

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Learning of God

"Fathers and mothers, let your children learn from the flowers. Take them with you into the garden and field and under the leafy trees, and teach them to read in nature the message of God's love. Let the thoughts of Him be linked with bird and flower and tree. Lead the children to see in every pleasant and beautiful thing an expression of God's love for them. Recommend your religion to them by its pleasantness. Let the law of kindness be in your lips."—*Thoughts From the Mount of Blessing*, pp. 97, 98.



EVA LUOMA

• • • In This Issue • • •

COVER - - - - -	Learning of God
EDITORIALS - - - - -	Page 3
Teen-age Marriages—Maintaining the Standards While Avoiding Extreme Positions	
GENERAL ARTICLES - - - - -	Page 5
Our Need for Urgency—Parents' Fellowship of Prayer—"If the Heart Is Right . . ."—Full of Years—Remarkable Discoveries of Early New Testament Manuscripts—The Peace of Christ—God's Ideal for His Children	
OUR HOMES - - - - -	Page 12
The Wonder Words—Lonely Prisoner Cheered	
FOR ADVENTIST YOUTH - - - - -	Page 14
Teen-age Wisdom—Duke and Duchess	
FEATURE ARTICLE OF THE WEEK - - - - -	Page 16
Down Into Africa	
NEWS FROM HOME AND ABROAD - - - - -	Page 19
Successful Effort Held in Ranchi, India—51 Master Guides Invested in Florida—Springfield, Oregon, Church Dedication—Glendale Sanitarium and Hospital—Lanca, Peru, Church Celebrates Founding—Britain Does It Again in Ingathering—Camp Meeting in the California Redwoods—New Church in Hebron, North Dakota—Reynoldsburg, Ohio, Church Organization—From Home Base to Front Line—Record Number of Literature Evangelists Attend Institute in Philippines—Working for Latin Americans in New Jersey and Pennsylvania—A Personal Testimony and an Appeal From Africa—Evangelistic Success in the Netherlands Antilles—In Brief—Old Church Erects New Building in Michigan—New Zealand Pastor Builds Church—Sabbath School Activities—Notices—Church Calendar for 1959	
SABBATH SCHOOL LESSON HELP - - - - -	Page 27
The Coming Kingdom of Glory (Lesson for Sabbath, September 26)	
POETRY	
God Gives the Increase, p. 5; Violets, p. 10; God's Garden, p. 13	

TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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

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

THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

Editor: FRANCIS DAVID NICHOL

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

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

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

"IN BRIEF" CORRESPONDENTS

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

NORTH AMERICAN UNIONS: Atlantic: Mrs. Emma Kirk; Canadian: Darren Michael; Central: Mrs. Clara Anderson; Columbia: Don A. Roth; Lake: Mrs. Mildred Wade; Northern: L. H. Netteburg; North Pacific: Mrs. Ione Morgan; Pacific: Mrs. Margaret Follett; Southern: Cecil Coffey; Southwestern: May Powell

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.]

Church Membership at 109,557,741

✓ A record-breaking increase of 5,368,063 in 1958 has brought church membership in the United States to an all-time high of 109,557,741. This represents 63 per cent of the country's estimated population of 173,374,000—the highest ratio of church membership to the number of people in American history.

Teen-agers Want Father "Boss" in Home

✓ Some 135 upperclassmen in a representative urban Roman Catholic school agreed that "in an ideal home, the father, not the mother, wears the pants, both literally and figuratively." This was reported in the August issue of *Ave Maria*, national Catholic weekly published at Notre Dame, Indiana. They also agreed that a mother should always wear a dress when going anywhere, even shopping! She may wear slacks for scrubbing and heavy work at home.

Rules Maryland Constitution Bars Atheist From Office

✓ A declaration of belief in God is required of anyone about to be sworn into public office in Maryland, the State attorney general ruled in Baltimore, Maryland. The decision was handed down in the case of plaintiff Roy R. Torcaso, 48, of Wheaton, Maryland, who after being appointed notary public in Montgomery County was denied his commission by county officials because he refused to express a belief in the Deity.

Canadian Baptists Reject WCC Membership Move

✓ The Baptist Federation of Canada has rejected a proposal that it "restudy its relations" with the World Council of Churches and the ecumenical movement. The vote came after a spirited debate in which opponents of the measure argued that it would alienate the Federation's relations with the Southern Baptist Convention in the U.S., because the "one thing the SBC holds against us is our attitude toward ecumenicity." The action was taken at the Federation's Fifth Triennial Assembly held at Kingston, Ontario.

Jehovah's Witnesses Sentenced in Greece

✓ Two Jehovah's Witnesses were sentenced to five months' imprisonment each by a court in the island of Mytilene for conducting proselytizing activities among Greek Orthodox believers. They also were fined the equivalent of \$167. The defendants, Emmanuel Mavrogenis and Panos Kamateros, were charged specifically with distributing in Plomariion newspapers and pamphlets published by their sect.

SPECIAL CONTRIBUTORS

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

CIRCULATION DEPARTMENT

Circulation Manager R. G. Campbell
Subscription rates:
In United States, Canada, and U.S. possessions \$7.50 One year \$3.90 Six months
All other countries 8.50 4.40

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

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

Vol. 136, No. 37.

Copyright © 1959 by the Review and Herald Publishing Association.



• EDITORIALS •

Teen-age Marriages

A recent feature article in the *New York Times* deplores the current trend toward teen-age marriages and surveys the resulting "knotty social and educational problem." Statistics are so sketchy and obsolescent, notes the *Times*, that the extent of the trend and the magnitude of the problem are not so widely known and so clearly recognized as they should be. The current annulment and divorce rate, the writer observes, is the highest of all time, and the probability of second or third marriages is greatest among women married for the first time at 19 or younger. To be sure, not all teen-age marriages end in disaster, but the risk is definitely far greater.

According to William F. Pratt, of the National Office of Vital Statistics, the early marriage spurt began about 20 years ago. Between 1940 and 1955, he reports, the average age at first marriage declined 1.6 years for men, nearly as much as in the preceding half century, and 1.3 years for women, or about twice as much. From 1950 to 1956 the average age for men declined 0.9 of a year, and for women 1.3 of a year, 1956 being the last year for which statistics are available.

Dr. Paul C. Glick, chief of the Social Statistics branch of the Bureau of Census and author of *The American Family*, has compiled figures that show less chance for a successful marriage for girls who marry for the first time in their teens than for those who wait to maturity. In the 15- to 19-year group, for instance, the annulment rate was 23.5 per thousand women as compared with only 5.3 in the 25- to 29-year group, while divorces were 12.6 per thousand as compared with 4.8 for those married between 21 and 25. It is obvious that the emotional maturity of the past-teen-age pays handsome dividends to those who are willing to wait. In fact, teen-age insistence on marriage is often itself an evidence of emotional instability and immaturity, and thus of unreadiness to assume the responsibility of managing a home.

Junior and senior high school marriages have become such a common problem that school superintendents in 45 of our larger cities are currently cooperating in an attempt to cope with the situation by sharing information on their experimental solutions to it. We understand that Dr. Mark C. Schinnerer, superintendent of schools in Cleveland, Ohio, is coordinating this cooperative study. The only large city where a continuing survey of married students in the public school system, over a period of years, has thus far been made is Dallas, Texas. The *Times* refers to the Dallas report as providing "startling results." According to the Dallas report, the number of married students in its schools at the close of the past school year totaled 480. Of these, 459 were in the senior high school, 12 in the junior high, and nine in the elementary grades. By way of comparison, there were only 72 married students in all of the Dallas public schools in 1953.

Whether, or to what extent, the situation in Dallas is typical of the trend across the country, we do not know. But we do know that the accelerating trend toward teen-age marriages is a matter of vital concern to Seventh-day Adventist parents, educators, and youth leaders. Explicit counsel has been given us on the subject of early mar-

riages and on the importance of maturity as a prerequisite to marriage:

"Before assuming the responsibilities involved in marriage, young men and young women should have such an experience in practical life as will prepare them for its duties and its burdens. Early marriages are not to be encouraged. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the mental and physical powers are well developed."—*The Ministry of Healing*, p. 358.

We would be naive indeed to dismiss the teen-age marriage problem with the pious hope that our young people have a natural immunity to the influences of the modern social environment of which they are, to some extent at least, inescapably a part. Would the present not be an appropriate time for a most careful review of the inspired counsel that has come to us on the subject of courtship, marriage, and the home, and for a new and zealous effort to strengthen our home life as a church and to protect our young people against the tragic experiences that usually follow unwise marriages? Perhaps it would also be an appropriate time for a concerted study of these, and related problems, on the part of our educators, youth leaders, and local churches. Whatever we can do to safeguard our youth from social shipwreck will be effort well spent.

R. F. C.

Maintaining the Standards While Avoiding Extreme Positions

Last week we quoted a letter from a conscientious sister in California, in which she expressed concern about the "vulgar and immodest practice of wearing shorts, Capri pants, et cetera." We also quoted a well-known woman columnist who, in discussing today's growing trend toward wearing shorts in shopping centers and other public places, said: "I am heartily in accord with the assertion that our city streets are definitely not the place to wear them." This week we present further evidence that Seventh-day Adventists are not alone in believing that simple decency and good taste demand that women (and men) be adequately and modestly clothed in public. And we shall enumerate certain principles to help one decide when and where shorts and similar attire may be worn.

Some time ago the *Manchester Guardian Weekly* reported that the police in Rome had been ordered to invite foreign tourists to leave the "places of regard" if their garb was too "succinct." "The Romans have long considered the foreign tourists of both sexes who descend upon their city every summer in greasy shorts and jeans and every sort of camp wear as a necessary eyesore to be tolerated not so much for the sake of the invisible entries on the credit side of the balance of payments as for the ultimate benefit that contact with Latin culture needs must have upon creatures so much in need of civilising."—Sept. 5, 1957.

Approximately a year after Rome had ordered its

police to enforce higher standards of dress in the Eternal City, Religious News Service reported that Catholic leaders throughout Europe were calling for greater modesty in dress. Archbishop Michael Buchberger of Regensburg, Germany, declared: "The outgrowths of shameless fashion have become so provocative, scandalous, and annoying that they constitute a severe threat to public morals, to the dignity of women, and to all concepts of purity and virtue." He appealed to women not to wear dresses that "incite vice and wantonness," but to help safeguard Christian morals through "proper attire."

Bishop Angel Herrera y Oria of Malaga, Spain, added his voice, warning the members of his diocese of the "most serious consequences" of "sensuality" in dress. He made it plain that he was referring specifically to immodesty in clothing.

Now, since both secular columnists and Catholic Church leaders do not hesitate to condemn the "bare look," and call for reform, why should Seventh-day Adventists be timid about speaking out on the question? We are reformers, hence should hold up the standards whether or not anyone else does. We should do this because the social and ethical standards of Christianity are high, and need constantly to be repeated.

The apostle Paul, writing to Timothy, declared the necessity "that women adorn themselves in *modest* apparel" (1 Tim. 2:9). Few would contend that shorts, worn in public, meet this Biblical standard.

Clothing Appropriate to Time and Place

Not only should clothing be modest, it should be appropriate for the time and the place it is worn. Certain articles of clothing are entirely acceptable for wear in the home, but not outside of it. For example, pajamas. They are ideal for sleepwear, but totally unacceptable for officewear. Likewise, sportswear has its place, but it should not be worn to formal social occasions.

That what one wears should be determined by the particular occasion and situation in which an individual moves was shown recently when Queen Elizabeth made her tour of Canada. Press photographers who accompanied the royal party were asked to wear coats and ties while photographing the Queen. Evidently the request encountered some resistance and created quite a furore, for a number of items appeared in the press concerning the affair. Defending the order, *Newsday* in Garden City, New York, editorialized: "Photographers, like reporters, represent their papers, and since newspapers speak for the public, those who meet the public should be dressed with reasonable neatness. Merely to require coats and ties does not strike us as an outrageous demand."

"As a matter of fact, on this newspaper the photographers and reporters on assignment wear conventional clothing and our circulation department employees do likewise—along with anyone else who acts as an agent of the paper in dealing with its subscribers or advertisers. It seems only simple courtesy to dress properly; certainly we doubt that any photographers or reporters show up at President Eisenhower's press conferences coatless or tieless. As the visiting head of an allied state, the Queen is certainly entitled to the minimum amenities, such as a press entourage that is neatly and conventionally clothed."—Quoted in *Christian Science Monitor*, July 1, 1959.

In the Bible the story is told of a man who attended a wedding in his street clothes. Disregarding convention, he refused to wear a wedding garment (see Matt. 22:11-14). No doubt what the man was wearing covered him adequately enough, but it was not suited to the occasion, hence was inappropriate and immodest. Modesty means more than adequate covering; it also means appropriateness and conservatism in dress. This is clear from Sister

White's comment on a style of dress, adopted by some reformers in her day, that imitated men's clothing. She wrote: "This style of dress, God would not have His people adopt. It is not modest apparel."—*Selected Messages*, book 2, p. 477. It showed boldness, hence was not in keeping with Christian standards.

One's age and station in life also should be considered when judging the fitness of wearing certain types of clothing. (See *Testimonies*, vol. 4, p. 142.) Unfortunately, some people do not show good judgment in applying Bible principles concerning dress. Of this class Sister White wrote: "There is a conscientiousness that will carry everything to extremes."—*Ibid*, p. 319.

Apply Sound Principles

Now, when we consider what the Lord has revealed on the dress question, we feel clear in taking the position that it is out of harmony with Christian standards for women to wear shorts in the city while shopping and otherwise appearing in public. We think that to do so is an offense to modesty, good taste, and simple decency. At the same time, we cannot agree with our sister, whom we quoted last week, in saying that slacks, jeans, shorts, et cetera, should not be worn even at home. Our sister said, "I can't see how a mother can teach her child modesty when she is wearing shorts." We believe that it is possible. Children should be taught that there is a time and place for various types of clothing to be worn. They should be taught the principles involved, then be guided in applying those principles.

Within the privacy of one's home certain types of dress may be worn that one would not wear in public, just as certain activities, perfectly legitimate in the home, would not be done in public. (Who would want to brush his teeth in a department store, for example!) The same applies to clothing. On vacations, camping trips, while working in the garden, or doing housework, et cetera, one should be given considerable latitude to dress for comfort and convenience, since the situation is essentially a private one. Children should be taught to think, not to subscribe blindly to an extreme code of standards that are unrealistic and of private invention. The standards given in the Bible and the Spirit of Prophecy writings are simple and easily applied. Let us not go beyond them, thereby causing our children, and others, to reject Adventism because our private views cannot satisfy the demands of sanctified reason.

Not the Main Point of Religion

In giving this much space to a discussion of attire, we would not wish to give the impression that the dress question is the main point of religion. It is not. "There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off."—*Evangelism*, p. 272. What many need is a thorough conversion, then they will have an earnest desire to know what will please the Lord, who suffered so much on their behalf.

We close with this inspired counsel: "God does not want any one person to be conscience for another. Talk of the love and humility of Jesus, but do not encourage the brethren and sisters to engage in picking flaws in the dress or appearance of one another. Some take delight in this work; and when their minds are turned in this direction, they begin to feel that they must become church tinkers. They climb upon the judgment seat, and as soon as they see one of their brethren and sisters, they look to find something to criticize. This is one of the most effectual means of becoming narrow-minded and of dwarfing spiritual growth. God would have them step down from the judgment seat, for He has never placed them there."—*Child Guidance*, p. 429. K. H. W.

Our Need for Urgency

By H. M. TIPPETT

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:1-3).

It is quite apparent from this scripture, and from many scriptures like it, that one of the greatest dangers to the church in these last days is a loss of the sense of urgency.

With material prosperity, with our work expanding in all the world at a rate that a few years ago would have been regarded as phenomenal, with the complacency that comes with increasing public favor, our greatest temptation will be to say, "To-morrow shall be as this day, and much more abundant."

But every message of importance in the Bible from the days of Abraham to the times of the apostles had admonitions of urgency in it. God's message to Sodom was one of warning of imminent destruction: "Escape for thy life; look not behind thee, neither stay thou in all the plain . . . lest thou be consumed."

The hesitation of Lot's wife and the dramatic loss of her life is an object lesson in the danger of delay in heeding the Lord's injunctions.

When Jonathan discerned the evil intent of his father to destroy David, he cried to his friend: "Make speed, haste, stay not," and David, realizing the urgency, in the extremity of his situation did something unheard-of in his eating the hallowed shewbread that Ahimelech the priest gave him. He had to borrow Goliath's sword, for he had come without weapons, explaining that the king's business required haste.

It was urgency that led the children of Israel out of Egypt under cover of darkness, carrying with them only their hand baggage.

When Hezekiah came to power the follies and iniquities of Ahaz his father had plunged the nation into

moral degradation and spiritual darkness. The people were worshipping Moloch, the fierce god of the Ammonites.

On the very roof of the Temple, Ahaz had built altars for the worship of the sun and stars. Finally, the lights of the Temple, which had never gone out, were extinguished, the Shekinah of God's presence had departed, and the doors of the sanctuary were closed. Unhappy day of tragic grief to those who mourned for the desolation of the Lord's house.

Here was spiritual extremity, when everything great and good in the nation was lost. In times like that, God has somewhere in the shadows His chosen ones who rise to lead His people to their appointed destiny. He lays upon consecrated hearts the spirit of urgency, of reform, of militant action.

In this instance Hezekiah struck without hesitancy. The record about his resolute action says: "The thing was done suddenly." He didn't tem-

porize with the situation or debate its issues. His line of duty was clear, whatever betide. The Temple doors were opened; its precincts were cleared of trash and accumulated rubbish. Its heathen altars were destroyed, and the altar of God's service was established once more.

Now note. Among the things destroyed was the brazen serpent that had been lifted up in the wilderness, and by which thousands had lived. It was a sacred symbol, a holy thing, a constant reminder of God's deliverance in their wilderness days.

What desecration was this, then, that ordered the brazen serpent destroyed? Why was Hezekiah constrained to tear it from its shrine and cast it out with the symbols of heathenism? As I see it, it was the spirit of urgency that animated the king to an extreme measure. The brass serpent had been only a thing of veneration, but now it had become a substitute for the worship of God. It must go, and it went the way all things must go that stand between God and His people.

The lesson comes to us today. If we are worshipping at false shrines, giving more fretful care and attention to the forms of worship, to a serving of tables, to a concern for the shadow of religion instead of its substance, to those things that tradition has indicated are marks of success, to affluence and material security, to eminence in worldly pursuits, to vain-glory in education, to selfish power in leadership, to any consideration secondary to a personal witnessing for God's truth for the hour, be assured we are in a state of emergency that calls for urgent and drastic reversal of our way of life, to a revival of our first love.

If we do not meet this emergency in God's good time, the irrevocable record in heaven may be made concerning us that was made of the impenitent antediluvians who scorned Noah's urgent message: "The flood came, and took them all away."

The whole tenor of the gospel call is one of urgency. "To day, if ye will

God Gives the Increase

By Joseph Cummins, M.D.

O Father, let me only see
The barren field,
The deep brown earth, the virgin earth,
Without yield.

Yet let me plant the golden seeds,
Row on row,
And having done this, Lord, then
Let me go.

The care is Thine, Thy loving care—
My hand is rough—
To bring from seed the golden share;
It is enough

That I have planted; Thine the increase
be
For all to see—
The yield from barren field that I have
planted—
God's mercy granted.

hear his voice, harden not your hearts" (Heb. 3:15).

Paul, quoting Isaiah, reminded the church: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

But one of the most cunning devices of Satan is to get men to believe that there is plenty of time to think of salvation, plenty of time to accomplish God's work, plenty of time to develop our great resources for greater returns.

Many a soul ensnared by this false promise has heard the summons given to the man who thought he had time to build more barns: "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

This year, 1958, the 100th anniversary of Lourdes, the famous Catholic shrine in France, is being celebrated. Here many have supposedly been healed since the first reputed miracle took place a century ago. Here hundreds of thousands have been turned away disappointed, for there was no balm for their healing.

Yet because hundreds have reputedly been cured, it is estimated that 6 to 10 million visitors will come this year from all quarters of the globe to make obeisance, leave their gifts, and crave special blessings. Germany, Austria, and Italy will run more than 900 special trains to Lourdes. Large pilgrimages with as many as 100 in a group will go en masse to this shrine. At great cost they will be transported there to make their prayers, to kiss the holy soil, and to seek favor of the virgin.

Is this the God we serve? One who will do splendid things at Lourdes He will not do anywhere else? A God who sells His favors to those of His children who can pay? A God whose grace is mixed up with geography, to whom you may draw near by taking a Cook's tour, who answers prayers according to where you are on the map?

Are we as a people falling into the same snare—thinking that God will bless only after we have fulfilled some unusual obligation that takes weeks and months of time? Are we saying by our actions that the Lord's arm is shortened that it cannot save the world in this generation? Are we admitting that there is no longer an urgency in the Lord's work? Must we build more and more edifices to His glory, thinking that Pentecost will come again when we are thoroughly institutionalized?

Jesus had the answer in what He told the woman at Jacob's well. She pointed out that her fathers worshiped on the mountains of Samaria, and she had conceived the idea that Jesus was arguing that only at Jerusalem was there salvation.

The Saviour said: The time is coming when neither in Samaria nor at Jerusalem people will worship the Father, for those who worship Him must do so in spirit and in truth. (See John 4:23.) That takes care of geography for all time.

The urgency of salvation is such that we must not think of it in terms of church services or of camp meetings, nor of General Conferences or great councils of the church, but must receive God right where we are day by day and hour by hour.

If there is one thing more dangerous than another in our thinking today, it is the thought that we have plenty of time, that there is no hurry, that everything is moving along according to schedule.

Tennyson had more than a poet's sense of foresight when he wrote:

"I have heard
Time flowing in the middle of the night
And all things floating to a day of doom."

Yet we let time, distance, multitudinous tasks, racial problems, social barriers, disputes over methods, and personal prejudices stand in our way. We procrastinate and make long-range plans, and heavily mortgage our tomorrows.

If we are conditioned to complacency by the record of advance of the Advent Movement into all the world, we might be made to see our false security by realizing that although there are a hundred thousand churches in America, there are yet a

thousand heathen tribes that have no missionary.

There are more preachers in the city of Los Angeles than there are missionaries in all Japan, a country of 85 million people. Millions of Bibles lie in dusty attics, old trunks, and unused bookcases and yet 1,700 languages of the world are without the Scriptures.

Facts like these point up the acuteness of the urgency that lies upon all who love the Lord's appearing to bestir themselves with renewed dedication to the task of warning the world.

Jesus never minimized the need for drastic measures when a situation was acute. He said: "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18:8).

In a time of urgency such as this hour in which we live, Jesus doesn't ask us to try a soothing spiritual potion or a new devotional vitamin, and if they don't work, to try some religious antibiotics, and see if the wounds of sin will get well.

No, His counsel is: Cut off the offending member and cast it away rather than let it be a drag on your progress.

A high school girl after a sight-seeing tour of one of our American battlefields said: "This is the first time I realized the Civil War was a great conflict. I always looked upon it as just reading matter that was one of those things you had to do in school."

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.]

A Daughter Converted in New York

Early this year we received the following good word from a mother in West Virginia: "I am writing to let you know how the Lord has worked with my children since I asked you to pray for them. The first of December my daughter-in-law phoned me at six o'clock in the morning from New York City to tell me that the Lord had touched her heart and she was attending the Ephesus church in New York. She was in the baptismal class and would be baptized on December 31. O how I rejoiced, and I am still rejoicing!

"My youngest daughter, who is also in New York, started back to the same church. She used to be a member. I am so glad that I wrote you, for on Friday at sunset I feel altogether different to be kneeling with parents everywhere, pre-

senting our cares to Jesus. Please continue to pray for my other children who are out of the ark of safety." After mentioning the specific problems of these children, she added, "I thank you all for praying for them. I just know there is strength in much prayer when we are praying all together on Friday at sunset."

There is, indeed, power in united prayer. And there is great personal blessing to be gained as we enter into God's audience chamber at the beginning of the holy Sabbath. As we bring our petitions before the throne of grace, we also will receive strength by being in God's presence. We will come forth with increased faith and courage. God bless each member of the Prayer Fellowship! May each petition erelong be answered.

REVIEW AND HERALD

For too many today the New Testament is not a trumpet call to action. It's simply a body of pious reading and religious counsel that we heed or do not heed according to our temperament.

O that the urgency and compulsion might return to my soul that possessed me when I was reading my way into this message! I memorized those portions of Zephaniah's message that stirred my heart, as I walked to and from work:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (chapter 1:14, 15).

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . It may be ye shall be hid in the day of the Lord's anger" (chapter 2:1-3).

How terrible will be our fate if the things prophesied to come to pass will catch us unawares, and we will be compelled to say: The call was loud and clear, but I did not heed; the times beckoned, but I did not see; the work languished, but I did not respond. And now "the harvest is past, the summer is ended," and I am not saved (Jer. 8:20).

How can God get through to hearts today that are habitually pampered and spoiled? How can He burst through the conventions that hold us back from Pentecostal demonstration? How can He break down the traditions that are often more sentimental than fundamental? How can He make entrance into our air-conditioned churches that are so conducive to comfort and complacency? How can He find us in the midst of our so-called cultural TV programs and social activities that rob us of our time for more important things?

Will the Lord come soon or is His coming some far-off historical event about which we need not be exercised? At Pentecost the people spoke in tongues. We point out that the Bible also speaks in 1,100 tongues today, but we feel no urge to make them speak with holy fire.

I wonder whether the story of the farmer's dog will illustrate what is the matter with so many of the Lord's followers today. This farmer lived some miles out in the country. He drove into town one day for supplies. His little dog followed along after the wagon, and when they got to the store, the dog's tongue was hanging

out and he was manifestly exhausted from the heat.

The storekeeper berated the farmer for letting the dog follow him all the way into town. He said: "You ought to be ashamed of yourself—tiring out the poor little fellow that way."

The farmer laughed and said: "That dog isn't tired from following me. He's tired from zigzagging all along the way. There wasn't an open gate, a hole in a fence, or a deep culvert he didn't investigate. He walked twice as far as he needed to by zigzagging."

I suspect that there is a lot of spiritual zigzagging today. Zigzagging Christians have no sense of urgency.

The tragedy of the Laodicean church is its false security, its lack of a sense of urgency. "Because thou sayest, I am rich, and increased with goods, and have need of nothing" (Rev. 3:17).

Hundreds of people died in the hurricane and flood in Louisiana last winter who need not have died had they sensed the urgency of the warning of the Weather Bureau three days before that tragedy reached them. Told to vacate their homes, they stayed too long.

A noted surgeon performing a deli-

cate operation in the demonstration pavilion of a university hospital, upon finishing his task, turned to the class of young medical students watching the operation and said: "Gentlemen, two years ago a simple operation would have removed the trouble that caused this condition and surely saved the patient's life. Six years ago a right way of living would have made any kind of operation unnecessary. We have now done the best we can, and nature must have her way. She makes the laws and they cannot be trifled with. Urgency in keeping nature's laws is the law of physical life."

The next day the patient died. She died because six years before she chose not to live. Six years before, heedless of warnings, she went over to sit with the blind, and lame, and impotent at Bethesda's pool.

Jesus comes to us today and asks the age-old question: Wilt thou be made whole? And if our answer is in the affirmative, His remedy for all our ills is one of urgent invitation to rise up and walk in His way of truth. And once we start that way, the path grows glorious.

"To day if ye will hear his voice, harden not your hearts."

Separation, the Price of Holiness—3

"If the Heart Is Right . . ."

By E. L. Minchin

A PERSON'S manner of dress is an index to his character. If the heart is worldly, the dress will show it. If the heart is right, the dress will be right. "If the heart is right, your words, your dress, your acts will all be right."—*Messages to Young People*, p. 131. When our hearts are possessed by the meek and lowly Saviour we shall long to bear His image and to reveal the beauty of His character.

By their habits of simplicity and modesty Seventh-day Adventists are to stand in contrast with the ostentation, pride, and artificialities of this world. Of their Master we are told: "The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast."—*Education*, p. 77. So the simplicity and power of the Advent message in our

hearts will set us in marked contrast with the worldly display of our day.

"The pure religion of Jesus requires of its followers the simplicity of natural beauty and the polish of natural refinement and elevated purity, rather than the artificial and false. There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed luster in the immortal future. It is the adorning of a meek and lowly spirit. . . . Of how little value are gold or pearls or costly array in comparison with the loveliness of Christ. Natural loveliness consists in symmetry, or the harmonious proportion of parts, each with the other; but spiritual loveliness consists in the harmony or likeness of our souls to Jesus. This will make its possessor more precious than fine

gold, even the golden wedge of Ophir. The grace of Christ is indeed a priceless adornment. It elevates and ennobles its possessor and reflects beams of glory upon others, attracting them also to the Source of light and blessing."—*Sons and Daughters of God*, p. 184.

A Christian's conception of beauty is different from that of the worldling. A pure, clean heart, sweetened daily by the presence and love of Jesus, will radiate through the eyes, the face, and the whole being a sweetness and beauty that all the cosmetics in the world can never give. Christ gives a charm to the personality, and as J. M. Barrie said of charm, "it's a sort of bloom" on a person. "If you have it, you don't need to have anything else; if you don't have it, it doesn't much matter what else you have."

Listen to what Geraldine Farrar, one of the world's greatest singers, said not long before she passed away at the age of seventy-five: "There is no cosmetic that can erase the traces of gay laughter of a happy heart. No eye shadow that will brighten the dull eye of disinterest. It is always the unquenchable inner spirit that glows with a precious communication. This endures to the end and then beyond."

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

"True refinement does not find satisfaction in the . . . display of the body."—*Testimonies*, vol. 2, p. 243. "There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—*Ibid.*, vol. 1, p. 457.

From an article entitled "Women in Crime," printed in *This Week Magazine*, July 27, 1952, we quote: "The female crime rate has more than doubled since the pre-World War II era. We always used to count on females committing 3 per cent of the total crimes. Now it is up to 8 per cent. It has been steadily rising, an FBI spokesman in Washington reported. . . . 'Aren't women losing their femininity?' asked Mazie F. Rappaport, supervisor of the Protective Service of the Baltimore Welfare Department. 'If women are going to smoke on the street, drink at the bars, and wear slacks, isn't it natural that they're going to do a whole lot of other things men do? Women are beginning to express themselves in a more masculine

way. . . . They are using masculine avenues of delinquency. Young girls no longer aspire to grow up in a ladylike way."

We thank God that so many of our sisters worthily represent in their dress the modesty and simplicity of true Seventh-day Adventist Christians. Their attire is characterized by the beauty, grace, and appropriateness of natural simplicity commended to us by the Lord's servant. Christian parents and teachers have a responsibility by their example and instruction and authority to lead their sons and daughters to value these great principles, and to become examples to the world and to the church of what Christian youth should be. The sincere follower of the Master will be sensitive to any practice that obscures God's presence and favor, and that ministers to pride of heart. Some whose dress may not be immodest or unhealthful give the impression of worldliness, and reveal a pride of heart that focuses attention upon themselves.

With this goes a corresponding loss of the grace of Christ and that inner adorning, which gives character and winsomeness to the child of God. When our chief aim is to glorify our Saviour, when our great desire is to

please Him, we will long to know His will and to reveal His likeness and His beauty to the world. Such Seventh-day Adventist Christians will have power to influence their worldly friends and relatives for Christ. The pride and the love of display of our natural heart can be brought low only by a daily vision of the lowly Saviour whose body was humiliated for us.

Separation in Regard to Marriage

Our people are not ignorant concerning God's expressed will for His people in regard to marriage, and especially His attitude toward marriage with nonbelievers. His command is positive and unequivocal. "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

One of the most startling and challenging statements concerning unbelievers is found in Deuteronomy 7:1-4: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and ut-

each way every Sunday night so that she could lead out in the singing. It was in the wee hours of the morning when they arrived home.

Later, among the Finns of the copper section of Michigan, Sister Montgomery kept the mission home running smoothly, boarding the colporteurs, the church school teacher, and some of the pupils. And all meetings were held in her home. What endless work was entailed in it all!

At one time Sister Montgomery was director of the youths' work in Vermont; later, Sabbath school director in the Indiana Conference; and following that was matron of the Atlanta Sanitarium. Then came thrilling soul-winning service with her husband in Africa. Here she had the joy of leading many heathen women to Jesus.

Since 1944 Sister Montgomery has been a widow and makes her home with her daughter, Mrs. R. L. Odom in Takoma Park, D.C. She can no longer see to read. But her courage is good. She has the entire Bible on records and can listen to the readings each day given by her talking machine for the blind. In this way she has gone through the Bible three to five times each year for several years. Other books are made available to her in the same manner. Her courageous testimonies in the weekly prayer meeting are an inspiration to all who attend.

ERNEST LLOYD



Mrs. Dora Montgomery



Dora Montgomery, now 85 years old, was only three years of age when her parents joined the remnant church. While in her teens she and her brother, Warren Mathewson, went with the first group of colporteurs sent

from Michigan into Ontario, Canada, to sell our literature and help open the work in that area. Some years later, in response to Sister White's testimony urging our people to move out of Battle Creek, she and her husband, Elder Oliver Montgomery, and their two children, went into northern Michigan and took up self-supporting work, holding meetings where a hearing could be obtained. During winter meetings in a lumber camp ten miles from their home, Sister Montgomery, with a baby in her arms, rode on a hand sled pulled over the snow and ice by her husband ten miles

terly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

Why did God prohibit in such strong and positive language marriage between His children and the people around them? Because "they will turn away thy son from following me, that they may serve other gods." Disobedience to this command, and their worldliness and idolatry, turned Israel away from her allegiance to God and sent her into captivity.

It is still true today that "they will turn away thy son from following me." In a census taken of 8,963 Adventist youth, 55 per cent married within the church and 45 per cent married unbelievers. Of the 55 per cent, only 5 per cent were ever disfellowshipped. Of the 45 per cent, 42 per cent apostatized and were finally disfellowshipped.

While it is true that some win their companions to the Lord, in the great majority of cases the world accomplishes the conversion.

"Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations

tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God, but too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed."—*Messages to Young People*, p. 436.

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour which witnesses the marriages of many young men and women closes the history of their religious experience and usefulness. For a time they may make an effort to live a Christian life, but all their strivings are made against a steady influence in the opposite direction. Once they felt it a privilege to speak of their joy and hope; but soon they become unwilling to make this a subject of conversation, knowing that the one with whom they have linked their destiny takes no interest in these things. Thus Satan insidiously weaves about them a web of skepticism, and faith in the precious truth dies out in the heart."—*Ibid.*, pp. 453, 454.

Parents and leaders of youth have a solemn responsibility to impress upon their children as they become of age that God forbids marriage with unbelievers. What we need is an experience with Christ, and an infilling of His Spirit that will enable us to do God's holy will at all costs.

scripts. The interest created by their discovery became so great that for years they have overshadowed findings made with regard to the New Testament.

Now, however, the New Testament has once more come into the foreground with the discovery of a series of extremely important Bible manuscripts found by Egyptian natives at an undisclosed place in Egypt. It is generally believed that they have come to light in the Faiyum province, in which during the past sixty years most early Christian manuscripts have been discovered.

The new manuscripts, as far as is known at this time, have found their way to the Bodmer Library near Geneva and are therefore known as the Bodmer Papyri. In 1956 the first of these manuscripts, containing chapters 1-14 of the Gospel of John, was published by Prof. V. Martin. Later, the remaining chapters of this Gospel reached the Bodmer Library in fragments. These were published in 1958 as a supplement volume by the same author.

Since this manuscript dates from about A.D. 200 it is not only the earliest almost complete New Testament manuscript in existence, it is also an important witness for the apostolic origin of the fourth Gospel, which has been more questioned by modern scholars than that of any other Gospel. For a long time critics thought that John's Gospel was not written before the last half of the second century A.D. However, in 1935 two discoveries were made known that shattered this view and strongly supported the traditional belief that the book had been written during the Apostolic Era.

The first of the two discoveries was a fragment of an unknown Gospel from the middle of the second century, now in the British Museum, and published by H. I. Bell and T. C. Skeat. Inasmuch as this early document found in Egypt contains quotations from the fourth Gospel, it is obvious that John's Gospel must already have been in circulation in Egypt during the early part of the second century.

The second discovery was made by C. H. Roberts in the John Rylands Library at Manchester. He found a little papyrus fragment containing a few verses of John 18 (for a picture of it see the *SDA Bible Commentary*, vol. 5, opposite p. 128) among a collection of papyri that had been acquired by the library several years earlier. The importance of this small piece of papyrus lay in its date, for scholars immediately recognized that it was written during the first half of the second century A.D., either dur-

Remarkable Discoveries of Early New Testament Manuscripts

By Siegfried H. Horn

FOR many years all remarkable discoveries of Biblical texts were New Testament manuscripts. For example, the sensational discovery of the fourth-century Codex Sinaiticus by Konstantin von Tischendorf in a wastepaper basket of the St. Catherine's Monastery at Mount Sinai, or the Chester Beatty Papyri of the third century, which came to light in 1929, giving us our earliest New Testament manuscripts.

Numerous other less spectacular Biblical manuscript discoveries have been made during the past century,

but only New Testament scholars seemed to profit by them. Since no Hebrew manuscripts of the pre-Masoretic age had ever been found during the many years of Near East explorations, Old Testament scholars had long given up hope of ever finding ancient Old Testament manuscripts.

Then came the sensational discovery of the Dead Sea scrolls in 1947. These ancient Hebrew manuscripts of the Old Testament were a thousand years older than the earliest hitherto known Hebrew Bible manu-

ing the reign of Trajan (A.D. 98-117), as some scholars think, or in the time of Hadrian (A.D. 117-138), as others believe. Coming from Egypt it showed that the fourth Gospel was already known in that country shortly after the end of the first century. This led to the inevitable conclusion that the original Gospel must have been written during the first century. Thus no valid reason remained for one to doubt its apostolic origin.

Now comes the discovery of the Bodmer manuscript, officially labelled P⁶⁶ and containing almost the whole book of John's Gospel from about A.D. 200. Its publication has been hailed as an important event in the field of New Testament textual studies. Scholars have been busy evaluating this new manuscript, as can be seen from the fact that many articles about it have appeared in scientific periodicals since its publication. I personally have seen 23 such articles that have been written during the 12 months following the publication of the first part of the manuscript. This reflects the great scholarly interest in this new find.

Something about the character of this find will be of interest to every reader of this article. Like other early Bible texts, such as Codex Vaticanus and Codex Sinaiticus, it lacks the passage of John 5:3 and 4, which according to the King James Version speaks of the "troubling" of the water of the pool of Bethesda by an angel. The passage of the adulteress caught in sin (John 7:53 to 8:11) also is missing.

The text is very similar to other early manuscripts of the Gospel of John, although insignificant variants are noticeable throughout the text. Prof. F. V. Filson, a noted New Testament scholar, appropriately evaluated its character by saying: "The text of P⁶⁶ is an excellent text. It is much like what we have in Nestle's critical text, and tends to confirm the current preference for that text, the type which in general lies behind the Revised Standard Version."

The general reader will not be interested in a discussion of minor differences and variants. He will be satisfied to learn that this earliest copy of John's Gospel is virtually identical with the text found in our modern English Bibles. This is a remarkable fact if one remembers that it was written almost a century and a half before the Codices Vaticanus and Sinaiticus were produced, which were previously our earliest Bible manuscripts containing complete copies of the fourth Gospel. The absence of the story of the adulteress in this manuscript is no surprise, since it is missing in all the earliest Bible manuscripts. This should not be taken to mean

that the story is not true, however, for its character bears the stamp of authenticity.

The excitement about the discovery of this new Bible manuscript had hardly quieted down when more manuscript discoveries were announced. None of these, also procured by the Bodmer collection, have so far been published. Among them is a second-century fragmentary text of the Gospel of Luke; also a Greek manuscript of the third century containing Psalms; and a sixth-century text of the Acts of the Apostles.

However, most important of all is a manuscript of the third century containing the general epistles—Jude, 1 and 2 Peter—all written in one hand. This text is of special significance since no manuscripts of the general epistles preceding the fourth century had hitherto come to light. Stu-

dents of the Bible will be especially grateful that 2 Peter is found in this last-mentioned manuscript, because this book is poorly represented in ancient texts and rarely mentioned by the early Church Fathers. Any ancient manuscript containing this book, therefore, forms a most welcome confirmation of its apostolic origin, generally denied by modern critics. With great interest the publication of these manuscripts is awaited.

REFERENCES: Victor Martin, ed. *Papyrus Bodmer II, Evangile de Jean*, chap. 1-14 (Cologne-Geneva, 1956); Martin, ed. *Papyrus Bodmer II, Supplément, Evangile de Jean*, chap. 14-21 (Cologne-Geneva, 1958). Of the many discussions of this manuscript the most readily available one is that of Floyd V. Filson in *The Biblical Archaeologist*, vol. 20 (Sept., 1957), pp. 53-63.

The Peace of Christ

By Sakae Kubo

IT WAS the night before the crucifixion. Jesus had gathered His disciples in the upper room to celebrate the Passover and to institute the Lord's Supper. Supper had ended, and now Jesus spoke to them words of comfort and assurance that they might remain strong through the trials before them.

That very night, plans had been laid for the betrayal of Jesus. Judas had left the table to make final arrangements for the crime. In the secret chambers the details were being worked out. The crucifixion of Christ was to be on the morrow.

All this Jesus knew. Yet, in the face of His imminent betrayal, arrest, trial, and crucifixion, He said: "Peace I

leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

He saw the abuse that would be meted out to Him, the false accusation, the smiting of His face, the scourging by Pilate, the cry of a satanic mob shouting, "Crucify him! Crucify him!" He saw the nails being driven into His flesh, and the ridicule and mockery He would receive as He hung upon the cross. With all this clearly in mind, with the tumult and the turmoil just before Him, He sought to comfort His disciples and bring peace to their hearts.

Consider the kind of peace Christ gives, in contrast to the kind of peace the world gives. Does the world give peace? Yes, but of an entirely different kind than He gives. How does the peace of Christ differ from the peace of the world?

The peace that Christ gives has its source in God. It is dependent not upon self or circumstances, but upon God. It comes to us through Jesus Christ as a gift when we become reconciled to God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

No man can ever have real peace

Violets

By Inez Storie Carr

Modest violets on the hill
Finger through the soil and find
Just the food they need to build
Colors for their type and kind.

Creatures in God's image made,
From His Word, the perfect food,
Virtues find that never fade,
Comforts draw for every mood.

until he is reconciled with God. Augustine declared, "Thou madest us for Thyself, and our heart is restless until it repose in Thee." Isaiah tells us that the wicked—people estranged from God—are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57: 20, 21).

The human heart can never know true peace until it finds harmony with God through complete surrender. When we make peace with God we also have peace with ourselves. We no longer fight against our true selves, for when we yield to God's will we fulfill the true purpose for which we were made.

The peace that Christ gives, then, is not based upon human weakness or uncertain circumstances, but upon the never-failing God. In contrast, the peace the world gives is based upon man and circumstances—upon one's power to keep outward circumstances favorable. It is based upon man's ability to adjust circumstances and conditions to suit himself.

The peace that Christ imparts does not depend upon external conditions. It is inward and spiritual. It is based on a relationship with God. Outward circumstances or material things add nothing to it, nor can they take anything from it.

In far-off New Guinea a young man who was wounded and had lost the sight of both eyes, was being carried by medics to a first-aid station. On the way a bomb fell nearby, shattering his arms and legs so badly they had to be removed. He was taken to a Sydney hospital, where he recovered.

One day he called the nurse to his side, asking that she write a letter for him to his minister. This is the message he dictated: "Dear Sir: Ten years ago I gave my heart to God. They have been the happiest ten years of my life. Now I have no legs and I have no arms and I have no eyes, but praise God, I still have a nose. Would you please find a Bible for me written in Braille, so that I can learn to read it with my nose?"

Outward circumstances were as unfavorable as one could imagine. Yet this young man still had much peace because it was inward and spiritual.

The peace of the world is outward and material. It consists of outward relationships and material things. It has to do with how people treat us and what they think of us. It has to do with money, health, life, clothes, food, and other material things. Therefore a person who desires the peace of the world will strive to obtain the praise of men and will seek their good will. He will not stand for principle if it goes against the natural desires and

pleasures of his heart. He will flow with the current, never against it. He is a slave to man's opinions.

The peace that Christ gives is not only independent of external conditions, it is also eternal and permanent. Outward circumstances may change, but it remains the same because it is inward and spiritual. It does not shift with the ebb and flow of the tide of life. It is based on God and is as changeless as He. It is as changeless as Christ, who was always serene and calm even amid turmoil and conflict.

Again, we are never certain about what may come upon us. We may be in the sunshine of health today, and tomorrow be cast down into the valley of the shadow of death. Accidents and sickness are not always controllable by men, and they come to all. Death can strike us at any moment.

The wealth accumulated through a lifetime can be swept away by some sudden disaster—a hurricane, tornado, earthquake, or flood. Nothing human is dependable, and the peace of the world makes no provision for

calamity. It is dependent upon continuing favorable circumstances. The peace of the world is transitory—here today and gone tomorrow.

The peace that Christ offers is peace of heart, an inward peace, not peace from outer conflicts. In fact, Christ warned that His followers must expect trouble of various kinds. In the Sermon on the Mount He said: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:10, 11).

If you are depending on the peace that the world gives, you will be left spiritually bankrupt and will be overwhelmed in a time of trouble and crisis. The only thing that will carry you through every experience is the peace of Christ. If you do not have that peace do not wait another day before obtaining it. Surrender fully to God and make peace with Him, that His peace may be yours now and evermore.

God's Ideal for His Children

By Nina L. Gerow

GOD said to Abram, "Walk before me and be thou perfect" (Gen. 17:1). Jesus said, "Be ye therefore perfect, even as your Father . . . in heaven is perfect" (Matt. 5:48). Paul holds up the goal of perfection in Ephesians 4:13 and Colossians 1:28.

Through the gift of the Holy Spirit, which Jesus promised would be "in you," all the power needed to attain this end is provided. See John 14:15-17; Luke 11:13; 1 John 4:4; Eph. 3:16-20; 2 Cor. 13:5. This power transforms the character, according to 2 Corinthians 5:17; 1 John 1:7; 3:2, 3; 5:3, 4, 18, and many others.

Christians, therefore, should be perfect. Seventh-day Adventists above all others should be perfect, for they alone have the perfect message, the full gospel. We have a perfect message; we have a perfect Saviour; we have a perfect Example to follow; and we have Christ's unfailing promise to supply all the power we need to bring us to perfection.

But perfection cannot be reached without the new-birth experience. Jesus said, "Ye must be born again." Paul was "born again" on the road to Damascus. As Saul of Tarsus, Paul

thought himself quite perfect (see Phil. 3:5, 6). But on the road to Damascus he saw himself as he really was. Now God could do something with him. To the loving voice that spoke to him, he eagerly responded, and at that moment was born again.

With varying experiences and in different circumstances most of us have to be brought low, as was Saul. We must recognize our helplessness and unworthiness. We must be emptied of self. We must acknowledge that all our worldly learning and accomplishments are "refuse." We must become "as little children" (Matt. 18:3). We must become fools that we may be made wise (1 Cor. 3:18). We must turn from our own way, and desire God's way above everything else in life. He has promised, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). He will come into our heart if we open the door (Rev. 3:20).

If we lack wisdom to understand these things, let us ask of God (James 1:5). All we need to do is ask (Luke 11:9, 13). Let go of your own way; let God have His way, and you will be "born again."



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

The Wonder Words

Four Magic Words for Married Folks

By Clinton Dangerfield

YOU had no right to say what you did!" she cried stormily. It might have been their sixteenth or their sixtieth quarrel; he had long ago lost count. But as it reached its unendurable climax, he rose from the daintily set breakfast table, his food scarcely touched. Eleanor rose as soon as he had done so, saying bitterly, "I suppose you're going off without your breakfast just to exasperate me!"

He flung back some violent answer, much like hundreds of others he had given in those frequently recurrent disturbances that well-bred people so scrupulously reserve for their nearest and dearest. Then he stalked from the room and went away to his office. But the day was a miserable one. Anger is a fiercely reactionary form of indulgence.

Being a lawyer, he forced himself into his usual kindly professional air, and into an apparently personal interest in the woes of his clients.

In this way the morning passed. Then came a tasteless luncheon; and the afternoon opened with more clients—to the same assumed interest. When he found himself facing the last one of the day, it was with a feeling of half relief that the work for Tuesday at least was over, and half with wretched distaste that he must go home and finish out the quarrel he had left. He knew perfectly well it would come up again in some way that very night. This sort of thing had been going on now for three years; they had been married five years. Applied maxims as to the folly of getting angry with a woman, with anyone, indeed, had all failed him.

He became conscious that he was thinking too much of his own affairs, that he was staring too absently at his last client. The latter, his law matters satisfactorily adjusted, was indulging in some personal reminiscences induced by Ashfield's kindly manner.

"It's for her sake I'm after bein' so glad that I won," the old man was saying happily. "Thirty years of good

toimes we've had together, Rosy an' me. She's made this world so plisant to me that I'm after fearing I'll niver grow religious enough to want to lav ut, barrin' she shud go first."

The lawyer was conscious of a sudden genuine interest. "You are talking of your wife?"

"Of who ilse cud I be talkin'?"

"You say you've had thirty years of happiness with her? I suppose she's one of these yellow-haired saints!"

"No, sir. Rosy an' her folks have all been red-headed, an', by the same token, had the highest of timpers."

"And you've been happy with her?" asked the lawyer skeptically.

The old man answered frankly: "Nather of us was happy the first five years. Sure, throuble began almost in our honeymoon. It was just six months after we married that Rosy flung a fryin' pan at me. It was just seven months after marriage that I bate her. Sure we scandalized the neighbors."

"What changed it?" the lawyer asked, more skeptically still. "Did you get afraid of each other?"

"There's no scrap of 'fraid in ayther of us, sor. An' things was goin' from bad to worse, an' me gittin' so I couldn't do me ditchin' decent, becase of thinkin' over me quarrels, nor take anny peace goin' home, whin it come to me I might take counsel of

Johnny Milligan, the very ould wise man that lived beyant us on the hill.

"'Tis said the woman shud be the peacemaker,' I growled to Johnny when I finished me tale to him.

"'Tis said wrong!' says Johnny, says he. "'Tis the man shud handle all sitherations. There's four magic words,' says he, 'which control and subdue women,' says he, 'no matter what timper they are in; same as certain magic sounds will quiet a frantic horse. These four words they niver fail; but they are hard to pronounce whin a row is on,' says he, 'unless the man raymimbers how he is the shoo-perier, an' 'tis his own fault if he doesn't say thim.'

"Give me the words!' says I.

"Use thim whin ye're angriest,' says Johnny; 'use thim whin they strangle ye! Cough 'em out, choke 'em out—but out they must come!'

"So ould Johnny got up, an' he writ thim four words on a piece of paper for me; by the same token his fist was so crabbed I near never read them! An' whin I'd puzzled thim, me jaw dropped an' I'd no faith at all, raymimberin' the fryin' pan an' what Rosy was whin she fell into a rage.

"For an exciption, we had no quarrel that night, an' toime mornin' come I was more doubtful than iver of Johnny's prayscription. But that next avenin' whin I come home, we both flew into rail rage over how much buttermilk the pig ought to have—yez wouldn't belave, a gentleman loike yez, what shmall things Rosy an' me wud quarrel over! But into a rage we flew; an' I wuz about to say the worst things I cud, when I raymimbered ould Johnny an' what he'd wrote for me, an' how they'd be hard to say in a quarrel.

"An' they wuz hard! I thought I shud choke on thim, but I looked Rosy full in the eye, an' I said thim—out loud an' distinct. She had just flung an outrageous remark at me, an' was about to fling another, whin she heered the words.

"Her lips parted; but nothin' dis-agrayable come out! She stared at me; she flushed; she hesitated. I seen me advantage; me good angel prodded me. I said them again! She tucked her head down and sidled away from the pigpen tords me. 'O Tim,' says she, 'I didn't mane to be nasty!' says she. 'Feed the pig as much buttermilk as ye like!'



"But I must be goin', Sor."

"No hurry, Ryan. Did they always work—the words?"

"Always, Sor! An' I've been no miser with the prayscription; I've give it to more than one felly in difficulties wid his wife."

They rose. The lawyer blushed, but he said with a dry little smile, "Give me the words!"

"Wid a thousand blissings, Sor! But they must be writ. Passed by word o' mouth, the charm is lost." He added with Irish tact, "I see yez want them for one of yer friends."

That night Ashfield was called by telegram to a case five hundred miles away. He returned a week later, with the story of old Johnny only a hazy remembrance.

Eleanor's nerve and temper, the smother for his week's absence, kept sweet the day of his return, until that night when a difference of opinion concerning a rug she had purchased (of a color he especially disliked) brought on a storm that was the fiercest of their whole married life.

They stood in their attractively furnished library, their feet on the offending rug, their tall, distinguished figures drawn up to full height, the woman passionately resentful, the man white with anger.

Suddenly, born apparently out of nowhere, a few sentences flashed vividly before him—

"These four words . . . they are hard to pronounce whin a row is on . . . but they never fail . . . 'tis the man's own fault if he doesn't be afther usin' thim."

Ashfield shook himself; his hands clenched. He made a wild effort, but his lips were soundless. Those bitter powers inside were murdering the magic four. Then suddenly, impetuously, looking the angry girl before him straight in the eyes, he flung out desperately the sentence they made.

They sounded grotesquely out of place to him in the midst of this wild quarrel; but he heard himself saying them clearly and distinctly, his eyes on hers:

"Dear, I love you!"

As the unexpected sentence fell on her ears, she stared; then she flushed. It sounded strangely sweet to her, strangely powerful, that sentence, flashing out in sheer gold from the base metal of their quarrel. A throb of remorse made her lips tremble. She had just wounded him all she could over a silly thing like a rug. And yet, even in the midst of their mutual anger, he could, out of his greater man strength, his greater generosity, his greater kindliness, say the sentence most beloved of all sentences by every woman!

Like calming music the words sang

in her soul; her anger receded before them, then died utterly. How big he was, how good that he was of finer clay than she! She bowed her head; tears came into her eyes. She faltered slowly.

"O Robert! After all, why should I fuss about the hateful old rug. Let's send it back and exchange it for some color we both like."

He held out his arms mutely, then smiled down on the tear-wet face she lifted, and bent to kiss it.—*Woman's Home Companion.*

God's Garden

By Alice Slater

I walked today in the woodlands,
The air was warm and sweet;
The birds sang gaily above me,
And flowers bloomed at my feet.

I stopped and admired their beauty—
Each one was so perfectly made;
And I thought of God's garden in
heaven
Where flowers will never fade,

Where the birds will sing their glad
praises
To our heavenly Father above,
And all of creation will join them
In telling of God's great love.

How I long for that beautiful home-
land,
Where with our loved ones we'll
meet;
For the trials of earth will be over
And we'll sit at Jesus' feet.



Lonely Prisoner Cheered

By A. S. Maxwell

While Jesus was busy helping all the needy people and teaching them about His kingdom of love, He never forgot his poor cousin John whom Herod had put in prison. His heart of love went out in pity to this mighty preacher of righteousness who was now locked up so he could never preach again.

One day two men brought Jesus a message from John and it showed how discouraged the poor prisoner had become. "Art thou he that should come, he asked, or look we for another?"

How different was this from what he had said about Jesus a little while before: "Behold the Lamb of God, which taketh away the sin of the world!"

It was clear that he had begun to doubt whether Jesus was really the Messiah after all. Perhaps he was wondering why He had not come long since to set him free. But Jesus did not rebuke him. He understood how John must be feeling, and how hard it is to be brave and hopeful in a dungeon.

So, for John's special benefit, and to cheer his fainting heart, Jesus revealed His power as He had never done before. Quickly, "in that some hour," He went from one to another of the sick people about Him, healing them of their sicknesses. He cast out evil spirits, opened the eyes of the blind and gave hearing to the deaf. He even raised the dead to life.

Never were so many people blessed in so short a time. It was a mighty revelation of the power of God.

When the last sick person near Him had been healed, Jesus turned to the two men who had come from John—and who had been gazing open-mouthed at all these miracles—and told them to go and tell John all that they had seen and heard, how that "the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me."

It was as if Jesus had said to John, "Cheer up! Our cause is not lost. You may be beheaded; I may be crucified; but love will win in the end."

After John's messengers had left, their hearts full of new courage, Jesus went on to talk about His cousin to the people who remained.

"What did you go into the wilderness to see?" He asked them. "A reed shaken in the wind?"

No wind-blown reed was John, but a rock of strength.

"Well, did you go out to see a man in soft raiment, living like men in the courts of kings?"

No courtier was John, but a fearless preacher of God's word.

"Well, did you go out to see a prophet?"

Yes. That is what he was. "And much more than a prophet." And why? Because he fulfilled prophecy. He was the one of whom Malachi had spoken when he said, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." John prepared the way for Jesus. He was the forerunner of the Messiah.

The people who listened were happy that Jesus spoke so well of John and his work, for most of them had been baptized by him and still held him in high regard. Some of them no doubt carried Jesus' words to John to bring new courage to the lonely prisoner.

How glad he must have been to learn that he was not mistaken about Jesus and that He was indeed "the Lamb of God."

Teen-age Wisdom

By Lois Christian Randolph

THE other day I was teaching a young man first aid and hygiene. We had been discussing mental health, and the three possible reactions to a life problem—flight, fight, and compromise. Suddenly Roy remarked, "The trouble with us teen-agers is that we don't know half as much as we think we do."

Surprised at this gold nugget of wisdom, I added, "For years we teachers have thought as much, but we have found few teen-agers to agree with us. You really amaze me."

Roy continued, "We talk big, and we act big, but inside we really feel a bit shaky and insecure. We don't know as much as we think we do. My father is dead, but I have my mother, six older sisters, and six brothers-in-law. With seven women bossing me (and three of the brothers-in-law thinking they help), I really have a problem. I don't resent my mother, but too much sisterly advice does get me down. After all, I am nineteen years old. Yet when I am honest with myself, I know that the advice is good for me. I really need it, and usually I act upon it too."

This young man had learned what Solomon meant when he said, "The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding" (Prov. 15:31, 32).

This conversation brightened my whole teaching day, and reminded me of the many sensible teen-agers it has been my privilege to know. I recall how two girls handled a difficult situation in which they found themselves; of the good judgment they displayed. The younger girl, LaDell, came to me between classes and insisted, "I must see you."

She looked so troubled that although there were only five minutes between my classes, I stepped out to a quiet place to hear her difficulty. "I told Mary Anne that you had said she was not fit to associate with. I got

mad at her, and that was the meanest thing I could think of saying."

The remark was greatly exaggerated, yet I felt myself in trouble because there was a basis of truth in it. Mary Anne was one of my tenth-graders with a physical impediment. Polio had left her with a withered hand and a walk that showed a slight limp. Moreover, her scholarship was considerably less than average. Naturally she was sensitive, and I was eager to protect her.

"But LaDell," I protested, "I did not say that Mary Anne was not fit to associate with. I said that she was not doing you any good because you are both silly over the boys and are neglecting your studies."

"Well, at twelve o'clock Mary Anne is coming to see you in the library to ask you if I told the truth. I'm sorry I put you in a tight spot, but you won't make me out a liar, will you?"

I thanked LaDell heartily for the advance warning, and promised to do my best to straighten out the indictment. During my next period of teaching, the problem was in the background of my mind. I kept thinking, "That party I had arranged for Mary Anne some days ago; maybe that could help to convince her that I had not arrayed myself against her."

True to her word, Mary Anne came

to the library. "LaDell told me that you had said I was not fit to associate with. I don't believe you said it," and she looked at me pleadingly.

"Mary Anne," I began, "I admire you for coming to inquire. Some girls of less judgment would merely have believed such a statement and felt that their teacher was unfair and unkind. You have done exactly right to investigate, and I appreciate your doing so. I did not say what LaDell told you."

Looking relieved, Mary Anne declared, "No, that's what I thought all the time. LaDell was angry, and just wanted me to feel bad."

"But I said something, and I want to explain to you what I *did* say, and what I meant. Possibly I made a mistake in not getting the two of you together and telling both of you the same thing at the same time. You girls are both silly over the boys, and it is showing in your lessons. I told LaDell that you are not doing her any good. I meant that, and I meant just as emphatically that she is not doing you any good. Just now you two are not a good combination because you have the same faults, and neither is a balance for the other."

"Could be true," Mary Anne admitted. "We talk too much when we should be studying, and we are both trying to win out with the same boy."

"If I thought that you were not a fit person with whom to associate," I went on, "why would I invite all the girls in our class to my home for your birthday party? Remember two weeks ago? The girls had to be with you all evening, and I planned it that way."

The girl, much comforted, smiled. "I remember our fun, and that's why I could not believe LaDell. I am glad I had the courage to ask you."

No adult could have taken a better method of getting at the truth of the matter than did Mary Anne. Teen-agers often have a fine sense of justice and fair play.

Moreover, teen-agers are often most admirable in confessing that they have been wrong. The ability to admit that one was wrong is valuable life equipment.

Lorae was working in a doctor's family to earn her board, room, and tuition. One Sunday when I telephoned the home, the doctor's wife said, "Lorae is not here; she has taken my children to the movies." The next day at our faculty meeting I told the teachers about the influence to which Lorae was yielding. We had about thirty girls working



"I am glad I had the courage to ask you."

out in non-Adventist homes, and we wanted to guard them lest their standards be imperceptibly lowered.

The principal and the Bible teacher talked to Lorae. Her employer had told her where the information came from, so for several days the atmosphere around her and her sympathetic friends was heavily charged with hostility toward me. Perhaps I was particularly affected by their enmity because it was my first year of teaching.

Then on Friday night, after that difficult week, I had a telephone call from Lorae. A friendly voice invited, "I am home alone with the children tonight. Will you please come over to see me?"

I gladly walked the five or six blocks to her place of work. "I have been mean and ugly to you all week, and I am ashamed of some of the things I have said. I can see now that you were only trying to help me. From now on when I'm tempted to go to the movies, I'll resist. I never was convinced before that it was wrong."

A great sense of relief swept over me, which was intensified when Lorae added, "I'm glad it came up before school was out; otherwise I'd probably have gone to the movies all summer." Could any adult have straightened out a misunderstanding more effectively?

Teen-agers often grapple with their faults better than adults do. There is, of course, good reason why they may not be more successful, as their tendencies to evil have not had so many years to strengthen.

Mark was a very religious boy, but to his English teacher he was most exasperating because he seldom had his written work done on time. The excuses he gave for his late work always involved some religious activity ("I had to go to an MV committee meeting"; "I had a real problem and spent the afternoon in the woods praying about it"; "I went over to clean house and chop wood for an old lady who was sick").

Once I challenged Mark, "Did it ever occur to you that there is mighty good religion in getting your school-work done on time?"

"No, it never did. I've thought of schoolwork as something to be done only when I had nothing else to do."

The next year Mark joined the school maintenance crew and was assigned to take care of my classroom. The prospect of having him keep it up was not too pleasing, but I decided to see if a reformation might be forthcoming. After a month I was reassured. The sweeping was well done, the wastebaskets were always emptied promptly, and the blackboards were clean. "Mark, you are doing excellent

janitor work. I confess I was a bit fearful it might share the fate of your English themes."

"I took seriously what you said about its being good religion to do one's work on time and to do it well. You don't know how many hours I've spent on my knees to overcome my habit of putting things off." I have remembered that short sermon by a teen-ager better than many other sermons I heard that school year.

The Bible assures us that God is especially pleased when a young man asks for "an understanding heart . . . , that I may discern between good and bad." God's response is, "I have given thee a wise and an understanding heart." Read 1 Kings 3:5-14. For the youth in their inexperience just as definitely as for those of more mature years are God's promises of wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

How does God send this wisdom? It may come as wise counsel from godly parents and teachers; it may come as a direct impression from the Holy Spirit when a young person seeks guidance in prayer; it may come as an illuminated text from the Bible or a fitting statement from the Spirit of Prophecy. Sure of success is the youth who continually proves the truth of the promise: "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."—*The Desire of Ages*, p. 668.

Junior Talks

Duke and Duchess

By D. A. Delafield

"DEAR GRANDMA," a plaintive letter from little Donna began. "I hope you are well because one of our three kittens isn't. Duke, the youngest of the three, was killed last night. He was run over by a car about three blocks from our house. He was crushed into a million pieces. I just don't see why God had to take his poor innocent soul.

"I wish I could write you about all the happy things, but it is hard to write about happy things after what happened to Duke. Love, DONNA.

"p.s. I cried for five hours after I found out Duke was dead."

Well, I read Donna's letter written to grandma the other day and I thought that I should share it with you juniors, because there are many little folks who think that God is responsible for such things as the death of dogs and cats and sometimes even people.

Grandma asked me what I thought about it, and I told her I wanted to think about it before replying. Then another sad letter came from little Donna. It read:

"DEAR GRANDMA, Hope you are well. Remember I wrote to you and told you about the death of Duke, the little kitten? Today Duchess was killed. Oh, Grandma, why did it have to happen again? After Duke's death you wrote and told me to pray for Duchess—and Princess, the other cat. I did, and now Duchess is dead. In your next letter please tell me *why*. No one seems to be able to tell me in our family.

"I love you so much. DONNA."

"I think Donna needs help," Grandma said to me. And I agreed with her. This is what I wrote to Donna:

"DEAR DONNA: Jesus had nothing to do with the death of Duke and Duchess. Satan tries his best to get us to believe that God is to blame. But God is the life giver. He did not originate sin. It is Satan who introduced sin and death, disease and suffering to the world.

"If Jesus permits us to die, or our pets to die, it isn't that He does not have the strength or the power to protect it. But He does not often consider it best to interfere with the natural results of sin. Sometimes, also, He sees that some higher, better purpose can be served by permitting trouble to come.

"God has given you a look at death, Donna. Your nice pets have been taken away from you. Now I want to ask, What opinion do you have of the cruel enemy who took the life of your innocent kittens? You don't think much of Satan, do you? If God can lead you away from Satan, the destroyer, so you will have nothing to do with him, and bring you closer to Jesus and help you to love Him more, perhaps the death of Duke and Duchess will not have been in vain. Remember the words of Jesus concerning the birds, 'Are ye not much better than they?' (Matt. 6:26). And you are more valuable than all the cats in the world! So Jesus has lessons He wants you to learn.

"God love you."

Well, juniors, that is what I wrote to Donna. It is something that we should all think about, isn't it?

DOWN INTO

SINCE I wrote you last week in Cairo I have traveled 3,000 miles due south over the great continent of Africa, and there are still some 3,000 more miles to go before I reach the southernmost tip of this vast land. The first impression that takes hold of you as you fly is the never-ending expanse of hills and valleys, with only occasional human settlements. When you leave Cairo's swarming millions behind, you travel nearly seven hours on a fast plane before a really large city meets your eye—Addis Ababa, capital of Ethiopia.

If you prize highly your sleep, don't take the Cairo-Addis Ababa flight. The plane leaves at 2:30 A.M. You must be at the airport by 1:30 A.M. to care for customs and other legal formalities. That means you get up shortly after midnight. The long

drive to the airport is over barren wastes. By the dim lights of our car, soldiers with guns could be seen pacing along the fences that bordered some of the wasteland. A rather eerie sight. Perhaps there were secret installations nearby. My curiosity was overwhelmed by my sleepiness, so I made no suggestion that we stop to inquire. The plane, fortunately, left promptly at 2:30 A.M. It looked as though at least a little more sleep might be possible before daylight,

be no place in the world that is not marked by a great building program. In fact, as the brethren drove me across the city they pointed to a partly constructed building, explaining that it was our new church. It seats 500.

Our work in Ethiopia is flourishing. It was a refreshing contrast to the Middle East area from which I had just come. We have four hospitals in this country, the largest being in Addis Ababa. Its principal activity is its outpatient service. Some 40,000 outpatient visits was the total for 1958. But though our doctors there do much for the poor, they also make calls at the palace to care for the royal family. Three of the four hospitals, including the one in Addis Ababa, are headed by doctors who are graduates of the College of Medical Evangelists. What better justification for CME than to furnish medical leadership for mission hospitals! And these hospitals in Ethiopia are doing excellently. But they need more doctors. Incidentally, the weather there is almost as pleasant as that in Southern California, and Addis Ababa itself is 8,000 feet in elevation.

One of the greatest of Ethiopia's problems is illiteracy. Only about 10 per cent of the people are able to read or write. This is both a handicap and an aid to us. Certainly it greatly curtails our literature work. But it does provide endless opportunities for operating small schools. The Ethiopians have a great thirst for knowledge. Now don't think about impressive educational institutions when I speak of schools. After all, we had good school instruction in America before we fell into the pattern of constructing tax-crushing, glittering buildings in every town and hamlet.

Here is the way our schools begin in Ethiopia. An Ethiopian worker who himself may have but a few grades of education goes into a village and tells the people he will teach their children to read. Most times the villagers will promptly put up four poles with a thatched top and send their children to be taught at this primitive center of learning. With the aid of cards that show the letters of the alphabet, plus singing phrases to fix the letters in mind, our worker be-

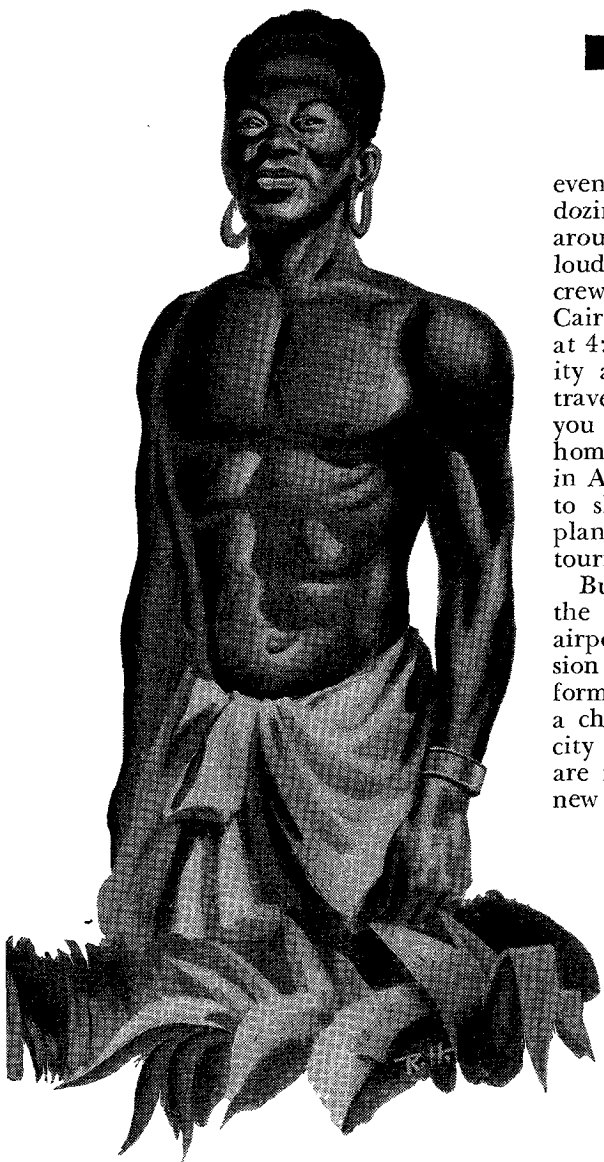
The Editor Reports on Missions

even if one must virtually sit up while dozing. But about 3:00 A.M. the pilot aroused us by announcing over the loud-speaker that because of a sick crew member we were returning to Cairo. We finally started south again at 4:00 A.M. If you have endless vitality and scorn sleep, then steady air travel on a fast schedule is the life you would love. Otherwise, stay home. The poorest bed I've slept on in America has been more conducive to sleep than the nicest seat on a plane—I'm talking of seats in the tourist section.

But loss of sleep is forgotten when the brethren meet you at a strange airport. I was soon taken to our mission compound in Addis Ababa. My former visit there was in 1947. What a change 12 years can make! In this city very modern apartment houses are in evidence in the midst of fine new suburban areas. There seems to

RUSSELL HARLAN, ARTIST

The glorious light of the Advent message is turning many in Africa from the ways of darkness.



AFRICA



gins. At the same time, he begins to teach them the Bible, relying for aid on Picture Rolls. The goal is to acquaint the children with the Bible, ultimately enabling them to read it. How more directly could we evangelize than that!

Generally these most primitive schools are operated in villages not too far from more advanced mission schools, which answer roughly to grammar schools in the United States. Gradually the promising pupils who have learned to read are invited to go to one of these established schools. From these in turn come, year by year, youthful converts.

Until about 1954 our schools and medical centers were our chief agencies for evangelism. The feeling seemed to be that direct evangelism was hardly feasible. Indeed, by the strict interpretation of the law a foreigner is not permitted to carry on religious meetings except in his own mission compound. But not one of our overseas missionaries has as yet been in difficulty despite the fact that the Coptic church seeks constantly to put obstacles in the way. The Coptic priests feel that their brand of Christianity came down to them directly from the apostles—unquestionably it is ancient—and that the missionaries are interlopers. It's an old story, with its variations in every land. Though we face such opposition everywhere, God gives us success. We now carry on direct evangelism.

"The Jailers Don't Want Him Back"

Our Ethiopian workers are busy in various forms of evangelism. But they carry no American or European passport—a protection that only those of us who travel to far places truly appreciate. So these workers—yes, and just plain lay members—often find themselves charged with speaking against Mary and the saints—a most heinous charge—simply because they preach the Advent message. I talked with one worker who had been imprisoned 20 times. Even as he spoke to me he held in his hand a legal paper—his proposed defense before the appellate court in Addis Ababa. He was out on bail and had come to the capital for further legal hearings.

His clothes were poor—so poor. He wore an old army trench coat, and somewhere he had gotten hold of some rubber boots that served him as shoes. I can't tell you here his whole story, that would be a letter in itself. Was he discouraged? Far from it. He took imprisonment as part of his assignments. It seems that when he has been arrested several times in one area, the jailers say they don't want him back—he preaches to the other prisoners and makes Adventists of them. For that reason he is sometimes allowed shortly to go free again. That has almost an apostolic flavor to it. Nor were the apostles well educated—most of them were poor Galileans, looked down upon by the intelligentsia of Jerusalem. Education is important, and we must have educated men to labor in many places. But, thank God, He can use those also who have had little opportunity for formal training. The world still teems with people who have *no* education whatever.

In view of the evangelizing zeal that marks many of the Ethiopian workers, it is not hard to understand why the Advent Movement in Ethiopia grows. Our present membership is 2,882. In 1949 it was 522.

On the mission compound in Addis Ababa there now stands a rather new, trim building—a small publishing plant. Here are published books and papers. The plant is only about five years old. But the establishing of this plant in turn led to the launching of the colporteur work. Many had naturally thought that with illiteracy so high, colporteur work could hardly be done. However, last year it was proved that books could be sold in sufficient numbers for colporteurs to pay their expenses—a real victory in a field like this. At present some 30 student colporteurs are out during the summer vacation.

My stay in Addis Ababa was short—I was really only stopping off en route to Southern Africa. But I didn't have

to stay long to discover that the light of the Advent message shines brightly in Ethiopia.

Directly south of Addis Ababa, about three hours' flight, is Nairobi, chief city of Kenya. Kenya, along with Tanganyika and Uganda, are known as British East Africa. Spot Lake Victoria on your map of Africa and you will find close against it the three countries I have just named.

You have certainly heard of the Mau Maus, the fiercely militant but secret organization of native peoples who in recent years terrorized a part of Africa. Their center of activity was in Kenya, from Nairobi north. They are rather broken up today as a well-defined group, thanks to a great military drive by the British. Some 13 of our churches were burned during their raids. Any African who would not take the secret oath to drive out the white man risked his house being set on fire and his life being taken. In the great drive against the Mau Maus the police brought in thousands of Africans for questioning. Included were many Adventists. But not one of our people proved to be connected with this desperate movement. To me, that speaks volumes for the value of missions. Some very foolish, shallow cynics have argued that native peoples are much happier without missionaries disturbing them. Of course, such cynics seem to have no critical word for businessmen who come to these far lands. Actually it is missionaries who are providing the stabilizing force against a murderous native movement that would drive every white man—particularly businessmen and government men—from the country.

Of course, the trouble in Kenya is not ended. A new secret society is now active. Even as late as this spring another of our African churches was burned. However, the new movement seems less violent than was the Mau Mau society.

All this simply points up the unrest that distinguishes Africa today. This is a continent to watch. Peoples who long slept in illiteracy and political apathy now are strangely active. Among them today is a sprinkling of men who have been educated abroad and who believe that if only their people were freed of external interference, all would be well. This is not the place to discuss either the strength or the weakness of such reasoning. I mention it only in passing to give you the "feel" of Africa. Never was the whole world more restless than it is today. And that spells increasing problems for our missionaries.

But these missionaries, I find, are in no wise discouraged. They are a

rugged and durable company. Here is the way God has blessed them with souls in the recent years in British East Africa. In 1947 the membership was 12,678; in 1950 it was 19,459; in 1958 it was 46,836. You can't call those dry, uninteresting statistics. What a testimony they offer as to the zeal of the missionaries here!

Up to the present the evangelistic endeavor has been focused on the African peoples. But in the past several months an effort has been held in Nairobi for Europeans. I spoke with the evangelist who is cheered by the results now beginning to take shape.

Converts Thoroughly Instructed

So far as African workers are concerned, one month is set apart yearly for the exclusive business of evangelistic preaching. This is during the school vacation period, for many of these workers teach in mission schools. Here is the plan they follow. Before this special month begins they go into a village to get acquainted with the people, read to them a little from the Bible, and leave tracts with those who are literate. Then for a month they hold meetings nightly—generally under the trees. There's no rental charge for that! At the end of the 30 days they make a call, seeking to find those who wish to study further, in anticipation of baptism. Baptismal classes are then formed in each nearby small village from which the people have come. The first endeavor is to teach them to read, so they can see from the Bible itself the truths being presented, and so they can study the Sabbath school lessons. Each one receives a blue card with a place on the back for each month's payment of tithe. At the beginning of the second year each receives a pink card, which also has space provided for a monthly record of tithe paid. Our missionaries do not seriously consider baptizing any from such classes until they have studied for two years. They seek to do a thorough work. I can't refrain from remarking here that sometimes right in America, with all its literacy and high education, we might do well many times to keep interested people in baptismal classes for a longer period than we do. It is one thing simply to be convinced that the seventh day is the Sabbath, that Christ's coming is near, and that the dead are asleep; it is something else to understand what it really means to be a Seventh-day Adventist. We do a better service both to the cause and to the candidates by taking a more measured course in the matter of baptism. I'm convinced it would mean less apostasies.

Our colporteurs are busy in East Africa, all 122 of them. One of them

tried to sell a book to a man. He seemed uninterested in it and explained that he had had a dream in which a colporteur sold him a book that had a flaming sword on the cover. He was wanting only that book. Our colporteur promptly drew from a capacious pocket a copy of *The Great Controversy*. On its cover was the symbol of a flaming sword! Yes, he sold the book. What's more, the purchaser became an Adventist.

The British and Foreign Bible Society tell our brethren in the East African Union that Adventists are their greatest customers. They can't understand how we use so many Bibles. It seems we use more than any other mission society. The explanation is simple: we seek to put a Bible in the hands of every convert.

The Voice of Prophecy Bible Correspondence Course plays its strong part in the evangelizing program. I talked with the African worker in charge of the correspondence school in the Central Kenya Mission. He came into the truth through these lessons. The worker who translated for me last Sabbath morning into the Kikuyu language, and in the afternoon into the Swahili, is also a convert through these lessons.

One thing greatly impresses me in preaching to these people—their great quietness. And that applies to children as well. They might teach something on reverence to our American churches. They give you their undivided attention as you speak to them. Generally they join with the minister in his amen at the close of every prayer. I like that. We need a little more congregational participation in many of our American and European churches.

Heaviest Concentration of Adventists

As I write these lines I am sitting in a mission home at the northeast corner of Lake Victoria. This lake is one of the largest bodies of fresh water in the world. The area just north and east of the lake is known in our ranks as the Kenya Lake Mission. It has perhaps the heaviest concentration of Adventists of any mission in all our work—about 14,000 members. It was here that the work in British East Africa began. In a distance of about 30 miles I have visited three good-sized mission schools, one of them with 200 pupils and answering to an academy in the United States. In this area stands Kendu Mission Hospital, where Dr. Siegfried Kotz, a CME graduate, is in charge. He has been in medical work in Africa for 12 years. The hallways and porches of the hospital were lined with outpatients waiting to see the doctor. You who are medically interested will want to

read these facts: The hospital has about 250 major and 650 minor surgeries a year. Some 650 babies are delivered annually. The average hemoglobin of the patients who come in is 55 per cent. If a patient has 60 per cent the doctor will risk surgery. It is not unusual for a patient to come in with only 20 per cent hemoglobin. This pale picture is due largely to parasitic infestation and malaria. It's evident the doctors work under handicaps. But they seem very joyous in service. They are happy over a thirteenth Sabbath overflow that built a new wing for the hospital. I wish you could all see what thirteenth Sabbath offerings have done for missions over the earth! Dr. Kotz also asked me to tell the Woman's Auxiliary of the CME Alumni how they appreciated the pieces of medical equipment the Auxiliary sent them. The equipment is being well used.

In all the Southern African Division there are two publishing houses. One of them is right up here at the northeast corner of the lake, a few minutes' drive from the hospital. The other publishing house, the larger one, is at Cape Town, the most southern point in Africa, nearly 3,000 miles away. The great distance and the differences in languages made a second publishing house almost imperative. Each year shows steady growth in volume for this plant near the lake. It is beginning to benefit by the fact that the populace are steadily becoming more literate. For some time now the dollar volume of business has doubled every two years. It stood last year at \$50,000. That's a large sum when each dollar comes from sales to Africans who live at an exceedingly low economic level. Steps are already under way to build a wing to the plant.

Close by the publishing house is the home of the mission president, H. W. Stevenson. Living at his home is his wife's mother, Sister I. B. Burton, now very full of years. Her late husband, Elder I. B. Burton, was one of the group of brethren who in 1894 marked out the bounds of the Solusi Mission, our oldest mission in Africa. What hath God wrought in the lifetime of one devout pioneer to Africa. Sister Burton can rejoice not only in the service her husband rendered but in the years her son gave to missions, and in the present mission service of her grandson, who labors in the Belgian Congo. God bless the patient pioneering wives and mothers of our missionaries. Perhaps their names don't show up often in the reports, but they do stand out brightly in the records above.

At one of the churches I visited, an African mother passed me in the line
(Continued on page 24)

News From Home and Abroad

Successful Effort Held in Ranchi, India

By Duane S. Johnson

APPROXIMATELY 1,200 people in the city of Ranchi, India, are attending evangelistic meetings being held by D. K. Down and B. Nowrangi. H. T. Burr, president of the East India Section of the Northeast Union, reports that they have had many interesting experiences since the meetings opened the latter part of March.

Script in the Hindi language was prepared for the film *One in 20,000* and the picture was advertised as "The Silent Killer." After it was shown, 230 of the persons present signed the temperance pledge and determined never again to defile their bodies with tobacco. Many were observed to empty their pockets of cigarettes in the meeting hall.

A faithful member of another church group was present in her church when a guest speaker brought

from some distance rose to denounce the Seventh-day Adventist meetings. As he stood to preach he became utterly confused and was silent for long intervals while trying to find "well-chosen" texts that would completely confound the Adventists. This faithful woman and a number of the other members of that church rose and crossed the street to the Adventist meetings, utterly disgusted with the speaker who ended his attempt by chanting numerous unintelligible *mantras* (verses).

When an invitation was given to those present at the meetings to enroll in a Bible class that would teach them the ten things necessary to prepare them for the coming of Christ, 129 signed the cards. Sabbath school and church services are being held regularly in the tabernacle with an attendance of about 75.

A priest told our workers that he had been approached with the demand that he forbid his people to attend the meetings. His response was, "Those people are teaching nothing but what is in the Bible, and it will be good for my people to become better acquainted with what God has written. Why should I stop them?"

A Christian couple of another group who have been attending the meetings regularly testified to their lack of spiritual experience. They possessed a Bible, but for years it seldom had been used. The spiritual influence of these meetings has transformed this couple, and they rejoice as they study together in preparation for baptism. The Word of God has become the center of their home. This man is faced with the problem of Sabbath employment. Economic pressures hold many who believe the truth from immediately taking their stand.

Brother Burr writes: "These meetings have demonstrated the power of God to turn intended curses into blessings, provided we relate ourselves properly to the experience."

The meetings in Ranchi continued through July. The prospects are heartening. Our church and hospital in

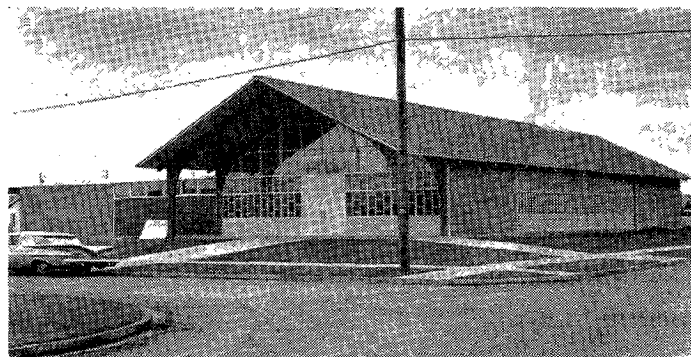


51 Master Guides Invested in Florida

On June 13, in a youth rally at the Florida camp meeting, 51 trained personnel crowded the platform to receive Master Guide neckerchiefs and pins. F. W. Foster, Florida Conference MV secretary, was assisted by L. M. Nelson of the Southern Union Conference, and about 15 volunteer Master Guides from the audience. Seven ministers and the wives of two of them were among those invested.

The Investiture service represented part of the results of a two-year effort by Elder Foster to develop adequate leadership for the 800 members of the 27 Pathfinder Clubs in Florida. Last year at camp meeting 13 Master Guides were invested.

CHARLES R. BEELER



Springfield, Oregon, Church Dedication

The members at Springfield, Oregon, dedicated their new church on Sabbath afternoon, December 20, 1958. The main speaker was C. A. Scriven, president of the North Pacific Union Conference.

The sanctuary seats 340, and the total cost of the church, including furnishings, was \$111,000. Already the church is full to capacity, growing from 31 charter members in 1946 to 335 today.

To climax the dedication service, 21 candidates were baptized, making a total of 132 baptized during the previous nine months, largely from the Don Gray-Duane Corwin evangelistic team. HAROLD H. RUPERT

Ranchi have provided a wonderful witness for the truth. The Southern Asia Division was organized at the Ranchi Conference in 1919. Progress in the intervening years has been slow but sure. Join with our workers in prayer for an abundant harvest from these large interests in Ranchi today.

Glendale Sanitarium and Hospital

By G. B. Nelson, *Administrator*

The Glendale Sanitarium and Hospital, an institution of the Lord's planting, was established in 1905 by people of faith and foresight. Under the guidance of the Spirit it has become an enterprise of which Seventh-day Adventists everywhere may be justly proud.

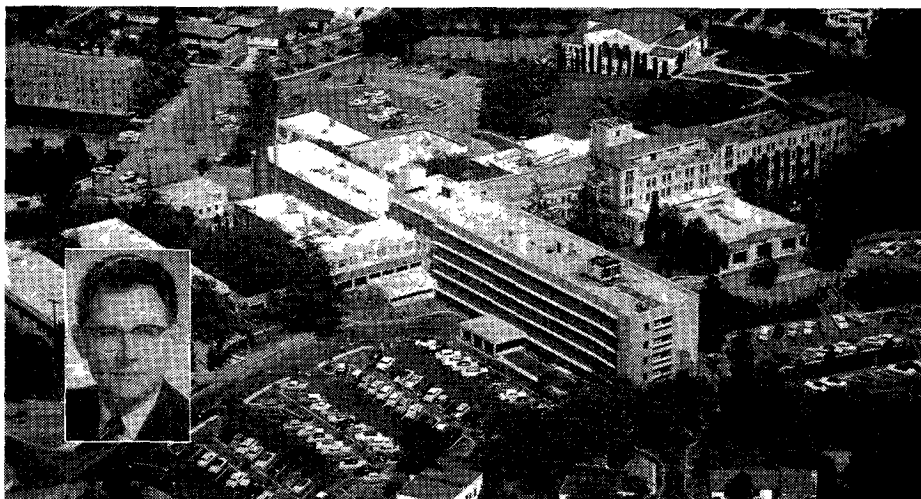
Though by current national standards it is not a large institution, the Glendale Sanitarium and Hospital, with its 292 beds, is one of the largest enterprises operated by Seventh-day Adventists. It is barely large enough to qualify for full accreditation for the various educational programs it operates.

Twenty years ago, in 1938, it provided service for 3,179 bed patients. In 1958 the number of admissions was 11,580, and additional thousands were treated in its outpatient departments.

The institution has 620 employees, a staff of 298 physicians, and 112 students in six educational programs: a school of professional nursing; medical internships; residencies in medicine, surgery, obstetrics and gynecology, and pathology; a school of X-ray technology; and, in affiliation with Glendale College, a school of vocational nursing.

All of these educational programs are accredited by the recognized authorities in their respective fields. They are conducted in an endeavor on the part of the constituency, the board, and the managers to carry out the instruction that has been given us to make of our larger medical institutions training centers for young people. During the fifty years the school of nursing has been in operation it has graduated 976 nurses. Physicians, nurses, and others who have had training in the Glendale Sanitarium and Hospital are to be found in mission service around the world.

The Glendale Sanitarium has a strong department of religious activities. This department has been expanded recently and integrated with the ministerial staff of the Sanitarium church. Arthur Escobar is director of religious activities; W. B. Bristow is chaplain and associate pastor; Edward Oliver is an assistant, and James Harris is minister of youth. There are



Glendale Sanitarium and Hospital, showing new unit in center foreground. Inset: G. B. Nelson, administrator.

also two Bible instructors and a secretary.

There are opportunities unlimited for spiritual ministry to the sick and for personal evangelism. It is the purpose of the sanitarium and its staff to bring a knowledge of the Saviour to all who are willing to receive it.

In 1957 a new hospital wing was completed. This wing, which is nearly always filled to capacity, has been a



great factor in balancing and stabilizing the work of the institution.

We try to solve administrative and departmental problems by constantly asking ourselves: What will this do for people—for the patients, the staff, the students, the visitors, the church members? This approach characterizes our entire program. For the employees: Will it bring happiness and honor? Will it develop respect? Will it create peace and progress? For the patients: Will it bring health and happiness? Will it comfort and convert? For the students: Will it lead to learning? Will it cause them to recognize that what they do will last a lifetime or longer? For all the people who make up the Glendale Sanitarium we constantly ask ourselves: Will this course of action be a proper step in our journey toward eternity?

The support of our constituency is essential. It gives vitality and meaning to a great enterprise such as the Glendale Sanitarium. It alone makes such a project possible.

Lanca, Peru, Church Celebrates Founding

F. C. Webster, *President, Inca Union*

On June 6, 1959, the Lanca, Peru, Sabbath school celebrated the 50th anniversary of its founding. For a half century continuous Sabbath school evangelism has been going on in this small town tucked away 6,500 feet up in the western foothills of the Andes.

The celebration service was under the direction of W. E. Jamerson, Sabbath school secretary of the Inca Union. Delegations were present from several nearby churches, and included the choir from the Miraflores church, directed by Dr. Ewaldo Weis. An unexpected guest was Dr. George Wargo, viola solist, who was making a tour of South America with the National Symphony Orchestra.

Early in the century the third angel's message began to take root in Peru. A primary teacher visiting in Lima heard the truth and carried the good news back with him to Lanca. From that seed sprang up a Sabbath school and then an organized church. That church has mothered two other churches in the area, and sent out workers into other areas of Peru.

The half century that represents the life of the Lanca Sabbath school has been a period of great progress for God's cause. Instead of some 100 baptized members in Peru, as was the case when Lanca was organized, today there are nearly 20,000 Seventh-day Adventists in this country. We are operating 126 primary schools, two secondary schools, one college, and three hospitals.

The believers at Lanca, and we who had the privilege of attending this unusual gathering, lifted our voices in thanksgiving to God for His past blessings, and dedicated our lives to finishing our task.

Britain Does It Again in Ingathering

By E. W. Pedersen

An interesting letter from Britain's home missionary secretary, E. R. Warland, tells of the success our loyal British solicitors are having in this year's Ingathering campaign. The South England Conference shows a gain of £800 (U.S. \$2,240)! Scotland is up by £362 (\$1,000)! Ireland, £107 (\$300)!

Newbold College has broken its previous record of £1,700 (\$4,760) of last year. The students wanted a goal of £2,000 (\$5,600), "but," writes Brother Warland, "the more cautious members of the staff advised them to fix the goal at £1,750. However, the students in their own minds had fixed their goal at £2,000, and made every effort to get it. In three days of concentrated collecting they reached £2,200—a gain of £500 over last year—despite the fact that they were not allowed to collect in Oxford.

The Stanborough Press with its progressive manager, J. H. Craven, as leader is maintaining its position out front among institutions of the Northern European Division by raising £1,500, or an average of £50 a solicitor. The fact that this is being done on Sundays and evenings after

working hours adds to the luster of this accomplishment.

Collecting is mainly house-to-house solicitation, where personal contacts are made, where people in the most direct, attractive, and convincing way learn about us and our wonderful story of missions.

This charming experience illustrates Ingathering appeal at its best. Writes Brother Warland: "I would just like to pass on to you this little experience that greatly cheered, and in fact touched, my own heart. A woman up in Scotland who always sends me £1 sent £6 this year. She explained that £1 was her usual donation and the other £5 was from her daughter who had just begun to work and was sending her first week's salary."

As we touch human hearts by Ingathering, we ourselves are touched. Thus we partake of the blessed fruits of this type of ministry.

Camp Meeting in the California Redwoods

By Stanley M. Jefferson

From all parts of the Redwood empire nearly 2,000 members and friends met in beautiful Hammond Grove, California, for the weekend services

of their annual camp meeting. The unique beauty of the lofty redwoods, situated on the banks of the Van Duzen River, added much to the inspiration of the occasion.

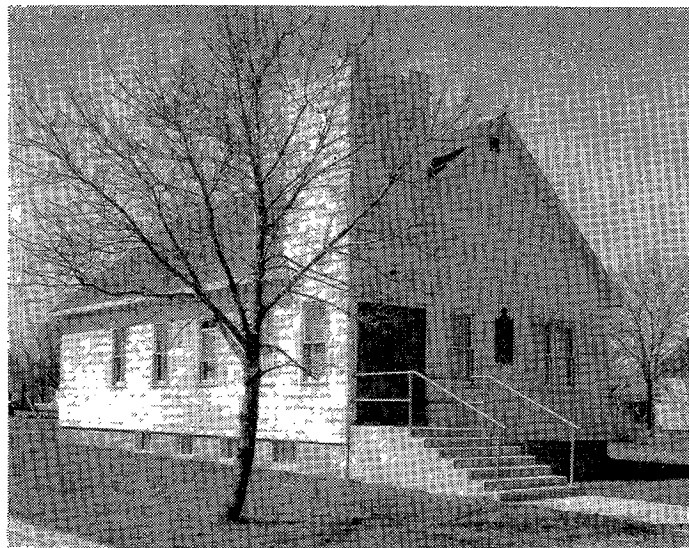
Greatly enjoyed were Graham Maxwell's series of five sermons on Salvation by Faith in Christ. Dr. Maxwell, chairman of the department of religion at Pacific Union College, stressed the thought that revival is not excitement but rather it comes from a calm, earnest reasoning from the Scriptures. "Thus," he stated, "there is need on the part of the believers for vital activity in the study of the Word of God."

Francis Millard's thrilling reports, enriched by his background of 30 years of ministry out in the Orient, also highlighted the encampment. Elder Millard is now serving in the secretarial department of the General Conference.

We were challenged to closer fellowship and unity by the practical sermons presented by the Pacific Union Conference president, F. W. Schnepfer.

Orville Iversen, also from the union conference headquarters, presented an appeal for more friendly concern for the communities in which we live.

The president of the Northern California Conference, Carl Becker,



New Church in Hebron, North Dakota

The new Hebron, North Dakota, church was dedicated April 25. R. H. Nightingale, Northern Union Conference president, delivered the dedicatory sermon. Assisting in the day's services were S. E. White, J. N. Hadley, and K. D. Johnson. Elder Hadley is pastor of the church.

The congregation was organized into a church in 1929 when S. A. Reile was pastor in the district.

K. D. JOHNSON, *President*
North Dakota Conference



Reynoldsburg, Ohio, Church Organization

Pictured are some of the charter members of a new church in Reynoldsburg, Ohio, in the Columbus district. The organization was effected on Sabbath, June 27. Seven adults joined the group subject to baptism. Total membership at the time of organization was approximately 30. L. F. Kagels, district leader, is second from left, and Sam Armstrong, his associate, is at extreme left.

D. W. HUNTER, *President*
Ohio Conference



Nearly 2,000 heard F. W. Schnepfer, president of the Pacific Union Conference, as he spoke Sabbath morning in Hammond Grove, California.

preached an outstanding sermon on the place of Christian love in our daily experience.

Other speakers included Lester Bennett, Eureka pastor; Robert Thompson, conference home missionary secretary; Albert Streifling, pastor of the Paradise church, and the writer, conference secretary of public relations.

Some 500 members camped in the grove in tents and house trailers, according to Carl Coffman, camp superintendent.

From Home Base to Front Line

Mr. and Mrs. Robert R. Greve and two children, of Holly, Michigan, left San Francisco, California, August 2, 1959, for Guam. Sister Greve's maiden name was Nancy Lou Bather. She is trained in musical lines and is experienced in choir directing. Brother Greve graduated from Emmanuel Missionary College and has taught elementary grades. In recent years he has taught science in Adelpian Academy. He has accepted a call to serve as principal and science teacher in the Far Eastern Island Mission Academy.

Dr. and Mrs. Robert F. Gloor and family, of Corinna, Maine, left San Francisco, California, August 2, en route to Guam. Prior to marriage Sister Gloor's name was Theresa Marie Creamer. She attended Atlantic Union College and has had experience in giving Bible studies. Dr. Gloor completed the medical course at the College of Medical Evangelists in 1954. Prior to that he served several years in the U.S. Navy. Since 1955 he has practiced medicine. He is to serve as a physician in the Guam Clinic.

Dr. and Mrs. Alfred R. Twiss, of Chehalis, Washington, left Seattle,

Washington, on August 3, en route to Korea. Dr. and Mrs. Twiss are going out to Korea for a short term of probably four months' service. He will act as a relief doctor in the Seoul Sanitarium and Hospital.

Elder and Mrs. Ivan T. Crowder and two children, recently of Takoma Park, Maryland, left Miami, Florida, on August 4, going to Trinidad, West Indies. Before marriage Sister Crowder's name was Lorraine Crager. She is a daughter of the late Elder C. P. Crager and Mrs. Crager, who labored for many years as missionaries in Spanish countries. The Crowders served in the Southern African Division from 1944-1951. Since their return from Africa Brother Crowder has taught in denominational schools in California. In June of this year he obtained a B.D. degree from the SDA Theological Seminary. He is to head the Bible department of the Caribbean Union College.

Mrs. Ralph E. Potterton and three children, of Ceres, California, left Los Angeles, California, on August 2, en route to Puerto Rico. Sister Potterton's name before marriage was Irma Mary Andrews. She is a graduate of Pacific Union College, and has taught church school for six years. Brother Potterton preceded the family to the field, having left April 15. He is serving as laboratory and X-ray technician in the Bella Vista Hospital.

Sheila W. Robertson, recently of Hinsdale, Illinois, left New York City on August 5, going to East Africa. Miss Robertson is a Bible instructor of experience. In June of 1959 she obtained a B.S. degree in Nursing Education at Emmanuel Missionary College. Her appointment is to nursing service in the Kendu Hospital in the East African Union Mission.

Dr. and Mrs. Lawrence D. Longo and two children, of Monterey Park, California, left New York City on August 5 for West Africa. Sister Longo's maiden name was Betty Jeanne

Mundall. She has a B.A. degree and has taught in the elementary grades. In 1954 Doctor Longo graduated from the College of Medical Evangelists. He has been employed as a resident physician in the Los Angeles County General Hospital for several years. The call to which he has responded is for a doctor to serve in the Ile-Ife Hospital, West Nigeria.

W. R. BEACH

Record Number of Literature Evangelists Attend Institute in Philippines

By R. A. Van Arsdell

The North Philippine Union Mission literature evangelist institute, held in the new Manila Evangelistic Center, Manila, June 29 to July 4, was attended by 342 literature evangelists. Although not yet fully completed, the center provided adequate accommodations for this large gathering.

The number of literature evangelists in attendance this year was 108 more than were present at our union institute last year.

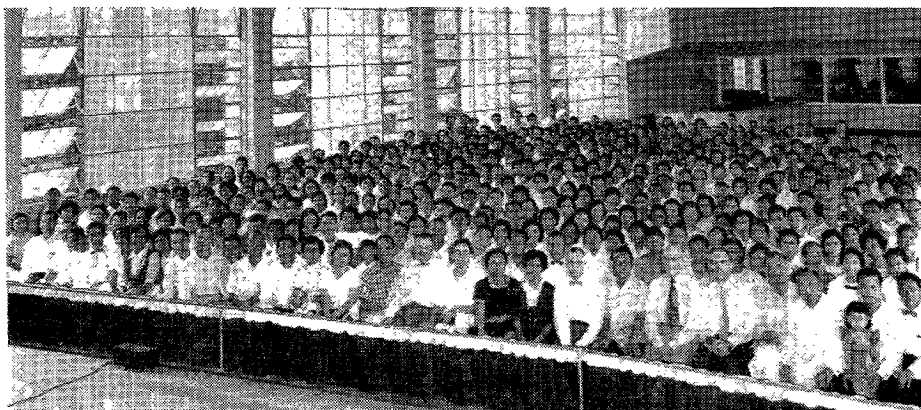
There were 47 leaders present from the union, publishing house, and local missions. Also present were workers from Philippine Union College and the Manila Sanitarium and Hospital. In the evenings a large number of student literature evangelists from Philippine Union College attended the institute. The total attendance was well over 400, making it the largest literature evangelist institute ever held in the Philippines.

On the opening night Andrew J. Robbins, president of the North Philippine Union Mission, delivered a most inspiring message. Each morning of the institute a devotional study was conducted by a local mission president.

As secretary of the union publishing department I had the privilege of giving the sales instruction, and was ably assisted by the publishing secretaries from the local missions.

On successive nights soul-winning experiences were recounted by the literature evangelists from each of the five missions. These evening meetings were attended by hundreds of visitors from nearby churches.

Sabbath morning Elder Robbins again addressed our literature evangelists and approximately 1,100 members from the Manila area on the subject "A Sower Went Forth to Sow." All the literature evangelists present rose in response to a call to reconsecration to their task of helping to fin-



North Philippine Union Mission literature evangelists' institute, Manila Evangelistic Center, June 29 to July 4, 1959.

ish the work of the Advent message in the Philippines.

The year 1959 is proving to be the most successful that our literature evangelists have experienced. For the first five months, book and magazine deliveries total ₱209,396.05. This is an increase of ₱25,738.38 over last year.

Ninety-one believers have been reported baptized as a result of the work of our literature evangelists. Our publishing house is working to capacity and is also remodeling to provide space for off-set presses. This new equipment will be the means of supplying our large army of literature evangelists with more beautiful magazines and books.

We thank God for His continued blessing on the publishing work in the North Philippine Union Mission.

Working for Latin Americans in New Jersey and Pennsylvania

By Walter Schubert

Recently I held an effort in Hoboken, New Jersey, for the thousands of Spanish-speaking people in that area. Associated with me were J. I. Rivera, pastor of the Hoboken church, Sister Julia Delgade, Bible instructor, and J. Valentin, pastor of the Elizabeth and Perth Amboy churches. The lectures were held every Saturday night and Sunday afternoon.

We advertised in three ways: First, we used 5,000 handbills a week, distributed systematically from house to house, mostly by lay members. Gradually we reduced the number to 1,000 a week. Second, we mailed handbills and letters to addresses obtained from the telephone book or from church members. Third, we inserted an advertisement in the newspapers about three times.

We received enthusiastic support

from lay members, especially in using their cars to bring to the lectures interested people who had no other means of transportation.

Combined with our public meetings was a concentrated visitation program. The most effective visiting was done between 6:30 P.M. and 10:30 A.M., when nearly everybody was at home. Often the workers were up until midnight visiting one home after another. The workers prayed and labored with tears for the interested people.

The Sabbath question was a real test for many. One young man with a wife and three children faced a serious crisis. He had a well-paid, permanent position with a well-known industry. But the management and the labor union would give absolutely no consideration to his request to have the Sabbath off. He offered to work on Sundays and extra hours on other days, if necessary, but this proved to be of no avail.

We encouraged him to follow the Lord even if it meant losing his job.

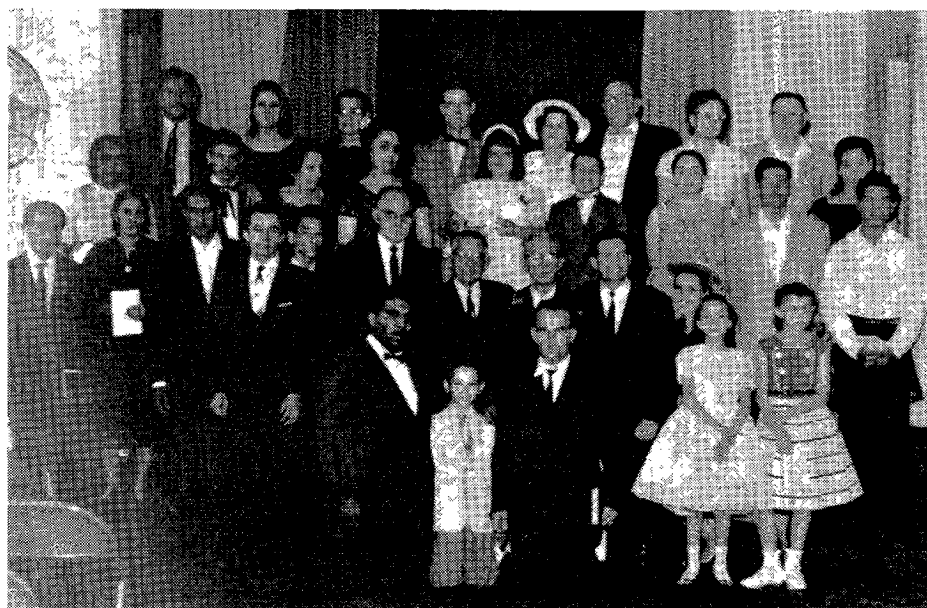
We assured him with Bible promises that the Lord would "open up the Red Sea" for him, if necessary. He lost his position, but only a few days later he found another with the privilege of keeping the Sabbath. The Lord rewarded this young man's love and faith.

The Fruitage

We encountered some opposition, for the people were forbidden to attend any meetings held by the "heretics." But on Sabbath, June 6, as the first fruits of our efforts (48 believers) were baptized, all the workers felt amply rewarded for their faithfulness. It was a thrill to witness the candidates as they entered the watery grave. Brother P. Geli baptized four who are joining his church at Paterson; Brother Valentin baptized 20 who are uniting with the churches at Elizabeth or Perth Amboy; and Brother Rivera baptized 24 new members for his church in Hoboken.

Of the candidates, six were former Adventists who have been reclaimed for the message. M. K. Eckenroth, president of the conference, made the comment that as far as he knew this was the largest single baptism in the history of the New Jersey Conference. The workers expect to baptize another 45 from among those who are interested during the next five months.

While we were conducting the effort at Hoboken we also held meetings in Philadelphia, Pennsylvania. We thank the Lord for the 26 who were baptized there. The brethren expect to baptize about 45 more before the end of the year as a result of the interest created during the meetings. Ralph Perez is in charge of the work and is leading out in a strong way.



Twenty-six candidates baptized June 6, 1959, at Philadelphia, Pennsylvania.

A Personal Testimony and an Appeal From Africa

By N. L. Kiboko

I am Lamek Kiboko, a native of East Africa, and one of the 25 workers in the East African Publishing House. This publishing house was established in 1913, and since that time has done a wonderful work. It has helped spread God's message in a few of the different languages spoken by various tribes of East Africa, such as Swahili, Luganda, Kikuyu, Luo, Kisii, and Nandi-Kipsigis.

As Africans we are grateful for the part played by the first missionaries and their successors who acted as press managers and engineers in this printing plant. We also appreciate the support of this work that has been received through offerings and equipment, such as printing presses, type-setting machines, a folding machine, and other facilities given us as free gifts from abroad. Here we have seen the spirit of our people overseas and we have felt their love toward us.

In giving so much for us they have been serving our Master in heathen Africa; for, as Dr. Livingstone once said, "Sending the gospel to pagans must include much more than is suggested by the usual picture of a man going about with a Bible under his arm." This has

been true with us here in the East African Publishing House where we share our faith with "books for the heart of Africa."

A great work needs to be done in this line. Our work has been good, but could be better if we had better machinery and enough room. At present we have mostly old machines and little room. We need to expand the building and install some more machinery that will enable us to spread the message more quickly among the large population of this land once known as the Dark Continent, but which is fast becoming more enlightened.

Africa offers an open field for spreading the gospel, and is still in need of missionary educators, missionary doctors, missionary engineers, and missionary printers and publishers.

In conclusion I would like to appeal to all to bear in mind that the needs of the East African Publishing House will be helped when you give your offering for Missions Extension, September 12. The needs are great, and we know that only a little time remains in which to do the work given us before Jesus returns to earth. May God bless you as you pray and sacrifice.

Down Into Africa

(Continued from page 18)

as I was shaking hands. On her back, carried papoose-like, was evidently a baby, though it was completely covered. At my request she turned back the covering. Instantly a little hand shot out—the right hand at that—to shake my hand. A moment later, as the babe's private conveyance moved away, the little hand started waving a hearty good-by. Not bad for a little soul only 19 months old. It's evident the Africans are friendly folks—right from infancy.

Tomorrow I turn my face toward the Belgian Congo. F. D. NICHOL

Evangelistic Success in the Netherlands Antilles

By R. E. Gibson, President, Netherlands Antilles Mission

The Lord is richly blessing His work in the Netherlands Antilles Mission. A baptism of 10 was held June 2 in the Buena Vista church as a result of an effort conducted by the writer. This was the second baptism, bringing the total to 18 believers won from

this effort. Seven more are planning for baptism, and 20 others have decided for Christ.

J. C. Shillingford is holding a very successful effort in Aruba, assisted by Brother O. Newball. In its second month the brethren expected a baptism of from 16 to 20.

I. Hodge held an effort for the Papiamento-speaking people of Vee-riis, Curaçao, and he had seven for baptism, July 25. Besides the problem of evangelizing where more than twenty major languages are spoken, the people are steeped in Catholicism and the priests are fighting hard. Every trophy for Christ represents a real battle won.

We are very grateful to God for the wonderful respect and confidence that has been built up by good public relations. Our little mission raised over \$40 (U.S.) per capita in Ingathering during 1958, and we have quite an increase over this figure this year. The exact figure is unknown, as we have not yet finished our campaign, but it is already above last year's total.

Our greatest need here is church schools. For more than thirty years we have been without this most urgently needed department. Believing that

God's plan is for us to establish church schools, the members of the Buena Vista church recently called a special business session following a prayer meeting. Those present paid in cash or pledges fl. 2,374 (U.S. \$1,281.96) toward a new school building. Other members not present have greatly swelled the amount, so with a portion of our Ingathering comeback added we set out on a two-classroom school building project, a building 25 by 55 feet.

One month after breaking ground the roof was on, and every Sunday a large number of the men give free time in pushing this building to completion. They plan to dedicate the school within sixty days of building time. It is fireproof, of steel and cement, and has glass louver windows.

This will not be the first record set by this newly organized church. About two years ago ground was broken for a new church, and nine months later a beautiful building seating 250 was dedicated free from debt with funds raised entirely by the local body and mission. We believe God will reward such faith and action by sending us some qualified Dutch teachers. Pray that God will answer these acts of faith.

• In Brief •

OVERSEAS

Middle East Division

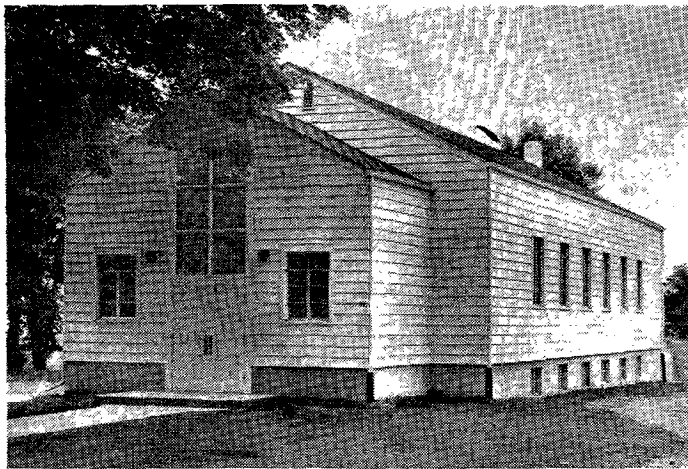
● Dr. S. D. Karmy, Gladys Hurd, Theo Williams, Gladys Dandan, Yenova Alajaji, Samira Deeb, Katherine Deeb, Fawzia Wadi, and Bishara Aziz, formerly employed by the Dar es Salaam Hospital in Baghdad, Iraq, have now been transferred to the Adventist Hospital in Benghazi, Libya.

● On July 27 Dr. T. S. Geraty baptized his son Ronnie in the river Jordan. At the same service Pastor Chafic Srour baptized a son of our Jordanian physiotherapy technician, Ayoub Azar. Pastor Srour recently baptized three other young people of the Amman church.

● Salim Hasbanny, recently appointed MV secretary of the Lebanon Mission, devoted his entire time during the month of July to three youth camps. Naim Meshni, newly elected MV secretary of the Jordan Mission, has been with two junior camps in Jordan.

● Elder and Mrs. R. A. Wilcox have arrived in Beirut, Lebanon. Elder Wilcox is the Middle East Division president.

● G. J. Appel, former president of the Middle East Division, took an active part in promoting the Thirteenth Sabbath Offering at the end of March, a portion



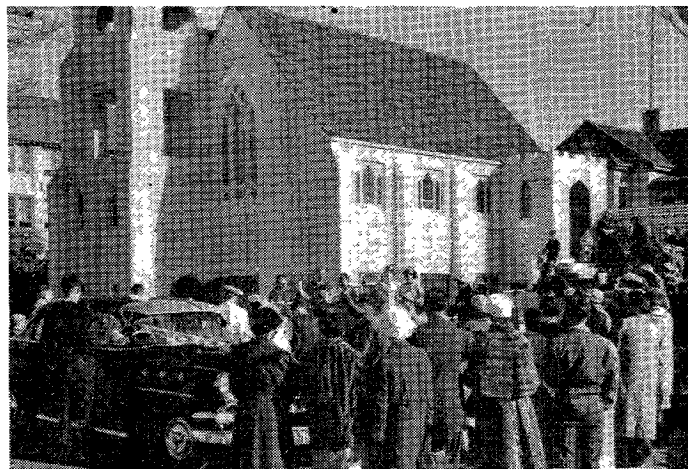
Old Church Erects New Building in Michigan

The Williamston, Michigan, congregation held the first service in the main auditorium of their new church, Sabbath, June 20. G. E. Hutches, conference president, was speaker for the special occasion. Others taking part included the district superintendent, J. M. Nerness; the conference treasurer, W. F. Miller; and Howard Benfield, local elder.

The attractive new sanctuary was built by the volunteer labor of the members and the pastor, Howard D. Burbank, who is also conference home missionary secretary.

The church was organized in 1869 and originally was in rural Alaiedon township. The church continued in this location until about three years ago, when the congregation transferred to Williamston and began to lay plans for a new building.

MORTON JUBERG



New Zealand Pastor Builds Church

On Sunday, May 31, T. L. Hayman, local Member of Parliament, officially opened the new Seventh-day Adventist church in Oamaru, South New Zealand. The church was designed and built by the pastor, E. C. Rosendahl. It is finished in white stone, and it seats 60 in the main auditorium and 100 in a downstairs youth hall.

The church membership of a little more than twenty includes only two able-bodied men, so the women carried heavy responsibilities, especially in the fund raising. Two other churches within 80 miles also helped, and the conference president, W. W. Petrie, led the ministers in occasional drives. The church was erected for £2,500 (\$7,000 U.S.).

Prejudice here is keen, but the new church and the conditions under which it was built have awakened considerable good will. The attendance at the opening was 250.

The Oamaru church is the fifteenth Adventist church in South New Zealand.

ARTHUR N. PATRICK

of which was assigned to the Middle East. Our division is most thankful for the generous offering given.

● Dr. William Wagner, medical department secretary of the Middle East Division and former medical director of the Dar es Salaam Hospital in Baghdad, Iraq, and his family have left for furlough in the United States. At Athens, Greece, en route home, little Ruthie Wagner sustained a skull fracture, which delayed the family for about ten days.

● Because of the closing of the Dar es Salaam Hospital, R. G. Ubbink and his wife, Dr. Joy Ubbink, with their two children, and Elizabeth Canaday, have been granted permanent return to the homeland. Having completed her term of service, Dr. Dorothy Turner has also returned home.

● At the Iran camp meeting, held in the Armenian SDA church building in Julfa-Isfahan, it was learned that the Iran Training School expects to double its student enrollment this coming school year. One colporteur was reported to have sold enough books in one week to equal one third of his scholarship for one year. Brother and Sister Ivan Peacock also reported plans for opening physiotherapy rooms by the end of this year.

NORTH AMERICA

Atlantic Union

● The Atlantic Union publishing department reports that during the first six months of 1959 the literature evangelists gave away 45,592 pieces of literature and secured 3,442 Bible correspondence school enrollments. Also 374 newly interested people are attending church or Sabbath school and 399 former Seventh-day Adventists have been invited to church. Prayer was offered in 8,180 homes, 911 Bible studies were given, and there were 47 baptisms from literature-evangelist work.

● W. G. Wallace and Glen Hixon, newly appointed publishing secretary and his assistant of Southern New England Conference, report an awakening interest of new recruits for the literature ministry.

● Parkview Memorial Hospital, Brunswick, Maine, held its dedicatory service and open house, Sunday, August 23. Several community and conference leaders participated in the program.

● Dr. Raymond Damazo, a former member of the Southern New England Conference, recently established a dental practice in Frederick, Maryland. Evelyn Da-

mazo, who taught in Stoneham, Massachusetts this past season, will be dental assistant to her brother.

● The Lockport, New York, Seventh-day Adventist church was dedicated to the Lord on June 13, 1959. W. J. Hackett, president of the Atlantic Union Conference, preached the sermon; R. W. Moore, president of the New York Conference, gave the prayer of dedication; and D. E. Klam, local pastor, led out in the Act of Dedication.

● Capping ceremonies were held at the New England Sanitarium and Hospital chapel on Sunday evening, August 23. The new School of Nursing class arrived on this date.

● Registration for the new students entering the School of X-ray at the New England Sanitarium and Hospital took place on August 25. Four students have been accepted to fill the new class.

Lake Union

● Thursday evening, July 16, the Evansville, Indiana, church was filled to capacity as parents and friends assembled for the closing program of a most successful two-week Vacation Bible School. Approximately 70 children attended the school daily, 70 per cent being from



Sunshine in the Soul

Still vivid today in our memories is our first Sabbath in the mission field. We arrived on time for the opening of Sabbath school, even though we did not then understand very much of what was spoken, sung, or prayed. Everyone sang that favorite Sabbath school hymn, "Sunshine in My Soul," right from the heart. The spirit of cheer and solemn animation seemed to be brought home to our hearts with transcendent reality. After Sabbath school was over we listened to a stirring sermon on the subject, *The Book of Life*.

Since that first Sabbath morning in Colombia, fifteen years ago, I have attended a great many Sabbath schools in many kinds of places—in the steaming jungle, by the sea, out on the endless prairie, by great rivers, in the high Andes, in large cities, and isolated villages. Wherever I have been a visitor, even today, I love to join our beloved believers in singing "Brilla el Sol" ("The Sun Is Shining").

And it really does shine with tropical intensity. I cannot recall one Sabbath day in these torrid zones when the sun was in hiding continually. Quite different from the homeland, and many other places! Walking to Sabbath school in the shade is a luxury and truly a comfort here in Central America! In the high altitudes, however, where the morning air is chilly and bracing the year round, quite the opposite is the case.

Our faithful members, some with bare feet but dressed in heavy woolen garb, seek the sunniest street or trail.

The prophet Isaiah tells us that "an highway shall be there . . . and it shall be called The way of holiness" and "from one sabbath to another, shall all flesh come to worship before me." The beloved apostle John says, "We shall see his face." What a wonderful first Sabbath day that will be in that better country where we will all look upon the smiling countenance of the "Sun of Righteousness."

So let us keep alive our love for Jesus. Let us continue to study our Sabbath school lessons conscientiously each day, and make sure that our names shall be in heaven's class roll, the book of life.

D. C. PRENIER

Sabbath School Secretary

Central American Union Mission

non-Adventist homes. In the Sabbath worship hour, July 18, nearly all the children present responded to give their hearts and lives to Jesus. Many parents were worshiping in a Seventh-day Adventist church for the first time, and promised to return with their children.

● Roy A. Jorgenson, recently instructor in mathematics at the University of Minnesota, has accepted a teaching position at Emmanuel Missionary College. A graduate of EMC in 1950, he received his Master's degree from the University of Michigan in 1951.

● Dr. Kenneth Strand, a 1952 graduate of Emmanuel Missionary College, is returning to join the instructional staff as associate professor of religion. He has been employed in the Michigan Conference since 1954 in pastoral work, and in 1958 received his Doctor's degree from the University of Michigan.

● J. Russell Nelson, a graduate of Pacific Union College in 1952, has accepted an invitation to join the Emmanuel Missionary College staff as associate professor of business administration. Recently he has been studying toward his Master's degree at the University of California in Los Angeles, and at the same time has been an associate teacher in business administration.

Pacific Union

● The Riverside, California, church is completing a new elementary school to be ready for use at the beginning of the fall term in September. The school is on an easily accessible ten-acre plot of land. Participating in the ground-breaking ceremonies were the mayor of Riverside and the city manager, together with local conference officials and church members. J. D. Scheideman is the principal of the school.

● July 2 to 5 marked the eighth annual camp meeting for Japanese believers in the State of California. F. R. Millard and Carl Sundin, of the General Conference; J. O. Iversen, of the Pacific Un-

ion Conference; and Robert Dunton, of the Central California Conference, ministered to the Japanese people at these meetings, which were held at the Wawona Summer Camp in Yosemite National Park.

● Floyd Gilbert, instructor at San Pasqual Academy, was one of 50 science and mathematics teachers from the 14 western States to receive a General Electric Fellowship. He spent six weeks during the summer at the University of California, Berkeley campus, in the field of nuclear science.

● Ivan Toews, Southern California Conference accountant, has accepted an invitation from the General Conference Mission Board to serve as secretary-treasurer of the Pakistan Union.

Southwestern Union

● Top literature-evangelist sales during the month of June were made by Gladys Ward and L. E. Pittman, who sold \$1,869.17 and \$4,252 worth of books respectively.

● The Texas Conference reports that the recent quarterly board meetings of the Menard and Santa Anna hospitals reveal that financial operations for both institutions are solidly in the black.

● Operation Lone Star evangelistic meetings are being conducted in the Fort Worth, Waller, and San Antonio (Spanish) churches.

● The third annual "Youth at the Helm Day" conducted by the Dallas First church recently featured Theodore Carcich, president of the Central Union, as guest speaker.

● A Bible auditorium tent meeting is currently being conducted by C. C. Balser in Texarkana. Ronald Mallock, a Southwestern Junior College ministerial student, is assisting with the music.

● Four successful JMV Summer Camps were recently conducted in the Texas Conference. Eight were baptized in the lake at Lone Star Camp.

NOTICES

Correction

An article on page 7 of the REVIEW for August 13 gave as the place of printing the first copies of *Present Truth*, Middletown, New York. This should have read, "Middletown, Connecticut."

Legal Notice

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:00 A.M., October 22, 1959, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of four directors for the term of three years.

GENERAL CONFERENCE INSURANCE SERVICE
J. W. PEEKE, Manager

Legal Notice

The International Insurance Company Takoma Park, Maryland

The annual meeting of the International Insurance Company, Takoma Park, Maryland, will be held at 11:00 A.M., October 22, 1959, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY
TAKOMA PARK, MARYLAND
J. W. Peeke, Secretary

Church Calendar FOR 1959

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

FOR SABBATH, SEPTEMBER 26, 1959

The Coming Kingdom of Glory

By Harry W. Lowe

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

FEW words in the English New Testament are used with more variety of meaning than the word "kingdom" (*basileia*). It may mean sovereignty, regal power, dominion, the territory, or people ruled. Sometimes it has a literal, sometimes a spiritual, meaning.

It is used in such expressions as "kingdom of Christ," "kingdom of God," "the kingdom of heaven," "the kingdom," "the kingdom of his dear Son," "the kingdom of grace," "the kingdom of glory." It is also used parabolically. It is therefore necessary to watch for meanings differing according to context. In this lesson the general meaning is the kingdom as the future home of the saints.

1. The Conquering King

REVELATION 19:11-16. "King of kings." From a distant, apparently dark cloud, which is "the sign of the Son of man" to the waiting saints, this becomes the glory of consuming fire in which "Jesus rides forth as a mighty conqueror," and "the armies which were in heaven follow Him." . . . No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow.—*The Great Controversy*, pp. 640, 641.

REVELATION 11:15, 17. "The seventh angel sounded; . . . great voices . . . saying, The kingdoms of this world are become the kingdoms of our Lord." This beginning of the third woe brings to view the opened heavenly temple (verse 19) showing "the ark of his testament," and introduces the second phase of Christ's heavenly ministration, which began in 1844 (Dan. 8:14). The "Lord God almighty" at this point in the words of heavenly voices "hast taken thy great power and begun to reign" (R.S.V.). The Lord asserts His power in these final acts, and will thereafter reign in glory.

2. Eternal Grace and Glory

HEBREWS 4:16. "The throne of grace." Matt. 25:31: "The throne of his glory." The King of grace is the King of glory, both now and forever, for God must ever be gracious in His glorious universe. Grace is God's answer to man's need now, but it is also an attribute of the changeless divine character. See *Christ's Object Lessons*, p. 271.

REVELATION 22:5. "They shall reign for ever and ever." When Jesus promised a heavenly abode to His followers (John

14:2) He spoke of the glorious "kingdom of their Father" (Matt. 13:43). It was not to come by gradual progress, but suddenly, by a breaking in pieces of earthly kingdoms (Dan. 2:31-43). It would last forever (Dan. 2:44) and the redeemed would be with their Redeemer forever (1 Thess. 4:17; compare Matt. 25:34, 46). The saints are then "never more to be separated from the object of their love."—*Early Writings*, p. 110.

3. The Way to the Kingdom

2 PETER 3:11-14. "Be diligent that ye may be found . . . blameless." Diligence connotes a certain endeavor, exertion, in every saintly way. In Galatians 2:10 it refers to forwardness in remembering the poor. In Ephesians 4:3 it is rendered "endeavouring to keep the unity of the Spirit." Compare 1 Thessalonians 2:17 (efforts to visit friends); Heb. 4:11 (striving for rest in Christ).

How can we be diligent in seeking blamelessness? "As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches, you will come into possession of them, and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fulness of His wisdom, and His power to present you before the Father 'without spot, and blameless.'"—*The Acts of the Apostles*, p. 567.

2 TIMOTHY 2:12. "If we suffer, we shall also reign with him." This is part of the "faithful saying" of verse 11. "Suffer" may be rendered "endure." This is not just any kind of suffering, but suffering *with Him*, or *for Christ's sake*. See Rom. 8:17. Saul was shown the place of suffering for the name of Christ, but his suffering came while bearing the divine message to "the Gentiles, and kings, and the children of Israel" (Acts 9:15, 16).

2 THESSALONIANS 1:4, 5. "Your patience and faith in all your persecutions . . . that ye may be counted worthy of the kingdom of God." Faith and patience are rungs in the ladder of Christian progress in 2 Peter 1:5-7. See *The Acts*

of the Apostles, pp. 530-532. Persecution is not to be sought, but when it comes in the line of Christian duty its severity becomes a means of developing the Christian graces of patience and faith. That is God's way of thwarting Satan's destructive designs. What is intended as a hardship becomes a road to the kingdom.

MATTHEW 25:31-33. "The throne of his glory." Rev. 1:7 ("Every eye shall see him"); 1 Thess. 4:16 ("The Lord himself shall descend from heaven") and Matt. 25:31 are quoted in the same connection in *The Desire of Ages*, page 832. "Christ was seated upon the throne of the universe prior to His incarnation (DA 22, 23). Upon His ascension He was once more enthroned (AA 38), as Priest and King (Zech. 6:13; AA 39), and shared His Father's throne (DA 832; Rev. 3:21). At the completion of the work of investigative judgment, begun in 1844 (see on Rev. 14:6, 7), Jesus will receive 'His kingdom' (GC 426, 613, 614; EW 55, 280). The final coronation and enthronement of Christ as King of the universe takes place at the close of the millennium, before all men—those who are subjects of His glorious kingdom and those who have refused allegiance to Him."—*The SDA Bible Commentary*, on Matthew 25:31.

4. Perfection and Eternity

REVELATION 21:4, 8, 27. "There shall be no more death." The absence of death alone connotes the eradication of sin (1 Cor. 15:55, 56), aside from the strong evidence of Revelation 21:8; 22:3, etc. The curse of sin has wrecked all earthly kingdoms. This kingdom of sinless inhabitants is everlasting because of its sinlessness and the added gift of immortality conferred at Christ's appearing. This is the land of perfection longed for, dreamed of, and sought by earnest souls in every age.

2 PETER 1:11. "An entrance . . . into the everlasting kingdom." In verse 5 the apostle speaks of what the Christian must do with God's help. Here (verse 11) he speaks of what "will be richly provided for you" (R.S.V.). Everything begins with God's grace (Eph. 2:8). Then man's faith, itself a gift of God, brings divine power for holy living into man's life. At the end, God provides an entrance to the kingdom. Thus "both the beginning and end of the work of God" (*The Bible Commentary*, on 2 Peter 1:11, F. C. Cook, ed.).

"He who would overcome must hold fast to Christ. . . . If we ever reach heaven, it will be by linking our souls to Christ, leaning upon Him."—*Testimonies*, vol. 6, p. 148.

In some versions the expression "the everlasting kingdom" is rendered "the eternal kingdom," which is preferable, because the original Greek word (*aiōnios*) has a wider meaning than just "time." For instance, the eternal kingdom governs the world (Rev. 11:15), which "the prince of this world" once ruled. Compare Ps. 2:1-4; Rev. 12:10. It is a kingdom of righteousness, glory, peace, all of which transcend in importance the idea of duration, which must be connected with moral and spiritual perfection to have real meaning.

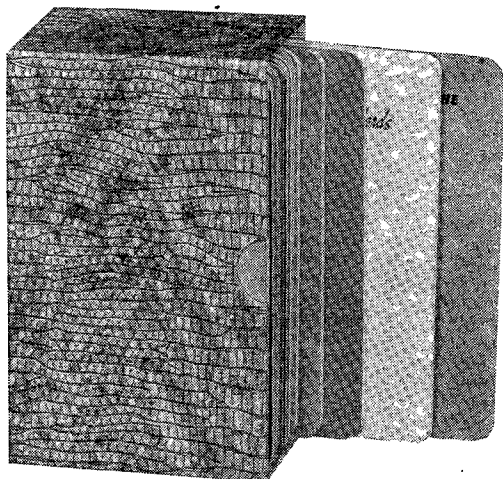
Pocket Companion Series

Easy to Carry!

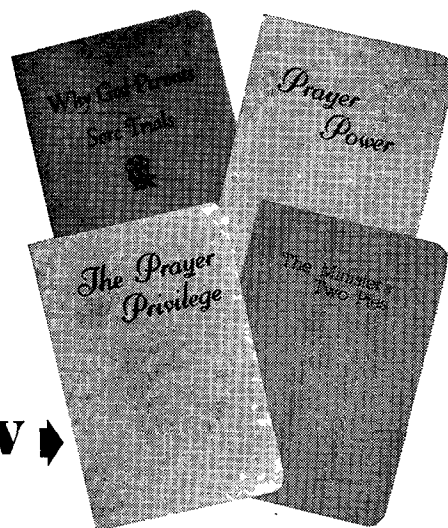
Easy to Read!

Now you may make an attractive yet inexpensive gift—your own selection—of any twenty of these most inspiring booklets, put up in a neat red box. They are especially appropriate for birthday remembrances, for graduation, holidays, Mother's Day, etc. These little booklets carry uplifting messages that will be a blessing to all who read.

Place this box of twenty booklets on your reading table, so the members of your family and visiting friends have ready access to them. Carry one or two in your pocket or handbag to read while on the bus or streetcar.



Eighty-one inspiring and helpful little volumes for reading in moments of relaxation.



NEW ➔

ANY 20 IN AN ATTRACTIVE BOX

\$2.95 postpaid

YOUR CHOICE—15c each

Size 3¾ x 5½ x 1⅛ inch thick

Add Sales Tax Where Required. In lots of less than 20 add 2c each for postage.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



Please send books as checked. Amount for books _____

Sales tax and postage _____

Total enclosed _____

Name _____

Address _____

City _____ Zone _____ State _____

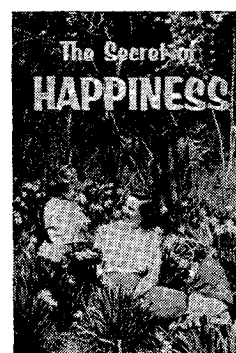
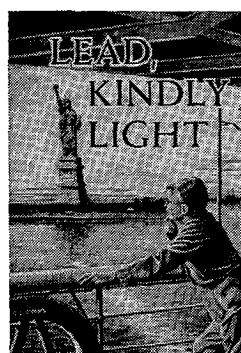
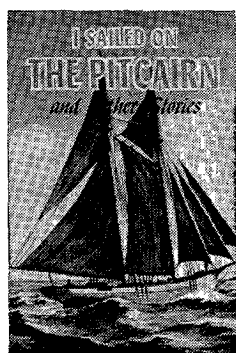
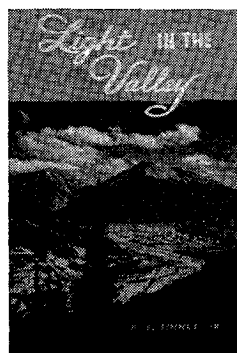
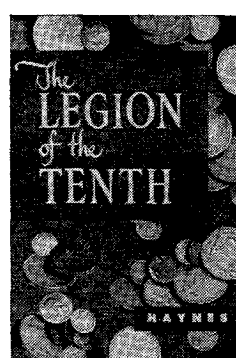
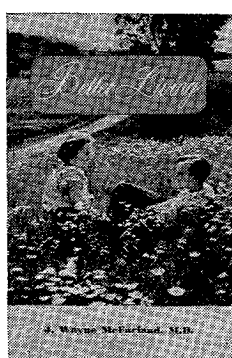
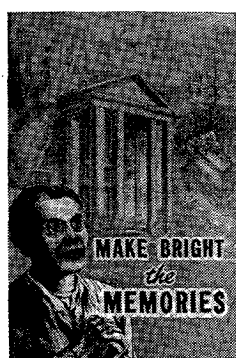
Bible Sabbath, The _____
 Blessed Be Drudgery _____
 Book of Books, The _____
 Bricks for Sale _____
 Candle in the Kitchen, The _____
 Carpenter of Nazareth, The _____
 Celestial Visitors _____
 *Church of Power _____
 Come and See _____
 *Converted Monk, The _____
 Cup of Cold Water, A _____
 David Dare _____
 Down Lilac Lanes _____

Friendship Flames _____
 *From the Bottomless Pit to the Golden Age _____
 *From Riches to Ruin _____
 Gateway to the Kingdom _____
 Cleanings _____
 *God's Commandment-keeping _____
 Church Today _____
 *God's Desert Broadcast and Dwelling Place _____
 Golden Stairs _____
 Greatest Thing in the World, The _____
 Heart of a Rose, The _____

*Heaven _____
 Homespun _____
 I'd Rather Be Right _____
 I Shall Be Satisfied _____
 I Take This Woman _____
 Jesus _____
 *Last Warning Message _____
 Learn of Me _____
 Life's Red Sea _____
 Lord Is My Shepherd, The _____
 Lydia, Seller of Purple _____
 Man God Made Manager, The _____
 Man of the Other Mile, The _____
 Mark of the Beast, The _____
 Master Artist, The _____
 Memory Book, a Garden of Verse _____
 *Messiah of Prophecy _____
 Minister's Two Pies, The _____
 Our Father's House _____
 Our Father's Love _____
 Pen Pictures of the Face of Jesus _____
 Poems From Daily Life _____
 Prayer for the Sick _____
 Prayer Power _____
 Prayer Privilege, The _____
 Quiet Thoughts for Meditation _____
 *Rags to Riches _____
 Rich Man, Poor Man _____
 *Saved by Grace _____
 Slammed Shut _____
 Songs in the Night _____
 Steps to Christ _____

* 20th Century Souvenir Editions

Story of Magadan _____
 Straightening Out Mrs. Perkins _____
 Success Nuggets _____
 Sufferings of Christ, The _____
 Supremacy of Love, The _____
 Testimony of the Birds, The _____
 Testimony of the Flowers, The _____
 Testimony of the Trees, The _____
 Think It Over _____
 This Basket of Words _____
 Through the Lattice _____
 *Tower of Tongues, The _____
 Under the Juniper Tree _____
 Victor in Christ _____
 *Wedding of Christianity and Paganism _____
 What Is a Gentleman? _____
 Wheel-Chair Reveries _____
 When Your Knight Comes Riding _____
 Whereas I Was Blind _____
 Which Day of the Week Did Christ Sanctify, Bless, and Keep? _____
 *Who Are the Angels? _____
 Why God Permits Sore Trials _____
 Wonderful Father, The _____
 *World That Then Was, The _____
 SPECIAL FOR BOYS AND GIRLS—
 Christopher Cricket _____
 Make-Believe Journeys _____



The VICTORY Series

Cost no more than a good greeting card! Biographies, genuine miracles, the providences of God, the message in story form—all recorded for your enjoyment and encouragement. And they make such acceptable gifts.

BEST OF "THESE TIMES"—Twenty choice articles from this good magazine.

BETTER LIVING—The reader is invited to enjoy the game of keeping well.

ESCAPE FROM DEATH—A real miracle of healing.

I SAILED ON THE PITCAIRN, AND OTHER STORIES—The adventures of C. Kahlström.

LEAD, KINDLY LIGHT—A homesick European refugee finds God's last-day message in a remarkable way.

LEGION OF THE TENTH—How God blesses faithfulness in tithing.

LIGHT IN THE VALLEY—The story of changed lives. A full-message book.

MAKE BRIGHT THE MEMORIES—Divine guidance in the life of Eugenia Isabella Cunningham.

MASTERING LIFE'S PROBLEMS—Do you know that there is a way of transforming life's problems into possibilities?

SECRET OF HAPPINESS—The priceless gems of Christian living are presented in a personal setting.

THERE SHINES A LIGHT—An entirely different treatise on the life of Ellen G. White.

"YE VISITED ME"—Circus musician McWilliams gave his heart to God, and found the thrills he had sought for all his life.

Price 75¢ each

ORDER FORM

PLEASE SEND:

____ Best of "These Times"	@ .75_____
____ Better Living	@ .75_____
____ Escape From Death	@ .75_____
____ I Sailed on the Pitcairn	@ .75_____
____ Lead, Kindly Light	@ .75_____
____ Legion of the Tenth	@ .75_____
____ Light in the Valley	@ .75_____
____ Make Bright the Memories	@ .75_____
____ Mastering Life's Problems	@ .75_____
____ Secret of Happiness	@ .75_____
____ There Shines a Light	@ .75_____
____ "Ye Visited Me"	@ .75_____

Postage _____

Total Enclosed _____

(By mail, 10¢ for first book, 5¢ for each additional book.)

Name _____

Address _____

SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE

PRICELESS and TIMELESS

Golden Treasury Series

These exquisite little volumes are bound in daintily lithographed covers in two pastel colors. Each is illustrated and prepared as an attractive gift book, combining richness with economy in price. Individually boxed.

☐ **BOOKLOVE**

By J. D. Snider

Shows that good books are the lifeblood of the great master spirits who have built empires and sparked the world's progress.

☐ **THE DOCTOR PRESCRIBES**

By J. DeWitt Fox, M.D.

This little volume strikes an optimistic note with suggestions for a health program that will banish fear of disease and make life seem gloriously worth living.

☐ **DRAWING NIGH TO GOD**

By Minnie E. Dauphinee

This dainty book brings together, with considerable new material, the choicest selections from the author's devotional book by the same title.

☐ **HAVE FAITH IN GOD**

By H. M. S. Richards

A collection of ninety poems related to Christian faith and practice with variations of the theme Have Faith in God.

☐ **LIFE AT ITS BEST**

By D. A. Delafield

A down-to-earth analysis of a hundred different problems that the Christian must solve in his everyday life.

☐ **THE LIFE OF POWER**

By D. A. Delafield

Recommended when the spiritual voltage is low. One needs only to open this book for a casual quarter-hour to find encouragement, consolation, and renewed resolution.

☐ **LIVE HAPPIER**

By H. M. Tippet

Ten inspiring chapters proving that happiness is a by-product of faith, optimism, patience, industry, and sacrifice.

☐ **THE LORD IS MY SHEPHERD**

By Roy L. Smith

An inspiring interpretation of the twenty-third psalm, illuminating the imperishable beauty of its promises.

☐ **THE LORD'S PRAYER**

By J. Walter Rich

This unique treatise discovers many surprising and helpful spiritual lessons from the model prayer the Saviour gave His disciples.

☐ **THIS THING CALLED FEAR**

By Marjorie Lewis Lloyd

A satisfying and entirely Christian answer to the fears that at times grip the heart of everyone.

☐ **LOVE ON FIRE**

By Marjorie Lewis Lloyd

Points out the dangers of formality in religion and is designed to awaken in each reader a new appreciation of the privileges and power of a consecrated Christian life.

☐ **THE POTTER'S SHOP**

By Alice Glen

A book of homely philosophy glorifying the skill and craft of a master potter and placing a spiritual interpretation on the seemingly inconsequential things of life.

☐ **RADIANT HORIZONS**

By H. M. Tippet

54 three-minute meditations that will quiet the restless mind and give new ardor to the reader's sense of commitment to God.

☐ **THE SONG OF THE LEAVES**

By Marjorie Lewis Lloyd

Resolves our human problems of defeat, sorrow, disappointment, and loss in unique spiritual lessons drawn from the trees in their seasons.

☐ **STEPS TO CHRIST**

By Ellen G. White

A book of Christian counsel and tender appeal that rates among the spiritual classics of all time.

☐ **THE STORY OF PITCAIRN ISLAND**

By Norman Ferris

The ever-thrilling story of God's converting power as manifest in the descendants of the *Bounty* mutineers.

☐ **MIDDAY ENCOUNTER**

By Alice Glen

The story of the woman at the well, with its lessons for modern men and women, is told here with a delicacy of touch and spiritual insight that will delight every reader.

PRICE, \$1.75 EACH

.....Book and Bible House or Church Missionary Secretary.

Please send me books as checked @

\$1.75 each \$

Postage and insurance—sales tax where necessary

Total enclosed \$

Name

Address

City Zone State

Add postage and insurance—15c for first volume, 5c for each additional volume.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

REVIEW AND HERALD

Have You Heard About the New



PICTORIAL AID FOR BIBLE STUDY

This new, modern Pictorial Aid for giving Bible studies has been received with most enthusiastic approval by thousands. Your copy is available for immediate delivery. This is a complete visual aid for family Bible study, cottage meetings, baptismal classes, Sabbath school classes, school-room use, and your own personal study.

Makes Bible truth easy to understand. There is nothing else like it anywhere!

The large, sturdy, 25-ring, loose-leaf notebook contains 22 charts in full color on extra-durable coated white stock. The page size is approximately 10 x 14 inches. The 25-ring notebook makes possible the development of a Bible truth in progressive steps. For example, the chart illustrating the image of Daniel 2 has included with it five separate flaps, to be turned over as the study progresses, each one revealing the name and date of a universal kingdom and pointing to the part of the image it represents.

22 CHARTS IN FULL COLOR COVERING THE FOLLOWING SUBJECTS:

The Second Coming of Christ
The New Earth—The First Resurrection
Three Steps to Heaven
Baptism—Represents the Death, Burial, and Resurrection of Christ
Three Angels of Revelation 14
The Image of Daniel 2
The Earthly Sanctuary
Sunday and Tradition
The Great and Terrible Beast (Daniel 7)
The Lion, Bear, and Four-headed Leopard
Prophecies Fulfilled

The Rock Smites the Image (Daniel 2)
God's Holy Sabbath
There Shall Be Signs
The Word of Truth Spans the Ages (2 pages)
2300 Year-Day Prophecy (2 pages)
The Millennium
Truth or Tradition
The Bible Sabbath From Eden to Eden
The 1260 Years (Days)
Christ and the Ten Commandments
The Ten Commandments and the Law as Abbreviated by Rome

NEW

Modern Visual Approach to Individual Bible Study and Cottage Meeting Groups.

PRICE:

Notebook and filler—\$15.00

Filler alone—\$5.00

Add Sales Tax Where Necessary

**USE THIS
HANDY
ORDER FORM**

and order your copy today

FROM YOUR BOOK AND BIBLE HOUSE

HERE IS MY ORDER FOR THE PICTORIAL AID FOR BIBLE STUDY

_____ Church Missionary Secretary or
_____ Book and Bible House

Please accept this as my order for _____ copies of the PICTORIAL AID FOR BIBLE STUDY at ☐ \$15 or ☐ \$5 each to be sent to:

Name _____

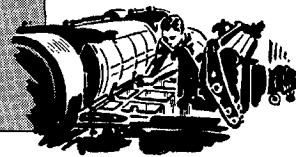
Address _____

City _____ Zone _____ State _____

Enclosed find \$ _____ (Add sales tax where necessary.)

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

As We Go to Press



Vellore Medical College

Seventh-day Adventists cooperate with several other Protestant mission bodies in the operation of the Vellore Medical College in South India. The institution was developed originally under the leadership of one of the great missionaries of the 20th century, Dr. Ida Scudder, who is still living and, though in her 80's, continues to give active counsel in the guidance of this Christian educational institution.

There are 17 Adventist young men and women currently in training in the Vellore medical school. Several have already graduated and will soon be taking their places in our institutions. Three Adventist students were admitted to the freshman class this year.

The General Conference contributes both personnel and direct financial subsidy to the maintenance of this fine school. Word has also come to us of the urgent need for personnel on the faculty of this institution in the departments of physiology, pathology, preventive medicine, urology, general surgery, radiology, anatomy, pediatrics, and gynecology. We believe there are well qualified, dedicated Adventist physicians who would wish to serve in this missionary educational institution.

T. R. FLAIZ, M.D.

Plans for Evangelism in the South Brazil Union

The president of the South Brazil Union Conference, M. S. Nigri, edits a little paper called *Folha Evangelica*, "Evangelistic Periodical." In a number dated June, 1959, which recently came to our hand, the plans of the union for evangelism in 1959 are described.

This year 43 large evangelistic efforts are planned for the cities of that territory. Of these 43, ten are to be conducted in places where meetings have been held before, and possibly where we have a church or a group. In 33 other Brazilian cities the Advent message will probably be given for the first time.

The leaders in South Brazil also plan to have the Voice of Prophecy program on 100 stations each week, and have set their sights for 30,000

new enrollees in the Bible Correspondence course before the close of the present year.

Laymen in the South Brazil Union are an important factor in preaching the Advent message, and plans have been laid to hold six conventions in which it is planned to train 1,000 laymen for lay evangelistic services.

This is indeed an aggressive program, and we hope and pray that great success will attend the efforts of our faithful brethren in South Brazil in their soul-winning endeavors in 1959.

W. E. MURRAY

Laymen Aim for 2,400 New Members in Haiti

"Two hundred and ten lay preachers set goals to win 2,400 souls in the next 12 months," writes S. F. Monnier, home missionary secretary of the Union Franco-Haitienne. "We are still training the wonderful group of lay preachers you helped to inspire several years ago, and they are ready as ever to proclaim the name of Jesus Christ," he writes.

Schools of lay evangelism have been held recently in Cape Haitian and Port-au-Prince. The Haitian brethren are a consecrated, zealous people, faithful to the truths of God's Word and to His church. They are very self-sacrificing and take seriously the commission, "Go ye into all the world, and preach the gospel." Let us pray that when the 12-month period ends there will be 2,400 new members in the churches of the Haitian Mission.

WESLEY AMUNDSEN

Death of Dr. William Dunscombe

Dr. William C. Dunscombe, veteran medical missionary to Japan, South Africa, and Puerto Rico, passed to his rest in Mayaguez, Puerto Rico, on August 24, 1959. The Bella Vista Hospital in Puerto Rico is a monument to his devoted service in that field. It is a common saying in Puerto Rico that, "Not a church has been built in Puerto Rico but what Dr. Dunscombe has given generously to its establishment." He was known throughout the island as "Mr. Adventist." A biographical sketch will appear later.

Of Special Interest

Dr. Siegfried H. Horn of Potomac University reports on certain recently discovered early New Testament manuscripts. He tells of the finding of an almost complete manuscript of the Gospel of John written about the close of the second century, and a remarkable third-century manuscript containing the epistles of Peter and Jude. Turn to page 9.

On his way around the world to take REVIEW readers for a personal visit to our mission stations in far-away places, the editor sends word this week from the heart of Africa. In Ethiopia he finds that church membership has increased more than five times over the past ten years, and in Kenya he discovers the heaviest concentration of Seventh-day Adventists to be found anywhere in the world. See page 16.

A Large Baptism in Nassau, Bahamas

A report has just come to us through the Inter-American Division from Roy Mote, president of the Bahamas Mission, regarding the success of R. K. Cemer's evangelistic campaign in Nassau. On August 10 seventy-one persons were baptized, and another baptism is scheduled soon.

We are grateful to the Florida Conference for making the services of Brother Cemer available for this work.

W. R. BEACH

Pensacola Youth Congress

Missionary Volunteers of the Alabama-Mississippi Conference attended their first youth congress recently. The outstanding event was held in a spacious auditorium in Pensacola that juts out over the Gulf.

The Alabama-Mississippi Conference has grown rapidly in membership and has on the drawing board plans for an academy. On Sabbath afternoon 25 district pastors promised youth efforts this fall and named the places where they will take place. The entire conference staff teamed up with Leroy R. Leiske, president of the Alabama-Mississippi Conference, assuring their youth of a place in the future blueprint for that field.

THEODORE LUCAS