonstrated aggressive leadership and has set earnestly about streamlining the machinery of the Vatican. In a previous article we commented on his announced intention to summon an Ecumenical Council with the express purpose of studying ways and means to reunite Christendom under papal authority.

Summarizing the current status of the church *Newsweek* for October 27, 1958, noted that "although beset with grievous troubles in many parts of the world, the Catholic Church has never been stronger—in numbers, prestige, and spiritual force. It has won the allegiance of nearly one-fifth of the world's people and is the largest single religious faith around the globe. The church is at its most vigorous in the United States, where it is growing at a rate slightly faster than the population itself." As we consider this and

as we measure the resurgent Papacy by the yardstick of Bible prophecy, it is difficult to avoid the impression that current events echo the words of the Revelator in chapter 13, verse 3—"all the world wondered." Less than a century ago seasoned observers of world affairs considered the imminent demise of the Papacy a foregone conclusion. How incredulously they would have listened to a description of what we see today! Yet during the early years of the pontificate of Leo XIII an inspired writer warned:

"Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. . . . Rome is aiming to re-establish her power, to recover her lost supremacy. . . . She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. . . . Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike."—*The Great Controversy*, pp. 581, 582. That time now appears to be at hand.

Our next article will deal with the recent phenomenal growth of Catholic influence, prestige, and power in the United States.



OVERSEAS

Australasian Division

- During 1958 there were 3,596 accessions to the church in Australasia. The membership on December 31 totaled 48,486. The members meet in 605 churches throughout Australia, New Zealand, and the South Sea Islands.

- Seven young carpenters, six of them unmarried, are in the Coral Sea Union Mission adding extensions to existing buildings and erecting new ones, mainly for educational purposes. They have been employed for periods ranging from one to three years, and are plying their trade all the way from the headquarters on the coast to the newest outpost in the Highlands. General Conference Missions Extension funds for this year have been allocated to an administration building and classrooms at Paglum, in the New Guinea Highlands.

- T. R. Potts, eleven years an evangelist in north New Zealand, sailed on April 15 for the South India Union, where he will continue doing evangelistic work. The country is not entirely strange to him, as he briefly sojourned there while on an educational excursion several years ago.

- Missionary A. C. Thomson is in the process of translating Voice of Prophecy

Faith lessons into Gilbertese. It is hoped that in 1960 a Bible school can be established in the remote Gilbert Islands, and thus another avenue of soul winning will be available to the workers there.

- There are 79,714 Sabbath school members in Australasia. Last year they gave \$259,338.74 for mission work through the various Sabbath school offerings.

Far Eastern Division

- Two colporteurs going from door to door in the small village of Sabang, Indonesia, found a large number taking the Voice of Prophecy Bible Correspondence Course. They met regularly with these interested people, and eventually many expressed their desire for baptism. The mission committee sent John Raranta, publishing secretary, to investigate, with the result that twenty-one souls were baptized and a new church was organized.

- Dedication services for the new Adventist Medical Center on Okinawa were held Sunday, March 1. About 200 guests and friends were present for the occasion. General Vonna F. Burger, civil administrator of the Ryuku Islands, was the principal speaker. Dr. G. M. Tolhurst is medical director of the Center.

- C. H. Davis, president of the Korean Union Mission, writes the story of a new convert who formerly was a deacon in a Protestant church. This man went to work in a village near his home, where the people were erecting a Buddhist temple. Our brother preached the third angel's message so earnestly that 80 people began to keep the Sabbath. The Buddhist temple when completed became a Seventh-day Adventist meeting hall.

- The annual union-wide colporteur institute for the Japan Union Mission was held in mid-January. One hundred fifty colporteurs were in attendance. The sale of books and magazines during 1958 amounted to U.S. \$110,101.04 which is the largest ever recorded for that union mission.

- Madame Plang, a Filipino Moslem princess on the administrative staff of the Mindanao Institute of Technology, has donated several thousand rubber tree plants to Mountain View College. This gift may develop into another profitable industry for the college.

- Thirty-six alumni and former students of Philippine Union College are now serving as foreign missionaries in eight different countries of Asia. They are located as follows: eight in Viet Nam, seven each in Bangkok and Hong Kong, four each in Malaya and Borneo, and two each in Taiwan, Guam, and Indonesia.

- On Monday, March 16, the Cagayan Valley Sanitarium was opened. This hospital is in the territory of the Northern Luzon Mission. Dr. C. A. Fernando is in charge of this institution.

Middle East Division

- Due to plans for establishing a new form of government in the island of Cyprus in February 1960, minority religious groups are requesting that freedom be assured under the new regime. Accordingly, the Adventists addressed the pres-

ent governor, Sir Hugh Foot, regarding this question, and received a cordial reply assuring us of ample provision for the preservation of the rights of freedom of worship.

- Ground has been broken, the foundation laid, and first-floor pillars erected for the Baghdad Central church building. This project involves approximately \$50,000. The church is on one of the beautiful main boulevards of that capital city of more than three quarters of a million people.

- Pastor Chafic Srouf, president of the Jordan Mission, assisted by Brother Najeeb Azar, leader of the Palestine district of Jordan, has opened a public evangelistic effort in the town of Taibeh, almost on the spot of "the rock Rimmon" mentioned in Judges 20:47.

- Pastor Hilmy Berbawy reports that colporteurs in Egypt worked more than 1,500 hours in the month of February, and sold some 250 Egyptian pounds' (about U.S. \$750) worth of literature. It is good to see literature being sold in the Middle East during the winter season. For some years little has been done in the sale of our literature, except by student colporteurs during the summer season.

- Pastor Y. O. Sangerloo has begun a public effort in the metropolitan city of Tehran, Iran. He has been advertising in a number of newspapers, as well as using spot announcements on the radio. This speaks well for the freedom enjoyed in that country.

Northern European Division

- A retreat for American servicemen and their families was held at Berchtesgaden, Germany, March 16-20. It was a spiritual feast for the 250 in attendance.

South American Division

- During 1958 the 955 literature evangelists of the division delivered \$1,607,272.80 worth of gospel literature, a new record that places this division at the top of all divisions outside of North America. This represents the sale of 377,000 books and 2,310,000 magazines. One literature evangelist reported 20 baptized last year, another 37.

Southern Asia Division

- V. Raju, manager of the Oriental Watchman Publishing House, Poona, India, announces the launching of *Our Times*, a new English-language 16-page monthly religious magazine. This periodical will be published on the subscription basis beginning June, 1959.

- Prem Bazroy, evangelist in the Garo Hills, Holiwell Dkhar, Missionary Volunteer secretary of the Assam Mission, and C. Saikhuma, evangelist in the Lushai Hills, were ordained to the gospel ministry in the month of March at annual meetings of the Assam Mission.

- Spicer Memorial College, Poona, India, graduated a class of 24 members on March 13, 14. Seventeen of the group received degrees and seven were granted

certificates for completing the two-year Bible instructor's course. Commencement speakers were: C. R. Bonney, consecration service; M. D. Kodan, baccalaureate sermon; R. S. Lowry, commencement address. Eighty-two students are enrolled in the summer school session, which began March 30.

- Beverly Bunnell, director of the school of nursing of the Karachi Hospital, reports that of the 62 candidates who sat for the 1959 Pakistan Nursing Council examinations, 38 passed. The students from her school were among those who were successful.

- Pastor and Mrs. L. C. Shepard, who arrived in India in 1919, sailed from Bombay, April 8, on permanent return to the United States. Thirty-five of the 40 years of Pastor Shepard's faithful literature ministry were spent as publishing department secretary of the division and manager of the Oriental Watchman Publishing House.

- J. W. Nixon, publishing secretary of the Southern Asia Division, states that literature sales for the division during 1958 reached an all-time high and exceeded the total for 1957 by \$11,000.

- According to D. S. Johnson, division secretary, more than 1,000 Seventh-day Adventists attended the annual meetings of the West Punjab Section of the Pakistan Union during the month of March.

- S. S. Pandit, Marathi evangelist, was set apart to the work of the gospel ministry at Hatkanagale, Western India, March 28. Among those officiating at this ordination service were two other Marathi ministers, S. B. Gaikwad and S. L. Khandagle.

- Scores of evangelistic efforts now in progress in India, Pakistan, Burma, and Ceylon were concluded early this month. Attendance at these meetings was unusually good and thousands under conviction face tremendous economic and social problems as they consider breaking away from lifelong customs, traditions, and associations. Prayer is requested on behalf of the evangelists and those who attend their services.

- Our Voice of Prophecy Bible schools are now distributing lessons in 14 languages, and it is planned that two more languages will be added within the next 12 months. The last week of March we received our one-millionth application for the lessons. One union reports 457 Voice of Prophecy students baptized during the last biennial period.

NORTH AMERICA

Atlantic Union

- Glenn Hixon from Indiana has accepted an invitation to become assistant publishing secretary of the Southern New England Conference. He replaces Leonard Bierlien, who is now publishing secretary of West Virginia. Brother Hixon will live in the Hartford area.

- K. E. Wilber is the new assistant pub-

lishing secretary in the New York Conference.

- Mrs. Dorothy Whitney Conklin, Bible instructor connected with Faith for Today, was one of the winners in the 1958 Authors' Awards contest conducted by the Pacific Press Publishing Association. Her book, entitled *The Golden Oil*, is a study of the Holy Spirit.

- Pioneer Valley Academy is the name chosen for the new Southern New England academy, to be completed in five years. This name was suggested by Fred Sanburn, teacher of the New Haven church school.

- Eric Ward, evangelist from the Southern Union Conference, was speaker for the combined MV Week of Prayer services of the Northeastern churches in the New York City area. Mrs. Doris Burton, director of the City Tabernacle choir, had charge of special music for the series of meetings.

- The New York chapter of the Oakwood Alumni Association recently held a testimonial banquet in honor of Mrs. Eugenia Isabella Cunningham, who has been called the Mother of Oakwood. A. Samuel Rashford is president of the chapter.

Columbia Union

- Eight academies of the Columbia Union Conference participated in the annual Choral Festival at Washington Missionary College. The program was directed by Erma Jane Cook of Takoma Academy, and John Read of Shenandoah Valley Academy.

- The new dining hall at Shenandoah Valley Academy, New Market, Virginia, has been named in honor of William H. Jones, secretary-treasurer of the Potomac Conference.

- George Keppler, one of the oldest and most respected members in West Virginia, died recently. His name was synonymous with West Virginia camp meetings. Brother Keppler was a member of the Fairmont, West Virginia, church and was 95 at the time of his death.

- Two new ministerial interns have been assigned to the East Pennsylvania Conference. They are Richard Barnett and Brian Tarr, both graduates of Potomac University.

- The new dean of Washington Missionary College is Dr. Winton H. Beaven, formerly dean of the School of Graduate Studies, Potomac University. The acting head of the history department of the college is Dr. B. B. Beach. Announcement of the appointments came from Dr. Charles B. Hirsch, president-elect of Washington Missionary College.

Lake Union

- The Emmanuel Missionary College Academy was host to the annual Lake Union Music Festival, April 17 and 18. Excellent musical talent from all eight of the academies in the union participated in the program. M. K. Eckenroth, who was completing the Week of Prayer meetings for the college, presented the Sabbath morning sermon.

- Under the supervision of their leader, Mrs. Ollie Carlisle, and assistants, Henry Fanroy and Ruby Carlisle, an MV Week of Prayer was observed for the youth of the Bethel SDA church in Grand Rapids, Michigan.

- The effort being conducted by R. L. Boothby and his associates in the Battle Creek, Michigan, Tabernacle is well attended. To date forty are on the baptismal list. Services were held nightly the first two weeks, and now are continuing three nights each week.

North Pacific Union

- Don Gray, Oregon Conference evangelist, reports that the attendance at the meetings in McMinnville, Oregon, continues to increase. The attendance of 500 for the opening night included about 200 non-Adventists, and by the second Sunday night there were about 600 in the audience, more than half of whom were nonchurch members. Some of the members were responsible for having as many as 15 or 20 of their relatives and friends present. Duane Corwin is in charge of the music. L. L. Huntington is the local pastor.

- The president of the Washington Conference, N. R. Dower, reports that during the first quarter of this year 132 souls were brought into the church by baptism and profession of faith.

- As a result of a three-week series of Bible messages in Hoquiam, Washington, by Duane H. Anderson and Clinton Shankel, 25 persons have made their decision for the Lord. Six have been baptized and the rest are still studying.

- On April 11 the third baptism of the Christ Our Hope evangelistic series was held in Auburn, Washington. To date, 61 have been baptized as a result of the efforts of every church member; the pastor, Tom Spindle; his associate, Paul Haynes; and the evangelistic team, K. J. Mittleider and L. Cummings.

- R. G. Stambaugh, accompanied by two helpers, Bob Klein and Dave Jacobsen, responded to an invitation from the inhabitants of a settlement 12 miles upriver on Chignik Lake (two and one-half hours by air from Dillingham, Alaska) to hold some meetings. On March 13 they flew in and held meetings every night for a week with two meetings on Sabbath and Sunday. Practically all of the 75 people who made up the settlement attended every meeting. Most of them are of Russian Orthodox background. Because of their isolation they have had little schooling, and it is hoped that a teacher can be sent to this place not only to teach reading and writing but also the full way of truth, which is the great need of these people. Twelve persons signed for Voice of Prophecy lessons.

Pacific Union

- The last of the local conference constituency meetings for the Pacific Union Conference was held in the Central church in Honolulu, April 5. Cree Sandefur, Hawaiian Mission president, reported that the 514 baptisms for the last two-year period represented a figure

SABBATH SCHOOL Activities

News from the Sabbath School Department

New Era of Sabbath School Evangelism

"The Sabbath-school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Testimonies on Sabbath School Work*, p. 20.

Never before has this statement been as fully realized as at present. The Sabbath school has always been the "church at study" and the "vanguard of mission advance." But today it is infinitely more, for the very keynote of every phase of the Sabbath school program is soul winning.

Through missing-member evangelism

equal to 25 per cent of their total membership. Elder Sandefur and Orville Butler had been appointed to continue as president and secretary-treasurer at the time of the union session in February. The departmental secretaries were asked to continue with their responsibilities. At the general meeting on Sabbath preceding the constituency meeting, D. H. Lee and Clifford Rasmussen were ordained to the gospel ministry. Attending the meetings from the mainland were F. W. Schnepfer, president, Pacific Union Conference, and D. E. Venden, president, Central California Conference.

● Sabbath afternoon, March 28, was the occasion of the formal opening of the new Ocean Beach church of San Diego, pastored by B. L. Hassenpflug. The Honorable Frank Curran, vice-mayor of the city of San Diego, and R. C. Baker, president of the Southeastern California Conference, cut the ribbon and declared the church open. Former pastors participating in the activities were Philip Knoche, R. E. Delafeld, and Calvin Osborn.

● Nearly 100 Pathfinders from more than 30 clubs assembled at La Sierra College for the Southeastern California Conference 1959 Pathfinder Fair, April 5, according to W. D. Blehm, MV secretary. The Arlington Pathfinder Club received the highest number of points and was followed closely by Corona in second place and El Cajon in third.

● Eva Beeler, health education director for the Northern California Conference, led in a recent series of interesting and practical cooking school classes in the auditorium of the Redwood Empire Junior Academy at Santa Rosa. Local coordinator of the project was Mrs. Evelyn Lane of Sebastopol. Kenneth Wong, M.D., of Santa Rosa, also gave valuable assistance.

● Sunday, April 12, was the date of an unusual workshop held at Maricopa Indian Mission School for Arizona teachers. Eleven teachers from the Phoenix area

an attempt is made to give personal attention to everyone who is absent from Sabbath school, and to reawaken interest before the individual loses contact with the church.

Special visitors' days, rally days, and thirteenth Sabbath programs are excellent opportunities to invite neighbors, friends, and strangers to Sabbath school. Former Adventists also are encouraged to attend these special services. Thus they renew their contact with the church and are reclaimed through the Sabbath school.

Interested people are invited to the Pastor's Bible Class, where a special lesson study is conducted by the pastor or church elder.

Decisions are made and victories won on Sabbath school Decision Days.

Through child evangelism, branch Sabbath schools, and Vacation Bible Schools non-Adventist children are brought to Christ, and, of course, children from Ad-

ventist homes are rooted and grounded in the truth in the Sabbath school.

Through the extension division those who are aged, ill, or live too far from the church to attend regularly, enjoy the benefits and blessings of the mission stories and lesson study, and are happy to respond to the missions appeals with their offerings and gifts.

The Sabbath school assists in converting and establishing practically every person won to this message. A new convert who does not get into the habit of regular Sabbath school attendance does not long remain in the church.

As soul-winning activities are accelerated, our Sabbath schools will increasingly fulfill their divinely appointed mission of enlarging the church and preparing people for eternity.

DESMOND E. TINKLER
President and Sabbath School
Secretary, Newfoundland Mission

and one from Yuma were present to study crafts that have a special emphasis on nature. Grace Duffield, A. T. King, and Don Palmer instructed the group in various crafts.

● The Sage-Johnson evangelistic team opened a series of meetings in a large tent in La Puente, California, Saturday night, May 2. The Alhambra, Azusa, Baldwin Park, Covina, El Monte, and Temple City churches are participating in this effort.

● The Pacific Union College A Cappella Choir, responding to an invitation from Senator Nathan Coombs and Representative Sam Geddes, sang at the California State Capitol on Friday, April 17.

Southwestern Union

● On Sabbath, April 4, a church was organized at Altus, Oklahoma, according to W. A. Dessain, conference president. Twenty-five were taken into the church. Seven more will be added soon, indicates Victor Rice, district pastor.

● Union College was host to nearly 40 students of the Southwestern Junior College graduating class on the weekend of April 11. A number of the seniors participated in the Sabbath services.

● The Southwestern Union literature evangelists averaged \$4.51 in deliveries for each hour they worked during March. The Oklahoma Conference was in first place with an average delivery of \$7.67 per hour. This would mean that a literature evangelist working 40 hours would have a weekly salary of \$122.80, plus courtesies. The leading literature evangelist for the union, William Armijo, Jr., had a salary of \$673.60, plus bonuses.

● A new page in the history of Ingathering for the Ephesus church, New Orleans, in the Southwest Region Conference, was written when \$11,915 was raised. Of this amount \$10,000 was raised in 11 weeks.

● Recently a ground-breaking ceremony

was held for a new church building at Albuquerque, New Mexico, reports L. B. Baker, Southwest Region Conference evangelist. The group was organized into a church on Sabbath, March 22, with L. C. Evans, president of the Southwestern Union, and V. L. Roberts, president of the Southwest Region Conference, officiating.

NOTICE

Correction

The author of "The Earth, Sea, and Sky Explorers" in the April 23 REVIEW wishes to correct a statement in that article about the incubation habits of pipefish. The eggs are placed by the female fish in a pouch on the abdomen of the male, where they are fertilized and from which the young pipefish are subsequently "born." See article on the strange life of the sea horses in the January, 1959, issue of the *National Geographic Magazine*. A discussion of the incubation of pipefish appears in the book *Lady With a Spear*, by Eugenie Clark. Harper and Brothers, New York, 1951, pp. 191, 192.

Church Calendar FOR 1959

College of Medical Evangelists Offering	May 30
North American Missions and Christian Record Offering (Joint)	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

Sabbath School Lesson Help

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

FOR SABBATH, JUNE 6, 1959

God's Omnipotent Power

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

ABSOLUTE power is incomprehensible to finite man. It is as difficult to understand as are illimitable space, endless time, omniscience, et cetera. Yet the Bible clearly sets forth an Almighty One, whose power appears to us chiefly in creation (Ps. 104:14), in the continuous government of the universe (1 Chron. 29:11, 12), and in redemption (Rom. 1:16).

Our memory verse is only one of a number of doxologies in which God's *dominion*, in the sense of might, or strength, is mentioned: "Now unto him that is able to keep you from falling. . . be glory and majesty, dominion and power, both now and ever" (Jude 24, 25; compare 1 Peter 4:11; 5:11; Rev. 1:6; 5:13).

1. God's Power Inherent and Benevolent

Matthew 6:13. "Thine is the kingdom, and the power, and the glory." Primarily, absolute power is the ability to do whatever is desired. With God, this power is allied to infinite wisdom, love, and goodness, hence He never acts contrary to these benevolent moral attributes. When we read: "He hath done whatsoever he hath pleased" (Ps. 115:3; compare Mark 10:27), we know that God always acts for the universal good.

He could do many things that He does not do. Jesus could have prayed and God could have sent angel hosts to deliver the Saviour (Matt. 26:53). But Jesus did not pray that way and God did not send delivering legions. Often what we think is inaction on God's part is His wisdom *in action*, and we can be sure that "the Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge" (*Thoughts From the Mount of Blessing*, p. 121).

2. God's Power Punitive and Corrective

Genesis 6:7. "I will destroy man"; ch. 19:14: "The Lord will destroy this city." In many cases of divine judgment a reason can be seen for punitive action so that divine visitation is not

a display of meaningless, naked power. "In sparing the life of [and pronouncing the curse upon] Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. . . In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy, He destroyed the corrupt dwellers in Sodom."—*The Great Controversy*, p. 543.

Isaiah 26:9, 10. One of the overriding reasons for God's retributive acts is that sinful human nature will "not learn righteousness" under conditions of great favor, but many sinners "will learn righteousness" when God's judgments are in the earth.

Fourfold Purpose

The judgment upon Egypt was fourfold in purpose: (1) to requite Egypt for her cruelties, (2) to warn the world against merciless oppression, (3) to save the Israelites from slavery and from the gross idolatries by which they were affected (see Ex. 1:13, 14; 2:24, 25; *Patriarchs and Prophets*, p. 320), (4) to pursue God's covenant plan to prepare a people and to establish His kingdom (Ex. 3:7-9; Ps. 89:28, 29). Read *Patriarchs and Prophets*, pp. 125, 333-335.

Daniel 3:17, 18. "Our God . . . is able to deliver us. . . But if not." These young Hebrews understood that serving God was not an insurance against risk or hurt. They knew that man is to serve God not with motives of expediency or utilitarianism, but for sheer love of God and the principles for which He stands. Hence they could say: "God can deliver if He will, but if not we will still be true to Him."

3. God's Power Redemptive

Romans 1:15, 16. There is inspiration in this aging warrior's "I am ready to preach the gospel . . . at Rome also." He was writing to a church he had never seen, in this terrible Rome, unknown to him except by evil repute; a place where Christ and His followers were hated. Yet he longed to preach, proudly and gladly, the gospel that was "the power of God

unto salvation." "Not ashamed" suggests Paul's experience of the Creator's *power* in the gospel: "Unto us which are saved it is the power of God" (1 Cor. 1:18); "the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

Ephesians 1:18-20, R.S.V. "That you may know . . . what are the riches of his glorious inheritance in the saints." "The disciples of Christ are called His jewels, His precious and peculiar treasure."—*Thoughts From the Mount of Blessing*, p. 89. "The immeasurable greatness of his power in us who believe" is a mighty challenge to every believer. Do we live, pray, work, believe like men renewed by divine power? The miraculous power of God was seen when Christ was raised from the dead. It is seen in every true conversion, in every transformed and sanctified life. Read *The Acts of the Apostles*, page 120.

Ephesians 3:20. "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Paul could see victory where others saw nothing. He could be in chains and harassment, which others thought defeat, and he felt and acted like a victor. Jesus could be rebuffed, reviled, cast out, and yet live joyfully and victoriously.

"He [Jesus] knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—*The Desire of Ages*, p. 679. Jesus "knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would wave triumphantly over His followers."—*Ibid*.

Luke 9:42-44; Matthew 28:18. Two apparently contrary experiences are seen in Luke 9. Jesus healed the lunatic son in "the mighty power of God." That was victory; but Jesus at once warned that they should remember this victory, "for the Son of man shall be delivered into the hands of men." That looked like defeat, but it was victory. Do we understand that "all power" for the work of the church means power to act loyally regardless of temporary consequences?

Matthew 28:18. "All power is given unto me. . . Go . . . and teach all nations." The power and authority of Jesus was recognized during His earthly life, but it was necessarily limited. Compare Matthew 21:23; Philippians 2:6-8. After the ascension, however, *all* power was His once more. "Power" (Greek, *exousia*) indicates freedom and right to act. When used of God, as in Luke 12:5, *exousia* is absolute and unrestricted.

"Look up, and lift up your heads; for your redemption draweth nigh."

Luke 21:28

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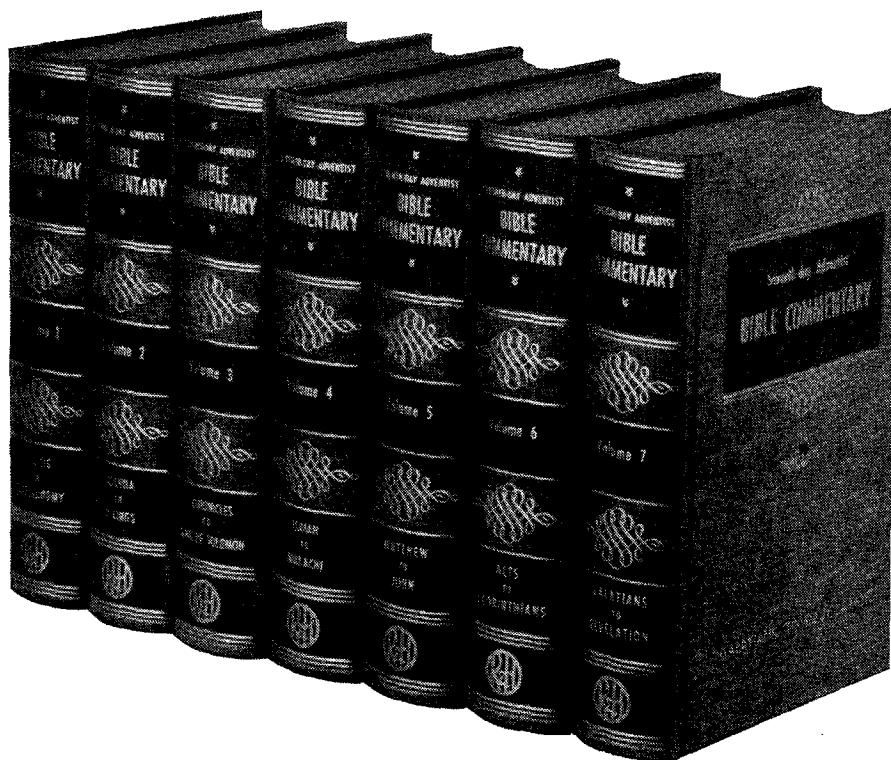
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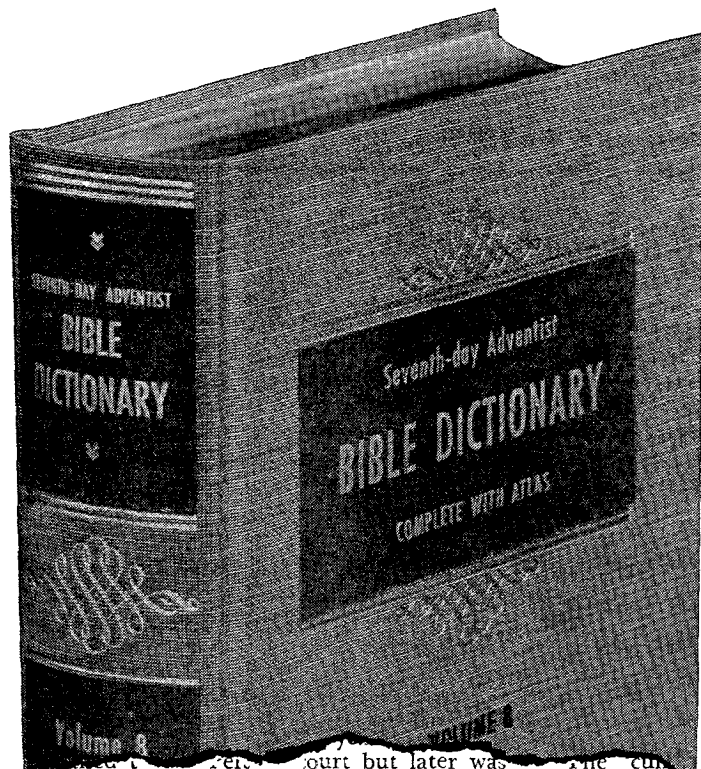
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

Artemas (är'të-mäs) [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'të-mis), KJV **Diana** (dī-än'ä). [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 goddess of fertility she was worshipped as

The cult was taken away as part of the 3:3).

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

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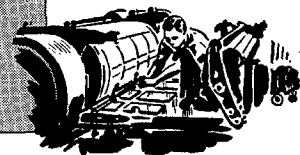
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More Good News From Korea

When word came from Korea six months ago that more than 500 new members were joining the Sabbath schools each month, we rejoiced over this fine progress. In a letter just received from C. H. Davis, president of the Korean Union Mission, we learn of still greater results. Surely the Spirit of God is at work among the people of that land. Elder Davis writes:

"Tremendous success is now attending our work in Korea. The average increase in Sabbath school members for the fourth quarter of last year was more than 950 monthly, and so far this year we are doing better. Our churches and meeting halls are overflowing and there is urgent need to enlarge them, but I do not know what to do to meet the need. One church has asked its members to meet in their homes so that the newly interested people can be accommodated in the church, but even then, packed in like sardines, the people cannot all get inside, but stand around the doors and windows trying to hear the words of life.

"In all my experience I have never seen anything like it. People want to come to us by the hundreds. At a recent altar call at one Sabbath service, I had 160 decisions to get ready to join the church, and as yet we have no worker and only a few members at that place. We will hold an effort there and we have good reason to believe that the effort will net us 800 or more Sabbath school members."

F. R. MILLARD

Canadian Union Conference Session

The sixth quadrennial session of the Canadian Union Conference was held at Edmonton, Alberta, May 5 and 6, with 124 delegates in attendance. R. R. Figuhr, W. B. Ochs, R. A. Anderson, and the writer were present from the General Conference.

Under the blessing of God the membership of the union has increased 1,389 during the past four years, and now stands at 14,028. Tithe for the quadrennial period totaled \$4,657,-334.03, an increase over the preceding period of more than a million dollars.

W. A. Nelson, who has served the Canadian Union as president during the past eight years, was re-elected unanimously, as was also E. L. Green, the treasurer. The following were re-elected as departmental secretaries: J. M. Hnatyshyn, home missionary and Sabbath school; O. A. Botimer, publishing; F. B. Wells, Missionary Volunteer and education; D. L. Michael, public affairs and religious liberty; and E. A. Crawford, M.D., medical.

The union session was followed by an evangelistic council, which began on Wednesday evening and closed Sabbath afternoon. Well-organized plans were laid for an aggressive soul-winning program during the next four years in which every department and facility of the church will be utilized. A goal of 1,500 baptisms was set for the remainder of the year 1959.

N. W. DUNN

Medical Film Chosen for Exhibit

Diet Did It, an eleven-minute film produced by the CME School of Dentistry, has been sent to Dusseldorf as part of the American exhibit in health education at the forthcoming Fourth International Conference on Health Education. This conference, which draws health educators and public health officials from all over the world, is sponsored by the International Union for Health Education of the Public. The General Conference Medical Department is a member of this organization, and has been active in the formation of its representative organization in the United States.

Diet Did It, which portrays by a series of rat experiments the relation of diet and dental decay, has been a popular film in the church schools and academies during the past three years.

JOYCE W. HOPP

Vacation Bible Schools

Vacation Bible School directors and teachers throughout North America have been meeting in VBS workshops, planning for these schools during the coming summer vacation. Thirty-eight of 48 institutes scheduled have been conducted, with hundreds of leaders in attendance.

Last summer 782 Seventh-day Adventist Vacation Bible Schools were held, with nearly 65,000 boys and girls enrolled. From only a partial report, we learn that thus far no less than 181 non-Adventist children have been baptized since this type of Sabbath school evangelism was undertaken in the summer of 1955. WM. J. HARRIS

New Halliwell Book

Today marks the debut of Leo B. Halliwell's book *Light in the Jungle*.

Published by the David McKay Company, Inc., of New York, this 269-page, illustrated book tells the story of 30 years of mission work along the waterways of the mighty Amazon. It is the mission biography of Leo and Jessie Halliwell, pioneers of our medical launch work on this largest of rivers. Interwoven with the experiences of the Halliwells is a sharp portrait of the people and villages of this fascinating part of Brazil.

Will Oursler, well-known author who edited the book, says: "I have heard many adventures in my life and have written many, and have lived through a few adventures, too, but none compared to the tale which these people spun for me. The scope of their work was a continent; their people were a nation apart, swallowed up in the jungle shadows."

Light in the Jungle will be available at local bookstores.

M. CAROL HETZELL

North American Literature Evangelists Win Souls

The literature evangelists in North America reported 982 persons baptized from their contacts last year. No doubt many more were won through their labors.

They also signed up 161,987 people for Bible correspondence courses, and prayed in 215,000 homes. Some very outstanding soul-winning experiences are now being reported by these ministers of the printed page.

Last year one literature evangelist told of 14 new people attending church, seven of whom have already been baptized. Another literature evangelist reported eight new persons added to the church.

W. A. HIGGINS