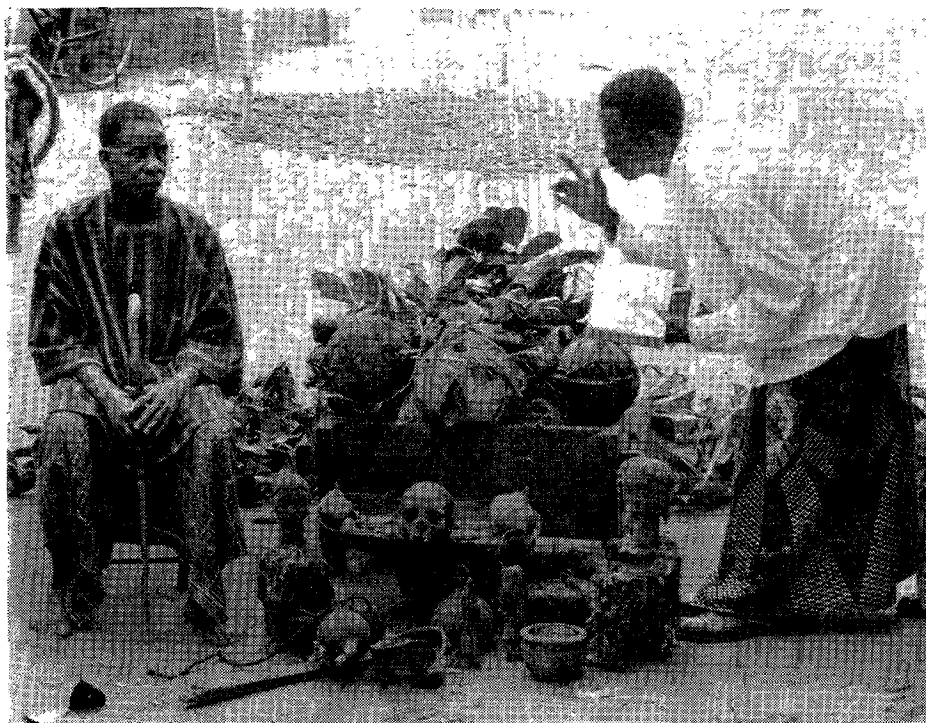


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Chief Enwereji (left), with his juju, listens while Isaiah Nwamaghinna, a lay preacher, expounds the Word of God. Note the human skull (center). A few minutes after this picture was taken, the juju was burned.

Then he recalled that some "Sabbath men" had spoken to him about the foolishness of worshiping wood, pieces of bones and skulls, and earthenware pots; so, for the first time in his life, he prayed to the "God that creates." He confessed that his idols could not save him, then promised that if God would spare his life, he would serve Him all the days of his life.

His prayer was accepted of God, and answered. So Chief Enwereji asked that his highly treasured possession—his juju—be burned. He took this step even though he knew it would mean trouble with his people, because the juju is considered a sacred trust; the chief holds it for his people, the juju being much older than he.

But having given his heart to God, Chief Enwereji was determined to give up the juju to be burned, not

## *Burning Jujus in Africa*

By M. O. Dyboh

**C**HIEF ENWEREJI, 68, was born in the village of Umuariamama—about three miles from Aba, headquarters of the East Nigerian Mission. For 28 years he held the "respected" place of juju high priest and chief of his village. His nine wives helped him with his juju worship. Almost daily he sacrificed chickens to this juju, and on certain occasions, as required by custom, he offered rams, goats, and dogs.

He was one of the most popular and influential chiefs; so he would have nothing to do with "church men"—representatives of Christianity. Many times he repelled the efforts of our laymen to bring him the gospel, but

our brethren were not discouraged; they continued to visit him from time to time, tactfully drawing the conversation toward what is written in the Scriptures. Always they impressed a few truths upon his mind before they left.

The Holy Spirit worked mightily on the heart of this chief. Last month Pastor Philip Onwere, the district leader in Aba, received a call from the church at Umuariamama; Chief Enwereji had surrendered to the true God.

When he was asked how he came to decide to follow Christ, the chief said that some time ago he became very ill. It appeared that he might die.

caring what his relatives and the villagers would do to him. He was willing to suffer for his faith in Christ.

So in the presence of Pastor Onwere and church members from the district, and before a large crowd of nonmembers, the juju was burned to ashes. The chief now wants to be baptized so that he may join God's remnant church.

We thank God for this victory, which is only one among many. Last year a total of 170 jujus were burned in East Nigeria. Pray that God's blessing may rest on Chief Enwereji and others in Africa who are exchanging the darkness of heathenism for the light of the gospel.

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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.

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

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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.]

### Japanese Premier Received by Pope

✓ Prime Minister Nobusuke Kishi of Japan recently was received in private audience by Pope John XXIII. Later, in a talk to newsmen, he voiced his country's wish for increased contacts with the Vatican, which he called "the highest moral power in the world."

### Oklahoma Newspapers to Boycott Liquor Ads

✓ Fifteen daily and 55 weekly newspapers in Oklahoma will not accept liquor advertising when liquor becomes legal in the State. Repeal of prohibition was voted in Oklahoma last spring, with liquor stores to be open by September 1.

### Massachusetts Sunday Laws Unconstitutional

✓ By a 2-1 decision, the U.S. Court of Appeals in Boston in effect upheld a recent Federal District Court ruling in which Massachusetts laws regulating Sunday business were declared unconstitutional. The District Court decision branded the legislation unconstitutional on three counts: restricting religious liberty, depriving a store owner of liberty and property without due process of law, and constituting a denial of the equal protection of the laws, forbidden by the Fourteenth Amendment.

### Early Christian Baptistry Found in West Turkey

✓ An early Christian baptistry has been discovered at the site of Sardis in western Turkey by an archeological team from Cornell and Harvard universities, it was reported in Ithaca, New York. A Roman shop converted to religious use, the baptistry is dominated by two crosses carved across earlier pagan inscriptions decorating a marble basin in a corner of one room. A baptismal font of marble was discovered on the ground.

### Billy Graham Calls for "Fire" in Religion

✓ Evangelist Billy Graham, just returned to his Montreat home near Asheville, North Carolina, from his Australian crusade and Russian tour, said that "the failure to be enthusiastic and to have fire in our religion is the greatest failure in Christianity today." "We're afraid that a little enthusiasm and emotion in our faith will be taken for religious fanaticism. Christianity has to catch fire." He said the most forceful lesson he learned on his visit to Russia was the power of a dedicated minority. He challenged church members to "unfurl the flag" of Christian faith "no matter how hostile people around you may be." "It's time the layman began to talk about Jesus," he said. "The early church was a layman's movement."

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THE  
GENERAL CONFERENCE  
PRESIDENT  
SPEAKS TO THE  
CHURCH

## The President's Page

IN CHRIST'S time there were those who professed to be contending for the faith. They made rules, multiplied ceremonies, and spent their time in endless argument over minor and relatively unimportant details. It only confused the people and left them wandering in uncertainty, as sheep having no shepherd. Our Lord swept this all aside with "In vain do they worship me, teaching as doctrines the precepts of men" (Matt. 15:9, R.S.V.). The faith has always needed defending against overzealous, misguided, and self-appointed champions.

In a certain meeting years ago, the servant of the Lord was led to speak out against calling human concepts and interpretations "old landmarks of the faith." It seems that some were endeavoring to add their own landmarks to those divinely established. Sister White wrote:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were."—*Counsels to Writers and Editors*, p. 30. Then she mentioned real landmarks. "One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."—*Ibid.*, pp. 30, 31. Referring further to the discussions of that day, she wrote:

"And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves."—*Ibid.*, p. 31. The enemy is delighted to have us spend our time in endless quibbling over minor and often not-too-important details, resulting only in confusion. Paul wrote to Titus, "Avoid foolish questions, and genealogies, and contentions . . . for they are unprofitable and vain" (Titus 3:9).

The effective defense of the faith does not produce confusion. It does not result in unsettling our people. Rather, it establishes confidence and stability in the movement. Confusion results when one here and another

there set themselves up as the only reliable defenders and exponents of what the church body believes and teaches. Notice this quotation from the Lord's messenger:

"God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. . . . Let none be self-confident, as though God had given them special light above their brethren. Christ is represented as dwelling in His people."—*Ibid.*, p. 45.

The faith has been delivered to the body of Christ's believers—not to one here, another there. It is the treasure of the united church.

"God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trusts and eternal truth to be given to the world."—ELLEN G. WHITE, *The Remnant Church*, p. 51.

To this sacred trust and eternal truth, by God's grace, we must be true. By His grace we must guard it securely in our own hearts and be its living exponents before all men, by our sincerity, kindness, patience, forbearance, and heavenly-mindedness. In our home, in our business, everywhere, men must see in us the fruitage of present truth. We must be reformers but not bigots. We must not go off on a tangent here or there, stressing one point largely to the exclusion of all else, and thereby confusing our sincere people and honesthearted seekers for truth. The Israelites valiantly defended with sword and spear the ark and the sacred oracles within, yet they betrayed the faith for which they fought by going to the high places to worship Baal. The Advent people today are committed to a mighty spiritual warfare, and it must be consistently fought to the very end.

R. R. Figueira



# • EDITORIALS •

## An American Envoy at the Vatican?

Last week we reviewed at some length a recommendation to the Senate Committee on Foreign Affairs by an anonymous group of retired foreign service officers of the U.S. Department of State calling for the establishment of formal diplomatic relations with the Vatican. This week let us examine its implications.

Recent correspondence with the Secretary of State assures us that the question of the establishment of diplomatic representation at Vatican City "is not under active review in the Department at this time," and that "the Department is satisfied with the present situation and does not believe that the issue should be raised now." Evidently, responsible persons at the State Department are aware of the delicate nature of the proposal and of the vigorous opposition that steps to implement it would arouse. But the present cautious attitude is no guarantee that a change cannot take place once the pressure for making such an appointment develops sufficient momentum. That pressure is currently being built up, and the recent proposal will inevitably influence the thinking of at least some congressional leaders and responsible persons elsewhere in the Government. Accordingly, it seems appropriate to weigh the arguments presented and the procedure recommended by this distinguished group of retired foreign service personnel.

### Invalid Arguments

These men propose to "ally" the United States with the Vatican, because the interests and policies of both happen to coincide at certain points. Where, we ask, does the Constitution make provision for this country to "ally" itself with any sectarian group? As it reads, the Constitution enjoins precisely the opposite course of action. Furthermore, if our nation is to "ally" itself with one sectarian group, why not with all whose interests and policies coincide with its own at certain points?

The argument that our Government must have an official representative at the Vatican in order to gain access to much valuable information on international affairs, supposedly vital to it and not otherwise available, in effect charges with gross incompetence the Government's splendidly staffed agencies for gathering such information. Furthermore, anyone anywhere in the world may transmit vital data to our regularly accredited diplomats who, we suppose, would not refuse significant information because it happened to come from Vatican City. The further argument that we should appoint a representative to the Vatican in order to have contact with the "outstanding citizens" who serve as chiefs of mission for the 48 nations currently represented there leads us to ask if their ambassadors to the United States are not equally "outstanding."

In reply to the argument that a U.S. representative at the Vatican is necessary in order for the United States to be accepted as a "good neighbor" in Latin America, we would ask if the United States should then send an official representative to the Lutheran Church so that it may be considered a "good neighbor" in Scandinavian

countries, or to the Archbishop of Canterbury in order to be considered neighborly in England? And how about the Eastern Orthodox Church, the Jews, the Buddhists of India, the Mohammedans of the Middle East, and other major religious groups? Why should the "good neighbor" question arise only with respect to so-called Catholic lands?

Another question that arises is, What effect would the proposed arrangement have on our Government and on the Catholic Church? Diplomatic missions between sovereign states are always *exchanged*. Would the Vatican accredit a similar mission to Washington? As head of the Roman Catholic Church the Pope claims it to be his inherent right to instruct the leaders of earth on matters of policy, when he so chooses, and history reminds us that he has, indeed, not hesitated to exercise that supposed right when he has been in a position to do so. It is difficult to conceive how the United States could be amicably "allied" with the Pope, as the head of Vatican State, without being subjected to influence and pressure from the Pope as head of the Catholic Church—and thus, in effect, becoming the servant of Rome in carrying out its global policies. Furthermore, the Catholic Church consistently seeks advantage from its association with government officials as one means of enhancing its prestige in the public mind. For what more favorable and effective publicity could the Church ask than to be officially "allied" with the United States of America? A diplomatic mission to the Vatican would result in granting the Roman Catholic Church in the United States a preferred status tantamount to "establishment," in clear violation of the First Amendment to the Constitution.

### A Suspicious Procedure

What troubles us most about the report, however, is the surreptitious procedure proposed in its last three paragraphs, aimed at circumventing both the letter and the spirit of the Constitution and the known will of the American people. The report specifically recognizes that "the appointment of a full-fledged permanent American Ambassador or Minister to the Holy See would appear for the moment to be out of the question because of the political and other opposition that such action is bound to encounter in the United States." But then it goes on to argue that, for the time being, the Pope would be content with the appointment of a *chargé d'affaires*, since this would be the "unostentatious beginning" of "a formal, permanent diplomatic mission." But to avoid arousing suspicion on this side of the Atlantic, the *chargé d'affaires* would be "instructed to make every effort to keep himself and his work at the Vatican out of the public eye," so that the new procedure would be "left to function quietly and without attracting too much attention" until "the non-Catholic opposition in the United States" should "lose some of its momentum." Further comment on this point seems superfluous.

Another disturbing question is the obvious bias evident in the report. There is no objective appraisal of the problem, no effort to examine arguments on the other side of the question—nothing but an a priori assumption that arguments to the contrary are without substance in fact and thus unworthy of serious consid-

eration, and the admitted intention to secure the desired objective by a studied effort to deceive those who would oppose the plan were its true nature and ultimate objective clearly understood.

Suffice it to say that we find the arguments presented in the report wholly unconvincing, and the recommended procedure frankly disturbing. The report does serve the useful purpose, however, of reminding all who are interested in preserving the traditional American principle of the separation of church and state of the need for eternal vigilance—the need for keeping fully informed on matters affecting religious freedom and for being prepared to speak and to act in defense of these sacred liberties when the need arises.

R. F. C.

### Appropriate Attire—1

## "I Am Hurt and Disappointed"

Some months ago we received a letter from California concerning the hardy and perennial problem of proper and improper dress for women. It reads, in part, as follows:

"I am very troubled over the matter of church standards as they pertain to women's dress. Why isn't something written in our papers of a positive nature concerning the vulgar and immodest practice of wearing shorts, Capri pants, et cetera? . . . Nothing of a specific nature is said publicly on the matter, and if the subject is ever mentioned in private conversation the opinion is usually expressed that these items of apparel should not be worn in public but that they are all right at home.

"I take sharp issue with this idea, for I believe we are no better at church than we are at home. I can't see how a mother can teach her child modesty when she is wearing shorts. Maybe times have changed but I don't believe principle has. . . .

"I am not bitter, but I am hurt and disappointed and confused that we never hear anything said or see anything written about this. To me, improper dress is as demoralizing as drinking beer, playing cards, or going to picture shows. We take our stand together against these things. Why not against immorality in dress? . . . I do not feel as I do because my mind is more impure than others, but I just can't fit this half naked way of dress into God's plan for His people. Thank you for bearing with me, and will somebody please answer this letter. If I am wrong in the way I feel, I want to change. [Signed.]

"P. S. I hope this doesn't sound like a crank letter. I only want to take the right and sane way of life, and to help others do the same."

Since we shall discuss certain parts of this letter in next week's editorial, we shall not do so here. We have reproduced it as typical of many that deal with the same topic. Together they show that a large number of our church members are concerned about how a Christian should relate himself to today's trend toward minimum attire.

### A Thorny Path

Now, all who are familiar with either history or human nature will agree that anyone who attempts to discuss even one aspect of the dress question walks a thorny path. He will be criticized as being entirely too liberal and as being ridiculously conservative—at one and the same time!

Yet, this peril notwithstanding, something should be said, not for the sake of the critics, but for that substantial majority of our membership who follow the middle road, shunning both the extreme of radical liberality and that of ultra-conservatism.

It may be well to note, by way of introduction, that Seventh-day Adventists are far from alone in their desire

to maintain high standards of dress. Nor are they alone in deploring today's steady drift toward scanty, immodest attire.

Recently Carolyn Hagner Shaw, well-known author of the syndicated column "Modern Manners," wrote: "I bumped into my little friend Mrs. Inexperienced the other morning while shopping on Connecticut avenue [in Washington, D.C.]. I was amazed to behold her clad in all-too-brief shorts and a flapping shirt.

"First let me make my position clear. While I do not for one moment presume to be a fashion dictator, I still maintain there is a definite place for the wearing of these articles of apparel. I am heartily in accord with the assertion that our city streets are definitely not the place to wear them—particularly shorts. Appearing so clad is displaying not only extremely bad taste, but a lot of you along with it.

"But," you say, 'what does what I wear have to do with manners?'

"A lot. The conventions we observe every day of our lives are based on our thoughts of others, which is, after all, the basic rule behind all 'manners.' You wouldn't dispense with knives and forks and eat with your fingers, would you? No, because it would be unsightly to others. Neither would you appear on the streets clad in a bath towel. . . . And yet, there are all too many who actually wear even less and think nothing of it, thereby inflicting an unsightly picture upon the beholder.

"Of course, there is a definite time to wear slacks and shorts. To do so in the center of the city's business district comes under the heading of bad taste. Flaunting one's self in trousers, long or short, in any public place other than a resort, isn't showing good judgment.

"During the summer when working in the garden, around the house doing daily chores, taking one's ease in the back yard, they are perfect. Why? Because they are comfortable, easy to move around in, and cool. But the reason they have been condemned, ridiculed and cartooned is that some of us ladies haven't learned to discriminate between when they can and cannot be correctly worn.

"There is one definite question we should ask ourselves, too, aside from when to wear slacks or shorts, and that is how we look in them. They are a boon to sports lovers this time of year, but look into the mirror first after putting them on. . . . If you are not made to wear slacks and shorts, don't wear them for your own dignity's sake!"—Washington, D.C., Sunday Star, July 19, 1959.

### Showing Good Taste

There are always a few church members—both male and female—who find it difficult to accept the fact that godly living and modest dressing are closely related. They resent church insistence that certain types of dress (and undress) are inappropriate. For the benefit of this group, we have quoted Mrs. Shaw at length. Perhaps through her statement they will see that good taste alone—quite apart from church standards—forbids being scantily clad in public. And Christians, of all people, should show good taste!

We are sure that some of our readers will say Amen to Mrs. Shaw's position up to a certain point, then will declare her to be too liberal. It is not our purpose here either to criticize or defend her views. Nor do we propose to serve as conscience for anyone. Next week we shall set forth further evidence that others besides Adventists are concerned about today's trend toward being scantily clad. We shall also list certain principles by which conscientious Christians can be guided in making their own decisions.

(To be continued)

K. H. W.



# The Strongholds of Islam

*Cairo, Egypt  
August 4, 1959*

**I** LEFT Athens a week ago Sunday and flew to Istanbul. Though the distance was short in miles, it was vast in every other respect. When I left Athens I left western civilization and its ancient culture. When I reached Istanbul I was in a new and strange world, the world of Islam. I had entered what is known as the Middle East.

If the Middle East is to be viewed in terms of Arab populations, then Turkey does not belong. But when viewed in terms of the even more cohesive element of religion, then Turkey is an integral part. The boundaries of this unique part of the world are roughly from Turkey on the north down to the southern tip of the Arabian peninsula, and from Iran westward along the northern edge of Africa.

Here in the seventh century A.D. there came to prominence a man, Mohammed by name, to proclaim in the midst of pagan, polytheistic peoples: "There is no God but Allah, and Mohammed is his prophet." Interestingly enough, his own family were among the first to accept his claims. Here was no religion for meditative recluses, or speculative philosophers. With crusading fervor scarcely matched even in Christianity's most militant medieval hours, the Moslems set out to convert the world. What they saw in Christian churches led them to conclude that the followers of Christ were idolaters. Did not statues of saints fill the churches? And besides, to worship Christ as God violated the Moslem concept of the oneness of God. Nothing seemed able to stand before their flashing swords. Across North Africa they spread and over into Europe, finally to be repulsed at the Battle of Tours in A.D. 732, the wildly charging Moslem leader thrown from his horse and trampled to death in the last fanatical cavalry charge against Charles Martel and the armed force of Western Europe.

On the eastern front of Christianity, however, the Moslems, centuries later, were more successful. On a fate-

ful day in May, 1453, Constantinople fell. The last of the emperors in succession from Constantine lay dead amid the pile of corpses at the edge of the city.

In the centuries immediately before the fall of Constantinople had come the Crusades, those amazing exhibits of fervor and ferocity by so-called Christian armies. Back and forth over the Middle East raged the campaigns, which always had Jerusalem as their goal. In one of the Crusades, the capture of Jerusalem was followed by the slaughter of most, if not all, of its Moslem defenders.

Yes, the history of the Middle East has frequently been written in blood, a history that repeatedly pictures Christians and Moslems in deadly



combat. And only as we know this history can we hope to understand this strangely different country, where Christianity is a minority religion, and where the boiling animosities of the long past still seem to simmer only a little under the surface. There are Middle East countries where permission to erect a Christian church cannot be obtained. Even in Turkey, so close to Europe, and so westernized by Kemal Ataturk a generation ago, it seems next to impossible to secure such permission. Strangely enough, Egypt, far removed from Europe in so many ways, is relatively liberal in the matter of church buildings.

Needless to add, in many of these Moslem lands it is exceedingly difficult to carry on evangelistic activity in the usual sense of the word. In fact, some of these countries make it a penal offense to seek to convert a Moslem, and a Moslem who becomes a Christian may endanger his life. It must be kept in mind, of course, that the in-

tensity of Moslem fervor to withstand Christianity varies greatly from country to country.

Again, though Christian missions have made pitifully small headway in converting Moslems—that is a simple statement of fact—there have existed from earliest times certain Christian minorities. Indeed, it was along the eastern coast line of the Mediterranean that the disciples were first called Christians. There is a Maronite Christian group, a Jacobite, an Armenian, a Coptic, an Orthodox—to name some of the most prominent. For example, in Egypt, of the 23 million population, some 4 million are Copts, who believe they can trace their line back to St. Mark. There is also an aggressive Roman Catholic minority group, but it can hardly be described as indigenous. Ever since 1054, when Eastern Orthodoxy split with Rome, Catholicism has been a rather exotic plant in all eastern lands, a plant kept alive only by the constant cultivation of Catholic missionaries.

In all this wide area, so difficult for Christian missions, either Catholic or Protestant, stands out one bright spot, the country of Lebanon. Here the population is almost equally divided between Christians and Moslems. Its capital, Beirut, is beautifully situated on the edge of a placid bay. Back from the city the hills slope upward, catching the cool breezes that come from the sea. On the hillside is the office of our Middle East Division. Here also is our Middle East College where may be found a cross section of Adventist youth from all the surrounding countries. It is in the setting of Beirut that I sought to gain a picture of our work in this division.

What impressed me was the well-set-up physical plant. We have passed the day when small, temporary structures on a side street had to suffice. The continued liberality of our people everywhere is gratifyingly reflected in substantial, respectable buildings, as well as in souls saved. Our college in Beirut is providing the worker group for the division. The

**REVIEW AND HERALD**

Middle East Press, on the same compound, provides literature for these lands. Our schools and publishing houses, how vital to the Advent Movement! Short in this part of the field is the medical work. We had a wonderful hospital in Baghdad, but it has recently been taken over by the Iraqi Government. We have a hospital in Benghazi, Libya, our only possible means of Christian witness in that intensely Moslem land. Study is being given limited forms of medical work in other Middle East countries.

Down in the city of Beirut the finishing touches are being put on a fine three-story building that will serve as an evangelistic center. There will be a church auditorium on the first floor, and conference offices and Voice of Prophecy Correspondence School headquarters on the two floors above. There has also just been built a fine new church in another part of the city for one of the language groups. Yes, we are set up, now, to do a strong and expanding work in the Middle East—certainly so far as physical plant is concerned.

But buildings and machinery are only part of the requirements for success, if indeed they are ever imperative. In this part of the world there is always a need for men of vision, courage, and resourcefulness, far beyond the average. Our missionaries in the Middle East need our prayers. They have one of the hardest of all overseas appointments.

On every side they face a revival of Moslem fervor, coupled with an intense nationalism. The two naturally go together in the Arab mind. For example, as I rode through the long streets of Istanbul I found scaffolding around the minarets of many mosques. Every mosque in Turkey is being repaired. Many had fallen into disuse since Kemal Ataturk, who in his endeavor suddenly to modernize Turkey, had disparaged Moslemism. In Moslem eyes the missionary stands as a threat to Islam, and also as a reminder of the day when Western nations exploited the Middle East—and many other great areas. The missionary today, particularly in Arab lands, must face this great psychological hurdle as he seeks to preach the gospel.

I seem to keep coming back to the difficulties that beset Christian missions. In fact, it is only by a resolute act of the mind and will that you can take your thoughts away from the problems—the lions in the way. But what we must never forget is that we labor for the God of heaven, who is still in charge of the universe. We don't stand alone in these forbidding lands. Equally, we should remember that our commission is to preach the gospel; it is God who gives the in-

crease. Christ told His disciples that they might face cities where they would not be received. And that, despite the power of apostolic preaching.

So we must not be discouraged that the work in the Middle East Division moves slowly and that they count converts by only twos and tens. Even if totals are not high, the percentage of growth gives ground for encouragement. The earliest figures are of December 1950, for the division is not old. The membership then stood at 1,350. At the end of 1958 the total was 2,062. That total, I believe, will grow even faster in the future. From our schools, which admit non-Adventists, from our Bible correspondence schools, from our evangelistic centers, and our colporteurs, will come an ever-increasing total of men and women into the Advent Movement. Of this I am certain from all that the

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## The Scars

By C. C. Bunch

I dreamed of that golden city  
And its builder, the Son of God;  
We talked of the wicked old world  
Where this heavenly One once trod.

There was something wrong with His hands;  
It looked like an injury severe;  
I said, Can it possibly be  
That this could have happened down here?

There are also scars on Your feet;  
Did You fall from some mountain ledge  
And strike on the sharp rocks below  
As you walked too close to the edge?

They say You died for my sins,  
But there's only one death I know  
That could wound both Your hands and feet;  
It took place with two thieves long ago.

Were You nailed on the cross for me,  
Hanging there in the sultry air  
With those cruel nails tearing the flesh  
Until You cried out in despair?

But the end did arrive at last;  
The cause came to me with a start;  
Severe pain did not bring on death;  
No, You died of a broken heart.

How happy the ransomed should be  
For that offer made all mankind;  
To exchange for their unholy lives  
Grace, from our Saviour divine.

Just how can we ever repay  
The huge debt that all owe to Thee?  
We'll sing praise to Thy holy name  
Through the years of eternity.

brethren told me, for I heard an account not only of obstacles and baffling problems, but of victories and solutions of problems. Let me be specific.

In Iraq, where we no longer own the hospital so recently and so auspiciously opened, we are just completing a fine church building in Baghdad, the same city where the hospital is located. Our church in Iraq is officially recognized, something that is not true in some nearby lands. In Iran a new training school for boys has just been completed in a suburb of Teheran. Treatment rooms are also being built in that city. There, too, our film, *One in Twenty Thousand*, is being shown on television, and is creating a great deal of good will for us.

The Bible correspondence school for the division has a total of 5,000 enrolled. One young man who graduated from our Middle East College this spring and went into the ministry was converted through these correspondence school lessons. From a prisoner came a letter to the correspondence school. Of these lessons he wrote: "They have opened the way of light and salvation to me. I will take them as spiritual law and will build my life on them."

The last two days I have been in Cairo, less than two hours southward by plane from Beirut. Strictly speaking, I've been in Heliopolis, an attractive suburb. I recognized the church building in this suburb—it was standing in 1947 when I first came this way. But I didn't recognize the three-story building almost beside it, our new headquarters for the Nile Union. Here we have offices and also apartments for workers. You must make provision for housing workers in many of these lands. When I spoke to the church in Cairo proper, in 1947, it was housed in a building that had a dirt floor and a galvanized iron roof. This time I saw an almost completed two-story center that will face on one of the principal squares in Cairo. Provision is being made for health lectures and related medical service. The membership of the Nile Union has grown 50 per cent since 1950.

In 1951 the total colporteur force in Egypt was four student colporteurs. Today there are 15 regulars besides 51 student colporteurs. It used to be hard to convince a man that he could make a living as a colporteur. It is with no small satisfaction that the brethren now point to a regular colporteur who is making a very good living for his family of seven.

In 1952 an unlettered young man was brought into the church in Egypt. He had to be taught to sign his name. He was then started in the colporteur

work and rose steadily. Besides, he has completed 10 grades of school and plans to go on to college. Each summer he is used to train other colporteurs. That's a long distance from illiteracy in seven years. An excellent proof that missions make a contribution to a country.

The radio in Egypt is state owned, and time on it cannot be purchased. To try to buy time on a station outside and beam it at Egypt would only create ill will and suspicion. So our brethren must work without benefit of radio in this land by the Nile.

I spoke of there being 4 million Orthodox Copts in Egypt. The head of the church is known as a Patriarch, and is addressed as "His Holiness." I was interested to learn, if I could, what might be his feeling about the plan of the Pope of Rome to convene a Council for Church Unity. Variant stories are abroad as to the Pope's making his first and major endeavor to win over such churches as the Eastern Orthodox and Coptic Orthodox, because of the limited differences in theology and ritual.

In response to my direct questions the Patriarch assured me that thus far no communication had come from Rome, nor did he know of any Orthodox group having received a letter from the Pope. He seemed a little less than enthusiastic about the matter. I asked him whether the chief point of difference was the question of the primacy of the Pope. He quickly answered that there were also theological questions, for example, whether Christ had one or two natures. Students of church history will remember the fifth-century disputation known as the Monophysite controversy, which dealt with the nature of Christ. It seemed suddenly to become a present-day issue as the venerable Patriarch talked to me.

Unquestionably the most influential Moslem religious figure in all the Middle East is the president of Azhar University, with headquarters in Cairo. Azhar University has branch schools in many cities. Its total enrollment is 50,000. Reputed to be the oldest university in the world, it was founded at least one thousand years ago. It inherited the scholastic reputation of Baghdad, which after the golden age of Harun al-Rashid began to waver under Asiatic onslaughts.

Azhar University specializes in three fields, theology, law, and literature and languages. The president, a venerable robed Moslem, proved to be a most stimulating conversationalist. He seemed full of the Koran, of course. When I told him I didn't drink he was interested to know whether this was because of religious conviction, explaining that Mohammed de-

clared: "He that drinks is as he that worships an idol."

I told him I considered it a sin to drink, because it would defile my body. He grasped my hand as though I were almost a fellow Moslem. We have a real point in common in the matter of liquor. That is evident. And certainly we have something in common in our emphasis on God as the direct source and constant sustainer of all life, in sharp contrast with the secularism that taints Western civilization. That I concluded from my talk with the president of Azhar University.

One of the most influential of non-religious leaders in the Moslem world is the Secretary General of the Arab League. This is a quasi-official organization that seeks to bind together the Arab states of the Middle East, and particularly to provide mutual support against external influence and pressure. It was created, I understand, about the time that the state of Israel was set up. Many say that one of the chief purposes of the League is to oppose Israel. However, when I talked with the Secretary General I stud-

ously avoided any reference to Israel.

Perhaps you may think of the Arab leaders as a group of men who are a bit short on culture and education and a bit long on fanatical fervor. Go and talk with these men and you will quickly reverse your thinking. The leaders of these Middle East countries are no barefoot, turbaned group calling for a holy war. Certainly not, if the Secretary General of the Arab League is a fair exhibit—and I think he is. A more poised and polished public official I have never met. He was educated at Cambridge University and speaks fluent English that includes many words not in the average American's vocabulary. His son is presently being educated at Cambridge.

The Middle East is very much awake today and is led by able men. May the angels holding the four winds keep this part of the world—and all the rest—at peace till the work of God is finished in all the earth.

From the minaret of a mosque not far from my room at the conference building comes the evening call for



**Lewis V. Finster**

Lewis V. Finster was born on a farm in Iowa in 1873. When he was six his parents moved to a little spot called Hartley, where his father built the first general store, and soon a town was started. His mother accepted the message when Lewis was in his teens. He decided to obtain a Christian education, and in 1891 entered Union College. He graduated in 1897 and

went into the colporteur work. In 1901 he and Sister Finster were sent to Australia, where they labored for eight years and where he was ordained to the ministry. In 1908 they were called to the Philippine Islands. We had no Filipino believers at that time, but today we count 60,000 church members in those islands. The Finsters had the privilege of starting the publishing, educational, and sanitarium work in the Philippines. In 1922 they were in administrative service in Malaysia. After eight years there they joined I. H. Evans in the Far Eastern Division, Elder Finster serving as division home missionary secretary. Later he engaged in similar work in the Inter-American Division. Elder Finster writes: "For 40 years it was my blessed privilege to serve our Lord on foreign territory." Retired in 1941, the Finsters located in Takoma Park, D.C., and Elder Finster pastored several churches in a nearby area. Because of his wife's failing health they moved to California, where Sister Finster passed away in 1953. The Elder married again in 1956. At 85 he looks and acts like a man of 65. He keeps himself well occupied with light work. He and his wife are strict vegetarians and good examples of healthful living. Brother Finster writes: "Older people need hobbies. Mine is a little avocado ranch, some miles away from Arlington, to which I drive each week to do the irrigating and to pick the avocados in season. I teach a Sabbath school class, serve as local elder, and sometimes give Bible studies."

**ERNEST LLOYD**

**REVIEW AND HERALD**



prayer. Such a call has been sounding since the seventh century. But at least the one who gives the call—known as the muezzin—has entered the modern era; he uses a public address system that carries his voice for blocks! Even without his call I feel the need for prayer, prayer for our work in the Middle East!

F. D. NICHOL

Separation, the Price of Holiness—2

# The Peril of Worldliness

By E. L. MINCHIN

**T**HE early Advent believers were a simplehearted, trusting, unworldly people. They willingly sacrificed their means and their lives to proclaim their bright and joyous hope.

But what about us today? Are we as unworldly and simplehearted? Or has the tide of worldliness crept almost imperceptibly upon us, blunting our sharp perception of heavenly realities?

What is worldliness? It is life lived without God, whether in our home, in our business, or in our pleasures. It is a secular, materialistic way of life that robs us of the sense of God and of spiritual things. It is living for the things that are seen, in total indifference to the things that are not seen. Today this materialistic atmosphere pervades human society, our educational and cultural institutions, the business and commercial world, homes, and even churches, like a foul miasma.

What should be the Christian's relationship to the world? Jesus said of His children, "They are not of the world, even as I am not of the world" (John 17:16). Again He declared, "I have chosen you out of the world" (John 15:19). God says that friendship with the world is tantamount to spiritual adultery, and that the friend of the world is an enemy of God.

The language of James 4:4 is clear and solemn, "Whosoever therefore will be a friend of the world is the enemy of God." Hobnobbing with the world in its pleasures, entering into partnership with it in its pursuits, fashioning our lives according to its principles, makes us an accomplice of the evil one against our Lord and Saviour.

What is meant by worldliness is given in 1 John 2:16: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." That which marks the world-

ling is the lust of the flesh, the lust of the eyes, and the pride of life.

"Anything which feeds or pampers the flesh, the animal part of man, whether it results in gross sensuality, or in taking the bloom from heart purity, or merely in soft self-indulgence and self-ease, is worldliness. Anything that stains the heart, soils the hands, stings the conscience and separates one from the joy and sweetness of communion with Christ, is worldliness. It is 'the lust of the flesh.'

"Anything that caters merely to the fashions of this world, that stimulates desire for possession and property, that aims merely to please men and gain their approval, that keeps the eyes fixed on the lowlands instead of on the heights, on the seen rather than on the unseen, anything that puts a cloud between Christ and the Christian and shuts Him out from one's vision is 'the lust of the eyes.'

"Anything that exalts self, that fos-

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## Holy Spirit

By James Marchman Hammond

**Holy Spirit, comforter**  
Of those who put their trust in God,  
Exercising faith in Him  
Through daily study of His Word.

**Holy Spirit, true discerner**  
Of thoughts and intents of the heart,  
So change this stony heart of mine,  
That with sin I'll want no part.

**Holy Spirit, ready helper**  
Of those who feel their constant need,  
Make me stronger than my weakness,  
With Thy presence my soul feed.

**Holy Spirit, gentle guide**  
Of those who walk in Heaven's way,  
Guide me, keep me watchful, prayerful,  
Lest by Satan I be led astray. \*

ters pomp and pride, that clips the wings of the soul so that it grovels in the dust of the earth instead of soaring heavenward, that sets the affections upon the wealth, the fame, the honours of earth rather than upon the treasures of Heaven, that robs the Christian of his possessions and privileges in Christ, is 'the pride of life.'"  
—RUTH PAXSON, *Life on the Highest Plane*, pp. 198, 199.

Worldliness may be manifested in many ways. It is revealed in one's conversation, one's style of hairdress, one's dress, his pleasures, the books he reads, the appetites he indulges, the ambitions by which he is ruled, and the activities in which he engages.

Our stay upon this earth is short and temporary. We are citizens of another world. It is God's plan that we go soon to our heavenly home. But, if upon earth we find the heavenly atmosphere stifling, how would we feel if transported to the city of God? If heavenly pleasures and pursuits are unattractive to us here, what will they be to us there?

There is music in heaven, but it is not jazz or swing. There are pleasures in heaven, but they are not the pleasures of the ballroom, theater, or card table. There are pursuits in glory, but they are not the pursuits of greedy commercialism, a name in society, or fame.

Friend, are you prepared for your heavenly home? Are heavenly pleasures and pursuits attracting you, or does the spirit of this world possess your soul?

## Worldliness in the Home

Something is happening to the twentieth-century home. Something is coarsening human life and demoralizing personal and family religion. Secularism, this modern materialistic way of life, is closing in on men like a fog, and it influences all they do.

Like others, Seventh-day Adventists face this peril. In too many homes there has been a gradual and alarming decay of spiritual life. God is no longer the center of the family. He is not denied, but He is neglected and ignored. A self-centered, worldly, materialistic way of life has overtaken many professed Christian homes, and as a result unspiritual and worldly-minded children go out from them.

Seventh-day Adventists must steadfastly resist this influence or they will fail in their mission to the world. God must be made central in their thinking and in their living. His will must be made and kept supreme.

Too often in our homes material things are supreme, and moral and spiritual values are secondary. Never before has our standard of living been higher. Material prosperity has

brought to our homes comforts never known before. They tend to exalt the value and the power of money and to foster pride and self-sufficiency. Little or no time is left for God and the cultivation of the soul.

Parents are the guardians of the spiritual life of the home. Oh, for more homes today where devout men and women of faith and prayer stand at the head of their families, and by their own godly, unworldly example point their children to the Lord and to righteous living! In such homes the love of God flows out from the hearts of parents and children in the warmth of true affection. Such homes become lighthouses, fortresses that God holds in this revolted world. Our homes should be sanctuaries, where our children are protected from the deadening and demoralizing influences of a godless world.

Today we face an altogether different situation from what our parents faced fifty years ago. The voices and sounds of a thousand pleasure halls are now borne upon the air and reproduced in our homes by means of radio. Our home sanctuaries are invaded by the bewitching power of the world through television. This new and exceedingly subtle kind of temptation, bringing the sights and sounds of the world right into the home, presents one of the gravest problems that confront us today.

True, there are good programs. But the subtle mixture of good and evil, the time squandered on trivial things, and the inability of so many to make good and proper selection blunts the spiritual sensibilities of our people and molds our children with the spirit of the world. It is a fact acknowledged by many church members that from the time television came into the home, spirituality declined.

This time-consuming idol is bewitching and fascinating. Thousands of God's professed people are turning their homes into worldly places of pleasure. The tragic part of it all is that this prolonged viewing of worldly television programs gradually and unconsciously changes the ideals and the attitudes of those who are watching. Many are not conscious of the tragic and awful change that has come into their thinking. Many a sincere person today is viewing programs that several years ago he would have refused to watch. "Strangers have devoured his strength, and he knoweth it not" (Hos. 7:9).

"The work of the enemy is not abrupt; . . . it is a secret undermining of the strongholds of principle. It begins in apparently small things."—*Patriarchs and Prophets*, p. 718.

Is your family altar in repair, and do your children hear the voice of

prayer and the singing of the songs of Zion? Is the reading of the Word of God a regular feature of your home life? "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

One of the world's great mothers had a clear sense of right and wrong and of her responsibility to her children. Listen to what Mrs. Wesley, mother of the great John and Charles Wesley, wrote in a letter to John: "Whatever weakens your reason, or whatever impairs your tenderness of conscience, or whatever obscures your sense of God, whatever takes off the relish of spiritual things—that to you is sin." No wonder this mother gave to the world great, illustrious, and godly sons. God give us more parents today who by their godly, unworldly example inspire their children to walk in the way of righteousness!

Separation from the world around us involves a drawing away from the pleasures and innumerable associations of the world. It means not only pleasures that are definitely evil but many pleasures that are halfway good. It is the subtle mixture of good and

evil in so many worldly pleasures that constitutes such a peril to the children of God.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—*Patriarchs and Prophets*, pp. 459, 460.

The true Christian will not engage in pleasures that sear the conscience and obscure one's sense of God. In the intriguing world of good books and music, in God's wonderful out-of-doors, and in a thousand other ways the Christian will find endless opportunity for true recreation and entertainment that will draw him close to the One in whose presence there is "fulness of joy."

## Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

### "I Feel the REVIEW Has Let Us Down"

For several weeks some time ago this column did not appear in the REVIEW. Then one day we received the following letter from Maine:

"What has happened to the best and most important department our REVIEW has ever conducted? Namely, the Parents' Fellowship of Prayer corner? We parents had become accustomed to having special prayer just at sunset Friday evenings for our dear straying boys and girls, and then joyously awaiting the next REVIEW to see what new miracle had been wrought by our Father in heaven. I know others must have received help and encouragement as they read letters from rejoicing parents and then hoped that they'd be the next to write such a letter. I feel the REVIEW has let us down.

"There is strength in prayer, and at no other time in history have we ever needed combined prayers as we do today. The Parents' Fellowship corner was

the first thing I read, and now I feel lost and forsaken by my fellow church members, as I had some requests still to be answered. May God put it upon your heart to reinstate this important corner to your paper."

This dear Christian mother then made the request that earnest prayer be offered on behalf of her son and his wife who have four little ones. The parents need to be reconverted so they will have a happy Christian home in which to rear the children. She closes by saying: "I hope I can soon write a joyous letter to you. Prayer changes things."

We were happy to assure this sister that we had no intention of discontinuing the Parents' Fellowship of Prayer. It has come to fill such an important place in the lives of our readers that we believe it should continue for a long time to come. Surely no parents will cease praying for their lost children until all are safe in the kingdom.



## You and Your Teeth

By R. R. Steinman, D.D.S.

**T**HE control and treatment of any disease depends upon a thorough understanding of the etiology, or cause, of the disease. It has only been very recently that the etiology of dental decay has begun to be adequately understood.

In order to understand the disease called dental caries (tooth decay), it might be well to explain a little bit concerning the formation of the teeth. The teeth develop from epithelial tissue, and the dentine and pulp from connective tissue.

In the body, the function of the epithelium, or skin, is to serve as a protective covering for the underlying tissues. This protective skin depends upon the connective tissue beneath it for its support, maintenance, and integrity. If by some means the underlying tissue is disturbed to the extent that the overlying skin can no longer be maintained, the skin starts to die and is subject to bacterial invasion and sloughing.

In the teeth a similar condition exists between the enamel, of epithelial origin, and the dentine, of connective-tissue origin. The primary function of the enamel is to shield and protect the underlying structure of the tooth, namely, the dentine and pulp. It is the function of the dentine to support and maintain the enamel. If the support to this enamel can no longer be maintained by the underlying dentine, the enamel is then subject to decay, bacterial invasion, and sloughing.

It has been well known for a number of years that three essentials are necessary in order to have dental decay: (1) Bacteria must be present on the surface of the tooth to produce this disease; (2) bacteria must have food on which to thrive; (3) the tooth itself must be susceptible to disease.

Let us consider exactly what happens in a tooth as this disease progresses. The first changes that occur in the teeth can be demonstrated in the dentin just beneath the enamel. These changes are characterized by a cessation of enzyme activity, or a breakdown of metabolism. The protein structure of the tooth at about this same time begins to break down.

As this protein tissue breaks down, acids are produced that partially demineralize the tooth in the dentine.

After all these changes have occurred in the dentine, the integrity of the overlying enamel can no longer be maintained. It is then subject to bacterial invasion and sloughing. This, too, is similar to what would happen in other tissues under similar circumstances and its control would in all probability be similar.

We all have to live in the presence of bacteria and will probably never be free from them, hence our resistance must be so great that the mere presence of bacteria will have no effect upon us.

With this background in mind, it would be well to consider the instruction that has been given to us, as a people, relative to health and disease, and see how it fits into our dental problems. In reading such books as *The Ministry of Healing* and *Counsels on Diet and Foods*, one cannot but be impressed with the concept that the key to control of disease is in maintaining optimum health. In this area we as a people can be leaders.

Many nutritional factors besides just sugar in the diet have been found to influence the incidence of dental caries. For example, animals on a protein-deficient diet will have more decay than will animals on an adequate amount of protein. Vitamin B<sub>6</sub>-deficient animals will have more decay than will those receiving an adequate amount of Vitamin B<sub>6</sub>. And animals on a fat-deficient diet will have more decay than will animals receiving an adequate amount of fat in their diet. Most people are aware that an excess of sugar in the diet will also increase the amount of decay. Animals suffering from endocrine disturbances also have increased decay.

It would appear from this that there are many factors that can affect the incidence of this disease. In fact, it may be as complex as life itself. The diet recommended for us is fruit, grains, nuts, and vegetables, prepared in as simple and natural a manner as possible. The portion of this instruction that calls for these foods to

be prepared in as simple and natural a manner as possible has been largely ignored. Fortunately for the human race, those foods high in protein are seldom processed or altered to any great extent, namely milk, eggs, and legumes. These foods in variety assure an adequate amount of protein.

Grains in the diet contribute considerable protein as well as vitamins and minerals. At least 95 per cent of the grain products used in America have been processed. In the milling process very often Vitamin B<sub>6</sub> is removed along with other vitamins and minerals, and it is not returned in the enrichment program as it is now conducted. Eighteen per cent of the caloric value of the diet of the average American comes from refined cereals. In other words, 18 per cent of the average American diet is deficient in Vitamin B<sub>6</sub>.

Experimental studies with animals would indicate that this deficiency could actually be contributing to the incidence of tooth decay in America. We have been repeatedly instructed that refined cereals, such as white bread, are not the best food. The whole-grain breads and whole-grain cereals are recommended.

Another 18 per cent of the average American diet is made up of refined sugar. This added 18 per cent is completely devoid of vitamins and minerals that were naturally with it as found in nature. There is no question that this 18 per cent of refined sugar is also actively contributing to dental caries in America.

Through the Spirit of Prophecy we have been counseled to reduce the amount of sugar in our diet, and that excessive use of sugar is more harmful than meat. This instruction was first given to us more than 85 years ago. The average amount of sugar used by Americans at that time would amount to about 36 pounds a year. The amount used today by the average American is more than 100 pounds a year. From the condition of the teeth of many of our own people it would appear that we may be getting our share of this sugar!

The instruction given us in the book *Counsels on Diet and Foods*, if followed, would make us as a people the most healthy people in the world. It is also true that if we have a mouthful of bad teeth there is more wrong with us physically than just a few holes in our teeth. Systematically, our resistance is low and we are probably subject to many other diseases.

For abundant health, for disease-free teeth, let us follow the inspired instruction given us. No scientific discovery to the present day contains better advice for the maintenance of good health.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## She Read to the Children

By Ella M. Robinson

MRS. E. R. WELLS, a friend of mine, recently gave me an interesting account of what the reading of good books had accomplished for her four children. Thinking that it might be of help to others, I shall re-tell it here as nearly as I can remember it.

"When Andrew and I were married he had finished only his freshman year of college. He aspired to be a dentist, and the only way by which he could hope to reach this goal and support his family at the same time was by attending school for a year and then dropping out and working for a year or two at his carpenter trade.

"We began at once saving dimes to build a library for the family. By the time Benny, our first-born, arrived, we had sixteen dollars' worth of choice books placed on a handy shelf. I gave up my employment, for we both felt that the proper training of the child was more important than the amount of money I could earn to help with Andrew's education.

"Benny was little more than a year old when I began reading to him. Many of the stories had to be paraphrased in baby language. We borrowed from his grandmother and from other relatives all the good books that were simple enough—with a little interpretation as we went along—for his infant mind to grasp.

"When Andrew finished his preliminary work at school and gained admittance to the College of Dentists and Surgeons in San Francisco, we were forced to make the choice between rearing our family in the big city and submitting to frequent separations. We chose the latter, and moved into a vacant house far out in the hills near a country school, whose one and only teacher had an unusually high reputation for integrity and efficiency. Rent was cheap there, and we could have the desired country environment.

"At times Andrew found employment near enough to allow him to be with us nights. But when his work took him farther away or when he

was in the city attending school, Benny and I were left alone, until Willy, our second boy, was born. We had no near neighbors. A little while before sunset I would bring the children inside and lock the door. Then I would read to them till dark, after which we would all go to bed together and talk and tell stories until they were asleep.

"Since our finances failed to keep

pace with our growing family, we moved into a smaller house that was offered us rent free. It was a sort of cabin with one large room. This we partitioned off with curtains, making two small bedrooms and a living room and kitchen. I continued to read the children to sleep every night.

"By this time we had in our home library the complete series of Uncle Arthur's *Bedtime Stories*, a small collection of Bible and nature books, *Christ Our Saviour*, *Best Stories From the Best Book*, *Easy Steps in the Bible Story*, several volumes of *Really-Truly Stories*, and some of Seton's animal story books. Besides the books, we subscribed to *Our Little Friend*.

"By the time our daughters, Muriel

## Special September

By ISOBEL HANSEN LOHNE

I have seen many firsts of September—

They are just a routine yearly rule;  
But, still, this year's September is different,

For my boy is just starting to school.  
Yesterday he was only a baby;

He's a dear little man, though, today.  
It was only this morn that I kissed him  
Ere he happily skipped on his way.

Oh, my heart is too full, my house empty,  
And so painfully quiet and still.

As I turn to my tasks I see scattered  
Silent toys 'neath the broad window sill.  
There's a shoe-box garage near the table,

A tall building-block house by the chair  
Near a jet plane and little red tow truck,  
And a brown, one-eyed, frayed Teddy bear.

There's a blue plastic boat by the fireplace,  
A torn color book close to the door,  
And I smile through my tears and caress them  
As I pick them all up from the floor.  
Then my heart prays, "Dear Lord, bless my darling!  
From all wrong, harm, and sin keep him free.  
Bless his teacher with wisdom from heaven;  
May she lead all her children to Thee!"

After school he will bound through our doorway;  
There'll be barks from his happy, black pup.

Boyish toys on the floor will be scattered;  
His school clothes I'll be glad to hang up!  
Yes, each year brings a first of September—  
It is just a routine yearly rule;  
But I find this September is different,  
For my boy has just started to school.

EVA LUOMA



and Joice, were born we had acquired a good-sized library. The old books were read over and over, until our favorite characters were, so to speak, adopted into the family and were assigned parts in the children's everyday play. On rainy days we would often read for hours, Benny and Willy taking turns while I ironed or sewed.

"It was not difficult to cut expenses up there in the mountains. We lived simply, of course; and the necessity of doing without harmful luxuries, and the stimulus of meeting poverty head on with a definite goal in view, proved a blessing. We raised a vegetable garden, which gave us fresh, vitamin-filled foods and provided pleasant, healthful occupation for the children during out-of-school hours. From the growing things we learned many lessons of the wisdom, power, and love of God. Whenever possible I joined them in their play. On holidays we would go for all-day picnics. On rare occasions daddy was with us.

"When our boys were in their early teens we installed a radio. By that time my husband had acquired a good dental practice, and we were living under better housing conditions. However, we seldom tuned in except to well-known and tested programs, or when there was notice of something that we knew would be worth while. We seldom felt it profitable for the younger members of the family to listen to ordinary news, because of the baleful effect it left on young minds by its recital of horror and crime.

"Our income did not permit us to purchase a television, nor did we wish for one. We were able to make careful choice of the books we read, but I have never discovered any way of knowing just what kind of program is coming over TV. Was it worth while listening to the bang, bang of guns, or the imaginary feats of supermen, or to watch the desperate chase after robbers and murderers, the conniving and quarreling in families, and the continuous scramble for power and wealth—all for the sake of being able to hear the rare programs that were educational and edifying?

"By the reading and discussion of good books the children's taste for that which is sweet and pure and helpful had been cultivated to the point where cheap and trashy literature made little appeal to them. In spite of the care we exercised in making right selections, we would at times get hold of a book in which cheap conversation and questionable acts gave evidence of low standards of right and wrong. But before we had read very far in such a book one of the youngsters would be sure to ask, 'Do you think this book is worth reading?' and we would agree that it

## The Great "I Am"

By Mrs. C. E. Beeson

He tempereth the wind to the shorn lamb,  
He lighteth the lamp for my feet,  
He guardeth my soul, the great "I AM,"  
And maketh the bitter sweet.

He healeth the wound in my sinsick soul,  
He maketh strife to cease;  
When I'm bruised by life's conflict, He  
maketh me whole  
And giveth me peace, sweet peace.

Oh, how could I ever forget my Lord,  
And wander from Him away?  
He has promised to guide me with His  
eye;  
He marketh the path where I stray.

Oh, who could reject this tender care,  
Who would forever roam?  
Hear Him calling you through His  
Word—  
"My children, dear children, come  
home."

should be returned to the library unread.

"We usually discussed our reading plans with the children, and they agreed that we wanted our lives to be helpful and uplifting, and that therefore we would not clutter our minds with useless material. They naturally adopted our attitude toward the 'funnies,' and called them the 'sillies.'

"Together we discussed the books we read. What was it that contributed to the success of men and women who had made their lives count for good in the world? What was it that kept the saints of God faithful to principle in spite of ridicule and persecution? This discussion of good books, which is not possible where solo reading is the practice, helped to fashion principles of truth in the children's minds, and it also held the family together in a bond of common interest.

"To my thinking, the custom of family reading of good books comes very near providing a panacea for the moral diseases that today are so fast spreading among juveniles."



## Needy Foreigner Helped

By Arthur S. Maxwell

After teaching and healing for several months in Galilee, Jesus traveled to the Mediterranean coast, then northward into Tyre and Sidon.

Here He was on foreign soil, outside the boundaries of Israel. It was just as foreign as Mexico is to the United States, or as France is to England, or as China is to Australia. The disciples must have wondered why He had come here. His message was only for the Jews, they thought. Surely He would never heal any of these Gentiles, these foreigners.

Then they had a surprise.

One day a woman followed the little group that had come with Jesus on this trip.

Somehow, even this far north, she must have heard about Him and His power to heal, for she cried to Him, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

At first Jesus took no notice. No doubt this was because He wanted to see what would happen next and what His disciples would say.

Meanwhile the woman continued to call to Him, "Have mercy on me, O Lord, thou son of David. Have mercy! Have mercy!"

The disciples became annoyed. "Send her away," they urged. "She is crying after us."

They saw she was a foreigner. How could such a person expect any help from their Messiah? She had better be sent away.

Now Jesus stood still and the woman drew near. Falling at His feet, she cried, "Lord, help me!"

Such a cry, no matter from whom it comes, whether from Jew or Gentile, American or Englishman, Frenchman or German, Australian or African, ever finds a response in the heart of Jesus. But this time there was a lesson for the disciples to learn. So, speaking as they might have done, He said, "It is not fair to take the children's bread and throw it to the dogs."

The woman answered, humbly and earnestly, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table."

It was a wonderful answer from someone who was not an Israelite. It showed that she believed Jesus could help anyone anywhere.

"O woman," Jesus said to her, "great is your faith! Be it done for you as you desire."

That very moment her daughter was healed.

The disciples were astonished. Their beloved Master had answered the prayer of a foreigner. Clearly there was nothing narrow or national about Him. Could it be that He had come to bless not only "the lost sheep of the house of Israel" but all the lost sheep of all the nations in all the wide, wide world? It was only an idea, a beautiful idea, but it began to grow and grow in their minds as the days and years passed by.



## How Honest Are You?

By W. B. Clark

**W**HAT a lucky break! I've got more than I had before I bought the ice cream."

My twelve-year-old companion, Oscar, was rejoicing over the fact that the clerk at the ice-cream counter had made a mistake in making change, and so he had more money than before his purchase. When he mentioned the incident to his parents, they smiled, somewhat amused at his good fortune.

But my father took a different view of the matter and endeavored to impress an important lesson upon my young mind. He put this question to me: "What would Oscar have done had he discovered that he had been shortchanged?"

Among the inspiring incidents told concerning Abraham Lincoln is that of his long walk back to the little store when he discovered that he had been overpaid a few cents. It was his strict integrity in small matters as well as in the larger things that earned for him the title "Honest Abe," which is known to every schoolboy. In the records of heaven this is more significant than the fact that he was President of the United States.

Among my circle of acquaintances are some young men whose names are John, David, Joseph, Daniel, and other names that are recognized as having belonged to notable men of the Scriptures. I am sure that fond parents have cherished the hope that the qualities of those Bible characters would be reproduced in their sons. But I have yet to meet the mother who would suggest that her son be named Achan, or Gehazi, or Ananias.

The reason is obvious. No one wishes to be identified, even by name, with one who was notorious for dishonesty. To avoid an unfavorable reflection some men have been known to change their names.

The wise man said, "A good name is rather to be chosen than great riches" (Prov. 22:1). Solomon meant that a good reputation is of more value than merely a name with a fortunate combination of letters, or a large bank account. Gen. Robert E. Lee was a man who cherished the value of his good name. It is said that

after the Civil War he was approached by a group of men who offered him a salary of many thousands of dollars if he would accept the position of president of the firm they represented.

He declined on the basis that he knew nothing about the business. He was assured that this was not necessary, for they were primarily interested in the use of his name in their organization. Lee responded, "Gentlemen, if my name is worth that much money, don't you think I should be very careful how it is used?" He took, instead, the presidency of a small college at a modest salary.

An auctioneer succeeded in raising the bids on a house he was selling to \$5,000 and, at that point, the bidding stopped. He paused a moment and then said, "Ladies and gentlemen, I am offered but \$5,000 for a house built by Henry McGovern; who will give \$6,000?"

The bidding resumed, and in a few minutes the house was sold for \$7,000. A man in the crowd remarked, "Isn't it strange how the bidding picked up when the auctioneer mentioned the name of the builder?"

"You must be a stranger in these parts," said the man to whom he spoke. "If Henry McGovern builds a house, you can be sure that honest workmanship has gone into it from the cellar to the attic."

It is appropriate that we ask ourselves, What does my name represent



Dad wants to know you arrived back at college safely, but is it honest to avoid the toll charge by asking for a fictitious name when you call?

to those who know me? Whether we are conscious of it or not, the sum total of our words and deeds day by day comprise the name we hold among our fellows.

Principles of honesty instilled and demonstrated in the lives of youth and children are especially refreshing. The natural tendency of the sinful heart is to misrepresent and deceive, especially when selfish interests may be served.

Across the top of a newspaper in a childish scrawl were these words, "I'll stop in tomorrow and pay for the milk bottle." The newsboy delivering his paper had thrown it with some force onto the porch and, knocking the milk bottle over, broke it. He found no one at home and left the note. The following day he discharged his obligation.

We are tempted to think that some things are too insignificant to notice. But our God is a particular God; and in matters of principle there are no nonessentials. "The least departure from strict rectitude breaks down the barriers and prepares the heart to do greater injustice."—*Testimonies*, vol. 4, p. 487. "The Bible condemns in the strongest terms all falsehood, false dealing, and dishonesty. . . . A slight deviation from truth, a little variation from the requirements of God, is thought to be, after all, not so very sinful. . . . But sin is sin."—*Ibid.*, p. 311.

There are questionable practices which, because of their frequent occurrence, become accepted even by some Christians. Is it honest when one receives a telephone call from a person he does not wish to talk to, to hurriedly step out of the house and suggest to the one answering the telephone that he tell the party he is not in? These and similar incidents have led young people to believe that there is such a thing as respectable dishonesty. We sometimes refer to these as white lies, but remember, "White lies leave black marks." How do white lies look in the books of record by which we shall all be judged?

The telephone business has been a profitable one through the years, and those who carry on the business are interested in earning a fair return for their stockholders as well as rendering a service to the public. But merely because the telephone company operates in the black, that does not provide license for one to take advantage of that service in a manner that avoids proper payment. The young person attending academy or college, who places a long-distance call for a fictitious person at his home number, thereby transmitting a previously-agreed-upon message, may think it a clever trick when he observes the

faithfulness with which the operator seeks to obtain the information as to the whereabouts of the nonexistent person, but it loses its humor when it is recognized that in the sight of Heaven there can be little or no difference between this so-called "respectable" dishonest act and deliberately taking the equivalent amount of cash from the company cash register when no one is looking. Many who would do the former, with little or no compunction, would be highly insulted if suspected of stooping to the latter.

A young man who had an after-school job in a small grocery store was alone one day when a customer came in to make a purchase. Observing that the proprietor was not present, the customer said quietly to the boy, "Be sure you give me good measure; your boss is not in." The young man paused an instant, and looking the customer straight in the eye, replied, "Sir, my Boss is always in."

We do well to adopt as the motto of our lives a statement in the book *Thoughts From the Mount of Blessing*, page 68. It reads: "Everything that Christians do should be as transparent as the sunlight."

## Junior Talks

### Tidal Waves

By D. A. Delafield

My family and I spent six years living in the beautiful islands [now the 50th State] of Hawaii—three years on Kauai and three years on Oahu. These islands are a tropical paradise, and it is wonderful to live with the friendly, warmhearted people. Once in a great while the islands are struck by natural disaster, but not, generally, with large casualties. However, not many years ago a tidal wave bore down from the Aleutian Islands and struck Hilo. The great wave came about fifty or sixty feet high, and wiped out a long row of buildings, drowning many people.

Just a few months ago I visited the islands after an absence of 16 years. While on Maui, a tidal wave alert was sounded on the radio. The wave was scheduled to strike at the time we were conducting a meeting in a low-lying area. We went to the meeting and we had a large crowd. The people didn't seem to be afraid. When the wave struck it was only two or three feet high. It was the result of an earthquake in Japan.

On this same trip another tidal wave alert was sounded on the island

of Oahu. I was staying in a hotel at Waikiki and was getting a haircut when I heard the radio announcer state that within the next 45 minutes the wave would strike. No one knew how big it would be or how small. Not wishing to go to the water area, I drove up the slopes and watched from a hill. Large numbers of people walked down to the water's edge or drove in their cars to the beach. There was real traffic congestion. They wanted to see the tidal wave come in!

Well, I didn't want to see it come in, even though it proved to be a small wave. Once on the island of Kauai I had watched the waves pound upon the beach (it must have been caused by an earthquake), and I must say that the mighty waters of the sea were terrifying, rising like a giant cupped hand to enclose any hapless mortal who might come within its grasp. Jesus said in the last days the sea and the waves would be roaring.

There have been many tidal waves in history, generally associated with earthquakes. On October 15 and 16, 1942, a cyclone in the Midnapore district of Bengal, India, killed 11,000 persons. On November 6 in that same great land a tidal wave drowned 10,000 persons.

At Lisbon, Portugal, November 1, 1755, the most famous earthquake of all history occurred. There was a violent shock that threw down the greater part of the city. Following the terrible underground shake, the sea retired, laid the bar dry, then rolled in, rising fifty feet or more above its ordinary level. Sixty thousand persons perished in six minutes.

Think of what it will be like when Jesus comes. The voice of God, like the sound of many waters, will be heard saying, "It is done." The heavens and the earth will shake and there will be a mighty earthquake (Rev. 16:17, 18). The mountains will

shake like a reed in the wind, and rocks will be thrown by the mighty wind in every direction. The seas will be turned into confusion, and tidal waves will tear at coast lines around the world.

But the day of terror for the ungodly will be a day of deliverance for God's children. Jesus will protect His people from the heaving earth and the swelling waters. What a happy day it will be when He comes to take us to that better land!



● Miss Ralluai Chawngthu, a Lushai student graduate of the Assam Training School, has been awarded the Rs. 200/- Southern Asia Division Educational scholarship to Spicer Memorial College for having received the highest marks in the Division School Leaving Certificate Examination. Those receiving the next three scholarship awards were: Rajan Charles of Spicer Memorial College High School, Manson Tirkey of Raymond Memorial Training School, and Daniel Nangno of the Toungoo, Burma, High School.

● Every year the National Guild of Piano Teachers has a piano playing tournament held in 600 centers in the United States. This year there were 700 students from the Northwest area. Victor Smiley, piano teacher in Seattle, reports that his Seventh-day Adventist students won top honors. Marie King, who earned her high school diploma in music, was first out of the 700 contestants; Judy Gebhardt from Bremerton came in second; and Marlene Webb and John Munson came in first and second as international winners. To win these honors all four students had to have a 20-piece program committed to memory and to demonstrate musicianship. The grades of the four students ranged from 97 to 99 plus.



## Your Denominational IQ

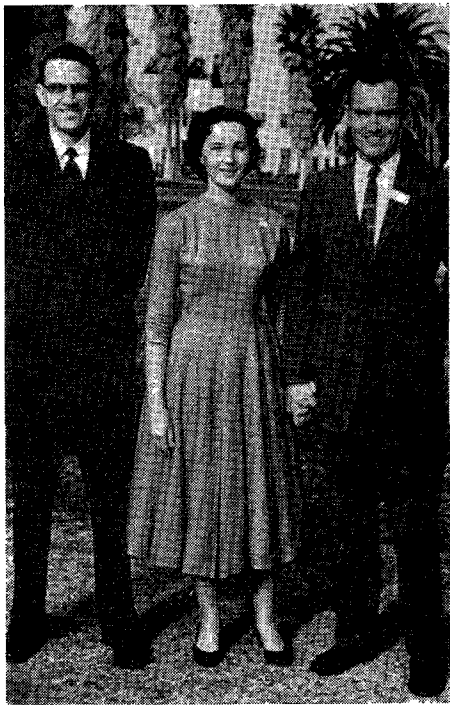
By Idamae Melendy



Here are some denominational firsts. Match the names in the second column with the statements in the first column. Rate yourself by the answers and scale on page 26.

1. ( ) First leader of prominence from the West
2. ( ) First president of the General Conference
3. ( ) Leader in first educational enterprise
4. ( ) First colporteur, 1881
5. ( ) First of our temperance advocates

- a. Joseph Bates
- b. George King
- c. John Byington
- d. J. H. Waggoner
- e. G. H. Bell



D. A. Delafield (left) with Pauline and Robert Goddard at Angwin Hall, La Sierra College.

# Christ Is My

## *Experiences of an Earnest Literature*

By Pauline Goddard as Told to D. A. Delafield

**D**RIVING through a small town between Jacksonville and Miami, Florida, I was startled to hear the wail of a police siren just behind me! Although I felt sure I had committed no traffic offense, I pulled over to the curb. A young police officer walked up to my car and challenged me with, "Let me see your driver's license!"

I humbly complied with his request.

Then he demanded, "What are you carrying in your trunk? It's almost dragging on the highway." I replied as cheerfully as I could that the trunk was loaded with boxes of magazines; that I sold gospel literature. Then I showed him my credentials.

Not completely satisfied with my answer, the officer had me open the trunk. I did so, and gave him copies of our well-known journals, *These Times*, and *Life and Health*. In addition, I enrolled him in the free Bible course.

With an apologetic grin the officer confessed to me that he had thought I might be hauling bootleg whisky. With a wave of his hand, he said, "Go on your way. I'm sorry to have delayed you."

Most of my work has been done in the downtown area of San Diego, California, but I am now located in Miami, Florida. I also work in Key West, where I sell our literature a few days each month. My customers are business men and women, sailors, soldiers, marines, and entertainers—worldly minded people, most of them. I have a burden for their souls. They may never come to a Seventh-day Adventist church, or listen to the Voice of

Prophecy, or attend an evangelistic meeting, so I go where they are—on the city streets.

My husband, Bob, has joined me in the literature work recently, and this has made me very happy. He sells our books from house to house. Like the apostle Paul he labors for Christ from door to door. (See Acts 20:20.) Bob and I pray and work together for souls.

Last year I sold *Steps to Christ* (in my opinion the best book in the world, next to the Bible), *These Times*, *Life and Health*, *Listen*, *Signs of the Times*, the Spanish magazine *El Centinela*, and small books. God helped me to sell \$6,051.50 worth of our literature in a recent year. Five precious souls were baptized, and I enrolled 1,121 people in the Bible course.

In all, the Lord has led me to eight dear people who have taken their stand for the truth. Others are on the verge of baptism. I have invited 81 former Seventh-day Adventists to return to the fold. Eighty-two other people have come to our church in response to my invitations, and 70 have attended Bible studies. Christ has enabled me to give away 50,000 pieces of our literature, and I have talked with thousands of people about Christ, my Saviour. I give God the glory for this. It is His work, and I am just a humble instrument.

### How God Intervenes

Again and again God has intervened on my behalf so that His work might not be hindered. In Key West a woman who owns a children's clothing store approached me while I was selling *Steps to Christ* and other literature on the street. She stated that she

and ten other merchants were lodging a complaint with the city manager (who had given me permission to work) and that they were going to stop me. "Leave at once," she said, "or give me and these store owners half the profits." I expected that I would be stopped by the police, but I continued to work.

Two weeks later a policeman and a city official met me on the street and asked that I return the permit the city manager had given me. It was suggested that I take our minister with me, and go to the head of the chamber of commerce to see if something might be worked out through that office.

When I tried to find our pastor I could not locate him. I then sought aid from the minister of another church. But he, also, was out of town. So I went to see the Jewish rabbi. I had met him three years earlier when I began to work in Key West. He is very favorable toward Adventists and appreciates our work. He and his wife are a lovely elderly couple, and they call me their adopted daughter.

When I explained the situation the rabbi said, "I am your minister." He called the city manager on the telephone immediately, praised my work, and spoke well of our church. Then he went with me to the head of the chamber of commerce and pleaded with him to let me continue my work. How I wish I could have made a recording of what the rabbi said!

The city official was deeply impressed. He handed me my permit and said, "You may return to work on recommendation of the rabbi." I can see now that it was best that I could not reach my own pastor, for I am certain that the fact that a Jew pleaded for the work of a Christian

# Companion

angelist

carried more weight. The woman who got me into trouble was a Jewish merchant; the man who got me out was a Jewish rabbi!

But I have other friends. An Episcopal nun, whom I see almost every day, gave me a dollar not long ago to use in church missionary work. I give her our literature often. She greatly enjoys reading it and passes it on to others. A Catholic priest from Cuba who had been asking questions about our work said to me, "I don't believe all your doctrines, of course, but I do admire your fine apostolic spirit."

## Helping Former Adventists

I frequently meet former Adventists. When I first began my work in San Diego, I met a young sailor named Royce, who was a backslidden Adventist. I often saw him downtown, and each time encouraged him to return to the church. He always purchased some literature. He attended church a few times because of the encouragement of our civilian chaplain, but he was weak and loved the things of the world too much to take his stand again. He also had become engaged to a girl not of our faith.

Several months later, after learning that a well-known rock 'n' roll singer had taken his stand for the truth, Royce "came to himself." He reasoned that if a man could give up all the glamour and wealth of the entertainment world to unite with the church, surely he also could forsake the world. That day he made his decision to be rebaptized, and was baptized a few months later after studying with the chaplain and attending our public Bible studies at a downtown hotel.

Royce first broke off with his non-Adventist girl friend, then he gained the victory over worldly habits. Now he is on fire with this message. Several of his service buddies are interested in the truth through his faithful witness. Some attend church with him, and also go to the Bible studies. When Royce receives his discharge a few months from now, he plans to enter one of our colleges.

At another time I canvassed a young man for *These Times* and *Life and Health*.

"These are Seventh-day Adventist journals, aren't they?" he inquired of me.

I replied that they were, whereupon he purchased both of them, as well as *Steps to Christ*. Then he went on to tell me that eight years ago he had joined the Seventh-day Adventist church in Cocoa, Florida, while a teen-ager, but because his family was so prejudiced, he had become discouraged and apostatized. Marriage with a non-Christian had ended in divorce, with the result that their

three children were taken away and put up for adoption.

"I have been miserable since I left the church. I know what is right," the young man said. He told me how God had spared him from sure death six times in recent years. "My folks realize that God has saved my life again and again, and they also see how unhappy I am. Now they have changed and they want me to go back to the Adventist Church," he said.

Because of extreme discouragement, he had tried to commit suicide four months previously and also a few days before I met him. I talked for some time with him, invited him to church, then prayed with him. Before walking away, he said earnestly, "I know God led me to you; I feel this will be the turning point in my life!"

## Selling "Steps to Christ"

I love the book *Steps to Christ* and enjoy selling it. Many non-Adventists feel the way I do about it. For example, there was the bus driver who found a copy of *Steps to Christ* in his bus and enjoyed it so much that he requested one of my customers to tell me that he wanted 30 copies at once. I delivered the books to him, and we had a long talk about religion. He is a sincere Christian and always prays before starting on his daily run. He sings hymns to his passengers as he drives along, and has placed inspirational plaques with quotations from *Steps to Christ* near the bus entrance.

This bus driver is mailing *Steps to Christ* to his unconverted friends and relatives, and distributing them to the members of his Sunday school class. He has attended church four times since I met him, and has asked Bob and me to visit him and his wife in their home. We hope that soon they



Young people of the North Park, San Diego, California, church, with interested servicemen.

will become Seventh-day Adventists.

In recent weeks I have had some very thrilling experiences. I placed *Steps to Christ* and other literature in the hands of three of America's best-known entertainers. This happened at Miami Beach. A friend and I, learning that a famous television star was to televise his TV shows from a certain hotel, dashed over to the hotel, praying that the Lord would open the way for an interview with him. Our prayers were answered. This man is favorable to Adventists since his life was saved in one of our hospitals after an automobile accident. He accepted the literature that I gave him and appeared grateful.

The same day, one of America's most popular male singers appeared on this man's show. He does not drink or smoke, and has very high standards. He is a lay minister of the Church of Christ. I was able to talk to him for ten minutes and tell him about my work. He seemed favorably impressed. These internationally known TV celebrities now have some of our literature in their hands.

Later, as I was selling journals by the Western Union office, I noticed a limousine driven by a chauffeur. An impeccably groomed Negro man got out and went into the Western Union office. I asked the chauffeur if the man was a Hollywood star. He replied, "That is ———, famous singer and Hollywood actor." When this gentleman came back to the car, I gave him a canvass for the journals. He handed me some money and refused the literature at first, but I said, "Why not take these books and give them to your wife?" (She was sitting in the car.)

### Saved From Dangers

The protective hand of God is over all His literature evangelists. Not long ago I met a merchant seaman in Key West who told me he hates everyone. He looked like it too. I tried to give him our literature and enroll him in the Bible course, but he rudely refused.

A little later I met some sailors who looked as though they had just been in a fight. They responded to my questions by telling me that they had seen a man walk up to a little girl down the street, and shake her violently. They had gotten roughed up while coming to her rescue. It was the same man I had been talking to a short time before. I enrolled the sailors in the Bible course and gave them *Steps to Christ*. I was thankful that God had protected me from the seaman.

In a town near San Diego I met a man who told me that he had once been a gangster, but wanted to turn to

Christ. He also said that some of his former gangster friends were trying to kill him, for they were afraid he would turn them in to the police. I talked to him about the Lord and gave him *Steps* and other literature. Then he asked if we had a minister that he could talk to. I told him we did, and we set out to find a telephone.

On the way, the man said he saw some gangsters following him and that he was afraid we would both be killed. We stopped on the street and bowed our heads while I prayed that the Lord would protect us. This seemed to make the man feel better.

I telephoned the minister, and he told us to wait in the restaurant where we were until he could come. As soon as we saw the minister's car pull up to the curb the man and I started across the street. But before we reached the car, two city detectives rushed up, grabbed the man, and began to question me.

"Who are you? What do you know about this man? Are you his wife?"

I produced my credentials and told them that I was a gospel worker trying to give the man some spiritual help. The minister testified concerning the truthfulness of my story, so they let me go. However, they hustled the man off to jail before we had a chance to talk to him again.

When the minister and his wife told me how much wickedness there was in the city, and how many terrible crimes were committed there, I felt that God had protected me indeed.

### How the Lord Leads

One Friday afternoon in San Diego I was selling our literature in my customary spot near the Greyhound bus station. All at once I felt impressed to go to the corner, directly across the street, to sell. The first person I canvassed was a young man who bought my journals and enrolled in the Bible course. Then he told me the story of his conversion at a Youth for Christ meeting in Chicago, six years previously. Before he had become a Christian he was on "skid row." He had done everything that he could to serve the devil. But today he is a changed man. One has only to look into his radiant face to know that he is indeed a real Christian. I invited him to attend the MV meeting that night, which he did, and he brought four sailors with him.

After the meeting he asked my husband questions about our religion, especially the Sabbath. When he learned what the Bible teaches about the Sabbath he said, "If that is the right day to keep, I want to keep it too. I have always been strict about Sunday, and would never do any work

on that day. I am going to pray about the matter and ask God to guide me. I want to know if this is the right church. He will show me."

The next day this young man was at Sabbath school and church. We invited him to lunch with us, and we went to the park to eat. Afterward, we discussed the Bible together. He joined us and the other church members in securing Bible school enrollments from house to house, and that evening went Ingathering.

Not long afterward this young man found work with an Adventist believer in a town nearby. He proved to be a young man of high principles; he did not drink or smoke, use tea or coffee, attend movies or dances, or participate in questionable amusements. I gave him *The Desire of Ages* and other books to read. Thank God, a few months later he was baptized. He then went to work at Loma Linda, and expressed his desire to study for the ministry. I feel that I was directed by the Holy Spirit to change from my usual selling place near the Greyhound depot to the spot across the street, where I met this sincere seeker for truth.

### A Submarine Officer

Bob and I feel that ours is a most rewarding work. A Navy chief petty officer on a submarine purchased my journals and *Steps to Christ* several months ago and enrolled in the Bible course. He told me that he had been a Christian only a short while, but was dissatisfied with the church he was attending. The day we left San Diego he visited Bob and me, told us he lacked only four lessons of completing the Bible course, and that he believed the Sabbath truth. We had prayer with him and gave him *The Great Controversy* to read. Since we have been in Florida he has written to tell how much he is enjoying the book. "I want to thank you for stopping me on the street," he wrote. "I feel that my whole life will be changed."

The words of the Navy chief ring in my ears, "I want to thank you for stopping me on the street. I feel that my whole life will be changed." Yes, it will be. Our message can change lives. And our literature—especially *Steps to Christ*—has convicting power. I am so happy that *Steps to Christ* has been united with *Thoughts From the Mount of Blessing* under the title *Love Unlimited*. I hope that all our people will use Sister White's books to help sinners find the way to Christ. I hope, too, that others will join the growing band of literature evangelists. Christ is my companion as I work the city streets in search for souls. He will be your companion too, as you go forth in His service.



# News From Home and Abroad

## The Empty Tomb at Kionsom, Borneo

By P. G. Miller, *President, Southeast Asia Union College*

IT was a sweltering tropical Sabbath day as P. R. Sibarani, secretary-treasurer of the Borneo-Brunei-Sarawak Mission, and I drove along the dusty road that leads to the small jungle village of Kionsom. We had just attended the regular Sabbath services at the small Dusun chapel of Kitabu, and on Brother Sibarani's suggestion we were on our way to visit one of our church members who was dying of cancer.

During the conversation Brother Sibarani told me of an empty tomb that had been constructed some years before by the late husband of our sick sister. Prior to his death, for some reason, this brother had requested that he be buried not in the tomb but outside and to one side of it.

After visiting our sick sister and having prayer with her, we started out along the jungle trail to view the tomb. A young son of the deceased man served as guide. After traversing about 200 yards of trail, we reached a high point overlooking a river valley. There, perched on the craggy summit, was the tomb. In front of the tomb and to the right was a plain concrete slab beneath which Brother Gomirong had been buried.

Inside the tomb were two iron-covered cement caskets. The door was made of heavy steel. On the roof the workmen had constructed a shelter that contained concrete benches and a concrete table.

Brother Sibarani was not familiar with all the details surrounding the incident, so suggested that I talk with A. P. Siagian, one of our veteran workers in North Borneo.

Upon my return to Tamparuli, I approached Pastor Siagian and asked him to tell me what he knew about the incident. He told me this story:

Gomirong was one of the first settlers in the Kionsom district. As a young man he was strong and active, and was noted for his ability to travel over the jungle paths that wound across the mountain ranges. An intelligent and industrious man, he was often approached by his neighbors

for advice and counsel even though he had never been officially appointed as a village headman.

Early in 1950 he invited his relatives and several of the important people in the village to attend a meeting. He announced to those who came that he wished to prepare a concrete tomb in which he and his wife would be buried. He told the group that the estimated cost would be from two to three thousand dollars (about \$700 to \$1,000 U.S.). He felt that it would be well to secure the approval of his relatives and friends even though he was determined to carry out his plan in spite of possible opposition. His close relatives did object, as he feared they might, but he insisted on going ahead anyway.

His first job was to collect the necessary materials. Most of what he needed had to be imported, and he found the materials more expensive than he anticipated. Transportation costs rose sharply, owing to the distance from town and the absence of suitable roads and bridges. His plans grew more elaborate also, raising the cost. The addition of a sheltered section on the top of the tomb, complete with seats and table, was very expensive. Before he was through he had spent \$6,000 (\$2,000 U.S.).

His brethren in the church were concerned to see Gomirong spending

so much money on this tomb. They told him that his non-Christian friends would not understand his motives. They pointed out that the upper part of the tomb, which was equipped with seats and table, might be regarded as a reception room for the evil spirits. Gomirong was counseled against the sin of human pride. Finally, his better judgment prevailed and he began to realize his folly.

One day Gomirong fell ill, and despite all medical efforts, he steadily grew worse. He called his relatives together and confessed to them his foolish pride in having built the expensive tomb. He told them also that he feared he might not hear the call "Come forth" on the resurrection morning if he was in the tomb behind the heavy steel door. He earnestly entreated his relatives not to bury him in the tomb but outside. When Pastor Siagian next visited the district the request was repeated.

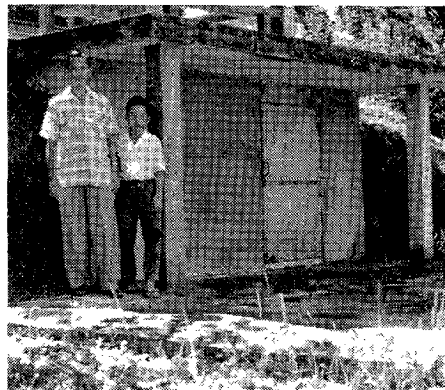
Today the empty tomb at Kionsom testifies to the repentance of Gomirong and his simple faith in the resurrection.

## Extending the Mission Line to Lands Afar

By D. A. McAdams

In the heart of New Guinea in the Western Highlands Mission, a central training school is about to be started. According to J. H. Newman, the president of the field, the buildings are totally inadequate, but they are the best available, so the leaders have decided to open the school in a humble way. Many students will be crowded into the limited quarters, but because of the lack of facilities scores will be refused admission.

The Highlands of New Guinea is a place of contrasts and incongruities, but Missionary K. J. Gray states that in the midst of primitive heathenism and devil worship, of darkness and degradation, many shining jewels and precious souls are being won from the depths of wickedness and witchcraft. This is one of the places that is to be helped through this year's Mission Extension Offering. We trust that sufficient funds will come in so that a classroom and administration building can be provided for the Western Highlands Mission Central School in Wabag, New Guinea.



P. R. Sibarani and Jauman, son of Gomirong, standing beside the empty tomb at Kionsom, North Borneo. Gomirong is buried beneath the concrete slab, which is visible in the foreground.

The people of faraway Viet Nam also have many needs. This interesting, challenging field is in desperate need of a training school. In February of this year ground was broken for a four-classroom administration building. R. H. Wentland, Jr., the principal of this training school, states that the great need now is for a dormitory. Viet Nam now enjoys peace, so this is a time of great opportunity to strengthen our mission program in that land.

The great awakening continent of Africa also presents a mighty challenge. The East African Publishing House has accepted this challenge with the motto, "Books for the Heart of Africa." In 1958 five times as many books were delivered in East Africa as during a recent four-year period. J. N. Hunt, missionary in Africa, states, "Whole tribes and cities, where before we did not have a single Seventh-day Adventist, now have branch Sabbath schools and baptized members."

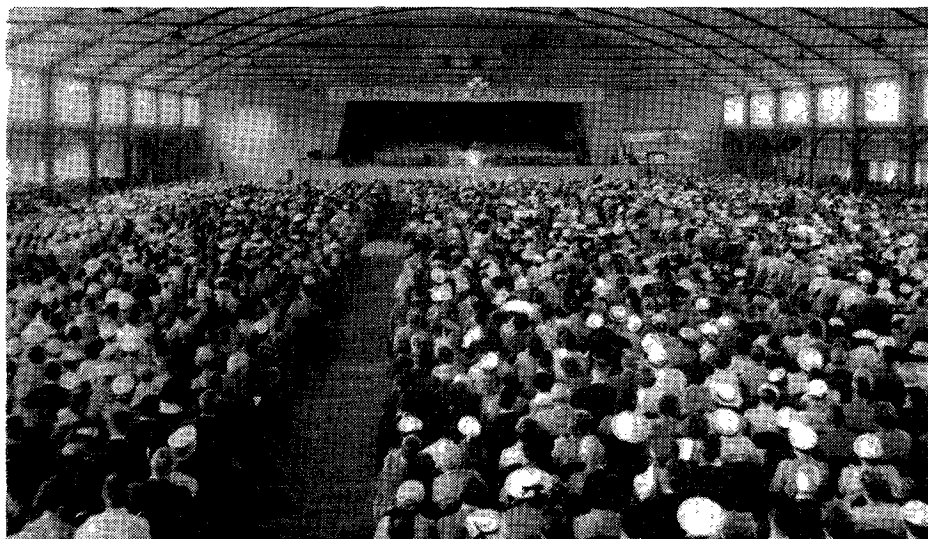
But the East African Publishing House is in trouble. It has six tons of paper with no place to store it except between machines and tables. There is a great need of office space for African translators, and also a worship room.

The Oriental Watchman Publishing House in Poona, India, must enlarge its bindery, provide room for new printing equipment, and have more adequate space in which to store manufactured books. This publishing house serves 20,000 Seventh-day Adventists who worship in 18 languages, and a great nation with 300 million people.

A small hospital has been built at Cuale in Angola, Portuguese East Africa, and a doctor is under appointment to begin medical missionary work in this needy place. In order for the doctor to carry on his work efficiently, he must have furniture and equipment for this new institution. The people of this area desperately need medical attention and a knowledge of the gospel. Some \$4,000 is needed to equip this modest hospital in Cuale, Angola.

In 1958 \$79,213.68 was received through the Missions Extension Offering. This money has been well spent in advancing our worldwide mission program. The goal for the 1959 offering is \$100,000.

In New Guinea, Viet Nam, East Africa, India, Angola, and several other places, specific mission projects can be carried forward only if the Missions Extension Offering this year meets expectations. May God help all our believers to be liberal on September 12 when this special offering will be taken.



Scene in the main auditorium at the Southern California Conference 56th annual camp meeting, held June 25 to July 5, in Lynwood, California.

## Camp Meeting Draws 16,000 in Southern California

By Herbert Ford

Thousands of Seventh-day Adventists attended the 56th annual camp meeting of the Southern California Conference held at the 40-acre permanent camp meeting site in Lynwood, June 25 to July 5. The convocation drew between 5,000 and 10,000 persons daily, and more than 16,000 on weekends.

The gathering had as its theme, "Behold the Lamb of God." This theme served as the basis for morning devotional sermons held at 8:30 daily.

Following the morning services, the congregation gathered in prayer groups at different areas within the huge 7,000-seat main auditorium. A 40-member spiritual counseling committee, directed by John Rhodes, pastor of the Bellflower church, gave counsel and guidance throughout the day. Each morning at 6:30 Morning Watch bands met for prayer in tents and halls about the campground.

A presentation on the atonement was given at 11:00 A.M. daily by Leslie Hardinge, of the Washington Missionary College department of religion. At 3:00 P.M. lectures were given on healthful living by Dr. Mervyn Hardinge, researcher-faculty member of the College of Medical Evangelists. A series of lectures by various authorities on the home were given at 6:00 P.M., and sermons on the signs of Christ's second coming were presented each evening at 7:30.

Those living at the convocation site stayed in some 620 family tents, more than 150 mobile homes, dormitory rooms, and private tents. Every available space and facility at the site was utilized as unprecedented num-

bers came to receive a spiritual blessing.

General Conference representation at the camp meeting included M. V. Campbell, general vice-president, and Theodore A. Lucas, Missionary Volunteer secretary. Also participating in the services were W. A. Fagal and the quartet of Faith for Today, and Del Delker and Mr. and Mrs. Brad Braley of the Voice of Prophecy. F. W. Schnepfer, Miller Brockett, Harry Garlick, L. R. Rasmussen, W. H. Shephard, and J. Orville Iversen represented the Pacific Union Conference.

Special addresses were given by Dr. Glenn L. Archer, Washington, D.C., executive director, Protestants and Other Americans United for the Separation of Church and State (POAU); and Judge William B. McKesson, district attorney, County of Los Angeles.

The generosity of those attending was evidenced by the \$16,434 given the first Sabbath for foreign missions, and the \$15,369 given in Sabbath school offerings. A special offering for Ventura Estates, the conference home for elderly persons soon to open in beautiful Conejo Valley, came to \$8,406.

At an ordination service held on the first Sabbath of the convocation, three men were ordained to the gospel ministry. They were David H. Cotton, instructor in CME's division of religion; Jose A. Diaz, pastor of the Ditman Spanish church of Los Angeles; and Isao Horinouchi, associate pastor of the Japanese-American church of Los Angeles.

Directing the large 10-day gathering was R. R. Bietz, Southern California Conference president; and Alvin G. Munson, conference secretary-treasurer. Don Reynolds, pastor of the Lynwood church, served as camp superintendent.

REVIEW AND HERALD

## Missouri Camp Meeting

By W. B. Ochs, *Vice-president  
General Conference*

The Missouri camp meeting was held at Sunnysdale Academy, July 15-18. Hundreds of believers from all parts of the Missouri Conference assembled for this important annual meeting. It was heartening to note that there was a larger attendance this year than for many years.

Theodore Carcich, president of the Central Union, with his corps of secretaries, gave valuable help. Representing the General Conference were E. W. Tarr, associate secretary of the Bureau of Public Relations, and the writer.

On Friday evening E. J. Hagele was ordained to the gospel ministry. Elder Carcich gave the charge to the ministry and H. C. Klement gave the welcome. A choral group of ministers sang "O Let Me Walk With Thee" as part of the service.

New believers took their stand for Christ and baptism. Backsliders made a new start, and the congregation stood in re consecration in response to a soul-stirring appeal on Sabbath morning.

The membership gave support to increased evangelistic endeavor in the conference by giving a very liberal offering for evangelism.

## Paradise Valley Sanitarium and Hospital

By Melvin V. Jacobsen  
*Administrator*

The past winter was unusually dry in San Diego County, but a *San Diego Union* article in late January stated that things were still much better than in the winter of 1903-04. In that year only .46 inch of rain fell between September and the end of January. Residents were selling their properties to move away. Water reservoirs were

empty. Even the lake behind Sweet-water Dam was empty—for the first time. No water was available for irrigation, and fields were parched. Real estate values declined for lack of buyers. There was some talk that the area had no future.

It was during this time that the Lord revealed to Ellen G. White that several sanitariums should be started in southern California, and she urged the brethren to look for a site in the San Diego area. Several places were investigated, but of special interest was a 50-room building on 20 acres of land in National City, a suburb of San Diego. It had been operated as a

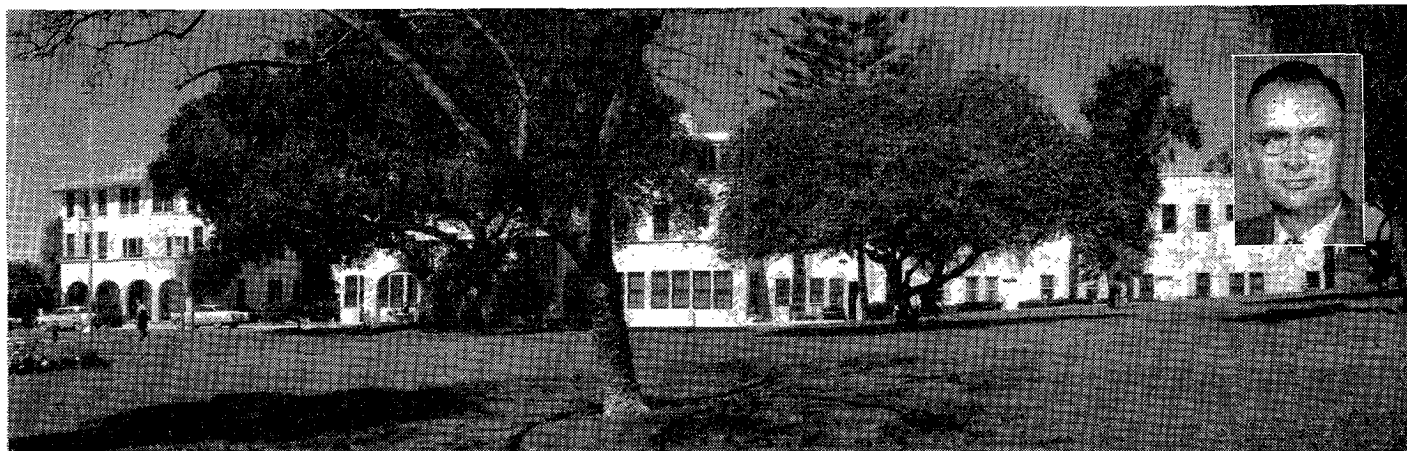


small sanitarium by Dr. Anna Longshore Potts, a member of the first graduating class of the Women's Medical College of Philadelphia.

Attracted to the area while on a lecture tour designed to break down the prejudice against women in the medical world, Dr. Potts opened her sanitarium in 1883. When our brethren first considered the purchase, the buildings and grounds were valued at \$18,000. However, because of lack of patronage and for other reasons, it had been closed for 15 years, and the decision of the owner to sell it for \$12,000 was considered providential. Upon visiting the property Sister White stated: "I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord." But the struggling Southern California Conference had no funds with which to make such a

purchase, and the matter was dismissed. The drought continued, and the price dropped to \$8,000, but still there were no buyers. In January of 1904 Dr. T. S. Whitelock, who recorded the history of the purchase, visited the sanitarium in company with several others. There they found a Mrs. Doutney of New York who told them she had come all the way from the East with the authority to dispose of the mortgages at a further reduced price of only \$6,000. Mrs. White counseled the brethren to close the deal immediately, but there were still no funds available for this purpose. After talking it over with Mrs. Josephine Gotzian and Prof. E. S. Ballenger, she sent a telegram to the owner in New York on January 25, 1904, offering \$4,000. Two days later an answer came back accepting the offer. In the meantime, others had become interested in the property at this new low price, and only a few hours after accepting the offer from Mrs. White, the owner received a letter from another buyer in the San Diego area, offering to pay the \$6,000. Surely the Lord was leading. The three—Mrs. White, Mrs. Gotzian, and Professor Ballenger—formed a corporation to operate the sanitarium until the conference could take it over.

Yet to be solved, however, was the problem of where to get water, so important to the operation of the hydrotherapy program already made famous by the Battle Creek Sanitarium. This problem, along with others, was turned over to E. R. Palmer, the first manager. The new owners, anxious to secure water, chose a place near the foot of the hill and started to dig through the dry earth. Twenty feet down the earth was still dry. At 80 feet the first moisture was seen, and at 95 feet the workmen came upon a vigorous stream of water. Mrs. White, present at the time, wrote later: "From the beginning, I had felt the assurance that the Lord would open the way for our work to advance. . . . The water



Paradise Valley Sanitarium and Hospital. Inset: Melvin V. Jacobsen, administrator.

is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones."

In quick succession buildings were repaired, painted, furnished, and wired for electric lights. Water pipes were renewed and a windmill was purchased. A gasoline pumping plant was also installed, as well as a 10,000-gallon water tank, which would insure 30 pounds of pressure per square inch in the sanitarium building.

Dedicatory services were not held until April 24, 1906, although the sanitarium had been in operation for nearly a year and was doing all the business that its facilities would allow. Speakers for the dedication were Mrs. White, Professor Ballenger, Dr. Potts (original owner of the building and grounds), G. W. Reaser, S. N. Haskell, W. M. Healey, Pastor R. E. Whittemore of the Baptist Church, W. H. Hubbard of National City, and Dr. W. F. Gearhart of San Diego.

The drought of several years ended, and the Lord blessed the area with an abundance of rain. Sweetwater Dam was again full, with enough water for

irrigation. Prosperity returned, and the institution progressed rapidly. Numerous problems prompted the stockholders to approach the conference to take over the institution, which they were able to do in 1912.

Through the years the Lord has wonderfully blessed the work at Paradise Valley. It has had many good leaders whose hard work and fervent prayers have contributed to its success. One can scarcely think of Paradise Valley without remembering J. A. Burden and his work for the institution. In appreciation of his dedicated service one of the larger buildings and a street bear his name today.

Paradise Valley Sanitarium and Hospital is now licensed to care for 157 patients. Buildings, equipment, and services have been carefully examined by committees, and the facilities are accredited by the Joint Commission on Accreditation of Hospitals.

National City is a fast-growing area, having more than 30,000 people within the city limits. The sanitarium serves a large residential area of south San Diego, and patronage has been good for many years. In addition to patients from nearby areas, some come

from distant places. Nursing service, under the direction of V. Verdelle Ells, is spoken of with respect by doctors and patients alike. The Paradise Valley School of Nursing has always been known as a school of high standards, and Bertha F. Parker, present director of the school, is doing her best to maintain that reputation. At present there are 80 students in training.

S. O. Francisco, chaplain, and his staff members, R. L. Chism and Mary Oettel report thrilling conversions. Some of the new believers have become real soul winners.

What of the future? Much of the present building now needs replacement. It has served the cause well through the years, with some of the construction dating back as far as 1883. It is hoped that very soon much of the present plant can be rebuilt.

The Lord planted this sanitarium and placed it where it could be of the highest service to the physical and spiritual needs of suffering humanity. The Lord has a future for it, and the present members of the staff are laboring to make this institution what God would have it be.

## CHURCH CALENDAR FOR 1959

# When Moments Spell the Difference!

THE MODEL-T bounced over the ruts and chuckholes, and ground to a stop in the gravel in front of the River Plate Sanitarium in Argentina. Silently and rapidly a man helped a twelve-year-old boy out of the car and into the waiting room of the sanitarium. The lad was deathly sick. Entrance formalities were waived, and the doctor left his other patients to attend the boy at once.

"How long? . . . Four days!" The doctor's orders were terse. "A surgical abdomen—not a minute to lose!"

The surgery staff hustled everything into readiness. The boy was wheeled into the operating room and placed upon the table. The anxious father stood by as the doctors bowed their heads and prayed for wisdom and guidance in this serious case.

A few strokes of the scalpel, and the distended abdomen gaped open, revealing a surgeon's nightmare. Only 25 inches of intestine remained in good condition! If the doctors did not remove the infected areas there was little possibility that the patient could survive, yet that much intestine could not be sacrificed. Either way the case seemed hopeless. After prayerful consultation the young surgeons decided to resect the very worst areas and close up the abdomen.

Only the Great Physician could pull the lad through this, they told the distraught father. Sober nurses wheeled the surgery cart back to Room 120, and tenderly lifted the unconscious form onto the bed.

In the mission field equipment is always at a premium—and often personnel too. Note the strange head lamp the doctor is using in this operation.



God hears and answers the prayers of His consecrated children. The next day the boy talked rationally, a slight color returned to his face, and soon he asked for something to eat. Nine days later grateful parents drove their boy home again over the ruts and chuckholes, thanking God for His intervention.

HAZEL A. WEBER, *Dietitian, River Plate Sanitarium*

Only generous giving through MISSIONS EXTENSION offerings makes possible happy endings like this. It also makes possible the strengthening of the educational and publishing work throughout the world. Make the most of your opportunities for *partnership with God*.

## MISSIONS EXTENSION OFFERING

September 12

## A Firm Basis for Future Growth

By James J. Aitken

*President, South American Division*

Probably one of the greatest reasons for the advance in soul winning in Brazil is the mighty army of laymen that is doing its part in every walk of life in gathering souls for the Master.

I think especially of the work that is being done in Belo Horizonte. Here we have a strong program with five groups of laymen working every night with their projectors. Every week they are bringing in new candidates for baptism.

During my visit to Brazil I was happy to officiate at ordination services for 14 young men who have dedicated their lives to the gospel ministry. Some of these ministers had been winning as many as 70 people to the truth each year. It is interesting to note that Rodolpho Belz, son of the first Brazilian Adventist and former president of our Brazil college, had had a direct part in training these young men for the ministry. Now, as president of the East Brazil Union Mission, he had the pleasure of ordaining them.

On this trip one radio station operator told me, "Pastor Aitken, I am not a Seventh-day Adventist, but I do know that Seventh-day Adventists have a message for the world today. As far as I am concerned, the most important message that my radio station gives out is that of the Voice of Prophecy. I want to give this Voice of Prophecy the best time possible so that the greatest number of people will be listening. We are giving you our top time absolutely free of charge."

He thanked us profusely for bringing him a few Voice of Prophecy records, in response to a previous request for some good recordings. He said that all he had were jazz, and he felt that good music would lift the reputation of his station. We brought him some of the best music that Seventh-day Adventists are producing, and he seemed most grateful. He promised to use them regularly, even outside our regular broadcast period.

Our church schools, academies, and junior and senior colleges are full to overflowing. These educational institutions are bringing many young people into the church. A list of these educational institutions is impressive. At present we have one senior college, one junior college, four academies, and 231 church schools, with a total enrollment of more than 10,-

000. Our educational program has played a most important part in the onward march of God's work.

Another branch of our work in Brazil that is important in the winning of souls is the production of health foods. Our food factory, which is situated near São Paulo, is contributing substantial funds to the work of the church. When I was on board ship from Europe to my new post of duty here in South America, an industrialist from São Paulo inquired how a man can make so many friends as I apparently had in the ports of southern Europe and Africa. He asked what club or organization I belonged to. I told him about the family of God around the world, and our work. When I mentioned Seventh-day Adventists he said, "Ah, yes, I know



### Brave Heart

By Lois Parker

*Review and Herald Publishing Assn.*  
\$3.75

This is a brilliantly told story of the grandparents of the author, Hank and Carrie Nelson, who emigrated from Sweden to America in the eighties. Full of dialog and dramatic description, it pictures the intimate life of the Old World as seen through the eyes and in the customs of a sturdy Swedish family that, like so many of their contemporaries, came over to enter the American melting pot. In the last decades of the nineteenth century America was rapidly becoming a stouthearted nation. There is nothing prosaic about this account, for Karen, or Carrie, as she came to be called, was a woman of resolute will who insisted on paying her fiancé the money for her passage to America. Haaken, too, is no ordinary character, as is attested by his acrobatic feat of walking the ship's rails on the high seas, as a daredevil tightrope performer might do. They find themselves eventually in Wyoming, the rough-and-ready Wyoming of old Fort Laramie days. The focus on those times is delightfully sharp and clear. Then came homesteading, with the inevitable sod house, the terror of flash floods, the use of cattle manure as fuel, the fight with rattlers, and the smell of fresh-cut prairie grass and potatoes stored under the bed. The author foreshortens the picture with interludes between the chapters that bring the development of the family up to modern time, contrasting delightfully the pioneer days portrayed by grandmother's reminiscences.

about Adventists. You produce the finest fruit juices in all the world. I would not think of going to work in São Paulo without first having a glass of your grape juice or tomato juice. The label on every bottle of juice I buy reads, 'Colegio Adventista do Brasil.'"

Yes, on every bottle, every package of food, every can, whatever the product may be, the message is always there—"Produced by the 'Colegio Adventista do Brasil.'" Our food factory is evangelistic in the highest sense.

Our publishing house, the Casa Publicadora Brasileira, is also situated near São Paulo. I was amazed to find that this is one of our finest publishing houses in all the world. It is under the capable management of B. E. Schuenemann. He has recently installed new presses from Germany, which are doing a great work in the preparation of gospel-filled literature for all of Brazil. Today this publishing house employs 132 workers, and during 1958 it produced \$1,371,000 worth of literature, including 355,000 gospel and medical books and 3,400,000 magazines to be sold by colporteurs.

A good number of our colporteurs are bringing as many as 30 souls into the truth each year by their ministry. The Brazil Publishing House currently is turning out approximately 11½ tons of books and magazines every month. What a testimony for the truth!

We have a great group of courageous colporteurs in Brazil. One of them recently sold 822 of our large message and health books in only 12 days. This must be a record, at least as far as South America is concerned.

The other day the manager of an automobile factory in Brazil was so impressed by one colporteur's presentation that he said, "These books are so important that I want to bring them to the attention of all my workers. The law prohibits you from going through my factory as a colporteur, but you give me a good canvass so that I will know what to tell my workers. Then I will tell them, for I want them all to benefit by these books."

The first day the manager came with an order for 70 Bibles. Of the first 20 office employees 16 ordered our message-filled books. He then promised to go into the factory and see to it personally that all of his workers had the opportunity of securing our books. Our books are well received by thinking people in this great country.

Under God's guidance and care the message advances, a shining testimony to the faithful ones who have gone before. Pray that as the church in Bra-



zil moves forward to reach its millions with the gospel of the kingdom, her efforts may be crowned with ever greater success, until that glorious day when the work will be finished.

## From Home Base to Front Line

### Northern European Division

Mr. and Mrs. A. D. Leigh, new appointees from Britain, sailed from Liverpool June 23, for West Africa. Brother Leigh for some years has been connected with the Stanboroughs Hydro. He has accepted an appointment as secretary-treasurer of the Sierra Leone Mission.

### North American Division

Ellen Lorraine Carter left New York City July 28, en route to Karachi, West Pakistan. Miss Carter is a daughter of Elder and Mrs. H. W. Carter, of Show Low, Arizona, who were missionaries in India from 1925 to 1940. As a nurse in the Karachi Seventh-day Adventist Hospital, Miss Carter has given one term of service. Following furlough she is returning to resume her work as a nursing supervisor in that institution.

Barbara Jean McDonald left Miami, Florida, July 29, returning to Puerto Rico after furlough. She has served a term of three and one-half years in the Bella Vista Hospital, in Mayaguez. During her furlough Miss McDonald obtained her Master of Science degree with a major in nursing from the College of Medical Evangelists. She is to continue her work as a nurse supervisor in the Bella Vista Hospital.

Elder and Mrs. R. M. Reinhard sailed from New York City on the S.S. *Hanseatic*, August 1, returning to Southern Africa via Europe. Prior to marriage, Sister Reinhard's name was Mary Sue Sachs. She served as secretary-treasurer of the Estonian Conference, the Upper Nile Union Mission, and the Uganda Mission during the years 1931-1946. From 1946 to 1953 she was secretary to the statistical secretary of the General Conference. Brother Reinhard acted as secretary-treasurer of the Tanganyika Mission from 1937 to 1938, and as station director in Busegwe, Tanganyika, from 1938 to 1941. Brother and Sister Reinhard were married in 1948. From 1949 to 1953 he was auditor of the Columbia Union Conference. In 1953 he was called to serve as secretary-treasurer and auditor of the Congo Union Mission. At the 1958 General Conference session he was elected treasurer of the Southern African Division. While on furlough Brother Reinhard has visited

a number of institutions in the United States to study administrative procedures, and has spoken in the German churches. After spending a little time in Europe speaking in churches and visiting relatives, he will resume his work as treasurer of the Southern African Division.

Elder and Mrs. M. T. Battle and two children, returning after furlough, sailed from New York City on the S.S. *Liberte*, August 5, returning to West Africa. Before marriage, Sister Battle's name was Esther Roberta Coleman. In 1956 they accepted an appointment to West Africa, where Elder Battle served as president of the Liberian Mission. Upon return to the field he will take up work as home missionary and temperance secretary of the West African Union Mission, with headquarters in Accra, Ghana.

Mr. and Mrs. Darel E. Courser and three children, of Portland, Oregon, sailed from New York City on the S.S. *Liberte*, August 5, for Nigeria, West Africa. Sister Courser's maiden name was Effie Marie Bruce. She has a B.S. degree in nursing, and has had experience as an obstetrical nurse and hospital supervisor. Brother Courser has a B.A. degree, and has completed courses in medical X-ray and laboratory technique. He has had experience as an X-ray technician. His appointment is to the Ile-Ife Mission Hospital as X-ray and laboratory technician.

W. P. BRADLEY



### OVERSEAS

#### Southern Asia Division

● William Murrill, acting president of the Burma Union, writes that city efforts are being launched in Paan, Tavoy, Henzada, Maymyo, and Mandalay; twelve village efforts are in progress; the Tahan, Western Burma, effort, conducted by R. H. Woolsey, has resulted in 21 more baptisms, bringing the total for that effort up to 46; Pastor Woolsey and his associates have begun a new series at Tiddim where 37 new believers have expressed their desire to unite with the remnant church; and Thara Peter has concluded an effort at Kokkogone with a baptism of 9 candidates.

● F. E. Spiess of Western India reports that three city and five village efforts were in progress at the end of June and six additional city efforts and 16 village efforts are planned for the remaining months of this year. As a result of the effort at Sholapur, S. L. Khandagle has organized a baptismal class of 30. It is hoped that a Voice of Prophecy rally can be held in each of the 43 district headquarters cities in Western India.

● W. F. Storz of the Northeast Union in a recent letter refers to five village efforts in Assam with 32 baptisms. At the time of writing he stated that 22 efforts were in progress and mentioned in particular the bilingual Ranchi city effort, D. K. Down taking the services in English and B. Nowrangi caring for those in the Bengali language. This effort has already increased by 70 to 75 the attendance at the Sabbath school.

● N. O. Dahlsten reports the recent baptism of two candidates in Ceylon and that seven city efforts and three village efforts are scheduled later this year.

● C. H. Hamel of the Pakistan union writes that 14 village efforts during the first half of 1959 have already resulted in the baptism of 85 persons and that 6 city and 20 village efforts have been planned for the last half of the year.

● In South India, according to E. L. Sorensen, union president, 130 public efforts, including lay and Voice of Youth, are scheduled to be held during the remainder of the year; M. S. Prasada Rao, section president, reports that in North Andhra alone 30 public efforts are in progress; B. S. Moses has just baptized 12 persons in his Rajamundry campaign; G. W. Maywald and N. Y. Chelliah, union and local home missionary secretaries, held a lay institute with 30 in attendance in connection with an effort at Madura, and one team of these laymen has already prepared 30 people for baptism; in the campaign conducted by S. Nathaniel and K. C. Chacko in Nedumangad in South Kerala, 20 have taken their stand; in Thalavadi 8 more souls have come in as a result of the work of P. S. Johnson and John Thomas.

### NORTH AMERICA

#### Atlantic Union

● Dr. Hilbert Lentz has recently opened a dental office at the Old Lyme Stores, Post Road, Old Lyme, Connecticut. This dental office is in a new shopping center. Dr. Lentz took his dental work at the College of Medical Evangelists.

● L. A. Skinner visited summer camps in the five conferences of the Atlantic Union Conference from July 31 to August 15, with V. W. Becker, MV secretary of the union.

● The Department of Education sponsored a workshop in Practical Arts, June 27 to July 24, for grades 7-8, in South Lancaster. Those who participated were: Mrs. Dorcas Baker, chairman, New York Conference; Emerton Whidbee, Northeastern Conference; A. R. Parker, Greater New York Conference; and John Yuros, Southern New England Conference.

● W. J. Hackett, president of the Atlantic Union Conference, and K. W. Tilghman and C. P. Anderson, secretary-treasurer and public relations director, respectively, of the Southern New England Conference, attended a blue law hearing at the South Dennis High School auditorium, July 28. The hearing, called by the governor's council to get the reaction of Cape Cod residents and merchants, was attended by about three hundred persons.

● Ernest J. Trace has arrived in South Lancaster to begin his work as the new production manager of the College Press. He comes from Washington Missionary College where he was the pressroom foreman.

● The Northern New England Conference reports \$7,957.26 worth of literature ordered during summer Big Week in the conference, with \$2,710.83 delivered. The literature evangelists worked 1,683 hours.

● Colporteurs of the Bermuda Mission report their best month ever, with \$4,100 in orders and \$1,400 in deliveries. Four students are working full time, and four are working part time.

● July was a big month for the literature evangelists in the Atlantic Union Conference, with total orders amounting to \$57,950 and deliveries of \$30,890.

#### Canadian Union

● Lowell L. Bock, home missionary, Sabbath school, and public relations secretary for the Ontario-Quebec Conference, was recently named by the conference to serve also as secretary of the radio-television department. This appointment was made in order to effect a uniform assignment of personnel for various departmental responsibilities throughout the conferences in the Canadian Union.

● More than 200 children were enrolled in a Vacation Bible School operated under the sponsorship of the Oshawa Missionary College church. Under the direction of Mrs. W. C. Sands this was the first VBS undertaken by the church and saw almost half of the total enrollment come from non-Adventist homes in the community.

● A record-breaking attendance of 107 juniors at Camp Meva, near Pugwash, Nova Scotia, was reported by Harvey T. Johnson, Missionary Volunteer secretary of the Maritime Conference. This figure represents more than 10 per cent of the entire conference membership. The beautiful campsite is on the shores of the Northumberland Strait overlooking the Atlantic Ocean.

#### Columbia Union

● The final report for Ingathering in 1959 for the Columbia Union Conference shows a grand total of \$791,220.21, the largest amount ever raised in the union, according to Howard K. Halladay, union home missionary secretary.

● The latest Pennsylvania station to accept the Faith for Today TV program is WSEE-TV, in Erie, Pennsylvania. The churches in northwestern Pennsylvania are supporting the program, seen weekly on Sunday at 12 o'clock noon.

● Samuel J. Armstrong, associate pastor of the Columbus-area churches, in Ohio, has been elected president of the Grove City, Ohio, Ministerial Association.

● Television station WLVA-TV, Channel 12, in Lynchburg, Virginia, recently started the Faith for Today TV series on Sunday afternoons at 3 o'clock.

● An attractive float was entered in the annual parade of the State-wide Straw-

berry Festival, by the Buckhannon and Clarksburg churches in West Virginia. The float featured the civil defense, welfare, educational, and evangelistic activities of the church.

● W. H. Johnson, former pastor of the Buckhannon-Elkins district in the West Virginia Conference, has accepted a call to become pastor of the Beckley, West Virginia, church. He takes the place of William Woodruff, who is now pastor at Huntington and Point Pleasant, West Virginia.

● Three evangelistic series were conducted this summer in West Virginia. They were at Princeton, with Marlo E. Fralick; Shinnston, with G. B. Smith and Mark Dickinson; and Rainelle, with R. H. Shepard and W. H. Baker.

#### Lake Union

● A successful Vacation Bible School was conducted at Plymouth, Michigan, June 18-30. Forty certificates were awarded to the children at an interesting program attended by parents and friends. Mrs. Wayne Van Orman was director of the school. Elder and Mrs. Clarence Long were in charge of the junior division. The teachers were Mrs. Francis Patterson, Mrs. Earl Seaman, Mrs. Freddie Busch, Miss Sylvia Long, Mrs. John Johnson, Mrs. Anthony Ursel, and Mrs. George Rolph.

● C. Warren Becker, of Pacific Union College, has accepted an invitation to join the music staff at Emmanuel Missionary College. He will be in charge of organ instruction. Mr. Becker, a concert organist, received his Master's degree

### Colporteur Soul-winning Results in Cuba

Forty years ago José Pérez of East Cuba purchased a copy of *The Great Controversy* from a colporteur. Seven years later he was visited by another colporteur. He purchased more literature. By studying these books, together with his Bible, Mr. Pérez gave up his belief in spiritism and burned all his books on that subject.

Later he received Bible studies. Then M. Avila, a minister, instructed him further and held meetings with him, Nicolas Vence, and several others. They became the first members of the Seventh-day Adventist group in Florida, Cuba.

In 1952 a hurricane took away the house in which these first members had faithfully met and worshiped during the years. Today a new Adventist church accommodating 150 people has been erected in Florida. It also has adequate Sabbath school and church school rooms for the youth.

This new Seventh-day Adventist church, which, in a way, began 40 years ago with the visit of a colporteur and the sale of a copy of *The Great Controversy*, was dedicated January 31 of this year.

J. C. CULPEPPER

from the Eastman School of Music in 1951. Another new staff member at Emmanuel Missionary College this fall will be Frank Knittel, who is at present studying at the University of Colorado for his Doctor's degree. He will join the staff in the English department.

● H. H. Crandell reports the baptism of 22 new members on June 27. Fourteen were from Allegan, Michigan, and eight from Gobles.

● On Sabbath, June 13, a joint baptismal service was conducted in the Hinsdale, Illinois, church. Paul Matacio, pastor of the Chicago West Central church, and Eston Allen, pastor of the La Grange-Brookfield churches, officiated. Twelve candidates were baptized. Three joined the West Central church, and nine joined the La Grange-Brookfield churches.

#### Northern Union

● D. A. Nelson has conducted a series of evangelistic meetings at the Medina, North Dakota, city hall.

● Max Singhurst is serving as pastor-colporteur of the Bison, Lemmon, and McLaughlin churches in South Dakota.

● Sylvester Bietz and Fred Hauck have joined the faculty of Sheyenne River Academy. Mrs. Fred Hauck will also teach there.

● J. W. Fisk, district leader of South Dakota, has accepted a call to become home missionary and Sabbath school secretary of the South Dakota Conference.

● G. L. Swanson has accepted a call to the Minnesota Conference as Book and Bible House manager. He succeeds Kermit Foss who is serving as cashier-accountant of the Minnesota Conference.

● On May 30 a baptism was held at the Minneapolis Southview church. G. R. Elstrom, the pastor, baptized nine persons, and R. H. Nightingale baptized his daughter. This was the first baptism to be held in this church, which was recently purchased from a Lutheran congregation.

● A. J. Iseminger and E. J. Wilson were ordained on June 27 at the North Dakota Conference camp meeting. Elder Iseminger is pastor of the Beach, Bowman, Dickinson, and Killdeer churches, and Elder Wilson of the Devils Lake, Bowesmont, Grand Forks, and Walhalla churches.

#### Pacific Union

● Kent Taylor, M.D., and Russell Lemmon, D.D.S., of the Hollister, California, church are active in missionary work in their area. For the past four years Dr. Taylor has visited the prison on Sabbath afternoons to put on programs and distribute literature. Dr. Lemmon has fostered and directed a program intended to give character guidance and religious direction to young men at the reform farm near Hollister. With but few exceptions he has gone to this correction center every Sunday evening over a period of some eight years.

● On Sunday afternoon, July 26, a new welfare center was opened in Alameda,



## Branch Sabbath Schools in the Far East

In the Happy Valley church in Hong Kong the laymen are thinking of starting an evangelistic series in one of the places where they already have a branch Sabbath school. The Happy Valley church has 14 branch Sabbath schools, and they are planning to start more.

Fourteen branch Sabbath schools conducted by the Happy Valley Sabbath school! What a happy thought! What a wonderful way of reaching the teeming masses of Hong Kong! Happy Valley church is also known as the Pioneer Memorial church. Right across the valley from the church is the grave of Abram La Rue, the volunteer lay pioneer who

first brought the message of truth to China and other parts of the Orient. It would surely bring courage to Abram La Rue's heart were he permitted to rise from his grave and see the church and its activities.

Other churches in the Hong Kong area also are conducting branch Sabbath schools. Across the Straits, in Taiwan, our Sabbath schools are growing at a rapid rate. Each year finds new Sabbath schools organized, both in the mountain area as well as in the lowlands. Primitive tribespeople are responding in a most marked manner to the message. As usual, the Sabbath school's influence is playing a large part in this advance into new areas.

Another outstanding example of the effectiveness of branch Sabbath schools is seen at Mountain View College in the Philippine Islands, where the students conduct branch Sabbath schools every Sabbath afternoon. Three new churches have been organized as a direct result of this missionary activity.

Come with me now to Sarawak on the large island of Borneo. Let us make a trip with the students of Sunny Hill School to witness what goes on in one of their missionary contacts. Armed only with a Picture Roll, we go to a previously unentered heathen kampong. A meeting is held in the chief's house. When the chief is asked if he knows anything about the pictures, he replies, "Yes, they are God's pictures." Choruses are sung in the native Dyak language. At the close of the meetings, the chief requests that the students return to teach the children to sing, tell them stories, and show more pictures of the things of the true God. Thus another opening is made for a new branch Sabbath school.

All over the Far Eastern Division a new day is being witnessed in Sabbath school evangelism, and branch Sabbath schools are proving an effective soul-winning agency.

H. E. MCCLURE  
Sabbath School Secretary  
Far Eastern Division

California. Participating in the ceremonies were the Honorable Wells Whitmore, representing the city mayor; Mrs. Myrtle Lytle, social service director for the city; E. A. Schmidt, secretary-treasurer of the Northern California Conference; W. H. Ludwig, outgoing pastor, and John Dewald, incoming pastor for Alameda; Mabel Artley, director of the new center; and Robert Thompson, conference home missionary secretary.

● Coming from the Montana Conference to work in Southeastern California Conference are Elder and Mrs. Marshall Anderson. They will live in Brawley, where he will pastor the church and she will teach the church school.

● Returning to the Southeastern California Conference after spending almost two years with Fordyce Detamore's evangelistic team is Harold Flory. He will serve as pastor-evangelist in Banning.

● As a result of the Hour of Prophecy evangelistic series in Kingman, Arizona, ten were baptized and added to the church there. On August 8 this evangelistic team began meetings in Flagstaff, Arizona.

● The new associate publishing secretary of the Southeastern California Conference is Don Orsburn, of the Central California Conference.

### North Pacific Union

● On Tuesday evening, July 21, Gov. Albert D. Rosselini of the State of Washington spoke at the Washington Conference camp meeting, Auburn, emphasizing his belief in "Freedom of Worship." Other visiting speakers during the encampment included R. S. Watts, F. R. Millard, Fordyce Detamore, Taylor G. Bunch, and Dr. U. D. Register. All conference officers and departmental secretaries were re-elected during the conference session.

● As they close their endeavors in the Yakima, Washington, area the Spillman-Lyman evangelistic group report 60 new believers added to the churches in that district. Thirteen homes were united in Christ.

● In October, 1948, work was begun on the construction of a church building in Madras, Oregon, and on July 11, 1959, dedication services were held. Oregon Conference president Lloyd E. Biggs was the speaker. Merlin Kretschmar, Dr. Arthur Owens, Hershell Bunch, Mr. and Mrs. Douglas Carey and Mrs. Merlin Kretschmar participated in the services. Present membership of the Madras church is 40.

● The following appointments were made at a recent meeting of the Walla Walla College board: Mrs. Robert E. Silver to be librarian, replacing Anna Blackney, who has gone to the Review and Herald as librarian; Mrs. Myrtle Rowse, to be assistant librarian; Mrs. Kenneth Groves, to be librarian at Walla Walla College Academy; Dr. Carl T. Jones to be associate professor of chemistry; Flossie Case to be associate professor of nursing in the clinical division of the WWC School of Nursing at Portland.

### Southwestern Union

● A recommendation at the recent quadrennial union session suggested that study be given to dividing the union Missionary Volunteer and educational departments. In implementing this recommendation, the union called L. M. Nelson, of the Southern Union, to be Missionary Volunteer secretary, with R. A. Nesmith continuing as educational secretary.

● The Southwest Region Conference reports that construction on a new church building is now in progress at Albuquerque,

que, New Mexico. L. B. Baker, conference evangelist, has recently organized a new church of 61 members in that city.

● The 1959 Texico camp meeting Book and Bible House sales were \$4,392.08 as compared with \$3,928.70 for last year.

● The literature evangelists of the Arkansas-Louisiana Conference are striving to surpass all previous sales records of the conference. Having already delivered about \$110,000 worth of literature this year, they expect to reach their supergoal of \$200,000 in delivered sales during this present year.

### ANSWERS TO

### Your Denominational IQ

1-d, from Wisconsin; 2-c, 1863-1865; 3-e, 1872, his school was opened under the auspices of the General Conference Committee; 4-b; sold *Daniel and the Revelation*; 5-a.

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

## Church Calendar FOR 1959

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
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

# Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 19, 1959

## The Resurrection and Life Everlasting

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

ONLY through the resurrection is the wonder of Christ's incarnation set in its true light. In the incarnation "His glory was veiled . . . that He might draw near to sorrowful, tempted men."—*The Desire of Ages*, p. 23. Compare, page 296. From there the return path to glory passed the cross, where the sinless One died a death that was necessary (John 3:14), voluntary (John 10:18), atoning (1 John 2:2), completely victorious (John 19:30; 17:4). In this light, the cross was the victory and the resurrection its public attestation. What was darkness led inevitably to the light. Luther said: "*Theologia crucis—theologia lucis*" (The theology of the cross is the theology of the light). In it we see the light of everlasting life.

### 1. The Promise and Hope of Resurrection

TITUS 1:2. "In hope of eternal life, which God . . . promised before the world began." In 1 John 2:25 is a similar reference to the promise of life, and both claim the hope upon the basis of promise. Jesus was "fore-ordained before the foundation of the world" (1 Peter 1:20). "The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world.'"—*Patriarchs and Prophets*, p. 63.

ROMANS 6:23. "The wages of sin . . . ; the gift of God . . ." "Sin . . . pays 'wages' in the currency of 'death,' while God's 'free gift' is 'eternal life.' 'Wages.' The Greek word is used of 'rations' or 'soldiers' pay,' and then generally of 'wages.' Cf. Luke 3:14, 1 Cor. 9:7, 2 Cor. 11:8."—VINCENT TAYLOR, *Romans*, p. 44.

"Sin hath reigned unto death," but grace reigns "through righteousness unto eternal life" (Rom. 5:21). In 1 Cor. 15:26 Paul personifies "death" as "the last enemy that shall be destroyed." In 2 Timothy 1:10 he says that Christ's coming "hath abolished death, and hath brought life and immortality to light through the gospel." Do we live victoriously in that conviction? Read *Thoughts From the Mount of Blessing*, pages 203-207, on the victorious life.

### 2. The Certainty of the Future Life

JOHN 1:4. "In him was life." In Creation light, with life, was given by God, and in Christ light was part of the new

life in Him. The later Jews believed that light and life were the reward of obedience to the Mosaic law. In the New Testament both come as the result of grace and truth in Jesus Christ (Matt. 4:16; Luke 2:32).

1 CORINTHIANS 15:12, 20. "Now is Christ risen from the dead." Without the resurrection of Christ, faith in the Lamb of God would have been impossible. Only as the sinner believes in the Saviour as the antitype of the uplifted serpent (John 3:14), and as the Lamb of God who bore the sin of the world (John 1:29), can he find forgiveness for his own sins. We are all "begotten . . . unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

"Christ declares that even now the power which gives life to the dead is among them, and they are to behold its manifestation. This same resurrection power is that which gives life to the soul 'dead in trespasses and sins.' Eph. 2:1."—*The Desire of Ages*, p. 209.

### 3. Preparation for the Future Life

JOHN 6:47. "He that believeth on me hath everlasting life." Two tenses are notable here. The unbeliever *shall not see life*—that is a future judgment; the believer *hath life now*—that is a present possession. Personal choice of obedience through Christ, the consequent holy character that is God's standard of present and future life—these are the prerequi-

sites that make future blessings a present certainty. See *Patriarchs and Prophets*, page 207; *The Desire of Ages*, page 396. Compare John's repeated assurance of present possession in 1 John 5:10-13.

ROMANS 2:7. "To them who . . . seek . . . eternal life." Comparing Mark 13:13 and Revelation 2:10 with these words of Paul, we find "saved," "a crown of life," and "eternal life" used to signify the sure reward promised to the righteous. It is contrasted with the affliction that awaits the wicked (Rom. 2:8).

### 4. The Gift of Immortality

MARK 10:30. "In the world to come eternal life." This is the "recompense . . . at the resurrection of the just" (Luke 14:14). "The adjective [AIONIOS] is used more than forty times in the New Testament with respect to *eternal life*, which is regarded partly as a present gift, partly as a promise for the future. It is also applied to God's endless existence in Rom. 16:26; to the endless efficacy of Christ's atonement in Heb. 9:12, 13, 20; and to past ages in Rom. 16:25, 2 Tim. 1:9, Titus 1:2."—GIRDLESTONE, *Synonyms of the Old Testament*, p. 318.

This same Greek word is used in Mark 3:29 of the sin that "hath never forgiveness," and in Hebrews 6:2 of God's irrevocable judgment. See a beautiful combination of the idea of present possession and future fullness in John 4:14: "the water [of life] . . . shall be in him a well . . . springing up into everlasting life."

1 CORINTHIANS 15:50-55. "In a moment . . . we shall be changed." This is the end of "flesh and blood" and the "corruption" that men have always known. This is the moment when Christ lays His arresting hand on the wheels of time, and ushers in eternity and immortality. "The trumpet" (see Matt. 24:31; 1 Thess. 4:16) will mark Christ's appearance in judgment as it did His appearance at Sinai (Ex. 19:16). "The sound of a trumpet summoned Israel to meet with God. The voice of the archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge."—*Patriarchs and Prophets*, p. 339.

1 THESSALONIANS 4:13-17. "So shall we ever be with the Lord." A people who had suffered disappointment at the death of fellow believers before the Lord's return needed the enlightenment and comfort of this passage. Those who have died in the Lord will rise at the archangel's call to join the living "in the clouds, to meet the Lord."

"The darkness that had enshrouded the resting-place of the dead was dispelled. A new splendor crowned the Christian faith, and they saw a new glory in the life, death, and resurrection of Christ."—*The Acts of the Apostles*, p. 259.

The resurrection sets the divine seal on the person and work of Christ (Acts 2:32; Rom. 1:4), on the words of the prophets (Ps. 16:10; Isa. 53:8-10), apostles (1 Cor. 15:15), and also on the certain kingship of Jesus (Acts 13:33-35), as well as His authority as universal Judge (Acts 17:31). Above all, it is proof of the believer's personal resurrection to eternal life (1 Thess. 4:14).



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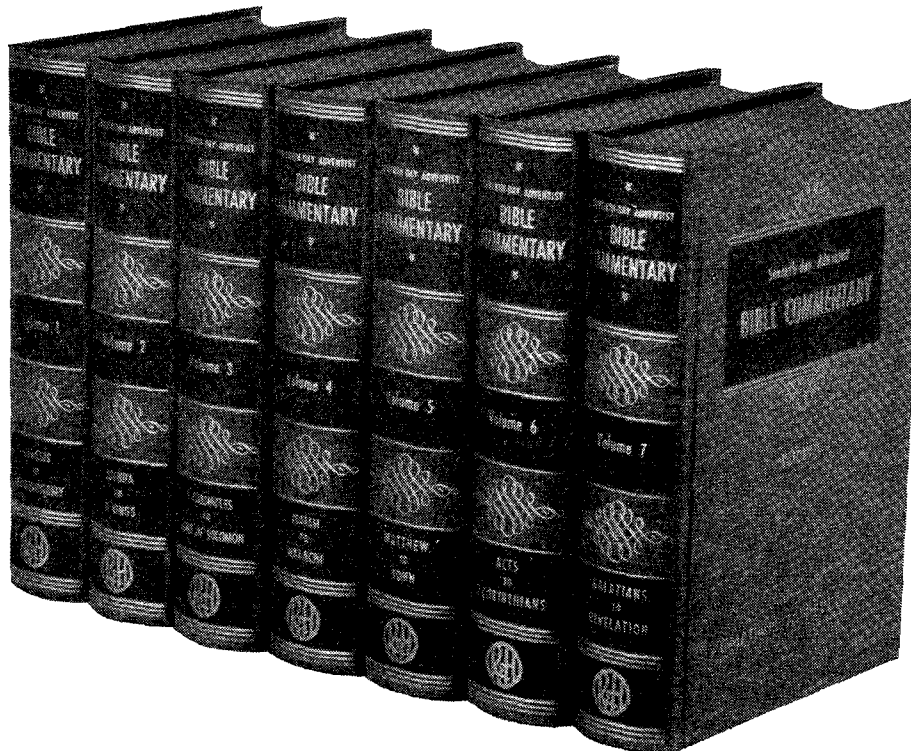
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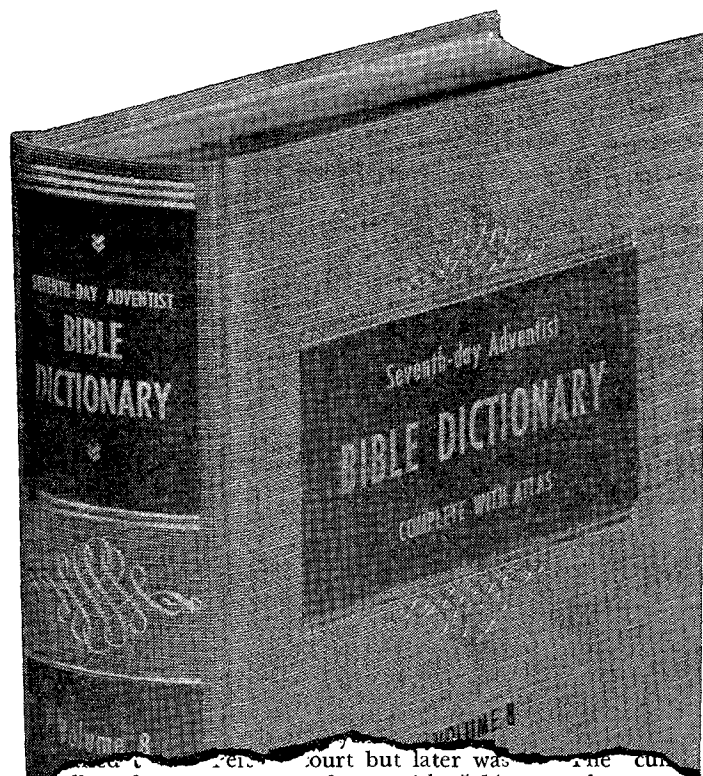
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

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

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

The curtain was taken away as part of the ceremony (3:3).

**Artillery**. [Heb. *qayit*, once in the sense of weapon not be construed as artillery. In the Bible and arrows are mentioned.]

**Artisans**. Persons who make crafts. The KJV, and only in the Bible, but the concept is in Scripture. In the Bible, it is decreed that Adam was a craftsman (Gen 2:2) and Jesus was a craftsman (Mk 6:3).

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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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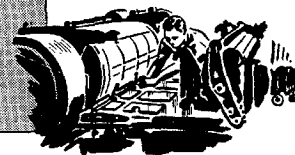
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# As We Go to Press



## Inter-America Reports 1,000 Baptisms per Month

On the achievements of the Inter-American Division for the first months of 1959, A. H. Roth, president, writes:

"Sometimes we lie awake nights trying to think of what might become of our work and people in some of the areas where we are experiencing quite a bit of trouble. But this good old Advent message goes on and on.

"We have just completed our statistical report for the second quarter of 1959 and are happy to tell you that the baptisms for the first half of the year are ahead of any similar period in our history. Up to the end of June, we had 5,151 baptisms in the division for 1959. If the present trend continues until the end of the year we believe that we shall reach and surpass our goal of 'mil por mes' [1,000 per month]."

We rejoice over this excellent progress in this great division field. From other divisions, similar reports of progress are coming in. We believe that 1959 will be a banner year in soul winning.

R. R. FIGUHR

## Instructors of Nursing Meet

The instructors of Fundamentals of Nursing from all the schools of nursing in the North American Division met on the Denver campus of the Union College school of nursing, July 13-17, for intensive study. Miss Dorothy Martin of the College of Medical Evangelists served as chairman of the study group. Dr. Richard Hammill and the writer, from the General Conference, attended as coordinators.

This workshop is part of a continuing project being carried on under the general direction of a committee appointed by the General Conference and known as "A Plan for the Education of the Seventh-day Adventist Nurse in North America." W. R. Beach is chairman of the committee, and Dr. Hammill of the subcommittee on curriculum.

The purpose of the overall study is an endeavor to determine whether the Seventh-day Adventist schools of nursing in North America can attain a quality of instruction relatively equivalent to that in the lower bien-

nium of our collegiate schools, and to enrich the quality of instruction.

It is expected that similar meetings for study of other areas of the school of nursing curriculum will be held in future years.

D. LOIS BURNETT, R.N.

## Record Institute Held in Philippines

R. A. Van Arsdell, publishing department secretary of the North Philippine Union Mission, recently sent us the following note of encouragement:

"We have just finished our literature evangelist institute, which was held at the new Manila Evangelistic Center. Three hundred forty-two literature evangelists were present. This is 108 more than we had last year. Forty-seven leaders from the union and local missions were present, and during the evening meetings many of our student literature evangelists from Philippine Union College attended. Our total attendance was well over 400. This was the largest literature evangelist institute ever held in the Philippines."

Surely God is greatly blessing the literature ministry in the Philippines. We pray that a large harvest of souls will be garnered into the kingdom as a result of the work of the faithful literature evangelists in the North Philippine Union.

D. A. McADAMS

## First Youth Congress in South Brazil

News of the first South Brazilian Union youth congress has just reached the Missionary Volunteer Department. This very successful youth gathering at our Brazil College, São Paulo, commemorated 40 years of MV progress. The climax meeting of this great convocation was on Sabbath, August 1, in the City Auditorium of São Paulo. It was attended by 8,000 youth from the six states of the South Brazil Union.

We congratulate the South Brazil Union for its MV achievements and join with them in gratitude for God's rich blessings on the efforts of the leaders of yesterday and today.

THEODORE LUCAS

## Missions Extension Offering

The annual Missions Extension Offering will be received in all our churches on September 12.

Funds are urgently needed in mission lands for medical, educational, and publishing projects for which the General Conference has not been able to provide thus far. This offering gives us another opportunity to help provide what is so much needed in lands beyond.

May we all rally once again with a large offering on this day.

O. A. BLAKE

## A New *Desire of Ages* in Norwegian

During a recent visit to Norway I discovered that a beautiful new edition of *The Desire of Ages* had just come from the press, and I met a young man, Warren Ashworth, who is engaged in presenting this lovely new book to the people. Warren is a California boy and was a student at Newbold Missionary College in England last year. He plans to go on in language study on the Continent this next school year and hopes eventually to find himself in medical missionary work in South America.

The summer's work had just begun, but in his first twelve days of work, with the Lord's blessing, Warren had placed 95 copies of this exquisite new volume in the homes of the people. This is all the more remarkable because he had no former experience, either with the Norwegian language or in colporteur work.

As I talked with Warren I found his heart aglow with the privilege of showing this precious book in the homes of the people. He is quick to acknowledge that God, and not he, has sold the books. The inspired message of *The Desire of Ages* grips the hearts of the people, and he has found that the book is well received. So, with his little Volkswagen, furnished by his non-Adventist father, Warren travels the long, winding roads of Norway. He is just one of many who are now distributing this new *Desire of Ages* in that land. Pray that with the blessing of God this book may reach many thousands of homes.

ARTHUR L. WHITE