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THE ADVENT SABBATH

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JAMES LAMAR MCELHANY  
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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 An out-of-date report is not news, and is not acceptable.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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## THE ADVENT REVIEW AND SABBATH HERALD

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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.]

### Record Enrollment in Jewish Religious Schools

✓ Enrollment in Jewish religious schools in the United States is at its highest peak in history, according to a national study made public at the Fourth National Conference on Jewish Education in New York. In the fall of 1958 there were 553,600 Jewish children and youths aged five through 17 enrolled in Jewish schools, 131.2 per cent more than in 1948. The over-all total being spent by the Jews of America annually for the Jewish schooling of their children, elementary and secondary, was estimated at \$160 million.

### Refugee Clergymen Report

✓ Four refugee ministers and a layman from mainland China and North Korea told the House Committee on Un-American Activities in Washington, D.C. that there are no longer any true Christian churches in their countries. The Reverend Peter Chu Pong, general secretary of the Hong Kong International Christian Leadership, said the people are told that "Jesus Christ was just a common carpenter and that the people crucified Him when He attempted to lead a counter-revolution." Kyung Rai Kim, a religious editor of Seoul, Korea, said there were 1,500 Protestant churches in North Korea before World War II but that now only 116 church buildings remain, most of which are "public halls." He spoke of 1,650 ministers and 125,000 Christian lay people of North Korea as martyrs.

### Youths to Serve as Latin American Missionaries

✓ A summer as Christian missionaries in Latin America is in store for five Boston-area young people, three of whom are heading for the primitive jungle. Two will serve as translators and missionaries in eastern Ecuador, one with American and native missionaries in Brazil, one as a nurse, and another as a schoolteacher in children's camps in Cuba. All five are considering full-time missionary service when they complete training.

### California Adventists Campaign Against Pornography

✓ The Southern California Conference of Seventh-day Adventists has launched an "every church member" campaign to urge passage of legislative measures to curb production of pornographic publications, records, and films. Desmond Cummings, youth activities director of the conference, said the effort is aimed at removal of "Los Angeles' position as the smut capital of the world." He said 78 churches would participate, with each member asked to take an active part.

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# • EDITORIALS •

## The Locusts

Fearfully reminiscent of the hordes of locusts so vividly described by the prophet Joel, the worst insect plague of a quarter century descended upon the Middle East this spring. By the billions they soared aloft from their breeding grounds somewhere in Central Africa, in a cloud that darkened the sun for hundreds of square miles, and drifted on the prevailing winds all over the Middle East. One air-borne army settled in a writhing yellow blanket on one hundred square miles of green cropland in the Jordan Valley, prompting a grim-faced Jordanian official to exclaim, "If we don't kill the locusts, the locusts will kill us."

The locusts have succeeded—temporarily—in doing what statesmen have been seeking in vain to accomplish. Nations that have waged hot and cold war with one another for years are uniting their efforts to combat the common menace. Mark the power of the lowly locust! Thus it was with a similar plague God sent upon the land of Egypt, with the demand to Pharaoh, "Let my people go!" That fateful swarm elicited from the haughty monarch the unwilling permission—promptly withdrawn, to be sure, upon the disappearance of the last locust—"Go now . . . and serve the Lord." "I have sinned against the Lord your God, and against you." By the command of an omnipotent God the weakest creatures of the natural world become mighty instruments that nullify men's plans and power.

Now, we do not suspect any uncommon significance in this new plague of locusts. It is simply another illustration of the imbalance of nature in a world marred by sin. But as a reminder of the devastating plague Joel aptly called the great "army" of the Lord, it does recall the word of the Lord by the prophet: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments" (Joel 2:12, 13). Disaster, sickness, strife, and all the woe that fills this faltering world testify eloquently to the continuing presence and power of sin, and can be received as Heaven-sent messengers to remind us of our need to turn to the Lord today with a sincere purpose to heed His revealed will.

R. F. C.

## Thoughts on a Recent Conversation

The other day we were having a pleasant chat with an old friend who has been serving overseas in an important capacity in one of our world divisions. As we talked, the conversation moved around to the tremendous needs of the mission fields. "We must never lose our vision of the entire world field," our friend said earnestly, then added: "But I greatly fear we are doing just that. In the few short years since I left this country, it seems to me that I note a great change. There is an increasing tendency to give priority to needs at home, and to spend more money than is necessary on expensive appointments in various buildings."

Was this missionary correct in his appraisal of the situation? Yes, would be the reply of a teacher who wrote us from California not long ago. In his letter he said: "The tendency is growing among us to spend more and more upon ourselves and to slight somewhat the needs of those in foreign lands." He then cited some percentages from a recent General Conference statistical report for North America. He noted that in 1958 the tithe increased 5.2 per cent while mission offerings increased only 2 per cent. At the same time, funds spent for local work increased 10.3 per cent. (Mission offerings were more than \$11 million; contributions for home work, more than \$17 million.) He also pointed out that for every \$1.00 of tithe, mission giving during the past three years has dropped from 32.1 cents to 29.8 cents to 28.8 cents. "As a people we ought to be greatly alarmed over this," he wrote, "and yet we scarcely hear it mentioned."

### Possible Answers to the Problem

Perhaps a large number of explanations might be brought forward to account for the increasingly unfavorable comparison of mission offerings with the tithe. In our years as a home missionary and Sabbath school department secretary we often heard the matter discussed on all levels—from the local church all the way up to the General Conference. Some blamed the high cost of living. Others declared it to be an evidence of spiritual lukewarmness. Still others said it was the result of poor promotion.

Probably the real culprit is the powerful force called habit. People grow accustomed to giving a certain amount at Sabbath school each week, and they continue to give this same amount even after receiving a raise in salary. If an individual is used to giving a dollar a week, he continues this practice even though his income may have risen several times in two or three years—perhaps as much as 10 per cent. He is not less interested in missions than before; he simply has not upped his giving to correspond with his increased income and the consequent larger tithe. He has not given thought to the fact that, all things being equal, his offerings should be revised upward each time the Lord blesses him with an increase in income.

In saying this, we are not endeavoring to place offerings in the same category with tithe, to be controlled by a rigid percentage yardstick. There is a difference between tithe and offerings. We pay tithe not because we are liberal, but because we are honest. The tithe is not ours; it is the Lord's. Offerings, on the other hand, can be either large or small without placing our honesty in doubt. In some ways this makes them a truer index of the motives and interests of the heart. They show whether we really feel liberal toward God, or give Him only what is unquestionably His—the tithe. They show whether our interests are self-centered or God-centered. They show whether we consider worldly investments more important than heavenly ones. They show whether we are provincial in our grasp of the gospel commission, or worldwide.

But these matters are not revealed by percentage comparisons. They cannot be, because there are too many variable factors to reckon with, even in the situation of

two members with similar incomes. One person may be helping support elderly relatives; the other may not. One may have heavy expenses in keeping his children in a Christian school; the other may not. One may have had the misfortune of illness in the family, with consequent heavy medical expenses; the other may not. One may have inherited money with which to purchase a home; the other may be struggling not only with a first mortgage but also with a second. One may not have children to support; the other may have several. And so the differences between individuals with comparable incomes might be multiplied endlessly—differences that greatly affect one's ability to give offerings. Men seldom take these factors into account; but God does! He who reads the heart today, as anciently, sees what lies behind the widow's mite and the rich man's gift, and He will mete out His rewards accordingly.

Basically, giving is a spiritual experience—not one of dollars and cents. And only when it is engaged in as a spiritual exercise is there a blessing in it. There is little blessing in giving merely because we think we ought to; or because pressure of various kinds is applied; or because we are endeavoring to exceed the per capita achievements of somebody else. But there is real blessing in giving "as God hath prospered"; in giving because we sympathize with the physical and spiritual needs of others—both at home and abroad; in giving because we want Jesus to return soon; in giving because we are grateful for God's love to us; in giving because there is pleasure in sharing God's bounties with the needy.

Now, coming back to our original question. Are we more interested in building up the work at home than we are in seeing it advance overseas? If this query were put to any member individually, we believe it would receive a firm denial. But let us not forget the old adage, "Actions speak louder than words." If denominational statistics seem to indicate that we are losing the world view of our task, let us not seek to rationalize away the danger of this course. Let us be duly alarmed and take steps to reverse the trend. Jesus will not come until the gospel has been preached in *all* the world. K. H. W.

## An Ominous Portent

An ominous portent of the shape of things to come hangs menacingly over New York City. Anthony Aliprantis was convicted and fined \$5 last January 30 in Upper Manhattan Court for violating the penal law by washing his clothes on a Sunday in a coin-operated machine in a self-service laundry at 2287 Second Avenue. The section of the law under which Mr. Aliprantis was found guilty of a misdemeanor reads: "All labor on Sunday is prohibited, excepting the works of necessity or charity . . . needful during the day for the good order, health or comfort of the community."

Obviously such a law could be interpreted by law enforcement agencies to sanction the invasion of the privacy of a man's home and force him to refrain from practically any form of private "labor" that would be altogether legitimate on other days of the week. In subjecting Mr. Aliprantis to a fine for doing his own laundry, even in a coin-operated machine, the judge's interpretation of the law invades his right as a private citizen. It would be another matter if the fine had been assessed against the proprietor of the laundromat for operating his business on Sunday, though we deny the right of government to levy a penalty on anyone for doing on Sunday what is legitimate on other days of the week.

Strangely enough, however, the owner of the place of business was *not* fined. In other words, the court held

that there was nothing wrong about operating the place of business on Sunday, since "operating" this type of establishment consists simply in opening the front door and permitting other people to come in and do the work. The law was held to be violated only when someone *not* connected with the establishment should enter and use its facilities. The average layman sometimes finds it difficult to follow the reasoning of a court in its interpretation of the law, though a careful study of the arguments presented usually affords a logical and coherent explanation of the decision reached. In this case, however, we submit that bias and not logic was the determining factor.

Were the matter one of abridging Mr. Aliprantis' civil rights, comment in this journal would be superfluous. But in this case the interpretation of the law—and for that matter the law itself—is clearly in violation of rights guaranteed every resident of the United States by the First Amendment to the Constitution. The right of State and local government to enact and enforce laws and regulations to protect and promote public health, safety, and general welfare—commonly referred to as its "police power"—is grossly abused when this power is construed as justifying Sunday legislation. Furthermore, if justice can be sidetracked in New York City, there is imminent danger that the same thing can happen in other cities and hamlets of the land, and all of us stand in jeopardy of the same miscarriage of justice suffered by Mr. Aliprantis.

Now, it is not within our province to tell the city fathers of New York what laws they should enact, or the judge in Upper Manhattan Court how to interpret the law, or the people of New York City what they should do about the miscarriage of justice. But it is altogether right and proper for us to raise a distress signal when the noose of religious bigotry is being drawn progressively tighter about the throats of free men. Indifference and inaction in the face of the creeping abridgment of religious liberty by State and local enactments constitutes what might be called second-degree suicide.

We think it would be appropriate for every reader of the REVIEW to inquire into the State and local Sunday laws now on the books in the jurisdiction under which he lives, even though these laws may not be enforced at the moment, and to ascertain the interpretation placed upon these laws in particular cases that have been brought to court. In particular, the pastors, elders, and religious liberty secretaries of our churches would do well, we believe, to investigate the local situation thoroughly and to keep the members of the church fully informed on the state of affairs. Where such laws are found to exist, let the church take collective, vigorous action to secure their repeal. To be sure, precipitate action must be avoided, as it will only discredit and damage the cause of religious liberty. Counsel should be taken with the religious liberty secretary of the local conference and with the appropriate officials of State or local government, as the case may be, particularly with any who may be disposed to lend the weight of their personal influence to the cause of religious liberty.

"While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. . . . Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger."—*Testimonies*, vol. 5, p. 452.

Eternal vigilance is still the price of liberty. Let us be awake to the dangers that threaten religious liberty, and let us not hesitate to act when action is called for.

R. F. C.

# Faithfulness in Health Reform

## Part 2

By ELLEN G. WHITE

[The following is the last half of an address Mrs. White gave at the 1909 General Conference in Takoma Park. This address appears as a chapter in *Testimonies*, volume 9. The chapter is reproduced in full, including title and subtitles.—Editors.]

### "To the Glory of God"

WE DO not make out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Corinthians 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Errone-

ous eating and drinking result in erroneous thinking and acting.

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ, who is our living head, and we shall see the salvation of God.

Only when we are intelligent in re-

### Saved By Grace

By Nettie Jane Knister

I must be kind, I must be true  
Regardless of what others may do.  
My Saviour died to rescue me—  
I'll give my life to others, free:  
Then cleanse my heart from evil thought,  
And make this soul that Thou hast bought  
A living image of my God—  
Saved by grace, His name to laud.

gard to the principles of healthful living can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited upon the children of dis-

obedience. What crimes, what sins, what iniquitous practises, are being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.

### Teaching Health Principles

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods.

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

### Extremes in Diet

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those



who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

Those who would be successful in proclaiming the principles of health reform must make the word of God their guide and counselor. Only as the teachers of health reform principles do this, can they stand on vantage ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

### Diet in Different Countries

While working against gluttony and intemperance, we must recognize the condition to which the human family

is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them: "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.

### A Word to the Wavering

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles, not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

### Conditions of Answered Prayer

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

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

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will erelong need, in body and soul, the restoring power of God. Because the

Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practices of the world. Do as Christ commanded after His work of healing—"go, and sin no more." John 8:11. Appetite must not be your god.

The Lord gave His word to ancient Israel, that if they would cleave strictly to Him and do all His requirements, He would keep them from all the diseases such as He had brought upon the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

### Self-surrender and Rest

Oh, how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do His will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.

"If any man will come after Me," said Jesus, "let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. Let us follow the Saviour in His simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.—*Testimonies*, vol. 9, pp. 159-166.

# Sabbath Observance

By A. V. Olson

**F**ORTY-FIVE years ago, when I was serving as president of the Quebec Conference in Canada, I learned that an Adventist family living several hundred miles from the nearest Seventh-day Adventist church had never been visited by one of our ministers. Without delay I wrote them a letter stating that I would arrive by train at a certain hour and date to visit them.

At the appointed time my train pulled into the station, but there was no one to meet me. My letter had gone astray. Not knowing where to go, I stepped up to an elderly cab-driver and asked him if he happened to know the family and their address. "Yes, indeed," said he. "Just step into my carriage and I will take you to their home a mile or two out in the country." As his horse was jogging along the old man became friendly and quite talkative.

He said, "You know the family where you are going is a very strange family. They keep Saturday for Sunday. They do not drink or smoke. They do not dance or take part in any gay social functions. They never play cards and never go to the theater. They certainly are a strange family." Then with great earnestness and feeling in his voice he added, as he leaned over to me, "But let me tell you, if there is a Christian family in this whole community, they are that one. They are real Christians. They are a wonderful family."

What was there about this family that made the old coachman think they were so strange? Were they really odd or queer? No, not at all. It was just that their lives were out of harmony with the worldly social standards of the community. The people of the world in the days of the apostles felt the same way about the early Christians. Writing to the new believers, the apostle Peter said: "They think it strange that ye run not with them to the same excess of riot" (1 Peter 4:4).

It has always been so and always will be so till the end of time. If we refuse to conform to the standards of the world, choosing rather to conform to the standard of righteousness, peo-

ple will think we are strange. But down deep in their souls they will have the conviction that we are true Christians.

## Sabbathkeeping—a Distinguishing Mark

One thing that marks us as different is our observance of the Bible Sabbath. "The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors."—*Testimonies*, vol. 6, pp. 349, 350.

The observance of the Sabbath may at times involve hardship and trial, but for the true child of God it is a day of joy and gladness. It was given to man by a loving God to be a rich blessing. "Great blessings," we are told, "are enfolded in the observance of the Sabbath, and God desires that the Sabbath shall be to us a day of joy."—*Ibid.*

In order that the Sabbath may be to us all that God designs it shall be, we must observe it according to His directions. We must keep it holy. "Remember the Sabbath day to keep it holy," is the divine command. This we cannot do unless we have been

sanctified—made holy by the same God who sanctified the Sabbath. "In order to keep the Sabbath holy, men must themselves be holy."—*The Desire of Ages*, p. 283.

An unconverted man can no more keep the Sabbath holy than a man whose hands are covered with grime can receive a pure white object and keep it clean. The moment he touches it, it will be soiled. No, a man whose heart is not in tune with the heart of God cannot keep the Sabbath holy. Neither can he find joy in trying to keep it. To him it becomes a burden. Any Seventh-day Adventist who finds it irksome to keep the Sabbath according to the instruction given in the Bible and the Spirit of Prophecy may know that there is something wrong or lacking in his Christian experience.

The true Christian who understands the meaning and purpose of God's holy day will not find the Sabbath tedious, but a joy and delight. He loves it and longs for it. During the week he remembers it and plans his work so as to be ready to welcome the sacred hours when they come.

How this preparation is to be made is clearly stated in the following lines: "On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. . . . Before the setting of the sun, let the members of the family assemble to read God's word, to sing and to pray."—*Testimonies*, vol. 6, pp. 355, 356.

It is to be feared that in many Adventist homes this instruction is not heeded as it should be. We are in danger of forgetting the sacredness of the day and of permitting ourselves to do things on God's holy day of which the Lord of the Sabbath cannot approve. It is necessary that we guard well the edges of the Sabbath. The hours at the beginning and at the end of the Sabbath are just as sacred as those in the middle of the day. That which is wrong at noon is wrong at eventide. "From even unto even, shall ye celebrate your sabbath" (Lev. 23:32).

According to the fourth commandment we are to lay aside all secular

## Take Thou My Heart

By Jeannette T. Worth

Take Thou my heart, dear Lord,  
I cannot give it Thee;  
Thy property it is. Oh, keep  
It pure, and from sin free.  
Save me, in spite of my  
Un-Christlike self—so weak.  
Oh, mold and fashion; raise me to  
Thy bosom as I seek.

My plans at Thy dear feet  
I lay, and ask Thee to  
Direct and guide me with Thine  
eye;  
Help me Thy will to do.  
All ministry of mine  
May Jesus' life shine through.  
Let currents rich of Thy love flow  
From my heart, made anew.

employment on the Sabbath. The businessman must close his shop or office; the farmer must cease his toil in field and garden. The mind must be withdrawn from the busy cares and pleasures of the world. It is possible to sit with folded hands at home or in church and still break the Sabbath. Thinking about worldly things, planning our business activities or pleasures for the days ahead, is not in harmony with the spirit of true Sabbathkeeping.

Playing games such as baseball, football, or basketball is certainly a violation of the prohibition against doing our own pleasures on God's holy day (see Isa. 58:13, 14). The same would be true in regard to watching television and listening to the radio, unless religious programs are involved. Great care must also be exercised in the selection of the books and papers that we read on the Sabbath. There are good books that can be read with profit on other days that are not proper for Sabbath reading. The same holds true in the field of music.

#### Instruction on Traveling

Traveling on the Sabbath should be carefully controlled. The Lord has given us valuable instruction on this point: "If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. . . . In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath."—*Ibid.*, pp. 359, 360.

When these lines were written there was no air traffic, so the plane is not mentioned, but the same principle is involved in air travel. Furthermore, I believe that Seventh-day Adventists need to seek the Lord for guidance in the use of their own cars on the Sabbath. We cannot be too careful. The blessing of the Lord is promised on condition that we turn away our feet from the Sabbath, from doing our pleasure on His holy day.

Although we are to rest from all secular toil and pleasure on the Sabbath, the day is not to be spent in bed or in idleness. "Let not the precious

hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early."—*Ibid.*, p. 357. There are duties to be performed, things to be enjoyed.

Part of the day is to be spent in attending Sabbath school and church. This is God's plan for us. "Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation" (Lev. 23:3). A "holy convocation" is a gathering of God's people for divine worship. When Jesus was here on earth it was His custom to go to the synagogue on the Sabbath. We are to follow His example. We cannot afford to lose the spiritual help and blessing that the Lord has in store for those who faithfully attend the services of the church. To this end is the divine admonition: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. . . . In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful

things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of the Creator. . . . Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. . . . Tell them the way of salvation. . . . Let the sweet story of Bethlehem be repeated."—*Ibid.*, pp. 358, 359.

In the home pleasant and profitable hours can be spent reading Bible stories and our good books and papers. Playing sacred music and singing the sweet songs of Zion add much to the joy and happiness of the day. Calling on the sick and making other missionary visits is in harmony with good Sabbathkeeping.

Then, "As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor.

"Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable."—*Ibid.*



Frank L. Chaney



Linda, California. When a young man Elder Chaney built and conducted our first church school for colored children in North Carolina. In 1901 he attended the history-making General Conference in Battle Creek, Michigan. At its close he and his wife were among a group bound for Australia. During his fifteen years of service in that field Elder Chaney taught for some years in the Australian Missionary College, serving as principal in his last year there. He also went to North Island in New Zealand to build the

Elder Frank L. Chaney was eighty-seven years old in April of this year. He is in good health and keeps well occupied with his school interests in Sonora, Mexico. His home is in Loma

Pukakura school, and served as principal there for three years. He was then called to New Guinea to build the first two mission stations at Port Moresby and Bisiatabu.

In 1916 Elder Chaney and his wife returned to America and connected with Washington Missionary College, he serving as dean and teacher for several years. Between 1926 and 1931 he was secretary-treasurer of the Philippine Union. For a time he also helped with the work in the West Indies.

In 1949 Elder Chaney was in Mexico visiting our school near Navajoa. Venturing nine miles out into the hills, he started another school at Guaguasari. The next year another school was opened, and others followed until today there are nine schools in that area of Sonora, Mexico, with 13 teachers and 350 students. Several of our missionary-minded doctors and businessmen in California are organized as sponsors of this splendid project. Elder Chaney still visits his schools in Sonora about once a month. He started out as a youthful pioneer in our schoolwork, and is happy in his old age as he works to prepare young Mexicans for service in the cause we all love. Blessings upon all who aid in such noble endeavors! ERNEST LLOYD



# Preparing for Heaven

By E. E. Cleveland

**E**ARTH is man's home. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. 115:16). True, the righteous will spend a thousand years away from the earth, in the Holy City. "And I saw thrones, and they sat upon them, . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4). But at the end of the millennium the Holy City will descend to this earth. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

The descending city will be filled with the redeemed of earth. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). It is then that the resurrection of the wicked—the second resurrection—occurs. "The rest of the dead [the wicked] lived not again until the thousand years were finished" (Rev. 20:5).

The destruction of the wicked and the extermination of evil is the next great act in the drama. "And fire came down from God out of heaven, and devoured them" (Rev. 20:9). Now the re-creation of the world begins. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). The saints will be home again—this time forever.

And what a home!—so unlike the earth they left a thousand years before. That was a land besieged by storm, earthquake, and flood; a land of desert wastes and jagged mountain peaks; a land of polluted streams, impoverished soil, withered grass, and faded flowers. In that land the blood of men and animals mingled on far-flung battlefields; satanic influences created and exploited human hatreds and prejudices, turning brother against brother in never-ending strife; life was cheap and death was king.

But all this is to be changed. To the saints of God the "former things" are lost in the distant past. The old will pass away; all things are new. Paradise as Adam knew it is restored. "The

eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5-7).

Housing will be adequate, for each will build his own home. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21). There will be no tenement slums, with all the attendant evils, and no high-rent apartments. "They shall not build, and another inhabit" (Isa. 65:22). High prices for food will be a thing of the past, for every man will grow his own food. "They shall not plant, and another eat" (Isa. 65:22). Gone forever will be the man-made tensions that circle the earth, posing an ever-present threat of war.

Most important of all, man will not be left to rule himself or the world. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people" (Dan. 2:44). "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3). Thank God, at last, in

## Chained

Based on Luke 8:28

By Maryrose Panos Meyer

What have I to do with Thee—  
Jesus, thou Son of David?  
How I long to be set free,  
Innocent Son of God.

Hopeless am I and chained in sin—  
Jesus, thou Son of David.  
Thou canst give me peace within,  
Innocent Son of God.

Here is my heart of broken stone—  
Jesus, thou Son of David.  
Thou didst for my sins atone,  
Innocent Son of God.

the earth made new, we will be what we were before transgression. But such a privilege is not without a price.

The simple fact is, man cannot have this present world and heaven too. It must be one or the other; a choice must be made. Two factors of human nature make this choice difficult: First, there is man's tendency to love the world.

To love the world is to forsake the things of God. "For Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

That movie theaters, dance halls, gambling dens, and night clubs are of the world, needs no discussion here. But in the twilight area, where the line between right and wrong is least discernible, there the soul's grave danger lies. Painted faces, jewelry, and immodest garments are more and more evident in Zion. Not a few Christians are indiscriminate in their selection of television and radio programs. Said one author: "I looked for the church, and found it in the world. I looked for the world, and found it in the church."

## Separation From the World

Acceptance of Christ means divorce from the world, complete and final. Environmental temptation is not necessarily overpowering. One can be immunized against it. For "greater is he that is in you, than he that is in the world" (1 John 4:4). Christ within neutralizes the pressure of sin against the soul. Man's repentance paves the way for divine intervention. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

Second only to love of the world in preventing spirituality is love of self. Self-esteem was the chief sin of the Pharisees of old. They were so full of themselves that they did not recognize the Son of God when He came. "All of self and none of thee" expressed their philosophy of death. Little did they realize that the religion of Jesus Christ recognizes neither wealth, birth, nor station. "The ground is level at the foot of the cross." All are sinners saved by grace.

In some modern prayer meetings the Pharisee would feel very much at home. "I am glad that I am not like other men" is the unspoken undercurrent of many a brother's testimony. Self-centered saints are as much an affliction to the cause of God as are the erring. To sigh and cry because of apostasy is in order in its place. But in all the churches there is also much

cause for rejoicing. The countenance wrapped in perpetual gloom does not give evidence of a Christ-filled heart. "Rejoice evermore" the Scriptures say.

The gloom-spreaders are in evidence on every hand. Many of these self-appointed critics feel that they are doing God's service. They would fill the air with lamentation over the sins in Zion while minimizing her advances. These know no peace in their own heart and would dampen the ardor of others.

There are some who would exploit the peculiar doctrines of the church as vantage points from which to point the finger of scorn at their brethren. But men who are close to God sense their own unworthiness. "Woe is me," cried Isaiah. "Chief of sinners," said Paul of himself. "I acknowledge my transgressions," said David.

Self-love is self-opinionated. Far too many board or business meetings have been disrupted because some strong-willed brother would not defer. His opinion must carry. The peace of Zion means nothing to such a man. He is in love with himself.

Self-love is shortsighted. It would tighten the purse strings when the church is in need, but is always liberal with itself. When there is a foreign-missions drive on, the cry is heard: "We have greater needs at home. We should not neglect our own needs for those of the heathen." When a home-missions program is launched, the cry is raised: "Money, money, money! I have my personal expenses to defray."

Race prejudice is a product of self-love and self-esteem. In whatever bosom it resides, it cankers the soul and destroys Christian fellowship. The racial tensions that grip the world must not invade the heart of the Christian. In a hate-filled world, he must love. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

All men are brothers. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). "Have we not all one father? hath not one God created us?" (Mal. 2:10). When man ceases to love himself, he learns to love all men. "The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God."—ELLEN G. WHITE in *The Review and Herald*, Jan. 21, 1896.

The kingdom to come will be filled

with peoples of every nation under heaven. "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). Respect of persons based on wealth, race, or training is repulsive to God. A world church with world love will win men to Christ the world around. Let it never be said that one of its members does not possess the Master's love. Said Jesus: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). To esteem others above oneself is to possess and display the meek spirit of the Christ.

But one experience will make man's most painful earthly sacrifice seem in-

significant—man will enjoy unending personal fellowship with his Maker. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). "These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4). "And so shall we ever be with the Lord" (1 Thess. 4:17). "And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4). Yes, far surpassing in glory the gleaming streets, jasper walls, and gates of pearl will be the dazzling glory of the Master's face.

## A Providential Opening at Rabaul

By A. G. Stewart

ANYONE who attempts to write the life story of Capt. G. F. Jones will sadly fail if he does not impress his readers with the fact that the secret of this man's success in the mission field was his implicit faith in God's leading. In every undertaking both Pastor and Mrs. Jones earnestly sought the guidance of God, and then with implicit faith, moved as His providence indicated. A simple, almost childlike faith characterized their long and varied missionary career.

When Captain Jones and his two Solomon Islanders arrived in Rabaul on the mission ship *Melanesia*, they caused a good deal of interest and curiosity. The Solomon Island crew, with their dark skins and pearly white teeth were in striking contrast with the thousands of New Guinea people in and around the port. Their strong, healthy bodies, spotlessly clean loin-cloths, and bright eyes were quite conspicuous. Their mouths, free from the stain of betel nut, marked them as

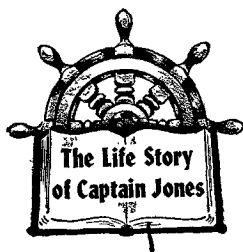
different from all the other native people of this area.

The habit of chewing betel nut is practically universal with the native people of these islands. This filthy habit stimulates the expectoration of spittle that looks like blood, and its results are seen on all the paths and roadways of the area. So when the eight or ten young men of the *Melanesia* walked down the main roads of Rabaul to the post office or stores, everyone turned to look and exclaim, "All boy here bilong this new fella mission. All e clean too much. Teeth bilong im e white more. Im e good fella mission true."

It was not long before the women of the European households began to inquire as to where they could hire houseboys who were Adventists, because they detested the vile betel-nut spittle around their premises.

### Finding a House

To find a home was one of the first projects for Captain Jones to undertake, for his wife was soon to join him. An empty house seemed to be out of the range of possibility, but in answer to prayer one was offered. A woman who was going back to Australia to live had just refused to make her house available to someone who wished to open up a hotel, but when she heard that the Adventist mission was looking for a home, she remembered a kindness shown to her years before in a time of need by two Adventist sisters. Negotiations were soon



Part 10

under way and her home, large enough for a mission family, was secured. This was a suitable distance from the port and near a large native village, where our missionaries found a good opening.

The first convert, however, was from another village a few miles away. This convert, Willie by name, subsequently told of his first meeting with Captain Jones as follows: "I was walking along the road to the village one day, and passing through a coconut plantation, I met an elderly little man with grass on his face who said, 'Good morning. What is your name?'"

"I said, 'Willie.'"

"Are you in a hurry?" said he.

"I said, 'No.'"

"Will you sit down on this coconut log for a while and talk with me?"

"I said, 'Yes.' So he talked to me about the mission, and then he asked, 'Can you read the Bible?'"

"I said, 'Yes, I helped an early missionary translate part of the Bible into my language.' Then he asked me, 'Did you read in the Bible about the second coming of Jesus, and that He is coming to take His people to heaven, where there will be no more sickness and death?' Then he told me that the Bible says we are to keep holy the Sabbath day, which is Saturday, for it is sacred and belongs to God, the Big Master in heaven. He also asked me to go to church the next Sabbath and hear more from the Bible. So the next Sabbath I went and heard more from the Bible, and I have been going ever since."

Willie went on to say that he had asked that early missionary which was the true Sabbath, and had been told that in the Bible the seventh day is recorded as the Sabbath, but that it had been changed to the first day. "I have waited a long time for someone to come along who would teach me the right way," he said.

Soon there were a number worshipping on the Sabbath with Pastor and Mrs. Jones and Brother and Sister Atkins, graduate nurses of the Sydney Sanitarium and Hospital, who had arrived to assist in the mission.

However, Pastor Jones was longing to get out among the real heathen, who he felt had a more pressing need than the more-or-less sophisticated people near the port. He expressed himself as follows: "Put me among head-hunting cannibals and I know what to do. I am at home with them and can win them to Christ. But these half-converts, half-civilized people are the hardest to reach."

Yes, there was a vast, un-Christianized territory in New Guinea. There were some islands lying to the north also without any mission influence, and Captain Jones longed to sail

away on a ship to reach them. So as not to disappoint him, and that he might see his plans materialize, the mission board decided to bring an experienced missionary to take his place in New Guinea. This man was at the time in charge of one of our mission vessels in Fiji.

When the *Veilomani* arrived with a missionary captain who spoke the Fijian language fluently, and a fine Fijian crew with him, Captain and Mrs. Jones felt satisfied to leave the work in the hands of younger workers.

It was now 1930, and the General Conference session was about to convene in San Francisco. There was an

urge to have a good, strong missionary representation at that worldwide meeting, and Pastor and Mrs. Jones were among those invited to attend.

One can imagine the thrill that came to the Joneses when the Australian delegates and the delegates from the Far East arrived by ship in the port of Honolulu the same day. Here they met Brother and Sister Lee from Singapore, to whom they had taught the message more than twenty years before, and other workers from that field with whom they were well acquainted. There is surely a rich compensation for those who go out and work unselfishly for the Lord.

The 1930 General Conference was a great inspiration; many nationals met together from the widely scattered field, yes, from the four corners of the earth. Captain and Mrs. Jones were much sought after to tell of their experiences, and following the conference they visited many of our churches.

### Returning to England

Captain Jones had relinquished his responsibility in New Guinea, so he and Mrs. Jones were free to visit other places. They decided to go to England again and see those who remained of their families, and also to unite with a city mission for a while.

At that time R. A. Anderson and his brother Clifford were holding a large city effort, so Pastor and Mrs. Jones were invited to join their staff. During the warmer months they greatly enjoyed their stay, but with the coming of winter they again migrated to a warmer climate. They had the joy of meeting Mrs. May Quantock, who had been a Bible worker in London nearly forty years before and who, under the blessing of God, had brought Mrs. Jones into the Adventist Church before she met her husband.

In a note written from Wales Captain Jones said: "Here we are back in the Old Country, which is green and beautiful but so cold, although spring is here. We are in my old home market town, Welshpool, and have come to try to get some of these religious Welsh people or ministers to accept the Adventist message so they may give it to others in their own language."

On the advice of their doctors, the Joneses sought the sun in Durban, South Africa, from whence they wrote to say that they were working among the Zulu people, one of the finest races in South Africa. He concluded with the significant words: "We feel impressed that this is no time for any of us to be idle while there are so many people unwarned."

(Continued next week)

## For Us

By Charles E. Grey

It was for us He bore the cross,  
It was for us He died;  
It was for us He rose again,  
The One they crucified.

He won for us the victory,  
That also we may win;  
He won the battle with the foe,  
And set us free from sin.

For us, the grave He opened wide,  
Of death He has the key;  
He now prepares, in heaven bright,  
A place for you and me.

For us He soon will come again,  
The heavens back will roll;  
His angels He will then send forth,  
Gather home each trusting soul.

To each one He will give a crown,  
A robe of glory bright;  
To "living waters" He will lead,  
In that home where comes no night.

On that bright shore, from out God's throne  
Life's crystal river flows;  
There blooms for us the tree of life,  
There the soul no languor knows.

None in that place shall e'er grow old;  
No pain nor sorrow more,  
No sightless eyes; the deaf shall hear,  
And sing on that bright shore.

O wondrous, glorious, happy home!  
For us thy stones were laid;  
For us those gates of pearl were hung,  
For us those harps were made.

There we at last shall see His face,  
The Christ who loves us so;  
And evermore we'll dwell with Him,  
As ceaseless ages roll.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Growing a Straight Tree

By Edith W. Sage

**W**ISE Solomon! Precious book of Proverbs! How its instruction helps us when we take heed to its counsel! To parents it says, "He that spareth his rod hateth his son."

There are mothers who say, "I love my child so much that I cannot bear to spank him." Answers the book of Proverbs, "He [a parent] that loveth him chasteneth him betimes" (Prov. 13:24).

"Betimes" does not mean that a mother or father should be always slapping a child for every little mistake he makes. Some people do that and mistakenly call it discipline. However, when a child deliberately and defiantly disobeys, then it is time to bring out the rod, and "let not thy soul spare for his crying" (Prov. 19:18), for the promise is, "Thou . . . shalt deliver his soul from hell" (Prov. 23:14). Furthermore, we are promised what the result of Biblical discipline will be: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17).

By contrast, observe an instance where the rod was spared, and the mother found neither "rest" nor "delight."

"Janie, leave that cake alone!" my neighbor ordered her five-year-old daughter.

"But I want it," whined the little girl.

"No, dear, you cannot eat it between meals; you cannot have it till dinner."

Soon Janie reached into the bread box and brought out a slice of bread.

"Don't you eat that!" The mother's voice rose to a higher pitch. "Put that bread back right this minute."

Whimpering, Janie dropped the bread into the box. Then she busied herself peeping into the cupboards and jars. "Will you ever keep out of things?" her mother complained, her face reddening.

The little miss paid no attention, but kept on in her search. Soon she discovered grapes. Snatching up a bunch in one hand, she poked the fruit into her mouth with the other.

Her mother jumped to her feet excitedly and ran toward her. "Put those grapes back!" she shouted.

"Oh, Mommy, just these," the little voice pleaded. "Just these few grapes, Mommy; please, Mommy. I'm so hungry."

For a moment the mother hesitated; then she gave in. "You've eaten most of the bunch already. After all, it's just fruit. You might as well finish it." Defeated, she sank into a chair with a sigh.

The battle was over. "I just don't know a thing about managing Janie," confided the mother to her neighbor.

Another day in another home there was a battle of wits where the rod was not spared. In a fit of temper little Billy struck his playmate.

"Stop, Billy!" commanded his mother, taking hold of his arm. The

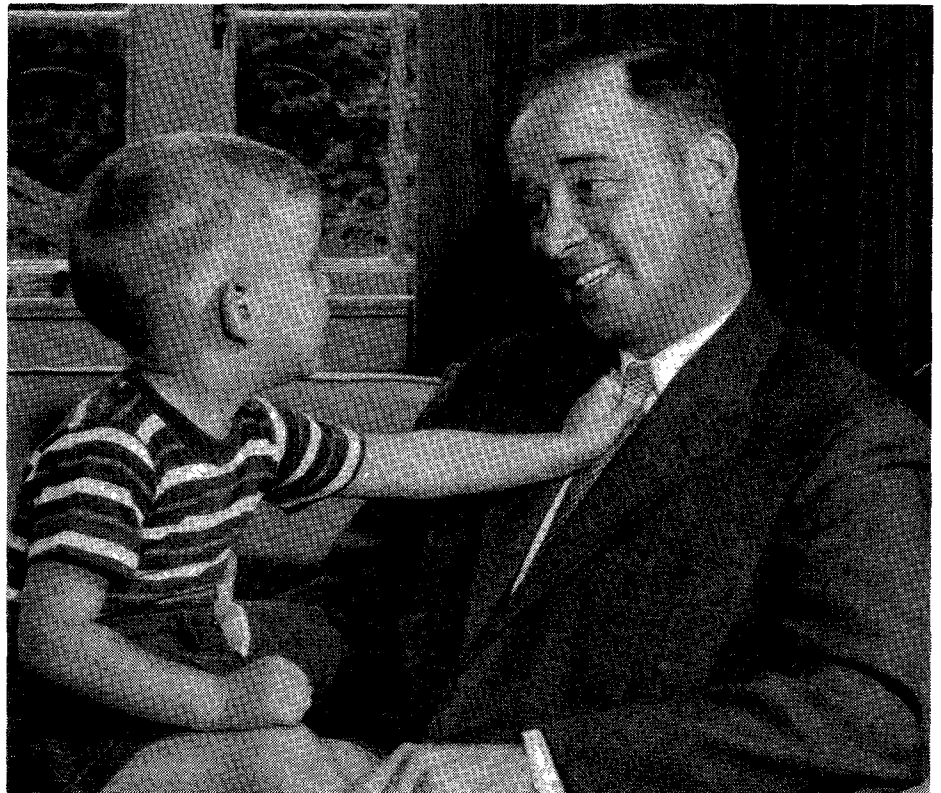
little fellow gave her a defiant look and tried to jerk away, but his mother tightened her grip and marched Billy to the bedroom.

"You stay here until you can be a good boy," she ordered, leaving him alone. Billy was in a bad mood; he threw himself on the floor, screaming and kicking. Mother returned to the room and applied the ruler. Soon his screaming changed to a good, natural cry, which did not last long. We heard quiet talking. In a short time both came out. Billy went back cheerfully to his play and his playmates with no more fussing.

The battle was over. Mother had won.

Wherein lies the difference between the two mothers? God's messenger gives the principles that should govern the attitude of parents toward punishment.

"The reason why the youth of the present age are not more religiously inclined is because of the defect in their education. It is not true love exercised toward children which permits in them the indulgence of pas-



A. DEVANEY

The bond of confidence and love so greatly needed in later years is made strong by happy relationships in the early years.

sion, or allows disobedience of parental laws to go unpunished. 'Just as the twig is bent the tree is inclined.'—*Testimonies*, vol. 1, pp. 546, 547.

It is not mothers alone who need this instruction. Fathers, too, need counsel. "The mother should ever have the cooperation of the father in her efforts to lay the foundation of a good Christian character in her children. A doting father should not close his eyes to the faults of his children because it is not pleasant to administer correction."—*Ibid.*

Mr. Simpson was a father who took his responsibilities seriously. When his wife was called to the bedside of her sick father in a nearby city, he kept their two sons at home with him. It was the law in that house that the children should come straight home from school to attend to certain chores laid out for them.

All went well for a few days while mother was absent. Then one night father arrived home tired and hungry after a hard day's work. No smiling boys or cheery fire were waiting to welcome him. Not until the sun had set and darkness had come on did father hear footsteps on the porch. Soon two conscience-smitten boys entered.

"Where have you been? Is anything wrong? Was there an accident of some kind?" father wanted to know.

"Nothing is wrong," they answered, looking at their shoes. "We just played on the way, and forgot the time."

"You have broken the family rule," was the sad response. "No wood has been brought in; the cow has not been fed, watered, or milked. If I do my duty as God tells me to, I will have to punish you. Do you deserve it?"

"Yes," they both said meekly. He gave them "the rod." It hurt. Then the father sat down and wept with his boys. This form of disobedience was never repeated. It was nipped in the bud.

Mr. Simpson gained the desired results by following the counsel: "With firmness, not in a harsh manner, but with determined purpose, let your children know they must obey you."—*Ibid.*

Fathers, build according to the pattern given in the Bible and in the Spirit of Prophecy writings. "The rod and reproof giveth wisdom" (Prov. 29:15). God gave Moses a pattern of the beautiful sanctuary to be built for Him. "That I may dwell among you," He said.

Likewise God has given each family a blueprint of a lovely home, where His Spirit can abide and angels be happy to visit. "The father is in one sense the priest of the household, laying upon the altar of God the morn-

ing and evening sacrifice, while the wife and children unite in prayer and praise. With such a household Jesus will tarry, and through His quickening influence the parents' joyful exclamations shall yet be heard amid more exalted scenes, saying: 'Behold, I and the children whom the Lord hath given me.' Saved, saved, eternally saved! freed from the corruption that is in the world through lust, and through the merits of Christ made heirs of immortality!"—*Ibid.*

## Discipline Needed

By R. N. Heggie

In my work as a dean in our denominational schools I have observed that the frustrations and conflicts that afflict some of our young people are at times produced by their backgrounds. These afflictions often accompany higher standards of social life, wealth, and privilege, and there are stronger inclinations to throw off discipline and controls in the city community than in the village.

Even Adventist homes do not al-

ways have correct attitudes and a proper spirit. In the families of ministers as well as laity there lurks the sin of Eli: personal goodness of parents with overindulgence of children, sometimes resulting in definite irresponsibility in the children.

Perhaps we need the good old-fashioned application of the family code contained in the book of Proverbs (Prov. 13:24; 22:15; 29:15) and the Ten Commandments. With the very young, instruction is not sufficient; they must also be taught to obey. Of Abraham, God said, "He will command his children and his household after him." If we do not learn to obey our parents, how can we obey God whom we have not seen!

A *Reader's Digest* article not long ago suggested, as a solution to the problem of juvenile delinquency, that we "put Father back at the head of the family." No doubt this would be effective in some cases. Surely the time is here for this to be done. May God help every parent to do his part in bringing to pass the ideal parent-child relationship described in this prophecy.



## The Man With Five Friends

By Arthur S. Maxwell

One day Jesus was invited into a very nice home in Capernaum to meet some famous people. Pharisees and "doctors of the law" had gathered here "out of every town of Galilee, and Judea and Jerusalem."

These church leaders had heard a great deal about Jesus and they wanted to meet Him. With the whole countryside talking about this new Teacher and Healer, they felt that they must find out about Him for themselves.

Most of them no doubt were old men with long gray beards. Beside them Jesus, only thirty years of age, must have seemed quite young. Can't you see them peering at Him with keen, critical eyes, wondering how this humble-looking carpenter from Nazareth could do the things people said He had done?

At last Jesus began to speak, but it was difficult to make Himself heard. There were many people outside clamoring to get in. It seemed as if the whole town knew He was there and wanted to be near Him and listen to His words.

Suddenly something extraordinary happened. The roof began to disappear!

Looking up, the Pharisees and doctors of the law saw several pairs of hands hurriedly taking the tiles off the roof! Then,

to their amazement, down came a bed, lowered on ropes held by four men. Down, down it came until it was right in the midst of everybody.

On the bed was a very sick man, so paralyzed that he could scarcely move.

Some of the important men were very much annoyed. Some no doubt said, "Take him away! Get him out of here at once."

But Jesus' tender heart was full of pity for him.

Knowing the true cause of the poor man's sickness, Jesus said to him, "Man, thy sins are forgiven thee."

"Blasphemy!" whispered one of the old men. "Who can forgive sins but God alone?"

Jesus knew what they were thinking and He asked them, "Which is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?"

None of them could answer. So Jesus told them He would let them see that the Son of man had power on earth to forgive sins. Turning to the sick man, He told him to get up, take up his bed, and go home.

Instantly the man leaped to his feet perfectly well, and ran away "glorifying God."

I hope he stopped long enough to thank his friends. For he had five of them—the four who had let him down through the roof and Jesus who had restored him to health and strength.

As for the old men, "they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today."



## Chasing Tin Rabbits

By R. H. Woolsey

**I** PASSED a dog-race track the other day. I didn't go in, of course, but I was set to thinking about those greyhounds inside who are trained to chase a mechanical rabbit. The rabbit, running on a track, is remotely controlled so as to keep just ahead of the hounds, spurring them on to ever faster speeds.

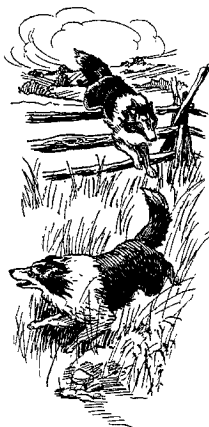
Have you ever wondered what the dogs would do if they caught the metal rabbit? I read recently that this did happen once. When the dogs were finished, there was nothing left but a heap of scrap metal! Poor dogs—frustration when they don't catch the rabbit and frustration when they do!

Multitudes of people in the world today are like those greyhounds. Satan sets a "tin rabbit" in front of them and off they go for it, lickety-split. "Have a good time while you can," Satan suggests. "Be like the gang. Show independence of your parents or the church or God. Ignore the wholesome values of life such as honor, education, a good character, and a close walk with God."

When these "tin rabbits" don't bring happiness, bigger ones are brought out: "Try a smoke or a movie or a beer and forget your troubles."

A little mongrel dog peeping in through the board fence at those fleet greyhounds racing around the course thinks, "My! Wouldn't I have fun chasing that rabbit with those fellows! Hear that crowd! Why, those dogs are the center of attraction! What a life that would be." The poor pup doesn't know that the dogs in the race track are never really free, though they may look free as they dash down the course. But the rest of the time they spend in cages. Perhaps you have seen them in their special cage-trailers on the highway, as they are taken from one race to another.

I'd rather be an ordinary dog, following my master through the woods, free to roam fields and meadows, than to be a thoroughbred greyhound in a cage, whose only excitement is the frustrating chase of a mechanical rabbit around a ring. I'd rather be a Christian, looked down on by the world, but enjoying the fellowship of Jesus and the freedom of His love,



Working dogs, as well as other kinds, must learn not to be distracted from their objective.

than to chase the fleeting things of this world and be bound in Satan's chains.

The beloved apostle Paul calls our attention away from this world's tin rabbits. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). When we seek the things above we won't be interested in acquiring riches or the passing fancies of this world. The opinions of worldly friends won't sway us. Our life will be built on eternal principles, not on desires of the moment.

As Jesus ascended to heaven the disciples had their attention drawn upward. So, if our eyes today are on Him, we will have our sights raised. Our hearts and our thoughts will be on heavenly things. Even our conversation will be heavenly: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). We will be getting ready for the second coming. What a contrast to the rabbit-chasers—"whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:19)!

With Jesus lifted up in our hearts, our thoughts will be centered on His work in heaven, where He is preparing an eternal home for us. We will consider the Word He has given us

and the work He has left for us to do before He returns. Jesus prayed in Gethsemane for His disciples, "They are not of the world, even as I am not of the world" (John 17:16). As the activities of the world become more feverish and frenzied, then "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). "And the things of earth will grow strangely dim, in the light of His glory and grace."

Let's take another analogy from "man's best friend." A good foxhound is expert at picking up the scent, distinguishing a fresh trail from an old one. He must be quiet at first, lest the fox take alarm at his baying and get too much of a head start. He must have good wind, enough endurance for a long chase. But above all, he must keep his mind on the task at hand. When on the trail of a fox, if a rabbit suddenly darts out and the dog forgets the fox for the rabbit, he is "scratched"—he is disqualified as a foxhound.

So we must keep our eye on the goal of eternal life—let nothing distract us from that prime objective. Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Shipwrecks, stonings, the offer of lucrative positions—he never wavered in his determination to grasp the important things in life. And he urges us, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

No tin rabbits for Paul! Nor for us! Like Paul, may we instead receive the crown of righteousness that shall be given to all who love Christ's appearing.

## Junior Talks

### Never Alone

By D. A. Delafield

"Faith was the most important part of my flight," said Capt. Marion "Pat" Boling, after breaking the non-stop record for single-engine aircraft on a recent 6,979-mile flight from Manila to Pendleton, Oregon. [This record was itself broken last month when Max Conrad flew 7,700 miles non-stop from Casablanca, Morocco, to Los Angeles.—Eds.] Captain Boling, affectionately called Pat by his friends, is married to a Seventh-day Adventist, and I think he lives in

Palo Alto, California. The trip that he took was long and hard. Just think, nearly 7,000 miles! That is equivalent to a flight from Los Angeles to New York and back, and then some. Captain Boling was in the air for 45 hours and 46 minutes. That's nearly two solid days. My, how sleepy he must have become.

It reminds me of the experience of Charles Lindbergh, who flew his plane, *The Spirit of St. Louis*, from the East Coast to Paris. The whole world went wild over his achievement. But Pat flew his plane twice as far. Granted that it was a better plane, and more modern, with improvements that have come in recent years, still the feat was just as daring, because it represented twice the distance. Pat's plane had only one engine. So did Colonel Lindbergh's. Pat had faith and so did the famous colonel.

Every half hour on the journey Captain Boling offered prayer. He knew that God was with him at all times, that he was never alone. And he broke a record—a nonstop record for single-engine aircraft. He certainly is a man of faith.

No one achieves great things who does not attempt great things. Faith breaks through the "sound barrier" of human limitations. There is no limit to anything with God, and if He is with us, there is no limit to anything for us. When David went forth to battle against Goliath, God was with him. And he took Goliath's head! When Joshua stood on Jordan's stormy banks, the Lord was with him. The waters opened up and became a great wall as Israel went marching through to triumph. So it was with Moses at the Red Sea, and with the hosts of Israel. God was with them.

I know of a teen-age boy who lay dying of pneumonia. Before him was the grim specter of death. He was so young. He could have done so much with his life. But he wasn't afraid, because God was with him. Even in the moment of death, triumph was written on his face. That boy was Sister White's faithful son Henry.

Daniel could say No to the temptation to eat of the king's meat because God was with him. Shadrach, Meshach, and Abednego refused to kneel down and worship the golden image because in their hearts they knew that such idolatry would grieve away the Divine Presence, and they cherished this Presence more than the favor of man.

Today evangelists, physicians, and missionaries are needed who have faith. Will you be one of them? Remember, God is with you at all times. Cherish His presence and never grieve Him by sinful actions. With God by your side you are a majority.



● The Middle East College faculty reports continued activity in the various young people's missionary bands. Several students go each week with certain faculty members to give Bible studies and promote temperance, and to collect Bible correspondence course enrollments. Others who go alone to give Bible studies from week to week include three Egyptian students, Faye Samuel and his brother George Samuel, and Nashed Zakey.

● The Arabic elementary school operated by Middle East College, under the direction of Edith Davis, the principal, has a number of pupils who are soon to be baptized. Among those now requesting baptism is a youth who used to warn his schoolmates not to let the teachers make Adventists out of them! The Holy Spirit has reached his heart and he is now seeking to live a Christian life.

● Sunday night, March 22, the young people of Sunnydale Academy opened a series of meetings in Centralia, Missouri. The meetings were well attended from the first. Danny Saunders, a senior from

Kansas City, led out in the song service. A variety of special music was provided each night by the young people from the academy. Mr. Bob Britain, Bible teacher, was coordinator for the meetings. A great deal of credit is due the officers of the MV Society and their sponsor, Mrs. M. L. Sandefur, for the success of the meetings. Bible studies are being held with those interested, and a baptism will be held when these persons are fully instructed in the teachings of the church, reports O. R. McLean, district pastor.

● Five student instrumentalists from Fresno Union Academy, in central California, were chosen to participate in the Fresno Youth Symphony during the school year just passed. They were James Bradford, Keith Georgeson, Ron Nicholson, Sharrie Moore, and Robert Attarian. Nicholson was also invited to join the Fresno Philharmonic Orchestra.

● Miss Pat Phillips, a Southwestern Junior College Academy senior from Oklahoma City, Oklahoma, won first prize in the annual temperance oratorical contest for the Southwestern Union, which was held at the college on May 4.

● A long-cherished dream of the Rhodesia Conference came true on April 27, when the bugle blew for the first camp on the permanent camping site for European youth in the beautiful Vumba Mountains, Southern Rhodesia.

As It Looks to Me—5

## "Through the Social Relations . . ."

By J. A. Upchurch, Dean of Men, Southern Missionary College

It is important for young people to develop socially.

Many opportunities for such development are afforded on our college campuses. Because our schools are coeducational, young men and young women study together and exchange views in the classroom, on committees, and in extra-curricular activities. Our industrial programs also afford an opportunity for students to associate as they work together. Through these programs young people develop the ability to get along with other workers and strive toward a common goal.

The school recreational and lyceum programs are designed so that young people may come together and again be in a situation that will develop the social aspect of their nature.

The classroom, industrial, and recre-

ational facilities are all group opportunities to advance socially—opportunities often overlooked. Unfortunately there is a trend to have a special friend or crowd or clique. This nullifies the opportunity for broad acquaintance and activity.

The ideal that our schools have had from the beginning is that our young people should be superior social mediums whom the Lord can use to reach fallen man. This objective can never be reached if we limit ourselves in any way and tend to become narrow in our association. Remember, it is "through the social relations [that] Christianity comes in contact with the world. Every one who has received the divine illumination is to brighten the pathway of those who know not the Light of life."—*Messages to Young People*, p. 403.

# Letter From Vienna

## *Glimpses of Paris, Bern, and Zurich*

*Vienna, Austria  
June 16, 1959*

I THINK my last letter ended about 40,000 feet up. Before I bring you down to earth with me, let me add something the navigator said to me. I'd asked him how he continually kept his bearings. He spoke of radio beams, and the like, and then added that, even as navigators of ships have ever done, he took his bearings also by the sun and stars. "And what if you can't see them?" I responded. "This far up," he replied, "we almost always can see them. We aren't troubled with fogs and mists and clouds." Perhaps what all of us need, if we would be sure of knowing our bearings and safely plotting our course toward heaven, is to live above the fogs and mists of this evil world. We keep too close to earth most of the time.

After landing at the London airport I hurried right on to Paris for the Sabbath. Occasionally as my translator Sabbath morning hesitated on a word, an elderly brother in the front row quietly gave him the word he groped for. Later I met the brother. He explained that in 1910 he had piloted Elder Spicer around in Paris. He told of how our dear Brother Spicer had looked at the teeming city, and then at the little company of 15 believers meeting there, and wept, inquiring: "How shall we ever carry the message to these great cities of Europe?"

Well might he weep. Our work was pathetically small in Europe 50 years ago. And our church buildings few and rather unimpressive. In 1910 Elder Spicer preached in a leaky little structure with an umbrella held over him to keep the raindrops from spattering on his Bible.

Surely the good hand of our God has been upon us. I preached 49 years later in as nice a church building as you would ask to see. The membership is 480. Off to one edge of the city is another fine church building with a membership of 140. The 15 of 1910 has grown to 620, plus good buildings and a fine publishing house not far

away. Besides, there is an active Voice of Prophecy work being conducted from a suite of offices in the heart of Paris.

The membership in France at the beginning of 1959 was 3,370. Only four years ago it was 2,990. Granted, the figures are not sensational, but compared with a few decades ago they seem remarkably large. Though most French children are christened Catholics, they are, in adult life, generally secularists. France has never really turned back to religion since the French Revolution.



The state owns the radio broadcasting business. With a gesture of impartiality it gives some time regularly to Catholics, Protestants, Jews, and Freethinkers. That leaves no room for Adventists, who are not reckoned with the long-established Protestant bodies. But fortunately there is a powerful radio station in nearby Luxembourg that is willing to let us buy time. The Adventist broadcast goes by the title, *The Voice of Hope*. Whoever thought up that title had a worth-while thought, indeed.

The majority of Frenchmen, however, seem little interested in Bible exposition. For them our French brethren have another program, which deals with the home and the rearing of children. This is widely listened to. Such listeners, in part at least, are finally persuaded to read some religious literature. It's evident that our French brethren are resourceful for God.

On to Bern, Switzerland, where is located the headquarters of the Southern European Division. What a heavenly country is Switzerland! Long a bastion of political liberty, and one of the centers of the Reformation, it

goes along on the even tenor of its way. But its people are not wholly forgetful of the dangerous world in which they now live. Every male citizen has always had military training, and has kept his rifle in his home, ready to pick it up quickly for mobilization. Now the citizenry, I am informed, have been given submachine guns. Along the mountain highways you come to places in the road that have been prepared for charges of dynamite. A wrecked road can delay enemy army tanks.

The Southern European Division, as the name implies, covers the southern part of Europe. About 60 per cent of its membership, however, live in lands whose governments are allied with Moscow. Of our members in some of these lands, our brethren in Bern know little. Of the remaining 40 per cent of the division membership, 20 per cent are in Europe and 20 per cent are in African mission lands that are administered by the division for the General Conference.

And how is the work progressing in this polyglot division? Here's a quick answer. At the end of 1948 the membership was 55,571. Ten years later it was 100,515. I wish Brother Spicer might have lived to see these figures. Pathetically restricted to one language, my head whirls as I listen to the brethren at the division office talk with ease in three or four. How they can change linguistic gears so quickly from one language to another simply awes me. I note the same phenomenon at air offices and hotels. Some people have, at least in part, neutralized the curse of the Tower of Babel. For most of us, however, the curse hangs heavy and paralyzing. How I would like to chat informally with the believers after a church service, yes, and with the small children.

By the way, if you like little children, and babes, you would be delighted with Switzerland. Such pictures of health! From babies on up, they all seem to understand the language of a smile. And it shouldn't be hard for any of us to smile. Perhaps those of our own tongue would un-

derstand us better if we smiled more often when we speak.

I shall not write more now about progress in the Southern European Division. That story will be given later in sections as I visit various parts of the division. Perhaps I should have made clear that France is one part.

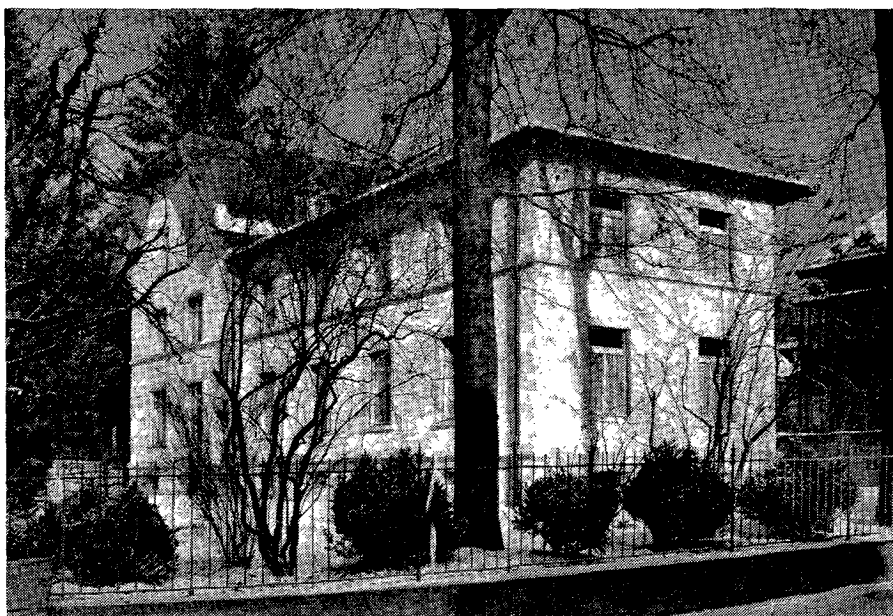
I came back to Zurich to get my plane for Vienna, which is also in this division. Having some hours to wait I hied me to Zwingli's church, a great historic center in Zurich. Zwingli, as I'm sure most of you know, was one of the great leaders in the Protestant Reformation. Like Luther, he was first a Catholic cleric. He broke with Rome in 1525. He must have been a mighty spiritual power, for ere long the whole canton—we would call it a state—in which Zurich is located, became Protestant.

Zwingli is the Reformer who probably made the sharpest break with Rome on the matter of the sacraments. While Luther thought that Christ's words, "This is my body," signified that Christ in some way was actually present in, or rather, with, the bread and wine, Zwingli held that Christ's words should be understood to mean that the bread and wine symbolized Christ's broken body and spilled blood. Zwingli had it right. Luther was still a bit too near to Rome.

In 1529 Zwingli traveled to Marburg to discuss the matter with him. Luther was adamant. With a chalk he wrote on the wall, "Hoc est corpus meum" ("This is my body"), declaring that the scripture was plain and that he believed it. The discussion was ended, and one of the first cleavages in Protestantism was made.

We all take issue with Luther's dogmatism, his refusal to compare scripture with scripture. Unfortunately, however, we sometimes do the same. We fasten on a particular text that supports our viewpoint, declare fervently that we will not be moved from the simple words of Scripture, and end in deadlock with our brethren. Sober reflection on the history of theological controversy should warn us against such folly. *All* Scripture is inspired, and we need to study the whole if we would be sure of understanding aright each of the parts.

But back to Zwingli at Zurich. In the sixteenth century, church and state were so interlocked that wars over religion were inevitable. Soon war broke out with a nearby Catholic canton. Zwingli, though acting as a chaplain, was embroiled in the fight. He was killed in the battle, and his body was quartered and the parts burned. Thinking to consign him to oblivion, his enemies threw his ashes to the winds. But the ashes proved to



Headquarters of the Southern European Division, located in Bern, Switzerland.

be rather a fertile seed—and the Reformation grew. Zwingli, when he died at the battle of Kappel in 1531, was not yet 50—he was born in 1484—but had already done a great work. His successor at this famous Zurich church was the Reformer Bullinger. He lies buried there. I like the old custom of burying great men of God in their churches. It gives one a solemn sense of relationship to all the past.

This church is one of the oldest of Europe's great churches. In it is a heroic statue of Charlemagne—founder of the Holy Roman Empire—who, tradition says, built the first church on that site about the year A.D. 800. However, as the present pastor explained to me, historians now generally hold that it was Charlemagne's great grandson, instead, who built it. But why dispute about a century difference in time when you go back over a thousand years!

The present church building was completed in the twelfth century. Above one of the doorways are these words of Zwingli: "Make sure that God's Word is always preached in truth, so that you may keep your homeland, even though the devil will be sorry. For where the fear of God is, there is the help of God."

Bad plane connections cut my stay at Vienna to a few hours. So Elder Ludwig Schneebauer, president of the Austrian Union, with a youthful interpreter to assist him in his English, came down to the airport to visit with me. Austria, since the two great wars, is now a little country of some seven million people, with almost two million of them in Vienna. A small remnant of the once loosely knit Austro-Hungarian Empire. The country is

heavily Catholic, at least in name, though today Socialists, as a political party, have developed sufficient strength to create a kind of balance of power. Rome, today, is seeking to re-establish the concordat it earlier had with Austria, but the Socialists oppose it. With one force rather neutralizing the other we enjoy a good measure of religious liberty. God makes the wrath of men to praise Him.

But the work inevitably goes hard. However, though there were only 1,700 members in Austria at the close of 1948, there are now 2,700. That is an encouraging gain. In five of the ten Vienna churches the brethren have held evangelistic meetings during the period from October to June. When an evangelistic meeting is planned in a town, our colporteurs are first sent in. When they've sold their literature, then the names and addresses of their customers are used for inviting people to the meetings. Brother Schneebauer told me that most of those baptized have been persons thus first reached by our colporteurs. God bless them! Our colporteurs everywhere prove to be the advance guard of the army of the Lord.

I must close this letter, for my plane for Warsaw, Poland, will soon be leaving. For the next nine days I will be in a different kind of world. From Warsaw I will go to Moscow and Leningrad. When I've finished my stay in those centers I'll write another letter.

All around me is the sound of strange tongues, and through the window I see my plane with Russian markings on it. God grant that soon we may go to a land where we shall speak together the language of Canaan.

F. D. NICHOL

# News From Home and Abroad

## Ministry in the Mountains and Valleys of New Guinea

By L. H. Barnard

**R**ISING in majesty, Mount Michael towers 12,500 feet into the skies of rugged New Guinea. Until comparatively recently the thousands of people living on its ridges and in its valleys had not heard the name of Jesus. The first European missionary contact was made with them on the epic "walkabout" (missionary trip) by Pastors J. B. Keith, A. J. Campbell, and L. D. Vince. The natives manifested an intense desire to hear the gospel story. Since then I have been appointed to develop this work.

For the past few months I have been tramping about the mountain, reaching the tribes who are invariably perched on steep ridges. This practice is followed because it offers some protection from their *biduas* (enemies) who are ever likely to make raids, but it makes patrolling particularly arduous. The ridges are as regular and steep as saw teeth.

A string of carriers and several national workers and I started off on my first patrol. We left Homu Village—where we are establishing a hospital to care for the 12,000 local people, treating general patients as well as 30 lepers—and descended 1,500 feet into a gully; then we started climbing till we arrived at our last-manned mission station, staffed by a faithful national worker. We descended again, followed

a stream, then wearily climbed the last ridge in the evening.

We were greeted by a tumultuous crowd whose exuberance knew no bounds. Their chief had led us from Homu, and now with deep earnestness he repeated his plea for a worker to be sent to his village to turn his people from their heathenism to the glorious light of Christianity. He informed me that he would prevent us going farther unless we complied with his wish; and he meant it. Fortunately we were able and happy to leave a worker with him. He pointed to a heap of half-rotted food, exclaiming that it was their tithe for the past two months. He said they had heard it was our custom to practice tithing, and since they had paid their tithe we must send them a worker.

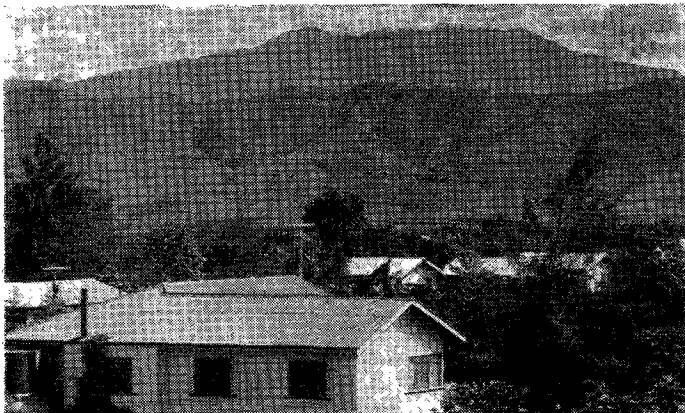
That evening during worship this chief led 18 of his villagers to renounce their heathen ways immediately and prepare for baptism. He stated that many more would follow later. In the light of a lamp that evening we opened the medical trunk and soon were busy applying bandages and giving injections. A little child was carried to me. His skin on both hands and forearms was blackened and beginning to drop off. It was infected and putrifying underneath. Three days previously the child had

been burned in a fire while sleeping. The parents were afraid to pass through enemy territory for medical aid. If we had not come the poor little child would have suffered for months, till the skin healed leaving crippling scars, or until fatal infection set in.

What deep joy it was to minister to this little one and commend him to the care of a compassionate Saviour who Himself was once a medical missionary. We sent him to our hospital at Homu with an escort, and when I returned eight days later, both hands and arms were healed except for one small patch.

Onward we hiked the next day. When we reached Hanagaru Village we received another rousing welcome from the chief and his people. They had already built a church and two huts in anticipation of receiving a worker. A section of the ridge had been leveled for a church site. Pointing to the slabs of rock strewn around, the chief told me they were portions of a large rock around which warriors had previously stalked each other, sometimes fighting till one was killed. That night our church, which now stands on this spot, rang with praises to God. I am sure the angels gathered close to marvel at the change wrought in the hearts of these savage people in this rugged country.

Day after day we trudged the hills and valleys, witnessing stark heathenism and the eager response to God's final plea to man. One night I slept in a small hut in the center of a dirty village. Women, children, and pigs slept together in round huts, only the largest pigs being separated from the people by a low partition. During the night we heard a pitiful cry of a child,

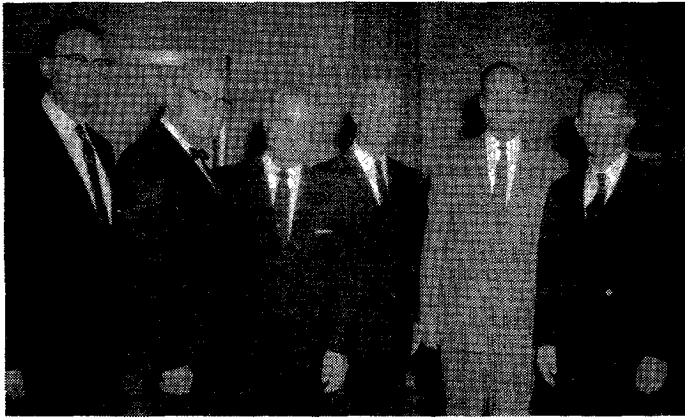


Mount Michael in the background, rising above the mission station at Goroka, New Guinea.



After only one month this group in New Guinea was prepared for baptism by the teacher at center, rear.

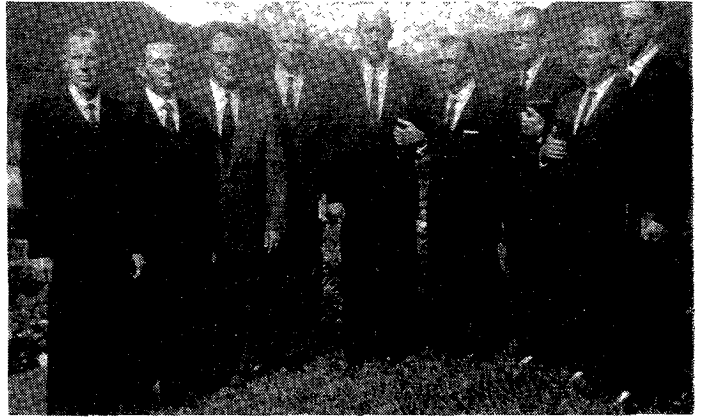




### Ordination in Southern New England

Donald E. Wright, a minister in the Southern New England Conference, was ordained March 19, during the eighteenth quadrennial session of the Atlantic Union Conference. Those participating in the ordination service were (left to right): W. J. Hackett, president of the Atlantic Union Conference; R. A. Anderson, secretary, General Conference Ministerial Association; W. B. Ochs, vice-president of the General Conference for the North American Division; Orville Wright, pastor in Atlanta, Georgia, and father of Donald; Merle L. Mills, president of the Southern New England Conference; and Donald E. Wright.

CARL P. ANDERSON



### Ordination Service at East Brazil Academy

In a recent service at East Brazil Academy six young men were ordained to the gospel ministry. Most of them were from our Brazil College near São Paulo. All had given evidence through fruitful labors of their calling. Some had won 40 to 70 souls to the truth each year.

Taking part in the ordination service were (left to right): Neander Calvin Harder; Ewaldo Schlemper; Darrell D. Holtz; R. M. Rabello, Voice of Prophecy speaker and president of Rio Minas Conference; James J. Aitken, president, South American Division; Rodolpho Belz, president, East Brazil Union; Claudio Belz; Deicola Silveira; and Horne Pereira da Silva.

JAMES J. AITKEN

followed by the shrill squeal of a piglet that had pushed the child away from its mother, stepping on it to be near the woman. Thus they sleep together—mothers, children, and pigs on the dirt floor, surrounded by refuse from their eating. To what depths of degradation has the enemy of souls dragged humanity!

When I arrived at another village a chief brought out a tattered Picture Roll and excitedly told me that it had been his teacher for nearly two years, but that now he wanted a teacher who could talk to them.

And so the march continued till light after light sprang up in our trail as station after station was established to draw men back to God. "Lift ye up a banner upon the high mountain" (Isa. 13:2) we are told, and this we did, setting up on this one patrol six new stations to the glory of God.

On another occasion I trekked westward from the back of the mountain to so-called tree dwellers in the Kari-mui area. This region has been seldom visited by white men because of its remoteness—it takes eight strenuous days of walking to reach it. No other missionary has ever set foot on this track.

Here there was suffering such as I had not witnessed since the war years—people by the score suffering from large tropical ulcers and yaws that cover the body. Others were racked by

the agues of malaria. The sick lie in their huts with not even a bandage among them. They lie there for perhaps one or two years, till their frightful ulcers either heal, leaving ugly scars, or death mercifully claims them to end their suffering. The bones of the dead were spread out on raised platforms around their huts, bleaching in the tropical sun.

How my heart went out to these poor people hidden away from all contact with white men and the medical aid that might alleviate their suffering. I could only treat a few of them, but how deep was their gratitude. Later I will return equipped to treat them all. Until an airstrip is built there (which is the aim of the Government), no constant help can be given, but we established a station near them, so that a worker can visit them periodically.

Thus to the uttermost parts of the world the gospel is going, according to the command. Let us all rise to the challenge of this last hour, and with our means add our constant prayers that God will send His Spirit mightily upon these most needy people. They have to rise above degradation unknown to us, and the evil one continually strives to strike them down by fears—fear of poison, fear of enemies, and fear of *koli*, the evil spirit that is ever present with them. Your prayers are truly needed.

### Graduation at Seoul Orphanage

By Margaret Macpherson Steck, R.N.

Excitement reigned at our Seoul, Korea, orphanage on Wednesday, March 4. Everyone was dressed in his best, and by two o'clock in the afternoon the graduating class was in its place and younger children were in their accustomed places sitting on the floor.

The platform was attractively decorated with white paper roses made by the students. The rose was the class flower, and as each guest was greeted, a paper rose was pinned on his lapel.

Dr. Godfrey T. Anderson, president of the College of Medical Evangelists, and Mrs. Anderson arrived in Seoul that day about noon for one of their first stops on their visit to our mission stations around the world.

Mrs. George Rue, Dr. and Mrs. Anderson, and I drove out to the exercises, with Dr. Anderson and Mrs. Rue taking their places on the platform to participate in the service. Mrs. Anderson and I, both being newcomers to Korea, were much impressed with the enthusiasm the children showed as they sang heartily preceding the graduation exercises. We were also surprised to see all the tiny shoes at the entrance of the chapel. We wondered how the children would

know their own when they left the services. After the service we watched with interest as each child found his own shoes!

Dr. Anderson gave the address to the young graduates, after which the diplomas and awards were given out, many of them receiving books and Bibles as rewards for their high scholastic standing.

There were musical numbers by the band and also by the girls' quartet. These young people have genuine musical talent, and the whole program was enjoyed by all.

Mr. Kim, manager at the orphanage, showed us around the school. The work being done here is truly inspiring, and the students show great progress. Dr. and Mrs. Anderson and I were greatly touched by all that is being done at the orphanage.

Let us all remember Dr. and Mrs. Rue in our prayers. Great things are in store for this school in the future.

## Lay Evangelism in the Transvaal

By J. J. B. Combrinck, *District Minister*

About fifteen years ago in the old Natal-Transvaal Conference we had strong evangelists, but our departmental work was weak. Today the departments of the conference have grown strong, and we have some of our best soul winners and organizers as leaders in the departments. We believe, however, that the day has come when we must build up a more aggressive evangelistic work. We therefore welcome Elder and Sister Alvin Cook, from Australia, to lead out in evangelism in our larger centers and also to help train young evangelists.

Our Transvaal Conference territory has been divided into districts with a pastor-evangelist in charge of the churches and isolated members in each district. But how can a pastor-evangelist with only one assistant shepherd ten churches and also do evangelistic work? As a partial answer we have been training lay members to become light bearers, and we have loyal, strong, local leaders in our churches. We have trained some of these in the past to do lay preaching, and we recently started another class for promising young men who have already taken the Light Bearers Training Course.

The interest in the class increased until we had 36 men studying to become soul-winning lay preachers. It has been an inspiration to pass on to them the torch. We are using these men to help with the preaching in

our churches on Sabbaths and at prayer meetings. Our district has now been divided into two smaller districts, each with a pastor-evangelist. We are training men and preparing the field to conduct lay efforts in all our churches.

With strong leadership at the head of our conference and in the departments, the work of the district leader is greatly facilitated. The MV Societies in our district are alive and active and are endeavoring to share their faith. The societies have been organized into a federation, and all the young people meet together at stated times. Our Dorcas Societies are also organized into a federation.

Regularly, once every quarter, all the members in our district gather together on the Sabbath for a rally in a centrally located place. At these times the conference supplies us with a guest speaker. The united Sabbath school is conducted by lay officers specially chosen annually. These officers usually ask one of the ordained ministers to give a mission talk, and another to take the lesson study of the day, but some of our laymen can do these assignments almost as efficiently as the ministers.

The plan of having these regular quarterly rallies, known in Afrikaans as *Saamtrek*, has spread with great blessing throughout our conference. Our baptisms are usually conducted on a rally day.

We thank the Lord for His wonderful truth and salvation. By His grace we want to be found faithful in our part of His vineyard, with our lay members and our young people all doing their part to finish the work, so that Jesus may come speedily and take us home.

## Fruitful Medical Work in the Philippines

By John W. Schnepfer, M.D.

Dramatic events are showing how God is using the medical arm to help finish the work in the Philippines. Nurses, doctors, chaplains, and other workers are carrying the message beyond the doors of the Manila Sanitarium and Hospital every weekend, and God is wondrously blessing this work. In connection with an active evangelistic program going on in the North Philippine Union Mission, medical teams are holding lectures and free clinics to encourage the people to a way of life that will change the physical as well as the spiritual man.

In San Luis, previously a Huk stronghold, our medical rallies drew large numbers to the evangelistic meetings being held by A. S. Canlas. One hundred and nine were baptized as the first fruits from this effort.

It was a real privilege to be part of a medico-evangelist team that annually made the trip to Apayao, a mountain area two days' travel by river canoe beyond the foothills where our plane and bus connections ended. The first woman baptized was a patient of the clinic held the previous year. She had been sent to Manila for the removal of a malignant tumor.

Soul winning is not forgotten within the walls of the sanitarium. Several former patients were baptized on a recent Sabbath as a result of studies given by missionary wives in cooperation with our chaplain. Also baptized were two young doctors who are completing their internship, and another who is beginning her intern-



J. J. B. Combrinck, seated fifth from left, with a group of active lay preachers in the Transvaal.

ship. This gives us a total of four doctors baptized through the efforts of Chaplains L. E. Gonzaga and P. R. Diaz. Three more are studying at the present time.

One of the Adventist interns, Dr. Manual Tornilla, Jr., was granted the medical degree by his university with highest honors, and one of the new believers, Dr. Welihada Antiga, was graduated with honors. We are proud of the showing our young people are making.

During his recent visit here Dr. G. T. Anderson, president of the College of Medical Evangelists, was met by the deans of all the medical schools, who spoke highly of our students and challenged our church to sponsor greater efforts in Christian medical education.

Dr. Celedonio A. Fernando, who completed surgical training at the Manila Sanitarium and Hospital as well as at the College of Medical Evangelists, has just opened the newest Adventist medical institution in the Philippines. Within a week even the halls of this small but well-equipped unit were full. It is well-equipped because of generous gifts from the College of Medical Evangelists Alumni Association in America.

One of our doctors has just gone to the Bangkok Sanitarium and Hospital and another is under appointment for service outside the Philippines. Three other Filipino doctors are already serving their Master outside their native country. Three are completing specialty training next month to join the staff of our hospitals in the South Philippine Union. A clinic in San Juan that had been closed for lack of personnel is being reopened.

Our hearts are filled with gratitude to God who is permitting these combined triumphs in the face of persistent difficulties.

## Greetings From Finland

By Eric B. Hare

All around the world our Sabbath school members love to send their greetings to the other members of the Sabbath school family. But the warmest greetings I have ever been asked to carry come from the coldest place I have ever visited.

There were great slabs of ice four to six inches thick over the water as we approached the port of Turku in Finland; and as we traveled about, the lakes and rivers also were frozen. But the people have warm hearts.

"Won't you brethren take two more class periods after lunch?" We were at the Finnish college only a few miles out of Turku. M. E. Lind and I had just taken the chapel period and



T. N. Ketola of Finland (right) asking E. B. Hare to "give our greetings to everybody in America."

had been greatly refreshed with the warmhearted response from the 80 young women and 40 young men. "We don't have visitors very often," pleaded their principal, "and one class period is not enough." Of course we took the two other periods. Then we just had time to get back to Turku and get ready for the meeting, "because," as T. N. Ketola, Finnish Un-

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## A Little Girl Says, "Thank You"

From the many thousands of patients who are treated each year at the White Memorial Hospital and Clinic, expressions of gratitude sometimes come in very humble yet forthright ways.

Last January a little girl was admitted to the White Memorial Hospital and Clinic for major surgery—the complete removal of her thyroid gland. The operation was necessary because cancer had invaded the gland and was threatening to spread to other parts of her body.

She has made good progress in her recuperation from surgery. Now back in school, she feels better than she has for some time, according to her physician.

Several days ago the following letter, signed by this girl, arrived at the hospital:

"Dear White Memorial Hospital:

"This money is for you because my club thought that the goiter operation that you did on me when I was nine years old was very good. And here's the way my club and I want to thank you.

"Margo Jurado."

Enclosed in the envelope with the letter were three one-dollar bills and a fifty-cent piece.

Although she didn't understand all the details of her operation, little Margo's heart was certainly in the right place. And her letter has cheered the heart of each of us on the staff here at the White Memorial Hospital.

ERWIN J. REMBOLDT

ion Sabbath school secretary, explained, "we are to begin the meeting this evening at six o'clock."

"Six o'clock!" I gasped. "No one will be there at six o'clock."

But they were there. The union conference president had a short worship period, then welcomed me to the pulpit. I talked for an hour, then they sang a hymn. Then Brother Lind talked for an hour, and they sang another hymn. I talked for another hour, and it was ten o'clock before we left the church.

"But when do they eat?" I asked Brother Ketola.

"Maybe before meeting; maybe after meeting; maybe they don't eat. But we can eat tomorrow. We would rather hear about God and His work than eat."

And that was the program every night for the week we were in Finland. We tried to limit our last Sunday workshop to 30 people because of a lack of table space and materials, but we had 76 attend. And although some couldn't get material with which to make their objects, they stayed right there to see and hear all they could.

"Yes! Take our greetings to all our brethren in America!" they said as they stood and raised their hands. "And tell them we love them and hope to meet them soon in the kingdom of heaven."

Many were the expressions of gratitude for the help received during the meetings. But they little knew that I had received the greatest blessing of all, for my heart had been strengthened and warmed by the love of our dear brethren in cold, cold Finland.

## Dedication, Fuller Memorial Sanitarium, Attleboro, Massachusetts

By Carl P. Anderson

On May 10, the first day of National Hospital Week, the new \$400,000 wing of the Fuller Memorial Sanitarium at Attleboro, Massachusetts, was dedicated. Persons prominent in civic and church affairs had been invited to participate in the service. Among them were: Armand Couste, former lieutenant-governor of Rhode Island; Cyril Brennan, mayor of Attleboro; Wesley Amundsen, secretary of the Association of Seventh-day Adventist Self-supporting Institutions; W. J. Hackett, president, Atlantic Union Conference; L. E. Esteb, ASI secretary of the Atlantic Union Conference.

More than twenty persons of church, medical, and civic organiza-

tions from the surrounding community, as well as from the States of Massachusetts and Rhode Island, sat on the platform as guests of honor during the service.

Dr. L. A. Senseman, president of the sanitarium board and medical director of this institution, was master of ceremonies. The sanitarium chaplain, Harold Knox, opened the event with prayer. Music was provided by the Atlantic Union College band, and Carolyn Mowry sang the national anthem, as the more than five hundred friends and guests stood at respectful attention.

The new wing was formally opened when Elder Hackett, assisted by Mayor Brennan, cut the ribbon at the entrance. Visitors swarmed through the doorway and were led on a tour of the institution. Light refreshments and a band concert terminated the program.

The Fuller Memorial Sanitarium was established in September, 1937, as a nonprofit, self-supporting institution. It stands as a memorial to the late Charles H. and Nellie Fuller, who made provisions in their will that this mansion estate be used for this purpose. Although it is operated by a Seventh-day Adventist self-supporting organization, it is nonsectarian in its service.

This institution accepts for treatment the emotionally disturbed patient. The psychiatric-team approach used here has proved most successful in returning scores of patients to their homes and families, restored to normal mental health. The nursing-home type of patients are cared for in a separate building on a continuing-care basis. An active outpatient department is fulfilling a real need in the community.

The sanitarium has, for twenty-one years, consistently operated without a deficit, operating gains having been used in improving the services to patients.

Charity has been liberally extended



Dr. L. A. Senseman, medical director of the Fuller Memorial Sanitarium, as master of ceremonies at the dedication of the new wing.

to many patients unable to pay for services. During the past five years \$125,000 worth of this kind of service has been given.

Last year the residue of the Fuller estate, amounting to \$1,400,000, was left to the Fuller Memorial Sanitarium. A portion of this amount was used for the essential building and expansion program just completed.

The sanitarium is accredited by the American Hospital Association and by the American Psychiatric Association, and is licensed under the Department of Mental Health, Commonwealth of Massachusetts.

The work and influence of this important medical institution is greatly appreciated in the community. May the Lord continue to add His blessings to the sanitarium, that its light may ever burn brightly as it ministers to humanity in body, soul, and spirit.

## Adventist Students at Vellore Medical College

By Lucile Joy Small

The Christian Medical College at Vellore, in southern India, is the outcome of the dream and work of Dr. Ida S. Scudder, for 58 years a missionary doctor at Vellore. It was established to train Christian youth in India to serve their fellow men. It is

now supported by more than 40 Protestant religious groups. Its faculty is composed mainly of Indian, Australian, English, and American doctors, of varying church affiliations. There is probably no better example to be found in the world of interdenominational and international cooperation.

A spirit of sacrificial service is very apparent on the college campus. Many on the faculty, from the director of the college, Dr. John S. Carman, on down, have devoted their lives to giving the gospel to India by this means.

As an Adventist group, we have been shown the utmost consideration and courtesy at every turn, and it has not been at the cost of our distinctive beliefs. Each person in the SDA group realizes that he is a steward of the reputation of the Advent Movement.

The Christian Medical College is affiliated with the University of Madras, so practically all examinations are given by the university. At least two of our group have had their medical course prolonged eight months because of Sabbath examination appointments that they felt unable to meet. Prior to the time, many prayers are offered that the examinations will not be scheduled on Sabbath.

Sabbath, November 29, 1958, a new church was organized at the college, joining the 142 other churches already existing in the South India Union. Organized under the leadership of E. L. Sorensen, president of the union, and C. Moses, president of the North Tamil Section, the church included 23 charter members.

After its organization the new church celebrated its first communion service, led by I. K. Moses, secretary of the South India Union.

This act of organization made an official church group of a little company that has long operated under the able leadership of Dr. Albert J. Patt, assisted by his equally capable wife, Donna Courville Patt. Dr. Patt is head of the ear, nose, and throat department of the medical college.

Receiving their medical training at this college are 17 Seventh-day Adventist students. Sixteen became charter members of the Vellore church. There is also one SDA student in the newly organized School of Pharmacy. This group, together with Dr. Carrol S. Small and family, and the Patts' cook, Joseph, comprise the membership of the Vellore Seventh-day Adventist church.

This church has its home in the living room of Maranatha Bungalow, the dwelling of Dr. and Mrs. Patt and their four children. On Friday afternoons a pulpit and a closetful of blue



Part of the Fuller Memorial Sanitarium with the new wing that was dedicated on May 10, 1959, on the right.





Charter members of the Vellore, India, Seventh-day Adventist church. Back row left to right: Joan Israel, John Hsuen, Johnny Abraham, Eric Moser, K. P. George, Dr. K. A. Paulsen, Noel Fernando, Merlin Fernando, Terence Rice, Moses Dan, Moses Christian, Lily Lucas. Middle row: Mary Small, Mrs. Small, Dr. Carol Small, Dr. Albert I. Patt, Mrs. Patt, Dr. C. A. Nina, Susan Abraham. Front row: Joseph, Mohan Samuel, Philip Nathanael, Sandanandaro, Sengodan.

and gray folding chairs transform the Patts' spacious living room into a very attractive chapel. A blue-velvet pulpit cover adds a finishing touch which, with the well-polished red cement floor, completes the decor of this meeting place. A large bookcase behind the pulpit contains a nearly complete set of the writings of Ellen G. White, reading course books, and other SDA publications, while the lower shelves are filled with bound volumes of SDA periodicals. All of these books are available for student use as desired.

A bulletin board in the hall reminds members at least a month in advance what the Missionary Volunteer, Sabbath school, and church assignments are, including the musical portions of the program. Each student is thus given a good all-round training in church leadership, from directing music to teaching the children's class to preaching the sermon (all in English).

In connection with the English Sabbath school is a Tamil Sabbath school conducted by Dr. K. A. Paulson, a recent Christian Medical College graduate. It is held in the living room of the bungalow occupied by Dr. Small and his family. This bungalow is adjacent to Maranatha. And then the Tamil group have the English sermon interpreted to them by Dr. Paulson.

This little church group enjoys a true family fellowship, for after church is over and visitors have left, the chapel quickly becomes a living room again.

In the afternoon we often reassemble for a short study or discussion on some phase of medical evangelism or a related topic. The group then scatters to read, rest, go on missionary visits, or prepare for branch Sabbath

schools, two of which are held in nearby villages. (See *THE REVIEW AND HERALD*, November 13, 1958, "India At Last.") Shortly before sunset the group assembles again for song service, a story, or short talk by one of the group, and a closing prayer.

This little church has an active welfare organization, which at present is assisting the local chapter of the Women's Fellowship of the Church of South India, to prepare clothing for patients attending two roadside clinics conducted by the medical college.

We consider it a high privilege to be associated with this fine Christian group, who comprise the faculty and student body of the Christian Medical College, as well as to be among the charter members of the newborn church.

## From Home Base to Front Line

Elder and Mrs. Kenneth S. Brown and two children sailed from New York City, June 6, on the *S.S. Hoeg Carin*, returning to East Pakistan after furlough. Prior to marriage Sister Brown was Ruth Elizabeth Croak. Brother and Sister Brown first accepted a call to India in 1946. His most recent work has been president of the East Pakistan Section, and he has also acted as president of the Pakistan Union. Upon return he will continue as president of the East Pakistan Section, with headquarters at Dacca.

Elder and Mrs. Edward Niemann, of Irvington, New Jersey, sailed on

the *S.S. Steel Chemist*, from San Francisco, California, June 8, going to Indonesia. Sister Niemann's maiden name was Ethel Jean Fessler. She is a graduate from the University of Chicago. Her experience has been as a teacher, registrar, cashier, bookkeeper, and departmental secretary. Brother Niemann completed the ministerial course in the Neandertal Missionary Seminary, in Germany, and served for a time as an intern and licensed minister in Germany and Holland. During the years 1937-1940 he was a missionary in Java. From 1946-1958 he served as a pastor and district leader in various locations in the United States. He has accepted an appointment as an evangelistic worker and administrator in Indonesia.

Edna E. Stoneburner, recently of Los Angeles, California, sailed on the *S.S. Steel Maker* from New York City, June 9, going to India. Miss Stoneburner is a graduate of the Loma Linda Sanitarium school of nursing. She has had a number of years' experience as a nurse, teacher, matron, and dean of women. She served from 1940-1945 in the Manila Sanitarium and Hospital, in the Philippine Islands. Her appointment at this time is to nursing work in the Surat Hospital, in Bombay State, India.

Ella May Stoneburner, returning after furlough, sailed from New York City on the *S.S. Steel Maker*, June 9, en route to India. Accompanying her and her sister, Edna E. Stoneburner, was their mother, Mrs. Effie Stoneburner. From 1949-1957 Ella May Stoneburner served as assistant director and director of nurses in the Giffard Memorial Hospital, Nuzvid, South India. For one year prior to that time she was connected with the Shanghai Sanitarium-Hospital in China. During her recent furlough Miss Stoneburner has taken postgraduate studies. She will serve as a conference nurse in South India.

Mrs. Charles H. Tidwell and four children sailed on the *S.S. Steel Recorder* from New York City, May 27, while Professor Tidwell left Boston on June 10, returning after furlough to India. Sister Tidwell's maiden name was Evelyn Ruth Graves. Brother and Sister Tidwell were first sent to India in 1952. During their five years of service in that field Brother Tidwell was principal of the Roorkee High School and was also union educational and Missionary Volunteer secretary. Brother Tidwell has continued his studies while on furlough. On returning to the field, he will resume his responsibilities as a union departmental secretary and principal of the Roorkee High School.

E. E. ROENFELT



# • In Brief •

## OVERSEAS

### Middle East Division

● During the month of May, Manoug Nazirian baptized five persons in the Beirut Armenian church; Raymond Hartwell baptized four young people in the Mediterranean Sea as a result of the effort conducted in Aramoun, Lebanon, by Henry Jeha, principal of the Aramoun mission school, assisted by five teachers; and Pastor Maurice Katrib baptized one in the Beirut Arabic church in connection with the evangelistic effort held in that church by the Middle East College theological department in association with some workers from the union and local field.

● The Iraq Government has recognized the Seventh-day Adventist Church in Iraq, but the foreign staff of our Dar es Salaam Hospital in Baghdad are being asked to leave the country. The Government plans to nationalize medicine in Iraq.

● Jordan Government officials have given permission to open physiotherapy treatment rooms in Amman, Jordan. The Middle East Division is endeavoring to find a way to open this work in the near future.

● The Adventist Hospital in Libya is opening its arms wide to receive some of the efficient staff members from Baghdad, Iraq. Among those being assigned to that institution are Dr. S. D. Karmy, surgeon; Theo Williams, laboratory technician; Gladys Hurd, registered nurse; Gladys Dandan, midwife; and a number of recent graduates from the nursing school of the Dar es Salaam Hospital.

● Middle East College is in the process of building the second floor of the men's residence hall in Beirut, Lebanon.

### South American Division

● Brazil has reached a total church membership of more than 50,000 in the three unions in that republic. This places Brazil as the fourth country in the world to reach a church membership of over 50,000.

● Bruno Kaercher, who has been assistant manager of the Brazil Publishing House, has accepted a call to serve as manager of the Buenos Aires Publishing House, which supplies literature for the Spanish-speaking countries in the South American Division. Samuel Alberro, who has served as manager during recent years, has accepted a call to be business manager of the River Plate College in Argentina.

● In February of 1958 a severe earthquake did considerable damage to buildings in the city of Arequipa, Peru, which is located at the foot of El Misti volcano. Our central church was also severely damaged at that time. The building has

now been completely repaired, and an evangelistic campaign started. There are prospects that a large baptism will be held soon.

● Arturo Schmidt, evangelist of the South Chile Conference, has recently begun an evangelistic campaign in the city of Chillán. For this campaign the large auditorium in the School of Arts was rented. It has been necessary to hold two sessions each meeting night in order to accommodate the large crowds. More than 900 interested persons have requested Bible studies and visits in their homes.

### Southern Asia Division

● N. G. Mookerjee, Voice of Prophecy field secretary for the division, in recent weeks has held 22 rallies in the Western, Northwestern, and Northeast India unions, and the Andaman Islands. The estimated attendance at these meetings exceeded 11,800. More than 2,300 signed enrollment cards, expressing their interest in the four Bible correspondence courses now being offered by the Poona office.

● In connection with the presentation of the topic "The Pearl of Great Price" by the Salisbury Park MV Society on the evening of May 29, four associate members of the society were baptized. R. E. Rice, uncle of two of the candidates, performed the service.

● In addition to the 130 regular literature evangelists in the division, 150 student colporteurs are engaged in literature ministry during the vacation months. J. W. Nixon, publishing department secretary, states that one worker took 70 subscriptions for the new message magazine *Our Times*, in 32 hours of work. The headquarters church at Salisbury Park has assumed responsibility for 1,000 subscriptions to this journal.

● Edna York, director of the school of nursing at the Giffard Memorial Hospital, Nuzvid, South India, presented 16 successful candidates for graduation on April 19. The commencement address was delivered by Dr. C. S. Small of the faculty of the Christian Medical College, Vellore.

● T. R. Torkelson, former president of the Northwestern India Union, has entered upon his duties as editor in chief of the *Oriental Watchman Publishing House*, Poona.

● L. J. Larson, after several years' service with the *Oriental Watchman Publishing House* as editor in chief, has accepted a call to Spicer Memorial College to become head of the department of English.

● W. H. Mattison, president of the North India Section, baptized one candidate on April 23 at Ani and four on April 29 at Fatehgarh Churian.

● At the conclusion of the spring Week of Prayer at the E. D. Thomas Memorial High School, Kudikadu, South India, twelve students were baptized by A. M. Job, the principal. The Week of Prayer was conducted by G. Gurubatham, president of the South Tamil Section.

## NORTH AMERICA

### Atlantic Union

● Dr. J. W. McFarland has accepted the position of medical secretary for the Atlantic Union Conference. He has already visited a number of the camp meetings in the union.

● Melvin K. West, associate professor of music at Atlantic Union College for the past several years, received a doctorate in musical arts at Boston University on June 7. Dr. West will be on the Walla Walla College faculty next year.

● Mrs. Emma Kirk of South Lancaster, Massachusetts, has taken over the duties of editorial secretary of the *Atlantic Union Gleaner*. Laura Drown, former editorial secretary, is now devoting her full time to the treasury department.

● F. E. J. Harder, associate professor of education at Atlantic Union College, has accepted a call to the educational department of the SDA university on the EMC campus at Berrien Springs, Michigan.

● S. A. Renzi, educational and MV secretary of the Northern New England Conference, left on May 31 for a three-week tour of Europe and the Holy Land.

● At the 77th commencement exercises at Atlantic Union College, held on May 31, 76 seniors received diplomas, this being the largest class in the history of the school.

● The first MV Leadership Course held in the Northern New England Conference by a General Conference representative was conducted May 23-24 by Mildred Johnson from Washington. Talks were also given by S. A. Renzi, conference MV secretary; Mr. and Mrs. Dwight Smith; Ellis Guiles; and Mrs. James Drexler.

### Central Union

● The Colorado Conference voted to invite Robert Hyde to be one of their ministerial interns. His home church is Sterling, Colorado. Mr. and Mrs. Hyde graduated from Union College this spring. Mr. Hyde will attend the Seminary for one year before taking up work in Colorado.

● Mr. and Mrs. R. L. Britain from Sunnysdale Academy in Missouri have accepted a call to Pacific Union College in Angwin, California. Mr. Britain will serve as assistant dean of men.

● Jack Wills has accepted the call of the Colorado Conference to act as head of the music department at Denver Junior Academy. He and his family have been at Sunnysdale Academy for several years.

● Kenneth Vonnhof of Shenandoah Valley Academy in Virginia has accepted the position as principal of Platte Valley Academy, Shelton, Nebraska. R. T. Carter will be moving to Gem State Academy in Idaho to be principal there.

### Lake Union

● The English department of Emmanuel Missionary College distributed \$225 in Pen League awards to 12 students on May 18. Five of the students won 71 per

cent of the total amount of cash awarded to the nine Adventist colleges in North America in the Advanced Writers' Division, according to Walter Crandall, editor of the *Youth's Instructor*. The grand prize of \$50 was awarded Mike Jones of Grand Rapids, Michigan, for his story on smoking, "Just One More." Bruce Ronk of Prospect Heights, Illinois, won the only first prize in the nation-wide competition, which was \$35, with his back-to-college story "Flight 88."

- Nearly 2,000 Pathfinders and their leaders, representing 31 Pathfinder clubs, attended the Pathfinder fair held at the Civic Center Auditorium in Lansing, Michigan, May 3. Thirty-four exhibition booths displayed the craftsmanship and handiwork, with active demonstrations in some booths. The top ten clubs were determined by a complete count of points awarded. As a grand finale the uniformed juniors marched in a parade, showing off their colorful, and original floats.

- Dr. Fabian Meier, dean of Walla Walla College, recently accepted an invitation to become vice-president of the Seventh-day Adventist university, which is being established on the Emmanuel Missionary College campus. Dr. Meier received his B.A. degree at Union College, and his Master's and Ph.D. degrees from Ohio State University.

#### Northern Union

- Recent baptisms in the South Dakota Conference are reported by the president, O. T. Garner, as follows: K. N. Allen 8, H. F. Anderson 6, V. K. Burgeson 3, J. W. Fisk 1, J. B. Gray 5, R. W. Heinrich 3, R. A. Kurth 5, C. A. Lindquist 2, George Melashenko 1, and H. H. White 3.

- Max Singhurst, 1959 theology graduate of Union College, has accepted a call to the South Dakota Conference to labor in the Lemmon district.

- Nine persons were baptized at Cedar Rapids, Iowa, on May 2. O. R. Rees, Northern Union home missionary secretary, assisted the pastor, L. M. Heifner, at this baptism.

- D. H. Pillor, the pastor, reports 13 persons baptized at Carrington, North Dakota, on April 11 at the close of his series of meetings.

- A check of baptisms for the first five months of 1959 in the Northern Union Conference indicates a gain of nearly 6 per cent over last year when a five-year high in member accessions by baptism and profession of faith was reached.

- In recent weeks the following pastors changed districts in the South Dakota Conference: H. E. Preston moved to Aberdeen, R. A. Kurth to Bowdle, K. N. Allen to Pierre, H. H. White to Sioux Falls, and J. W. Fisk to Huron.

- On May 2 the Marshalltown, Iowa, church was dedicated. R. H. Nightingale, Northern Union Conference president, gave the dedicatory sermon, and D. C. Butherus, Iowa Conference president, read the Act of Dedication. O. P. Jones is the pastor.

#### Pacific Union

- La Sierra College reports faculty changes as follows: George H. Akers, principal of Shenandoah Valley Academy, to be dean of students at LSC, replacing Ronald D. Drayson who is now dean of the college; James Riggs, associate professor of physics, to be head of the physics department; Donald Lee, instructor of science education at New York University, to be assistant professor of physics and science education; Lloyd E. Downs, professor of biology, to be head of the biology department; C. C. Crider, former Middle East missionary and now a graduate student in sociology at the University of Southern California, to become instructor in sociology in the fall of 1960; Janice Butzbach, dean of women at Auburn Academy, Auburn, Washington, to be assistant dean of women; Mrs. Glennis Lindsey Burke of Riverside College to be director of health services; and Barbara Reel of Walla Walla College to join the physical education staff at La Sierra College.

- Dorlin K. Griffith is replacing Reuben L. Hilde as Bible teacher and pastor



#### Sparkling Stories

By Enid Sparks

*Southern Publishing Association, \$2.50*

Every junior will thrill to the deliverance of the mail boy from the charge of the wild water buffalo in the second story of this book, for it was a wonderful answer to prayer. Add to that the account of the zoo keeper who daily put his head in a lion's mouth, the sad recital of disobedience and the wreck of a homemade scooter, then how a family hid in a fruit cellar from Indians on the warpath, and with every boy and girl reader you will be well on the way through this collection of happily conceived and well-written stories.

The difficulty of overcoming bad habits is illustrated in several of the stories. Sometimes it is smoking, sometimes telling falsehoods, sometimes stealing that brings out the moral lesson to be learned; but in every case there is an unusual factor in the story to justify the claim of the title of the book—that it sparkles.

Sprinkled in with these mentioned are some true-adventure tales, such as the one about the horse thieves, and about Lorraine and the mountain lions, with faith and prayer prevailing in a time of danger. Thirty-five episodes and twenty-five exciting line drawings—what a treasure-trove of interest for juniors on an evening after the schoolwork is done. They will stir the heart to nobler living.

at Newbury Park Academy. Elder Hilde has accepted a call to teach Bible in the La Sierra College Preparatory School. Elder Griffith is a graduate of Pacific Union College and just prior to his new appointment was pastor of the East Los Angeles church. Mrs. Griffith will manage the academy laundry. Also joining the Newbury Park Academy staff is Mrs. J. M. Werner who will teach Spanish and physical education for the girls. She comes from Auburn Academy in Washington and before her service there was, with her husband (now deceased), a missionary in Colombia, South America, where she taught at the Colombia-Venezuela Union Training School in Medellin.

- The believers of Amador County, in the Northern California Conference, launched a new church building project at a groundbreaking ceremony the afternoon of May 31. Fire completely destroyed their previous place of worship. Participating in the service were Stanley M. Jefferson, public relations director of the conference; C. H. Vieira of the Methodist church whose congregation graciously extended to our members the use of their church; Supervisor Bob Bryson of Amador County; A. A. Carscallen, local elder; W. S. McCully; J. D. Replogle; and E. H. Oswald, pastor.

- Ground was broken the evening of May 25 for the first unit of the new San Gabriel Academy, the fourth academy in the Southern California Conference. The first unit of the new institution will be the library-science building to be completed by this September. Turning the first sod for the new structure were R. R. Bietz, Southern California Conference president; Dr. David Hinshaw, school board chairman; Dr. Arthur Martinson, building committee chairman; and Wilfred Belleau, principal.

- Perry Baden, former principal of Loma Linda Union Academy, has accepted a call to Sacramento Union Academy. Filling the vacancy at Loma Linda is Elmer Digneo, for the past several years principal of Hawaiian Mission Academy in Honolulu.

#### Southern Union

- Southern Missionary College recently set up a major in communications. This will fill a need that has long existed in the denomination. The new program will get under way this September.

- Kenneth R. Davis, principal at Mount Pisgah Academy in the Carolina Conference, has been elected dean of men for Southern Missionary College. He has already assumed his new post. He replaces J. A. Upchurch who has accepted a similar position at Walla Walla College.

- John Schmidt, Jr., for the past ten years director of food service at Walker Memorial Sanitarium and Hospital, Avon Park, Florida, has been appointed director of food service at Southern Missionary College.

- Principal Paul J. Hoar, of Collegedale Academy, recently resigned to go back into teaching. He has taught at Collegedale Academy since 1950.



## This Great Instrumentality

The branch Sabbath school idea was born in the Antillian Union about the year 1926, and since then it has been a continuing means of winning souls for the kingdom. At the present time in this union we have several Sabbath schools that have passed their goal of one branch Sabbath school for every adult class. Others are following closely.

During 1958 we saw this activity jump almost 50 per cent, as three new branch Sabbath schools, on an average, were organized every week. The local departmental secretaries are so enthusiastic about this phase of the work that during 1959 we may break last year's record. Without a doubt, this goal has been reached with the Lord's blessing and through the inspiration received from

the five minutes dedicated to Sabbath school evangelism every first Sabbath of the month, a plan adopted by the Sabbath schools last year.

One Sabbath morning not long ago almost everyone in the Marianao, Havana, Cuba, church was amazed to hear Brother Thomas Guerra invite the members to the dedication of a new church that afternoon in one of the suburbs of the city. No one had heard of any church under construction in that area. What had happened? Ah, a branch Sabbath school had been organized there some months before, and one of the interested members had decided to donate a small building for a church, where they could gather every Sabbath for their meetings.

That afternoon a fine program was presented before a large attendance from the mother church and several workers from the conference. Today we have a group of two dozen baptized members, and almost that many more who are Sabbath school members, attending the little church in La Lisa, the result of the efforts of a consecrated layman who dedicates

more time to the Lord's work than to his own.

Recently, while visiting one of the candidates for baptism, I asked whether she had seen Brother Guerra that morning. I explained that I could not find him at his shoe-repair shop even though it was open. "Well," she replied, "that is not strange. He doesn't stay there very much because he is always visiting his students."

At that moment I saw him passing in front of the house on his way back to his shop. I called to him and inquired why he had left. "Oh," he answered, "God takes care of my shop while I am out taking care of those interested in His message."

Experiences like this are constantly taking place throughout the Antillian Union, because our members believe that "the Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."

**TULIO R. HAYLOCK**  
*Sabbath School Secretary*  
*Antillian Union*

● Two faculty members recently added to the staff of Southern Missionary College are Jerome L. Clark, history, and Merlynd K. Nestell, mathematics.

### Southwestern Union

● Joe Ray, pastor of the Alexandria, Louisiana, district, has just completed a two-week evangelistic series at Martha-tville, Louisiana. The meetings were climaxed on Sabbath, June 6, with a baptism of four persons.

● During the Texas camp meeting B. E. Leach, president of the conference, launched a new program called Operation Lone Star. The program has been designed to aid in finishing the work in Texas. On the last Sabbath of camp meeting the ministry and constituency pledged \$20,000 to back up this project.

● The Shreveport, Louisiana, church has concluded a \$43,694.50 fund-raising program to build a new school and recreation building. A four-and-one-half-acre building site has been donated by one of the member families.

● O. W. Fowler has recently moved from Springfield, Massachusetts, to become the Grand Prairie district leader in the Texas Conference.

● A baptism climaxed both Sabbath morning services of the Texas camp meeting. J. W. L. Evans and C. D. Wellman, pastor and associate pastor, respectively, of the Keene church, officiated in the baptism of 10 persons.

● A. L. Ingram from the Colorado Conference is the new publishing secretary of the Oklahoma Conference, having replaced Olen Gilliam who was called to New Jersey to serve in a similar capacity.

## 1959 Camp Meetings

### Atlantic Union

Greater New York  
Sloatsburg (Spanish) ..... July 10-12  
New York  
Union Springs Academy, Union Springs .. July 2-11  
Northern New England ..... July

### Canadian Union

Alberta  
Canadian Union College, Lacombe ..... July 10-18  
Beauvallon ..... July 22-26  
Peace River ..... July 22-26  
British Columbia  
Hope ..... July 31-August 8  
Manitoba-Saskatchewan  
Saskatoon ..... July 3-11  
Clear Lake ..... July 15-19  
Maritime  
Pugwash, Nova Scotia ..... July 31-August 9  
Newfoundland  
St. John's ..... August 12-16

### Central Union

Colorado  
Campion Academy, Loveland ..... July 31-August 1  
Kansas  
Enterprise Academy, Enterprise ..... August 5-8  
Missouri  
Sunnydale Academy, Centralia ..... July 15-18  
Wyoming  
Casper ..... July 10-12

### Columbia Union

Allegheny  
Pine Forge, Pennsylvania ..... July 2-12  
East Pennsylvania  
Wescosville ..... July 2-12  
Ohio  
Mount Vernon ..... July 2-11  
West Pennsylvania  
Somerset ..... August 6-16

### Lake Union

Illinois  
Hinsdale (District Meeting) ..... July 17-19  
Michigan  
Grand Ledge ..... August 6-15  
Wisconsin  
Portage ..... July 23-August 1

### North Pacific Union

Oregon  
Gladstone ..... July 23-August 1  
Washington  
Auburn Academy, Auburn ..... July 15-25

### Pacific Union

Arizona ..... July 23-August 1  
Central California  
Soquel ..... July 9-19  
Southeastern California (No Camp Meeting)

### Southern Union

South Central ..... August 14-22

### Southwestern Union

Oklahoma  
Beirig Park, Oklahoma City ..... July 31-August 8

### CORRECTION

A reader steeped in the history of our work in California has called our attention to an error on page 22 of our June 11 issue. The sentence beginning "There is no mention of William Hunt in connection with the early meetings held in California by J. N. Loughborough" is contrary to fact. While it is true that William Hunt's name is not as familiar as those of some others who did a large work for the Lord, anyone who takes the trouble to investigate will find Brother Hunt's name mentioned in connection with our early work in California and also in Africa. All honor to Brother Hunt and his California defender!

## Church Calendar FOR 1959

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
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirtieth 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
Gathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirtieth Sabbath Offering (Southern Asia Division)	December 26

# Sabbath School Lesson Help

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

FOR SABBATH, JULY 25, 1959

## The Kingdom of Divine Grace

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

LET us then with confidence draw near to the throne of grace" (Heb. 4:16, R.S.V., memory verse). Jesus "ascended up on high" before dispensing fully His gifts of grace to His church, and He "passed into the heavens" and is "set on the right hand of the throne of the Majesty in the heavens" (see Eph. 4:8; Heb. 4:14; 8:1). So it is well to remember that "the throne which at the consummation of all things must be a throne of judgment is now a throne of grace."—HOLMES, *Hebrews*, p. 193. From that throne are dispensed mercy and grace for every saint for every need.

### 1. The Reign of Grace

MATTHEW 4:17. "The kingdom of heaven is at hand." "The message of Christ's first advent announced the kingdom of His grace."—*The Desire of Ages*, p. 234. This does not mean that grace did not exist before the Incarnation. "The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race," and it was actually fully established at the cross (*The Great Controversy*, p. 347).

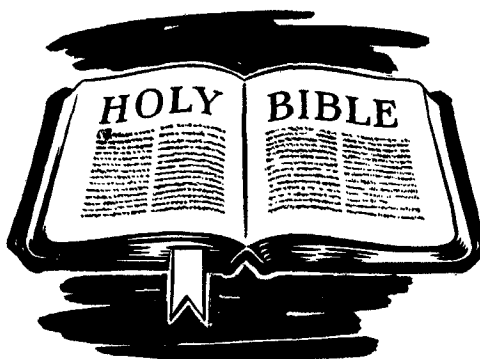
REVELATION 12:10, 11. "Now is come salvation, . . . and the kingdom of our God." At the cross two certainties were irrevocably established: (a) Christ was victorious in making sacrificial atonement for sin. "There could have been no pardon for sin had this atonement not been made."—ELLEN G. WHITE, in *The Review and Herald*, April 23, 1901. "In the councils of heaven the cross was ordained as the means of atonement."—Ellen G. White manuscript 165, 1899. "Christ gave Himself, an atoning sacrifice, for the saving of a lost world."—*Testimonies*, vol. 8, p. 208. "Every barrier was then broken down which intercepted the freest fulness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race."—Ellen G. White manuscript 92, 1899. (b) "Satan saw that his disguise was torn away." He stood revealed as a "murderer," and he lost "the last link of sympathy" with the heavenly world.—*The Desire of Ages*, p. 761.

### 2. The Nature of Grace

LUKE 17:20, 21, R.S.V. "The kingdom of God is in the midst of you." This rendering avoids the idea that the kingdom was in the hearts of the Pharisees, unless

we understand Jesus to say that where gracious hearts are found, there is God's kingdom. "The kingdom of God begins in the heart."—*Ibid.*, p. 506. The Pharisees were interested in the *when* of God's kingdom; Jesus was more concerned with its *nature*. This was His burden in the parables of the Tares, the Mustard Seed, and the Leaven (Matt. 13:24, 31, 33).

MATTHEW 21:43. "The kingdom of God shall be taken from you." The Jews thought of themselves as the exclusive proprietors of God's kingdom. When position, privilege, truth, a sense of merit and of God's favor, obsess us, then we are lost. See *The Desire of Ages*, page 739. When the apostles were building up the new church, they contrasted the old generation, to whom Christ was "a stone of stumbling, and a rock of offence," with



the new generation in Christ. They spoke of the latter as "a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . which in time past were not a people, but are now the people of God" (1 Peter 2:8-10). Grace spurned closes the door to the kingdom; grace accepted opens it wide.

### 3. The Citizenship of the Kingdom of Grace

JOHN 1:13. "Born . . . of God." When Jesus spoke to Nicodemus of being "born again" (John 3:3) He was speaking of a God-given power to become His sons (John 1:12). This power involved faith to hear and believe God's call to be born again. As in the world's creation, so in this new creation of God's children, the creative power is "the Word" of God (John 1:14). Read *The Desire of Ages*, pages 175, 176.

MATTHEW 5:3-12 (Sermon on the

Mount). "The multitudes were amazed at this teaching."—*The Desire of Ages*, p. 305. "As something strange and new, these words fall upon the ears of the wondering multitude. . . . His words fall like 'rain upon the mown grass: as showers that water the earth.'"—*Thoughts From the Mount of Blessing*, p. 6. Only when the principles of God's kingdom are embraced with the whole soul can we acquire heavenly citizenship, which is why Paul could say: "Ye are no more strangers and foreigners, but fellowcitizens with the saints" (Eph. 2:19).

JOHN 14:15. "If ye love me, keep my commandments." The necessity of doing God's will is stated also in Matthew 7:21, where the man who *does* rather than the one who *says* "shall enter into the kingdom of heaven." "God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ."—*Patriarchs and Prophets*, p. 207.

### 4. The People of the Kingdom of Grace

MATTHEW 6:33, R.S.V. "Seek first his kingdom and his righteousness, and all these things shall be yours as well." "He whose heart is fixed to serve God will find opportunity to witness for Him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and His righteousness."—*The Acts of the Apostles*, p. 467.

Material things can become all-absorbing till they starve the soul. The folly of allowing this is seen in the Lord's words: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20).

MATTHEW 5:48. "Be ye therefore perfect." The word here rendered "perfect" signifies having reached its end, finished, perfect, complete, and is used both of persons and things. See 1 Corinthians 2:6 where the saints are called "perfect"; chapter 14:20 where Christians are exhorted to "be not children . . . but in understanding be men" (margin, "perfect, or, of a ripe age"). It is used of God in Matthew 5:48.

MATTHEW 22:36-40. "On these two commandments." To arrange the Decalogue in a descending order of importance, as the Pharisees had, places man's judgment on God's ten words. They magnified external ritual in worship of God on the basis of the first four and almost ignored practical religion in serving their fellow men according to the last six. Jesus reduced the first group to wholehearted love of God and the second to "love thy neighbour as thyself." "These plain utterances . . . of the Master Himself should be received by us as the voice of God to every soul."—*Prophets and Kings*, p. 327.

HEBREWS 4:16, R.S.V. "Let us then with confidence draw near to the throne of grace." This confidence is based upon the assured priestly ministry of the atonement made by Jesus. So long as He ministers, there is grace and mercy for every beseeching sinner, and for the needs of every trusting saint. See *The Great Controversy*, page 347.

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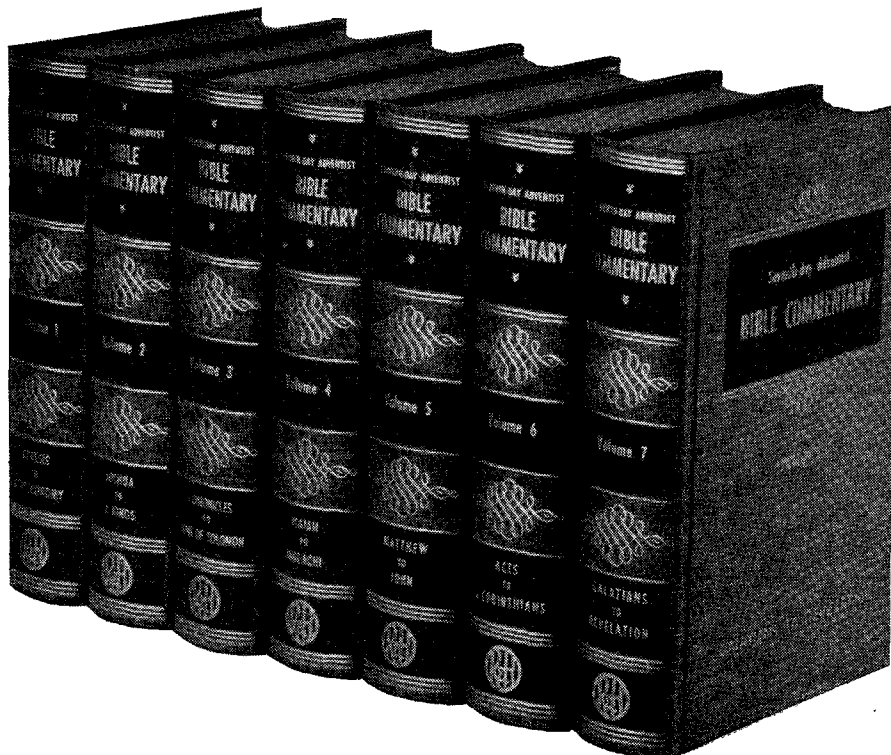
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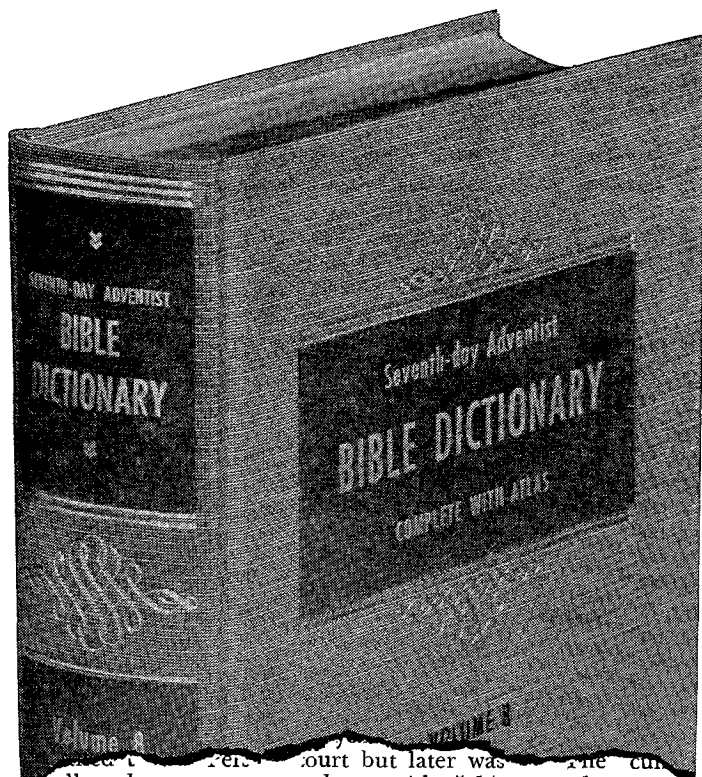
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

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

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

The cult was taken away as part of the law (Lev 24:10-16; 25:2-4).

**Artillery**. [Heb. *artillery*, once in the sense of weapon, not be construed as artillery. In the Bible, it is used in the sense of arrows and bows.]

**Artisans**. Persons who make things by hand. The KJV, and only in the Bible, but the concept is in Scripture. The Society decreed that Jesus was a craftsman (Matt 13:55).

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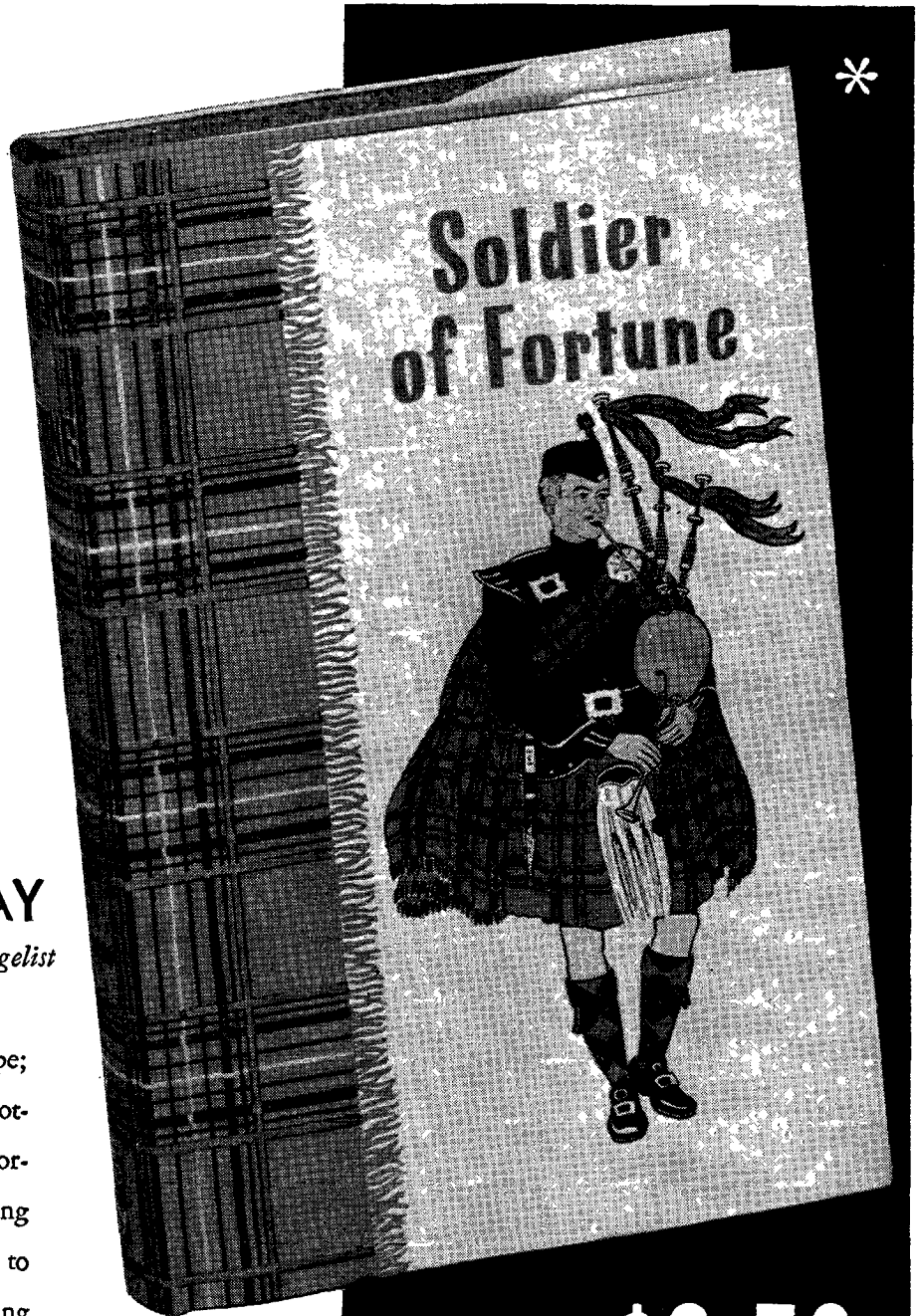
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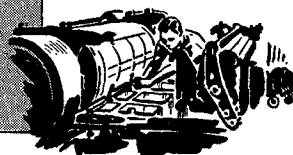
\* The former separation of Sand-Table Cutouts and Flockt-O-Graph material into five sets each has been changed. The five are now assembled into sets of three each to represent the three-year cycle of Primary and Kindergarten lesson studies. For 1959, the series will be "C" and "3."

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# As We Go to Press



## Death of J. L. McElhany

J. L. McElhany, president of the General Conference from 1936 to 1950, passed to his rest at the Glendale Sanitarium in Glendale, California, on the morning of June 25, 1959, following a second paralyzing stroke the preceding Sabbath. Seventh-day Adventists around the world pause in tribute to one whose long and able service to the cause he loved so well has been an inspiration to all who knew him. We unite in sympathy with Mrs. McElhany and other members of the family, and share with them the blessed hope of meeting this fallen prince in Israel on the resurrection morn. A tribute and life sketch will appear later.

## Membership in Brazil Now Exceeds 50,000

In a letter dated June 4, J. J. Aitken, president of the South American Division, conveys two items of encouraging news. One is concerning the managership of the Buenos Aires Publishing House. After a most diligent search, covering a period of months, arrangements were finally made for Bruno Kaercher to be released from the assistant managership of the Brazil Publishing House to take over the management of the Buenos Aires Publishing House.

The other item is a report of soul-winning progress in Brazil. Of this Brother Aitken writes: "You will be interested to know that Brazil has just passed the 50,000 membership mark. . . . This means that Brazil is taking its place as a leading nation in the world as far as Adventist church membership is concerned, and marks a new era for the cause in South America."

H. L. RUDY

## Veteran Missionary Retires

Elder and Mrs. L. B. Halliwell returned to their homeland about a year ago and are retiring from active service after 40 years spent in South America. For many years they traveled up and down the mighty Amazon on their missionary launch, the *Light-bearer* dispensing both physical and spiritual healing to the people who live along that great watercourse.

Upon the Halliwells' return to the United States the General Conference Committee arranged for them to visit many of our churches in the interest of foreign missions. In a recent letter Elder Halliwell gives the following summary of his activities during the past year:

"Just a line this morning to let you know that I have finished the schedule of visits that you helped arrange for me in the unions. . . . During the past 365 days we had 411 speaking appointments. I showed my mission film about 200 times. During this time we traveled 35,000 miles in our car. In San Diego we spoke to 35 Navy chaplains. One of them was an admiral. They invited me to come back and speak to the Marine officers and men, also to the Navy men. When I spoke to the Navy there were 500 present. Then I spoke to the Portland Chamber of Commerce with about 200 present. We thank the Lord that in all our travels He protected us and also gave us health, and we did not miss one appointment."

Although Elder Halliwell has now retired from active service, without doubt he will receive many invitations to tell of his missionary experiences in South America. He and his wife have set a wonderful example of faithfulness and devotion to the missionary task for all young people who follow in their footsteps. N. W. DUNN

## North Pacific Union JMV Pathfinder Camporee

The JMV Pathfinders of the North Pacific Union, under the direction of John H. Hancock, recently completed a successful training exercise when 1,018 boys and girls with their counselors camped along the Teton River in Snoqualmie National Forest, near Yakima, Washington, for four days, June 4-7.

This camporee was a part of the celebration of thirty years of camping in the North Pacific Union. The event demonstrated the preparedness of these Pathfinders to move out into a wilderness area and care for their needs while enjoying fellowship, worship, and exhibitions of various outdoor skills. Lawrence Maxwell, editor of *Junior Guide*, was a featured guest at campfire time.

L. A. SKINNER

## Death of O. A. Hall

O. A. Hall, a veteran missionary to China, fell asleep in Jesus, Wednesday, June 24, 1959, in Glendale, California. Elder and Mrs. Hall first went to China in 1909 and served there for more than 30 years. We unite with Mrs. Hall and other members of the family in their hour of loss, and in the resurrection hope. A life sketch will appear in a later issue of the REVIEW.

## Sabbath Services in Yosemite National Park

Visitors to Yosemite National Park will be glad to know that the Central California Conference is conducting Sabbath services in the park again this year, from May 23 until September 5. Sabbath school will begin at 10:00 A.M. and will be followed by the preaching service in the Church Bowl. Vespers will be held every Friday evening at 8:00 in the Village Chapel. We extend a hearty welcome to all visitors.

ELDER AND MRS. B. E. SCHAFFNER

## An Encouraging Report From West Africa

Recently it was our privilege to conduct a school of evangelism in Monrovia, Liberia, and a series of public meetings in the largest hall in Liberia, which was made available to us free of charge. At the close of this series 104 were baptized, thus doubling the membership of the Monrovia church.

In addition, a Baptist minister and his congregation of about 100 have requested membership with us and have transferred their church building to Adventist ownership. This pastor was converted in the Monrovia meetings and has requested L. E. Daniels, president of the Liberian Mission, to prepare the members of his congregation for baptism.

In the city of Accra, Ghana, we held a second ministerial institute, for the workers of the West African Union. Here also we held public meetings in connection with this institute. There have been 50 baptisms thus far, and an additional 50 are preparing for baptism.

E. E. CLEVELAND