

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## *My Voyage*

*By Florence C. Kantz*

We have boarded the good ship *Zion*  
Bound outward to Heaven afar.  
The voyage is a one-way passage,  
As it sails beyond the bar.

The journey ahead may seem misty,  
Stretching on through a long stormy day,  
But I know neither fear nor trembling,  
For our Pilot knows the way.

Seas may roll high and grow boisterous  
Through tempest and billowing foam,  
Till my soul grows eager with longing  
For the welcome lights of home.

But though waves of trial surround me  
To buffet and weaken my will,  
Still the voice of the Master Pilot  
Speaks gently to me, "Peace, be still."

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 An out-of-date report is not news, and is not acceptable.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

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## 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.]

### Bill Would Grant PX Privileges to Missionaries

✓ Representative Charles C. Diggs, Jr., (D-Mich.) has introduced legislation to give American missionaries abroad the right to purchase commodities from U.S. Government commissaries at PX prices. Commenting on the opposition of some church groups to such a bill, on the grounds that it violates separation of church and state, Representative Diggs stated, "I don't see the application of that concept to this situation."

### K of C Program Seen Factor in Catholic Gains

✓ The Catholic advertising program in newspapers and magazines, sponsored by the Knights of Columbus, is one of the important factors in the church's tremendous gains in the United States, Luke E. Hart, supreme knight, said in St. Louis, Missouri. He revealed that 354,283 inquiries about the Catholic religion were received during the last 12 months.

### Automobile Accident Inspires Religious Songs

✓ Where do the writers of religious songs find their inspiration? One Cleveland woman found hers while she was recovering from an automobile accident in which she suffered two broken legs. The legs were in casts for five months. "I was so thankful for my complete recovery that I put my feelings into words and music," says Mrs. Frieda Prabucki, 29, a mother of two boys. The result was "Get Thee Behind Me," now a record on the Columbia label, and "My Unseen Companion," which the same record company has received for consideration. "It is strange," says Mrs. Prabucki. "I was injured on my way to a Bible study class. It seemed like a tragedy, but it was really a blessing in disguise."

### Ohio Nun Teacher Controversy Reopened

✓ An opinion by the Washington County prosecutor has reopened a religious teaching controversy in Ohio: Should Roman Catholic nuns be allowed to teach in a public school while wearing their religious habit? Last year Ohio Attorney General William Saxbe said this teaching was legal, but his ruling kicked up a storm of protest from Protestant churchmen throughout the State. A bill was introduced in the Ohio Legislature prohibiting such teaching. The measure died in committee. Now County Prosecutor Randall Metcalf has advised the Washington County School Board not to renew teaching certificates of four nuns who are the only teachers for the public school at Watertown. The school is scheduled to reopen for the fall term on August 31.

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# • EDITORIALS •

## Talking With the Dead?

Last spring we were asked if a certain popular Christian writer and lecturer—Dr. Norman Vincent Peale—believed communication with the dead to be possible. We did not know, but the question kept haunting us. A few weeks later, upon hearing a portion of one of Dr. Peale's broadcasts, we decided to write and ask him directly. After all, who could answer that question better than Dr. Peale himself?

Inasmuch as he is presently working on the manuscript of a new book and not handling his correspondence personally, his secretary, Payson W. Loomis, replied to our inquiry. Mr. Loomis stated matter-of-factly: "It is Dr. Peale's personal belief and conviction that there are many occurrences of actual contact between people here on earth and loved ones who have passed on through death to another and more spiritual world." We could not have asked for a more straightforward answer.

Here is a Christian leader of repute, one in whom countless thousands doubtless have at least a measure of confidence, who personally believes, and freely expresses his faith in, the reality of communication with the supposed spirits of the departed dead. After all, if people remain very much alive when they die—and become much wiser—why shouldn't they communicate with their friends on this side of the shadowy curtain? It is only a short step from the one belief to the other. We suspect that many lesser lights (?) are of the same bent of mind as Dr. Peale.

Perhaps if the whole story of the inroads of modern spiritism into the nominal Christian churches of the day were told, we would find ourselves much closer than we think to the time when Protestants of the United States will formally stretch their hands across the gulf to grasp the hand of spiritism (see *The Great Controversy*, p. 588).

We may be tempted at times to think that some of the teachings of the Bible—such as the fact that consciousness ceases at death—are of relatively little practical importance. But every great Bible truth is our protection against some subtle deception of Satan. Let us thank God anew for truth, and set our minds to understand more fully what He has so graciously revealed. R. F. C.

## The Frustrated Booksellers

When the American Booksellers Association held its convention in Washington, D.C., several months ago, Charles B. Anderson, president of the association, was interviewed by a Washington *Star* reporter. In the interview Mr. Anderson, who runs a prosperous little bookshop in Larchmont, New York, gave some interesting insights into the attitudes and feelings of booksellers.

According to Mr. Anderson most men of his profession "love books more than money." They receive far more satisfaction from handling books and introducing the public to fascinating literature than they do in showing a healthy financial profit for their business.

Mr. Anderson stated also that he and his fellow booksellers love their work but find it frustrating. The reason:

they are surrounded by interesting and great books that are fairly begging to be opened and thoroughly devoured, but they are so busy that they have little time to read. "I used to read all the time before I got into the book business 13 years ago," said the former English teacher at Columbia University. "Now I find myself reading book reviews and dust-jacket blurbs more than anything else." This change of approach has been necessary because he finds that now "it's more important to know a little about a great many books [rather] than a great deal about a few books."

### Frustration Is Common

The frustration felt by Mr. Anderson and his fellow booksellers is common to many occupations, but in varying forms. Pity the mechanic who repairs other people's Cadillacs but never has time to go for a pleasure drive! Or think of the boat salesman who knows all the fine points of the sleek pleasure craft in the salesroom but is too busy making a living to know firsthand the thrill of sailing. Consider also the pitiable situation of an editor who, under the necessity of producing a daily or weekly paper, finds it impossible to read more than merely a sampling of the fine products of fellow editors.

We live in an age when almost endless activities and interests compete for our attention. Some are worth while; others, worse than useless. Because of this and in order that time may be put to the best use the Christian must be selective, screening out unprofitable activities and choosing only the best of those that have value.

Reading good books and magazines is a pursuit of inestimable worth. And fortunately Adventists have an abundant supply of peerless denominational literature—too much, in fact, for any one person to read.

A few of our people, we fear, meet this perplexing but pleasant problem by saying, "I can't read it all, so I'll not read anything." Obviously, this is an easy but poor solution. Others try skimming through as much of our literature as time will allow. They don't read selectively or thoughtfully—just read the book jackets, as it were, to get a general idea of the scope of the volume. This plan corresponds roughly to opening one refrigerator after another to see what each contains, nibbling at random but not eating a balanced meal. A poor program on which to build either physical or mental health!

Still others follow the plan of choosing wisely among the rich assortment of denominational literature, reading some of it hastily, some carefully. Not all books or periodicals need to be read word for word, from cover to cover. Some should be, however, since one book of lasting value, understood thoroughly and digested, brings greater benefit to the soul than a number of books read in a cursory fashion, with no great ideas retained, no character-molding principles adopted into the life. Wise Adventists will read constantly, never neglecting daily Bible study, and they will read thoughtfully.

The predicament of the booksellers who are too busy to read books calls our attention to a very real spiritual peril also—that of being surrounded by the endless blessings of the church and the gospel and yet not making them our own. Too many church members have come to view their religion in a professional sort of way. They

know its theory—can even explain its fine points to others—but they have not opened their heart and mind to be possessed by Him who is the Way, the Truth, and the Life. We can overcome this danger only by taking time to be holy. Unless we do this, we shall suffer a fate worse than frustration; we shall starve to death spiritually in the midst of plenty.

K. H. W.

## Telecommunication Through Outer Space

Space-age efforts to transmit and receive information over great distances have long since broken through what might be called the "science-fiction barrier" and introduced into the commonplace world of reality feats far beyond the wildest dreams of yesteryear. Late in August the 45-foot radio telescope of the Royal Radar Establishment at Malvern, England, bounced radar signals to the moon and back to a smaller telescope at the electrical engineering research laboratory of the University of Texas.

Earlier this year the United States Navy announced that by 1960 it would place in operation a regular radio communications link between Washington and Hawaii by way of the moon, to be known as the Communications Moon Relay Project. This system could, presumably, handle all the military communications between the Pentagon and its military-command center at Pearl Harbor. The one disadvantage of the system is that radio contact can be maintained only as long as the moon is in sight of both ends of the circuit—a period varying from four to 14 hours each day, depending on the orbit of the moon—but Navy officials feel that this disadvantage is far outweighed by several great advantages. One of these will be reliability of transmission, since unlike conventional radio channels the moon-relay system will be virtually jamproof against either enemy or natural interference.

Another radio telescope, consisting of a saucer-shaped antenna 600 feet in diameter, and by far the largest ever designed, is currently under construction in the Allegheny Mountain village of Sugar Grove, West Virginia. Some time in 1962 this fantastic instrument will peer out 38 billion light years or so, to the edges of space—about 19 times farther than the 200-inch optical telescope atop Mount Palomar in southern California. This distance would be expressed in miles by the figure 228 with 21 ciphers following it! The giant saucerlike receiver, which will tune in the characteristic "radio song" transmitted by neutral hydrogen in infinitely distant stars and galaxies, dwarfs anything yet contrived for the study of the universe and ranks as a major engineering feat even for the space age. Scientists speculate that its range "may exceed the size of the universe," since "no one is quite sure how big the universe is." To be known officially as the Naval Radio Research Station, this \$79-million facility is expected by its architects to satisfy man's age-long curiosity about the size, shape, and age of the universe, and perhaps even to tell how it was created! We doubt not that this marvelous instrument will tell the truth, but whether wise men, whose minds are warped by the evolutionary theory, will prove competent to interpret the data is another question.

Then there is Explorer VI, the "paddle-wheel" satellite launched into orbit the middle of August, which is currently sending back detailed scientific information on the state of affairs as far out in space as 26,400 miles. Eight thousand solar cells mounted on its "paddles" intercept energy from the sun to power periodic radio transmissions as it spins along in orbit. Its signals are coming

in loud and clear, with a somber warning, among other things, that the outer Van Allen belt of radioactivity encircling the earth will prove a far more formidable barrier to space travel than was formerly realized. Has God erected unseen fences over which even space men can't leap at 25,000 miles an hour—and get back alive?

### Spiritual Telecommunication

What vast sums of money and effort men eagerly invest in order to be able to send and to receive information across the dim reaches of outer space! Are we as interested in establishing and maintaining communication with heaven? Some may wonder whether the Christian's system of spiritual telecommunication really works. Not many months ago the wisest scientists were asking the same question about the moon relay system, but experimentation has now provided the answer. Similarly, those who have experimented with prayer will testify that it is as real as radar signals bounced off the moon, or radio messages transmitted by Explorer VI, or radio impulses originating in an invisible nebula countless billions of light years away.

The equipment necessary to intercept and interpret these spiritual messages may be as different from the radio telescopes as they in turn differ from the mountain-top smoke signals of antiquity. But that difference does not make prayer any less real than are radio signals in comparison with visual signals of the long ago. A person who does not know how to operate the equipment required for spiritual telecommunication is in no better position to challenge the report of the man who does, than we common mortals are to deny the possibility of terrestrial communication via the moon. If human ingenuity can intercept faint radio signals from a galaxy 38 billion light years away, is it strange that the Creator of the universe should have devised a system whereby the creatures of His hand may keep in instant touch with Him? And like the Moon Relay Project, the system He contrived is reliable and jamproof.

As a legion of explorers of spiritual things will attest, it is a simple fact that prayer telecommunication *works*. The energy by which it operates is divine love coupled with human faith. Should we be less diligent in maintaining communications with our heavenly Father than the children of this world are in opening up the channels of outer space? How is your system functioning?

R. F. C.

## Cramming

One of the most popular "games" among college students last school year was that of cramming as many men as possible into a telephone booth. The only requirement was that one of the participants had to be able to answer the telephone if it should ring.

We doubt that a conversation under such circumstances would do credit to college men—especially Christians. Somehow the "game" appears to us to be extremely juvenile at best and idiotic at worst—on a par with the goldfish-gulping contests of the 1930's. We might just add that when we were in college the objective of "cramming" was to get something worth while into ourselves.

Attending college is a great privilege—almost a must in this highly competitive age. It is even more valuable when the college in question is a Christian school. We trust that every young person enrolled this term will prize his opportunities, and following the example of Jesus, the perfect Youth, will daily increase "in wisdom and stature, and in favour with God and man" (Luke 2:52).

K. H. W.



# Traveling in Equatorial Africa



Salisbury, Southern Rhodesia  
August 17, 1959

**T**HIS week's letter to you begins in a cloud of dust. I'm told that the country over which I've traveled is beautiful. I can only partly confirm that, because often the visibility was practically zero. Planes would not take me to many of the places I wanted to go, so I've traveled by car for about 700 miles. For depth of dust, for sharpness of curves, and for continuousness of corrugation, these roads are unmatched. The dust is reddish, and when mixed with perspiration it can make you nearly unrecognizable even to your close friends. I've been traveling part of the time almost on the equator, so perspiration is often abundant.

Come with me on this dusty trip. Early last week I left the northeast corner of Lake Victoria to travel westward with one of the brethren to Uganda. If you will trace on your map a line almost on the equator, you will see the first part of our path. Actually, at one place during the day we found a line across the road, at a short right-angle turn, marked "Equator." In my first class in geography I was told that the equator is an *imaginary* line running around the world. Whoever framed that definition had never traveled the roads of equatorial Africa! The line is there, plain as day! Standing with one foot in the Northern Hemisphere and the other in the Southern was one of the minor thrills of my week's trip.

But I'm getting ahead of myself. A short plane ride from Kisumu brought me to Entebbe, a key point in the air system of Central Africa. Then the auto travel began. Some 40 miles away lay Bugema Mission. Over third-grade dirt roads we traveled into what seemed to be largely uninhabited country. I wondered how the first missionaries ever found the spot, and what led them to select it for a mis-

sion. In fact, I've wondered about that repeatedly as I've traveled almost unaccessible country to thriving mission stations. But when I reached Bugema I found a flourishing mission school whose very isolation from populous centers is its greatest strength. However, a general view of the surrounding country is deceptive. Though cities as we know them are absent, there are endless little villages—more than enough to provide all the students we can accept.

The attendance at the Bugema school is 400, from the first to the



## Stumbling Stones or Steppingstones

By Charles E. Grey

Is your life a stone of stumbling  
In some brother's onward way?  
Will it cause his feet to falter  
In the struggle day by day?

Will he fall into the mire  
As he stumbles o'er your life;  
And falling, fail to conquer  
In the fierceness of the strife?

Or is your life a stone for stepping—  
A steppingstone along life's way  
To keep the traveler's feet from sinking  
In life's treacherous, miry clay?

Will he safely cross the quagmire,  
In triumph reach the other side,  
With steppingstones athwart his path-  
way  
By your godly life supplied?

We're either stumbling stones, my  
brother,  
Or steppingstones along life's way;  
We must decide for one or other,  
Which shall we be? Choose now,  
today!

twelfth grade. One feature of the school particularly cheered me. Present were 16 African evangelists with their families. They are taking a two-year ministerial course. True, they had been doing more or less effective service. The two-year course was to prepare them for a more effective ministry. Even in the heart of Africa there is being created an educated elite. If we would work for them effectively, we must train our ministry. God places no premium on ignorance. This plan of further schooling for ministers has been in operation I understand for about ten years.

The next morning I left by car to travel some 220 miles west to Ankole Mission Hospital. We left at 9:15 A.M. At 1:30 P.M. we reached the hospital. Though the roads were poor, they were at least quite free of cars. In fact, most of the time the only things that moved on the road were goats and cattle. Constant horn honking seemed always to clear a path for us without greatly slowing our progress. Our missionary brethren—along with some brethren in the States—take quite literally the text: "The king's business required haste." Actually, we did need to hurry that day, as I'll make clear in a moment.

## A Medical Mission in Uganda

Ankole Mission Hospital, like Bugema Mission School, seems to be sitting in the midst of nowhere. Situated in Uganda, about 30 miles east of the Belgian Congo, it serves an African population of 150,000. The little thatched-covered, mud-walled dwellings of the Africans blend so well into the tall grass and trees that you would never imagine so great a number of people inhabit this area. The nearest hospital to ours is 40 miles away. Beds that remind me of the kind we had at camp meetings in the States years ago line the long wards. Space enough between each bed is left for the relative of the patient, who gives him (or her) food each day and some other care. They cook the food outside on open fires. If two relatives attend the patient, one sleeps under the bed.

Primitive? Yes, but patients come not for comfort—they've never known comfort—but for medical aid in their illnesses and accidents. And that is what they receive, not in primitive fashion but in the best traditions of

modern medicine. Here Drs. D. L. and Mildred Stilson, a husband-and-wife team, are courageously caring for a total of patients that would make a doctor in the States groan—and grow rich. The Stilsons labor on a mission wage. To be exact, they handled 19,000 outpatient visits last year, and cared for 1,920 in-patients. Add to this 150 major and 750 minor surgeries. They add luster to CME, their alma mater.

Do they complain at their lot? No! They're too busy even to think of that. And what a range of cases—all the way from sorry-looking sores on the feet to cancer of the jaw. And then, of course, there is always the endless procession of maternity cases. The Africans have never heard of prenatal care. Couple with that the fact that they often come to the hospital only in the event that the village midwife can't handle the delivery, which sometimes adds up to tragedy despite heroic medical measures.

I wish you could see the Spartan conditions under which the doctors carry on—and that's true of all the mission hospitals I've visited. Hanging on the wall in the little room that serves as a combination office and storeroom is the wooden base of an old-fashioned scrub brush—the bristles worn down to the wood! It seems that one day the African boy who scrubs the floors brought this in and asked if he could have a new one. He had been drilled in the fact that supplies were scarce and everything must be made to serve as long as possible! I never realized before how eloquent an argument for larger mission giving a worn-out scrub brush could become.

### Beware of the Elephants

I wanted to stay awhile with these dear people. But it was already almost five in the afternoon, only two hours before darkness. The road directly ahead for 60 miles ran through a wild-game reserve in which no one is allowed to travel after dark; so we had to go on. Actually, it is not safe to travel at night. An elephant, for example, doesn't show up well in dim headlights and dust. Elephants have been known to become terribly annoyed at being bumped by a car, and have expressed their annoyance by sitting down on top of the car, with disastrous results to car and occupants.

It's really quite an experience to drive along the main highway and see a small elephant herd not more than a hundred feet from the road. When a herd moves, a large bull elephant leads and another large one brings up the rear. In between are the females and the babies. They seem well organized. I saw large herds of the fiercely treacherous African buffalo; also roving bands of wildebeest, ga-

zelles, wart hogs, and repulsive-looking hyenas. In fact, everything from lions and elephants to jackals and hyenas are in these large reserves. There are no fences. Large road signs announce: "Travel at your own risk." But if you stay in your car and avoid elephant herds crossing the road, the danger is slight. Incidentally, signs read: "Elephants have right of way." It's hard to believe anyone would dispute that. The sign should be listed as a massive understatement.

We stayed overnight at a lodge in the midst of the reserve. Lodgings for non-Africans are few and far between. Next morning, after extricating my eggs from the overlapping bacon and other Egyptian delicacies, we traveled on. By noon we had come to the southern border of Uganda. We had been riding westward for two days, then southward around Lake Victoria.

Uganda, most western of the three countries that constitute British East Africa, has a population of about 5.5 million. Ten years ago our membership was about 1,000. Today it is 3,400. This reveals that both the good Spirit

of God and His faithful servants have been most active in this land bisected by the equator. During the past two months two new church buildings have been erected. The Voice of Prophecy Correspondence School, which was begun only last year, now has 6,000 enrollees. That is wonderful in a land where illiteracy is so high.

### Into Ruanda-Urundi

We crossed the Uganda border into Ruanda-Urundi. Before the first world war this was German East Africa. Since then it has been administered by Belgium under a trusteeship. It borders the west side of Lake Victoria and is quite surrounded by the Belgian Congo. So far as our work is concerned, it constitutes a local mission of the Congo Union Mission. Though very small in size, compared with the Belgian Congo, almost all the Congo Union membership is in Ruanda-Urundi Mission. This is partly explained by certain difficulties in carrying on the work in the Belgian Congo. With this fact in mind, look at these figures of membership growth.

## Parents' Fellowship of Prayer

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

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

### Good News From California and Washington

A mother in California brought us much joy a while back with the following letter:

"About two years ago I wrote asking you to pray for my children, some of whom have never been baptized. Our prayers for my middle son and his wife were answered last Sabbath. They were both baptized in our Bakersfield city church. My son had been baptized before when he was about 13. One of my daughters who has never been baptized is starting back to church; also my oldest daughter, who has been baptized, and her husband are studying together. He says that if anyone had told him four years ago, when they were married, that he would ever read Adventist literature, he would have made fun of them. Now he has read several books, including *The Great Controversy*, and has accepted the Sabbath message. Pray that my children will come into the truth, and be ready when Jesus comes."

A letter from Washington says, in part: "I wish to express my sincere thanks for your prayers for my son and his wife who have been reclaimed after being out of the truth for years. Now I would appreciate an interest in your prayers that my teen-age son will go to one of our colleges, and that my husband will ac-

cept this message. Thank you very much.

It is a solemn responsibility to be a parent. Burdens must be borne, discipline must be administered, duties must be discharged. Only when parents do their part can the Lord do His. This is made plain in the following statement: "Brother and Sister P have desired the salvation of their children, but I saw that God would not work a miracle in their conversion while there were duties resting upon the parents of which they have but little sense. God has left a work for these parents to do which they have thrown back upon Him to do for them. . . . When, in the fear of God, with solemnity of mind in view of the judgment, you resolutely take the burden that Heaven has designed you should take, and when you have done all that you can on your part, then you can pray understandingly, with the Spirit, and in faith, for God to do that work for your children which it is beyond the power of man to perform."—*Testimonies*, vol. 2, pp. 698, 699.

Parents of young children would do well to study carefully the two Spirit of Prophecy volumes *Child Guidance* and *The Adventist Home*. By cultivating intelligently the spiritual nature of their children, they may save themselves heartache and heartbreak in later years.

1948	9,868	members
1953	31,436	"
1958	63,773	"

With most of this total in Ruanda-Urundi, that unquestionably makes this small state the most heavily populated with Adventists of any place in the world. And is that because they have a large overseas group of missionaries there? The contrary is true. The line is so thin that I marvel it doesn't break.

#### At Rwankeri Mission

South from the border we drove some hours over roads that matched the worst we'd already traveled. In time we came to Rwankeri Mission. Here A. L. Davy is in charge. You've probably read some of Sister Davy's delightful African stories in her books and REVIEW articles. Met here Merle Mills, president of the Southern New England Conference. He was just completing a long mission trip. Also present were some other travelers from afar. How hospitable these beloved missionaries are. The table is lengthened, more food is cooked, more beds made up, and we are all happily housed. Maybe it isn't always the last word in elegance, and of course they don't have Beautyrest mattresses, but they do have what no hotel has—a quiet Christian atmosphere. I'm weary of tobacco smoke, blaring radios, clinking glasses, and the alien atmosphere of most hotels.

At Rwankeri they are busy carrying on the work with a school and a dispensary. A dispensary, as the name suggests, is not a hospital, but a kind of clinic to which the ambulatory sick can come for limited medical care and medicines. However, at times the nurses in charge have done some heroic things, such as performing a Cesarean section. Now before you gasp or explode, readjust yourself to this hard fact. The dispensary is far from civilization or any doctor. The question is whether to let the patient surely die or attempt to do something drastic, even heroic. When the question has been put to patients, they have asked that the operation be performed.

I talked with the nurse who has done these occasional operations, which are in the area of what the doctors call laparotomies. She is a quiet, unassuming soul. She had watched surgeons through many years! Of course, if some doctor still feels that under no circumstances should anyone but a skilled physician wield a scalpel, then I suggest that he apply for medical mission service. Africa can use more doctors! After looking at the line-up of pitifully needy medical cases—some 40,000 outpatients each year—and hearing only the echo of my own voice when I cried out in the

jungle for a medical doctor, I gave my blessing to the nurse.

The next day R. H. Wentland, president of the Congo Union, drove me on south to Gitwe Mission, in the heart of Ruanda-Urundi. He told me that during the past week he had broken two shock absorbers. By the time we had jolted along for three hours I marveled he had not broken the other two! He left me at Gitwe and drove on to another station several hours away, to be there for the Sabbath. I hope he didn't feel too shaken up to preach the next day!

At Gitwe I stayed at the home of F. L. Bell, the director of the mission station, which has more than 20,000 baptized believers. The station territory is about 70 by 130 miles. I asked him how many other overseas workers he had helping him. "None," he replied. On the mission site is an overseas worker in charge of a training school for African preachers, and another minister who is employed to travel the whole field, of which Gitwe is a part. But for Gitwe proper, Brother Bell relies wholly on African assistants, many of whom have had the opportunity of only a few grades of education. To say that Brother Bell has a load is to outdistance the English

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### Similitudes

By Rachel Ware

As a shepherd guides his sheep  
Through each vale, o'er mountain steep,  
So our Lord leads us each day,  
As we walk the narrow way.

Protecting wings o'er chickens hover  
As from danger they find cover—  
So our Father gathers all  
Who will heed His warning call.

As a man on desert drear,  
Yearns for water cool and clear;  
On life's desert, so may we  
Quench our thirst with water free.

In the battle soldiers need  
Sure protection to succeed.  
So in life's grim battle, long,  
We must take our Shield so strong.

Jesus said, "I am the Door,  
Covert strong from tempest sore,  
Great Physician, Living Bread,  
Resurrection from the dead."

He's the Saviour of each one,  
Heavenly treasure, God's own Son,  
Every blessing in Him is,  
Praise His name that we are His.

in understatement. To say that he feels discouraged or imposed upon would be to state an untruth. I haven't found such a missionary in Africa. But this much must be said: No one man is capable of fully exploiting for God the total potential of so large a membership.

And why not add more personnel? The answer is simple—lack of funds. I suggest you think of this story of Gitwe—and similar stories I'll be telling you—when you are trying to decide whether to buy a certain luxury or to give the money to missions. That's the moral to this story. If you're at all like my grandchildren, you may perhaps become restive when the moral is being told!

In the Gitwe area 175 district evangelistic meetings are being held during this school vacation period by teacher-evangelists. The meetings are held at 4:00 P.M. daily for six weeks. The evangelists take names and addresses at each meeting and then visit homes the next morning.

There are 256 schools for African children—most of them with grades one to three—in the Gitwe area, and 140 organized churches.

Are you sure now that Brother Bell has enough to do, or shall I tell you more? I must add that the Bells took me into their home that Friday afternoon, providing me sustenance for body and soul. When you're at a mission station for a day or so, the general practice is to have you eat at the different mission homes on the compound. In the breaking of bread you best become acquainted. Sabbath noon I ate at the home of M. J. Church, who heads up the training school for preachers. He has six children—the youngest, nine-month-old twins. The others, if I remember rightly, are aged 6, 5, 4 and 2 years. A happier little family you never saw. Each of them had to give me an enormous hug when I left. Bless their hearts. I enjoyed the hugs even more than they did. What strange, mysterious joy little children can bring to the heart.

The Sabbath morning service was held under the trees at the station. About 700 African believers were seated in front of a permanent platform. What impressed me most was how the children could sing the hymns by heart. They love to sing. The outdoor congregation was remarkably quiet, especially in view of the fact that there were about 250 children present, most of them in a group down front.

From Gitwe Mission it was a six-hour car ride south to Usumbura, which is almost at the southern boundary of Ruanda-Urundi. Perhaps the road was no worse than the rest, ex-

cept that it was the last 140 miles of a total of 700 during the week. I had asked the brethren in Africa to route me, not through highly civilized areas but through frontier places. I wanted to see the impact of the gospel on raw paganism. I must agree that they understood my request with the utmost literalness. Wouldn't have missed the experience for anything. I'd quail at the thought of repeating it soon. I'm ashamed to admit this when I think that these missionaries are living constantly under these rigorous conditions. The brother who drove me to Usumbura turned around the next morning and drove back to Gitwe—and then some hours beyond to his own mission station.

Is this dear man downhearted? Not he. I never have met a missionary more enthusiastic about his work. He had

wanted to be a missionary for years. He finally made application to the General Conference. At the same time he prayed that the Lord would give him a sign that he should go to a mission field—sell his house for him. Within a week a neighbor came and offered him cash for his equity in the house. His name is R. D. Spear, from the Far West. He and his wife both beam with joy as you talk with them. When there is radiance in the souls of our missionaries in equatorial Africa, we need not fear for the future of our mission work.

Back to plane travel again. Half a day brought me to Salisbury, in Southern Rhodesia, and to the home of Robert Pierson, the division president. But it's time for my letter to end if I am to send this off on time.

F. D. NICHOL

their own ways or finding their own pleasures, or speaking their own words (Isa. 58:13, 14). The Sabbath hours belong to God and are to be used for Him alone. The ordinary affairs of the daily life will be laid aside. No unnecessary work will be performed. Secular reading, radio broadcasts, and television programs will not occupy any of God's holy time. This is the day of worship in the home and in the church, a day of joy for ourselves and for our children. It is a time for the visiting of the sick, the discouraged, the lonely, and for engaging in work for the salvation of souls. How significant Sabbathkeeping is.

We deplore the fact that laxity in Sabbath observance is evident in many Seventh-day Adventist homes. Such laxity, where it occurs, indicates a decline in the spiritual life. The proper observance of the Sabbath is an evidence of our fidelity to our Creator and of our fellowship with our Redeemer. In this way only can we present the Sabbath truth to the world in all its beauty and sanctifying power. May this blessed day become the best of all the seven for ourselves and for our children, a veritable foretaste of the eternal rest of our heavenly home.

The purpose of God for man is to make him holy—not happiness first, then holiness, but holiness first and bliss as a consequence. There are those who are not too sure that they want to be holy. For them the term has little appeal. It speaks to them of something musty, of unworldliness, and of repression. The word *saint* has been grossly misused and used too cheaply. Sometimes it has been used negatively and derisively, as when it is said of a person—he doesn't drink; he doesn't smoke; he doesn't swear; he doesn't joke; he is almost a "saint." Sometimes a worldlyling, when trying to prove that he is indeed a regular fellow, will announce derisively that he is no "saint."

#### Holiness as a Science

Holiness is a science far deeper, greater, and more profound than any other. Those who truly belong to the Lord and are preparing for translation will make it their supreme study. Many need an experience much higher, deeper, broader, than they have ever thought of. They seem satisfied with their present standing before God, and know little of what it means to behold His glory. To such He calls, "Come up higher. Be holy, holier still."—*The Ministry of Healing*, p. 503. It would be well for many Seventh-day Adventist Christians to reflect on the following message from God's servant: "The ethics inculcated by the gospel acknowledge no stand-

#### Separation, the Price of Holiness—4

## The Sabbath a Sign of Holiness

By E. L. Minchin

THE Sabbath is a sign of our covenant relationship with God. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). A holy God sanctified the Sabbath day and set it apart as a sign of His creative power and of His ability to create within us clean hearts and to make us His holy, separated people. Friend, do you see in the holy Sabbath this pledge and assurance of your heavenly Father, that He who by His divine power created the worlds is able to create in you a clean heart and enable you to live a life free from sin? But you cannot keep the Sabbath holy unless He who is holy is abiding in your heart, cleansing you from sin, and filling you with His power by filling you with His presence. This is true Sabbathkeeping.

Abstinence from labor and attending to religious exercises on the Sabbath have little significance if we are not truly sanctified by the God of the Sabbath. How can a church member keep "holy" the Sabbath day and go to the house of worship and at the

same time cherish hatred or feelings of hardness toward someone sitting in the next pew? The church where disension exists and where unkind feelings are harbored is certainly not keeping God's Sabbath, whatever its profession. Yes, the Sabbath is a sign of that "holiness, without which no man shall see the Lord" (Heb. 12:14).

We are told that before the end comes the Sabbath will be proclaimed more fully. What does this mean? Surely it must mean that God's people have learned the true significance of Sabbathkeeping and have entered into that experience of holy living and true sanctification of which the Sabbath is a sign. They are now prepared to go forth to the world to reveal more fully the holiness and the power and the coming of their blessed Lord. Only holy people can truly keep God's holy day. The Sabbath, we are told, will be the last great test of loyalty to God. His people will by their lives and by their reverence of His holy day make a clear distinction between the sacred and the common. The whole of God's day will be given to Him. They joyfully call His day a delight, and honor Him, not doing



ard but the perfection of God's mind, God's will. All righteous attributes of character dwell in God as a perfect, harmonious whole. Everyone who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness."—*Testimonies*, vol. 7, p. 276.

Real holiness is winsome. Therefore, far from repelling us, it fascinates, awes, and subdues. There is something within us that recognizes and responds to the holy even though we cannot define it. As Archbishop Soderbloom has said, "Holiness is the great word of religion. It is even more essential than the notion of God." We stand in awe before the declaration of the scripture: "Follow . . . holiness, without which no man shall see God" (Heb. 12:14). More than once the great apostle Paul asserts that we are all "called to be saints" (1 Cor. 1:2; Rom. 1:7). The best way for us to understand such holiness is to gaze steadily and long at those in whom this quality appears, then search our own hearts and minds to discover our lack.

Most of all we should gaze upon Jesus our Saviour—at His holiness and wondrous perfection of character. The more we gaze upon Him, the holy Son of God, and remember the lives of those who have best reflected His holiness, the more such holiness attracts and draws us. Can human nature be changed? Can the lowest be lifted to the highest? Can lust be conquered, self dethroned, and all life be a life of love? Christ provides the answer. The saints give the proof. It has been done again and again. An innumerable host of transformed, redeemed ones bear witness to the fact that sinful human nature can and has been changed. Thus they give hope to a dark world.

### What Is a Saint?

What is a saint? A saint is one who has been made holy by the regenerating, cleansing presence of the Holy Spirit. Holiness is the life of God begotten in us by the Holy Spirit. It brings us into entire conformity to His will and reproduces His own perfect character within us. It is the imparted and imputed righteousness of Jesus Christ our Saviour. It is the glorious provision whereby the guilty sinner may find pardon, reconciliation, and restoration, full and complete. "Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 556. "In the religion of Christ there is a regenerating influence that transforms the entire being, lifting man above every debasing, groveling vice, and raising the

thoughts and desires toward God and heaven. Linked to the Infinite One, man is made partaker of the divine nature. Upon him the shafts of evil have no effect; for he is clothed with the panoply of Christ's righteousness."—*Counsels to Parents and Teachers*, pp. 51, 52.

God's portrait of the saints is given in Galatians 5:22 and 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The fruit of the spirit is the full-orbed, perfect character of the Lord Jesus Christ. The apostle Paul did not speak of fruits, but of the fruit of the spirit. It is just one lovely cluster of nine precious graces, all essential to reveal the beauty and the glory of true Christlikeness. How often this picture is spoiled in the lives of many who profess to be Christ's. How often we see a great heart of love spoiled by a quick temper. There is love, but no self-control. Where we see long-suffering spoiled by boasting, the individual is afraid that his long-suffering will not be no-

ticed, so he has to remind people of it. There is long-suffering, but not meekness. Some have faith, but not gentleness. Some defend the doctrine of Christ with far better success than they adorn it. They have faith, but not kindness. O how the lack of one of these precious graces mars the beauty and symmetry of the cluster. In the child of God whose life is being daily transformed by the imparted righteousness of Jesus Christ, all nine of these lovely graces are revealed in such winsome attractiveness that the world sees Christ living within.

"For me 'twas not the truth you taught,

To you so clear, to me so dim,  
But when you came to me, you brought

A fuller sense of Him.

"And from your eyes He beckons me,  
And from your heart His love you shed,

'Till I lose sight of you, and see  
The living Christ instead."

—*Author Unknown*

## The Urgent Need for Health Evangelists

By Harold N. Mozar, M.D.

**A** CRISIS had come to our people in one of the countries of the Middle East. Seventh-day Adventist schools and churches had been closed by the Government. This was an occasion for prayer, fasting, and study, with the hope of discovering some method for maintaining our work. A plan was evolved for erecting a hospital, for we had none in that country; and this plan was discussed with the surgeon general.

"Build a hospital? That is just what we don't want you to do!" said the surgeon general. "We have fine, modern hospitals of our own, and well-trained doctors to run them. Why don't you Adventists, if you really want to do something for our country, go into the villages and teach the people how to live so as to prevent disease?" he asked. Unfortunately, our brethren could not follow his suggestion, for we had no available missionaries who could qualify as health educators.

This experience is one of many that might be cited to show the problem even our medical work is facing in countries where the tide of nationalism is rising. In many parts of the world American medical people are coming to be regarded as competitors for the national dollar and for professional prestige. In such places the opportunities for advancing our medical work along institutional lines are fast diminishing.

The plan for establishing Seventh-day Adventist medical institutions in many lands is of divine origin. These institutions have proved to be a great blessing to the work, and we should have more of them. However, we are coming to a time when our medical work in many quarters will face difficulties, if pursued wholly along therapeutic lines to the exclusion of preventive services.

Generally speaking, medical work that is noncompetitive or nonremunerative in nature may be expected to

survive the longest. Institutional practice will survive best if preventive medicine, which is essentially non-remunerative, is represented in a significant way as part and parcel of the program. To neglect this important aspect may prove to be false economy in the long run, if not indeed a denial of the educational objective of the Adventist health program.

Are we prepared in an organized way to meet the current threat to medical missions? Should we not wholeheartedly respond to this challenge given years ago by the messenger of the Lord: "Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*Testimonies*, vol. 9, p. 172.

Do you sense the note of urgency in these words? "Gospel medical missionaries—are needed now. . . . Carry the message now. Do not wait."

While the College of Medical Evangelists was established primarily for the training of physicians and nurses, it is clear from the instruction the Lord has given that other classes of workers should also receive some type of medical training at CME. "In this school [at Loma Linda] many workers are to be qualified with the ability of physicians, to labor, not in professional lines as physicians, but as medical missionary evangelists. . . . The cause is in need of hundreds of workers who have received a practical and thorough education in medical lines, and who are also prepared to labor from house to house as teachers, Bible workers, and colporteurs."—*Medical Ministry*, pp. 58, 59.

Elsewhere in the Spirit of Prophecy writings, ministers are mentioned as suitable candidates for health instruction in order to qualify them for gospel medical missionary work. The purpose is not to make physicians out of the ministers, but to make them better ministers. We are told that they can greatly increase their usefulness. "The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick."—*Testimonies*, vol. 6, p. 302.

The minister should be a health



### Mrs. Rose Tribby



Mrs. Rose Tribby, of Evansville, Indiana, is now in her eighty-fourth year, and her physical stamina and daily activity amaze all who know her. She was left an orphan when only seven years old, and was placed in a convent by foster parents for a short time. It was early discovered that she had a good singing voice, and during her young womanhood she did considerable singing around the country. She became Mrs. Albert Tribby in 1919.

While living in a large boarding house in 1940, she became acquainted with a couple who had a room there for a few weeks. Mrs. Tribby observed their simplicity of dress and their dietetic habits, and also their absence each Sabbath morning. On Sabbath afternoons they

spent their time in Bible study. After her new friends had answered some of her questions, Mrs. Tribby accepted Bible studies and was soon attending Sabbath school and church. She was baptized by W. P. Elliott. For the past ten years Sister Tribby has been caring for patients in the Bethel Sanitarium, which she helped to establish in Evansville. Each night she puts her "children" to bed with a song and prayer. She is cofounder of a modern, self-supporting sanitarium with 110 beds, an institution that is the result of faith and prayer and work. She would have us all remember that prayer is the source of strength, not only in one's early years but also at life's sunset.

Sister Tribby's work was recently mentioned in the *Madison Survey*, the little paper that reports the activities of Madison College in Tennessee. At a meeting of self-supporting workers held at Madison some months ago, Sister Tribby gave a report of her sanitarium. She closed her talk by singing a solo—"The Lord's Prayer," by Malotte.

God has a mission in this world for everyone desiring to do His will. Your mission may not be that of operating a sanitarium or singing lovely solos, but be assured that the task given you, dear reader, if well done, will honor Christ and bring blessing to others as well as to you.

ERNEST LLOYD

educator who concerns himself with the spiritual, mental, and physical health of his flock. "Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers."—*Ibid.*, p. 302.

### All Workers as Health Educators

It is a special concern of CME's School of Tropical and Preventive Medicine to develop graduate courses in health education to fill this need. On the graduate level, physicians, nurses, ministers, teachers, and others who have met the prerequisites will find a meeting place for establishing working relationships. Workers of every class can become health educators in their own right and in their own sphere.

The location for training health evangelists should not be restricted to Loma Linda. Every Seventh-day Adventist medical institution should be a training base for training gospel medical missionaries. In order to facilitate health teaching in many places the School of Tropical and Preventive Medicine has developed a number of visual aids. Several hundred illustrations on important health subjects have been prepared by artist Dorothy

Cox. These are being duplicated in 2" x 2" transparencies for projection, and in the form of large prints to be used with health talks in working with primitive people.

The Research and Assistance Program for Community Health Education is a CME program designed especially for training Seventh-day Adventist health educators in underdeveloped countries. Tanganyika, in East Africa, was selected as the location for the pilot project. With financial support from private foundations, a team of scientists representing several schools of the College of Medical Evangelists completed in 1957 a health survey in the region of the Heri Mission Hospital near Lake Tanganyika. The information obtained provided the basis for planning the projected second phase of the program, which includes the training of selected young African men and women as health educators in the setting of well-organized community health-education activity, and the undertaking of research that will aid the educational program.

While the training of African health educators will take place in the environs of the Heri Mission Hospital, it is planned that the trainees will come from the various Seventh-day Adventist mission hospitals in

East Africa. Two groups of twelve young people will be trained by working with a CME team consisting of a physician, a public health nurse, a sanitarian, and, if funds permit, an agriculturist. After an eighteen-month period of practical on-the-job training the African health educators will be prepared to use culturally adapted tools and techniques of health education in their respective areas.

Upon the withdrawal of the CME team at the end of four years, the community health activities will be continued in various locations under the guidance of mission hospital medical directors and the medical secretary of the East African Union. Dr. William Holmes Taylor, director of the Heri Mission Hospital, like his colleagues at other mission hospitals, has the prodigious task of ministering to the sick, who come in an endless round for help. Circumstances demand that physicians like Dr. Taylor be all things to all people—physician, teacher, minister, and counselor. These men and their faithful associates continue their difficult role despite shortages of funds, of trained helpers, of equipment, and often without adequate relief from the daily monotony of overwork.

Dr. Taylor and other hospital directors in East Africa believe that among their faithful African helpers are outstanding individuals, such as ministers and teachers, who can be educated to take meaningful responsibility for the prevention and control of prevalent diseases. As health educators these men would greatly extend the influence of the hospital by working among people on their own cultural level. In this sense the African may become a more effective health educator than the professionally trained foreigner. Thus, with the Research and Assistance Program, having as its objective the training of African health educators, our physicians are hopeful of seeing preventive medicine complement their work which, because of the immediate demand, emphasizes principally curative medicine.

#### Using Native Talent

The use of native talent for health education is an approach being used with remarkable success in a number of countries, with guidance and encouragement from international health agencies. The plan of the CME Research and Assistance Program is in some respects similar to existing public health programs that have proved to be of value in underdeveloped areas of the world. In all endeavors of this type, attention must be given to sanitation and hygiene; to the nutritional status of the peo-

ple, especially of expectant mothers and young children; and to the control of prevalent diseases.

While hospitals, clinics, and schools are good centers for health education, native health educators work also in the villages and homes of the people. They thoroughly understand the local cultural patterns—the taboos, superstitions, and practices of the people. In the past, health agencies have learned that technical excellence is not enough. Failure to use nationals who are familiar with local cultures has resulted in hopeless resistance to many well-intended efforts.

The CME Research and Assistance Program was undertaken with the counsel of the officers of the Southern African Division and the East African Union. E. D. Hanson, president of the East African Union, Dr. S. A. Kotz, union medical secretary, and Dr. T. R. Flaiz, medical secretary of the General Conference, gave valuable assistance in the study of preliminary plans.

The East African Union conference brethren and mission doctors met with the CME group in Nairobi at the end of the survey. As the prospects were discussed all felt that in this program, health evangelism and gospel evangelism would be united as Christ intended that they should. Although the project is an experiment, the men feel that it may establish an effective setting for frontier evangelism, and at the same time command the respect of government.

Dr. Taylor, accompanied by Dr. Saleem Farag, of the CME School of

Tropical and Preventive Medicine, visited the district and provincial health department officials and the director of medical services of Tanganyika. The response was uniformly encouraging. For several years the Tanganyika Government had been urging that church groups put emphasis on preventive medicine. It now came to these officials as a pleasant surprise to find that the Heri Mission Hospital would become a base for a preventive medicine program. The role of the College of Medical Evangelists, it was explained, is to assist the hospital to organize and launch it. Formal approval by the Government followed.

Our institutions for the care of the sick were established by divine commission. They were to be schools for giving instruction in medical missionary lines. Through this work we are to reach many in the highways and byways. It is the aim of the CME Research and Assistance Program to help our mission hospitals abroad fulfill this divine commission.

From these training bases health educators, as gospel medical missionaries, may go into the towns and villages, and into the difficult places where we cannot readily establish institutions. Unless plans of this type are undertaken in many parts of the world, we may soon find Seventh-day Adventist mission enterprises seriously hindered. We are warned by the messenger of the Lord, "Soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533.

## Sunrise

By KATE CROWDER

I'm glad to be living this morning  
At the dawn of another new day,  
Tho' fog and mist dim the eyes' bright  
view;  
Soon the clouds will all drift away.

How beautiful earth's dawn at rebirth,  
How gorgeous the awakening world,  
How magnificent the glorious sunrise—  
Before me God's wonders unfurled.

Oh, what a wonderful challenge  
To start each morning anew,  
Awakened each day by the song of a lark  
When the rising sun peepeth through.

I open my eyes in amazement,  
See dewdrops on grasses so bright;  
The wind in the trees gently swaying,  
yet calm,  
A world rising after sleeping all night.

In the country, cowbells are tinkling,  
The day opens cloudless and light,  
The flaming sun creeps o'er the mountain,  
Birds celebrate with all of their might.

Even cities and towns know the splendor  
And contentment a new dawn can  
bring,  
But they fail to see through rush and  
smog  
Nature's beauty, or hear a bird sing.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Heaven Begins in a Christian Home

By Varner J. Johns

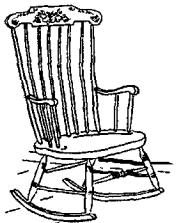
THE last words of the Old Testament are a prophecy and a promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These words met a partial fulfillment in the life and work of John the Baptist, the herald of the first coming of Christ. Their final and complete fulfillment is in a people who prepare the way for His second coming. In a time of great moral and spiritual darkness John the Baptist was a "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." In a time of greater darkness, of almost universal departure from truth and

righteousness, the same reformatory and preparatory message is carried to the ends of the earth.

The objective of the preaching of the Elijah message is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Unless the hearts of fathers are so softened and subdued and purified by the energizing power of the Holy Spirit that the unfathomable love of Jesus reaches through them to their children, unless the hearts of the children are turned in full and complete surrender to the will of the God of their fathers, the Elijah message has not accomplished its mission in their hearts and homes. The saving of our children, our neighbors' children, and the children of peoples across the seas is the primary task of the church. Although thousands and

tens of thousands of children have been saved from the sins of this lost generation, to stand in their place as valiant soldiers of the cross, other thousands have been lost to God and the church for time and eternity. Why this irretrievable loss? Why so many defections among those who are raised in supposedly Christian homes and trained by supposedly Christian teachers?

Christianity is a miracle religion; the Bible a miracle Book. John the Baptist was the child of a miracle birth. The angel Gabriel was sent from heaven to earth to announce the birth of a son to the aged Zacharias and Elisabeth and to instruct the parents in the way the child should be trained. Indeed, in the story of another miracle birth—that of Samson—as recorded in Judges, chapter thirteen, the father entreated the Lord, "Teach us what we shall do unto the child that shall be born. . . . How shall we order the child, and how shall we do unto him?" The instruction given to the mother by the angel indicates the prenatal influence of the mother upon the child. If the forerunner of the Messiah should be so carefully trained in right physical,



## The Empty Rocking Chair

By VARNER J. JOHNS

The rocking chair is empty—gone the mother  
Who once sweetly sang to me while sitting there;  
But the mem'ry of my mother ever lingers.

I can hear the echo of her pleading prayer  
As she told me wondrous stories from the Bible,  
And we knelt in reverence by her rocking chair.

The chair so stoutly made from sturdy oak tree,  
In my home means more than all the works of art;  
'Tis a symbol of the faith so solidly implanted  
In the sacred inner sanctum of the heart;  
'Tis a symbol of a faith in things eternal,  
Which my mother did so faithfully impart.

The rocking chair is empty—yet a glory  
Still surrounds this symbol of a mother's love,  
For 'twas in this chair the lessons were implanted—

Lessons which no alien power could e'er remove;  
From this rocking chair my thoughts were lifted upward  
To the fairer home prepared in heaven above.

Rocking chair! Far greater worth than modern  
Lounging chairs by clever craftsmen made;  
Priceless is this antiquated treasure—  
'Tis a symbol of the highest earthly trade,  
Of the sacred work to mothers God has given,  
Faith's foundation in their children to be laid.

In the moonlight I can see my loving mother  
As she sang a lullaby, an evening prayer;  
I can see the love-lit smile as she was sitting,  
Softly singing, gently rocking, in her chair;  
And the mem'ry, sacred mem'ry ever lingers—  
How I wish for just one moment to be there.

mental, and moral habits, what of the children of the church who must prepare the way for the second coming of Christ? These must be children of an even greater miracle birth than that of Isaac, Samson, and John the Baptist. These must be children of the new birth, the birth from above.

Many children are lost to the church because they or their parents, or both, have never experienced the miracle change called the new birth. "Ye must be born again." This is the basis of entrance into the kingdom of grace in this world, and into the kingdom of glory in the world to come. All home training, all efforts in home and school, must be directed to this all-important aim—the experience of conversion and the training for service to God and humanity. If this is accomplished, parents and preachers and teachers must first be converted and wholly dedicated to their task. Many are converted and fully dedicated to their great mission in life. But many others are religious yet not righteous, church members yet not citizens of the kingdom in which love and joy and peace and righteousness are essential.

In our thinking, religion is oftentimes narrowed in its meaning to a one-day-in-seven experience of nearness to God. We forget that religion enters into every phase of life's experience, every moment of life's time. Family togetherness, family loyalty, family faith—all evidence good religion. The sunshiny smile, the kind word, and the helping hand are religion at its best. There is good religion in the making of a good loaf of bread, in the careful cultivation of a field, in an honest business deal. There is good religion in a word of cheer that lifts some poor soul from the depths of despair. If this be true, then the capacious, critical, carping, censorious spirit, the words harshly spoken, the uncontrolled temper, are religion at its worst. The sins of an evil disposition are too often overlooked in our thinking. These are the sins of the Pharisee—outwardly righteous but inwardly selfish and censorious. These are the sins that create a disturbed home atmosphere and lead children to rebel against parental authority. Children often see so much of hypocrisy that their religious ideas and ideals are distorted into a pattern of irreligion. We say, "They have given up the truth and left the church," when in fact they may never have known the true principles of righteousness, may never have seen living witnesses of Heaven's regenerating power. Religion is caught more than taught. Rightly caught and taught, the child soon identifies religion with play that is fair and square,

## THE Children's Story

### Dumb Man Speaks

By Arthur S. Maxwell

When Jesus returned to Galilee from Tyre and Sidon a deaf-and-dumb man was brought to Him.

Here was a new problem. Nobody in those days knew how to help anybody like this. There were no hearing aids for the deaf or special clinics for the dumb. The poor folks who were troubled like this lived in total silence, with no idea of what a baby's cry might be like, or the laughter of a child, or a bar of music. Nor could they ever hope to tell their children that they loved them, or talk with their friends, or say their prayers out loud.

Even in the presence of Jesus this poor man couldn't say: "Lord, help me!" Nor could he hear a word that Jesus said.

But Jesus understood. Though not a word was spoken Jesus heard the cry in the poor man's heart. Leading him away

from the crowd, He found a place where they could be alone. Then He put His fingers in the man's ears, and touched his tongue. Looking heavenward, He cried, "Be opened!" and immediately the man could both hear and speak.

What a glorious moment that must have been for him! His whole world was changed. The years of silence were over. He could hear the birds sing and the children laugh, and the voices of his neighbors as they rejoiced in his healing. And the first words he ever heard were the words of Jesus bidding him be well.

How wonderful it must have been for him to be able to talk like other people! For a while, I imagine, he couldn't stop talking. So much that he had wanted to say had been bottled up inside him for years. Now it came pouring out in an endless stream.

And what do you suppose he said first? Wouldn't you like to know? So would I. Somehow I think it must have been: "Jesus, O Jesus, thank You! Thank You for opening my ears and loosening my tongue. For this I will love You always."

As for the people, they were "beyond measure astonished, saying, He hath done all things well."

He surely had.

work that is diligently done, worship that looks beyond life's clouds to the very throne of God.

Heaven in the home means heaven in the heart. A discussion of the problems of child training and instruction on how to "order the child" should be preceded by teaching the parents the fundamental principles of Christian faith and life. How can a mother and father avoid impatience and a hasty temper, how can they be examples of honesty and integrity in business deals, how can they make religion attractive and family worship a privilege and a pleasure, unless they have been transformed by the power of God into born-again Christians? Many children unconsciously turn to their father's faith and their mother's love and hope, as the flower turns to the sun, and so absorb the essentials of faith and hope and love that they can never point to the exact moment when they experienced conversion. They grow into religious maturity and stability as the flower of the field grows into a thing of beauty, their lives fragrant with the love of Jesus.

All about us, in our churches and in our neighborhoods, are people in trouble, people with tangled lives. There are home tensions, moral irregularities, tangled marital affairs, child delinquents. The maladies of today are as great or greater than when the Great Physician walked and talked with men, healing their dis-

eases and making them whole again. The gospel of the Lord Jesus Christ has lost none of its life-giving power. There are so many pious platitudes in our preaching, so many cold ceremonials in our religious life, when all about us are people perishing for the water of life. The gospel is still the power of God unto salvation—the salvation of individuals, the saving of homes—if we but preach it and apply it in all its pristine power. This our parents need and must have if they would save their children. Is it possible that the negative influence in the home that turns a child away from God is in the life of one or both of his parents? There is something about the child nature that Jesus recognized as being the nature of the children of the kingdom: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What is there about the child nature that is essentially the kingdom nature? Have we as parents lost the simple faith, the unfeigned love, found in the lives of children? If so, we must find the faith that was lost somewhere along the way, the love that has been clouded with criticism, the faith that has been darkened with doubt, if we would order our homes and the lives of our children aright.

A child forgives and forgets; adults often say they forgive but fail to for-

(Continued on page 28)



## Do It While You Are Young

By Richard D. Fearing

I HAVE often wondered about the various shades of meaning of the words found in Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth." While visiting in the hospital with a young person this text came to me with great force, and I would like to share with you a few thoughts concerning it.

When reading through the Old Testament, I one day discovered the story of an elderly man named Barzillai (2 Sam. 19). A capsule summary of Barzillai discloses him as a helper of David. David, wishing to reward him, volunteered to take him over Jordan and into Jerusalem with him when he became king. Barzillai pleaded with David to go ahead and leave him behind, because he was eighty years of age and could not enjoy what young men and young women enjoy. He said that he would rather die in peace in his own city and be buried by the grave of his father and his mother.

The story makes this point. Even though this man was evidently full of good works, he was simply too old and too tired to move to Jerusalem. He had done his duty. He had no more worlds to conquer, no more great decisions to make. He was content to remain in Gilead.

The physical peak of the human body is reached somewhere between the ages of 23 and 27. After that the body begins to go downhill. Before we reach this point we have already made many of the major decisions of our life. Perhaps this was one of the things Solomon thought of when he said, "Remember now thy Creator in the days of thy youth." While your body is strong, while your mind is pliable, while the reactions still come with alacrity—make right decisions. Then as you grow older, the junctions of thought will be fixed for right thinking. A decision for Christ will take much meditation and mental effort; therefore, lasting decisions are rarely made at a mass religious meeting, but in the quiet of the home, at your desk when reading the Bible.

Do you wish to become as Jesus Christ? Then give thought to this statement: "All true obedience comes from the heart. It was heart work

with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—*The Desire of Ages*, p. 668. In other words, if our reactions and decisions are made in favor of Christ often enough, they become automatic.

I vividly recall an interview I had with a vice-president of a large Chicago business firm during the Ingathering season. He told me that he had dealt with astrology and all of its mystic implications for more than thirty years. After listening carefully to what he had to say, I tactfully countered with 1 Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

As we probe the various niches of our text, perhaps two case histories are in order. Upon examination we find that Alexander the Great was trained as a youth by Aristotle. At twelve years of age he was a fearless horseman; at eighteen years he led a

division of his father's army; and at twenty he took the throne of a newly united Greece. Within a five-year span he conquered the major portion of the civilized world. He was the only general in history who never lost a battle—but he lost his mind after an eleven-day drinking bout. The tragedy is that his life was never captured by God. Will he now arise at the close of the millennium to be a subservient general in Satan's army?

The central message of Daniel 1:8 is that Daniel purposed in his heart not to defile himself with the king's lavish food. The dictionary defines the word "purpose" as "that which a person sets before himself as an object to be reached or accomplished." When Daniel was still in the prime of life—when the decisions were still easy to make—he made up his mind to follow the principles outlined by the God of Israel. Remember, my young friend, Daniel was not a preacher. He was a high-level Babylonian and Persian civil service employee. Look up the record for yourself!

What sort of ambition have you? By this we do not mean inordinate desire for power and personal gain, but a yearning to be the best that God desires for you; to be one who will do honor to the name and character of the Most High God, and who will bless his fellow men by delightfully engaging them with a warm and rich personality. "Dear youth, what is the aim and purpose of your life? Are you ambitious for education in order that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils and help to enact laws



ARTIST UNKNOWN

When Daniel was young he and his friends purposed to follow noble principles, whatever might be the cost.

for the nation? There is nothing wrong in these aspirations. Every one of you may make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

"The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boarding house, into all your pursuits. The important question with you now is how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ."—*Messages to Young People*, p. 36.

This, then, is the secret of solid Christian growth. Combining vigorous mental drive with deep, responsive Christian humility, you can make any decision you wish and it will have a happy ending. A life calling, a new position, a form of entertainment, a life companion—all can be answered under the canopy of these two questions: Will it make me a better man or woman? Or superseding that, Will what I am about to do glorify God?

Young people, make the right decisions now. Listen to counsel from those who are older, before you are thrust out into the unsheltered highways of a wicked, wayward world. Every correct decision you make will make the next one easier.

You have some glorious predecessors. Demosthenes was the greatest orator of Greece at twenty-five, and at the same age Cicero was Rome's greatest speaker. William Gladstone was a speaker of the British House of Commons at twenty-four. Benjamin Franklin was writing for publication at fourteen. At eight Beethoven created astonishment by his musical ability. At thirteen Mozart was without an equal in music. Louis Agassiz began the study of science at eleven years of age, and was recognized as one of the most profound scholars of his age while yet in his twenties. Edward Gibbon, the great English historian, began his studies at seventeen, and at twenty-four was publishing his historical works. Charles H. Spurgeon preached his first sermon at fifteen, was a pastor at eighteen, and at the time of his death at the age of fifty-seven he had created a congregation of thousands, established a theological school and foreign mission seminary, and built a tremendous tabernacle that is still one of the outstanding churches of the world. Our own spiritual fore-runners, James and Ellen White, be-

gan to lay the structure of the great Advent Movement while in their late teens!

Do not curb your ambition, but let it be molded and tempered by the loving and compassionate Jesus Christ. Look up high; find your mountains; walk with your face to the sun and the wind. Don't delay, but do it now, while the angels hold back the winds laden with the vengeance of God against an unwilling and iniquitous world.

What would the aged, sin-broken but repentant Solomon say to us again if he could speak? The very same words, I think—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." You have the power of choice now. Use it wisely!



• Student colporteur Armistizio Cavallieri, a junior ministerial student at Antillian College, in Santa Clara, Cuba, recently received the largest single-book order in the history of the Antillian Union publishing department. The Cuban Government purchased \$2,000 worth of the book *Primeros Auxilios* to be used as a first-aid textbook in Cuban schools.

## Junior Talks

### Search for Thrills

By D. A. Delafield

One Sunday night, recently, while most of us were sleeping comfortably in our beds, two boys from the State of Virginia were huddled together on a little platform inside a huge water tank. Below them was more than 2 million gallons of water. The water in the tank at that time was more than 96 feet deep.

Joe and his friend, George, had spotted the ladder on the side of the 120-foot steel tank, and they climbed up the side to the top, saw the huge hatch, opened it, and swung down an inside ladder to the ledge below. Then they closed the hatch on themselves, and when they tried to open it later, it was too heavy to reopen. So for fifteen damp and hungry hours they stayed there on that ledge.

Poor boys! Their search for adventure got them into trouble. They were due to be home at six o'clock for sup-

per, but they stayed there all night and into the next day. They couldn't sleep; it was too cold. They were filled with thoughts of terror. Suppose the 96-foot level should rise, come over the platform and drown them?

From time to time they cried for help, but no one came. "We might be here for weeks," they thought. "We'll starve to death; we'll die first." Of course they thought of suffocation. But fortunately there was a ventilator at the top of the tank.

Meanwhile, their parents were worried sick. Police were notified, and radio reports went out into thirteen States. Everybody was looking for the two boys.

The fathers were out hunting all night long, searching the streets, going down paths and alleys. How those fathers loved those boys! They were praying that somehow they would be found.

Then their prayers were answered. A survey crew sent out by the sanitary commission to inspect the new tank were surprised to hear muffled calls coming from the inside. What were those calls? Who did they come from? The eerie noises alarmed them. Were there armed fugitives inside? Children? Animals? The fire department and the rescue squad were called.

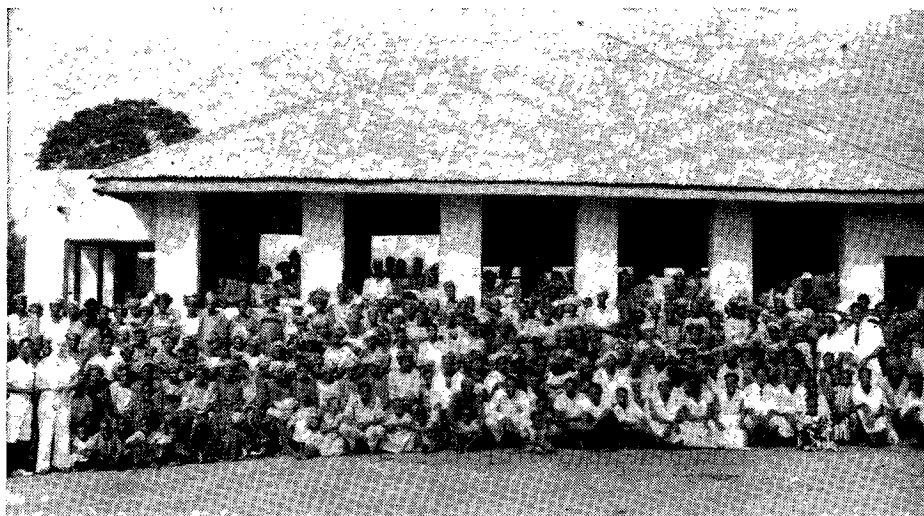
Pvt. George Higgins scaled the ladder that runs up the side of the tank, threw open the hatch of the tank, and stared down at the platform eight feet below. There he saw two shivering boys in T-shirts who just stared back in thankful amazement.

"They're found! They're found!" rang the cry. "They're all right! They're all right!" What relief to the fathers and the mothers! The boys were taken home to a huge breakfast, given baths, and put to bed. The following day they returned to school.

The search for adventure can get us into trouble. When Eve ate of the forbidden fruit she was looking for a thrill. But see the awful tide of woe that has swept over the race because of her curiosity! Man became lost in sin, but our heavenly Father has been searching for us through the dark night of sin, in the alleys and streets and paths of wickedness.

He sent His Son in search of us, and Jesus heard our cries. He climbed down the long ladder, threw open the hatch, reached down, and saved us.

Someday soon when we get to heaven the cry will go forth to every planet, "They're safe now! They're safe at last!" Throughout the ages the redeemed will say, "Everything is all right now. Everything is all right!" Thank God for such a rescue! And for Jesus who came to redeem His poor lost sheep.



Outpatients and relatives in front of the clinic building at Ile-Ife Hospital.

AS I got off the boat in the river port of Calabar, in eastern Nigeria, the police inspector asked me earnestly, "Why are you coming to Nigeria?"

"I am visiting my sister, Esther Mae Rose, in Ile-Ife," I responded. I was still some 500 miles from Ile-Ife, but as I mentioned the name of this city the inspector's face brightened as he commented, "Oh, the Adventists have a large hospital there!"

All along the way others added their testimony to that of the police inspector. But when Pastor G. M. Ellstrom, the local mission president, took me out to the hospital I felt that all I had ever heard seemed insufficient to describe the work of this modern 120-bed institution.

The Ile-Ife Hospital is staffed by two overseas doctors, four overseas nurses, and a large group of consecrated Nigerian nurses who had trained or were still in the process of training in the institution. I was told that the hospital has sufficient income to pay expenses and go forward with some of the most pressing building needs.

#### Worship Before Consultation

A large building which served as a clinic, was filled to capacity. Spilling over into the shade along the side of the building were some 600 African patients with their accompanying relatives. While answering my eager queries, one of the Nigerian male nurses motioned that I should ask my questions more softly because they were having worship with the patients before beginning consultation.

The group could not have been of a more interesting make-up. Hundreds of mothers—not half dressed as one at times erroneously thinks of Africans but well clothed in native garb—waited for medical attention. Many of the women were wearing a

turbanlike headgear, draped about in a flourishing sweep and tied in such a way as to add a beautiful contour to the fine features of the Yoruba tribe, which live in that part of the country.

The babies were carried on their mothers' backs supported first of all by a scarflike cloth that encircled the mother and baby and passed underneath the mother's arms. The African skirt usually worn over the dress for decoration was also folded around the baby. I could not help wondering how comfortable the baby would be in such a position, but was assured by one of the mothers that the babies like to be carried that way. They even prefer it to being carried in the arms.

Without questioning the mother as to how she knew, I went inside to see how such a large group of patients could be cared for. I found that they were being directed through two departments—the babies and children cared for by a nurse and the adults cared for by the physician.

#### 200 Patients in Seven Hours

Dr. Sherman Nagel, medical director, had three consultation rooms with two African nurses who kept a steady stream of patients ready for examination. The doctor sighed when I asked if I could observe his work. "You see, we have to care for 200 patients in seven hours, and of course it is impossible to give each one a thorough examination. There are, however," he pointed out, "certain routine programs we follow whereby we can determine surprisingly well the pathological problems."

This classification became obvious as from one patient to another the physician began to order analyses that according to the varying symptoms fell into several general classes—malaria, tuberculosis, worms, yaws, et cetera.

"Malaria is a much worse killer

Miss Esther Mae Rose, head of the School of Nursing at Ile-Ife Hospital



Dr. Sherman Nagel, medical director of the hospital

## One to

A Visitor Reports on What He

By I

than people realize," observed Dr. Nagel. "Even children not more than two years old come in with a greatly enlarged spleen; and almost everybody suffers from some form of malaria."

Although I could have given a personal testimony as to the accuracy of this last statement, I tried not to interfere too much with the doctor's busy program.

"Tuberculosis is also a scourge here in the tropics," he commented while reading the card of the next patient. As I expressed surprise that this disease should flourish in such a hot climate, Dr. Nagel explained that when one person in the family contracts the disease he rapidly transmits it to the other eight or nine members of the family who often sleep together in the same room.

"Carefully repeat to the patient the directions about his medicine and diet," he instructed the Nigerian nurse as he turned to pick up the card of the next patient.

"Sorry we can't admit you today," he told the tall, dignified patient.

REVIEW AND HERALD



Dr. Paul Genstler, head doctor of the hospital.

Miss Claudienne Gordon, head of the baby clinic at Ile-Ife Hospital.



One of the annual baptismal classes at Ile-Ife, Nigeria.

0,000!

## at Ile-Ife Hospital in Nigeria

Rose

"But Doctor," pleaded the man, "I've finished that last payment for the operation."

"It will be a month before your turn comes, because many others have paid before you," replied the physician. "We can only let in three today," he confided to me as he added the card to the already sizable pile of cards of patients who had paid and were waiting for admission.

Meanwhile, on the other side of the clinic a steady stream of mothers were untying and unwrapping their precious little bundles in order to show them to Claudienne Gordon, an American Negro nurse, graduate of the New England Sanitarium and Hospital, who true to the vow she made as a member of the Sabbath school when only five years old, to become a foreign missionary, was now caring for an average of almost 200 little people every work day.

"Mother, what's the matter with your baby?" she questioned in her Boston accent as she took the little girl's hand.

"She has pains in her back and

arms and has to go to the toilet very often," the worried little mother replied through the translator.

"Do you boil the water?" she half questioned as she wrote out a treatment for malaria and diarrhea, a bit embarrassed at having to take so much responsibility. She half excused herself to me by adding that she refers the serious cases to the doctor.

The other departments of the hospital seemed equally as busy, especially the maternity ward.

"I don't know whether these twins will pull through. They are so tiny," said Sylvia Turtill, a nurse from England, as she pointed toward two little mites only four hours old. "The witch doctor used to declare that the second child of twins possessed *jui jui* [evil spirits] and for that reason had to be killed," she remarked. "But, I am happy to say, the majority of people have now lost such fears," she concluded.

Perhaps I should add that three days later the little fellows and their mother were all doing fine.

The Ile-Ife Mission Hospital looks after the bodies of 100,000 people in the city plus an unknown number in a radius that reaches out many miles on every side. But in addition to this work, the doctors and nurses—overseas and Nigerian alike—unite in a strong program of soul winning. Every year witnesses a new baptismal class.

### Visit to a Branch Sabbath School

Besides an annual public effort conducted by Dr. Nagel, one of the other interesting forms of evangelism is the branch Sabbath school. When on Sabbath afternoon the hospital station wagon drove up to the first branch school, we were greeted by the bright little faces of 390 Nigerian children all lustily shouting, "Acabo! Acabo!" ("Welcome! Welcome!"). As we got

out of the car the group of merry little welcomers surged up to grasp our hands. I estimated that there were about seven who grabbed my right arm and five my left as they articulately escorted us into the hall, giving us a reception that would have done justice to a monarch.

In the three schools there were 876 people present that day (it was vacation time, so some were away) and all sang beautifully the Yoruba version of "Fishers of Men," "With Jesus in the Family," and other children's songs. All the while they were clapping their dark little hands in unison in order to reinforce the rhythm of the songs, doing full justice to their musical tradition.

The little people engaged actively in the different parts of the Sabbath school, giving evidence of their knowing well such Bible stories as that of Daniel and his three companions.

Besides the workers already mentioned, others who are greatly contributing to the success of the Ile-Ife Hospital are Dr. Paul Genstler and family—like Dr. Nagel, a graduate of CME—Betty Jenkinson, a nurse from England, and Patience Crump, a church school teacher originally from South Africa; also a large group of loyal, well-trained Nigerian and West African employees.

In ever-widening circles the hospital is making its healing balm felt in ministry to body and soul; but so much more could be done if means for much-needed improvements and more help for the greatly overworked staff could be had.

"I've been up since four o'clock this morning and have to get up at three tomorrow," the physician explained as I dismissed myself in order to answer the call to dinner. "You see," he explained, "there is only one doctor here for every 60,000 inhabitants!"



# News From Home and Abroad

## Traveling in the Northeast Union of India

By Alva R. Appel  
*Secretary-Treasurer*

THE Northeast Union in India is one of contrasting areas. It stretches from Calcutta in the east, westward across the hot, dusty, lowland plains to the snow-capped peaks of the Himalayas, including Mount Everest. Many areas of this great field are still undeveloped. Vast tracts among the hills and valleys are yet to be entered with the third angel's message.

On a recent trip I took the eight-hour train ride from the union office at Karmatar across the hot plains to Calcutta, arriving at 11:00 P.M. This modern metropolis, where William Carey began his mission endeavors and where Adoniram Judson was baptized by immersion in the William Carey church, is also the place where Seventh-day Adventists began their work in India more than 60 years ago. Here we have a well-built and representative church.

Plane service from Calcutta is quite efficient and saves days of traveling by circuitous routes to different parts of the Northeast Union. My ticket for Silchar, which is the end of the railway as well as airways in the Lushai Hills, had been purchased previously. Early the next morning, I took my place in the plane, already loaded with a varied assortment of

luggage and supplies, including a new typewriter for the Lushai Voice of Prophecy school, which opened recently. B. J. Williams, president of the Assam Section, joined me in Silchar, where we spent the night.

I was reminded of the way Pastor and Mrs. Willis Lowry, our pioneer missionaries to this field, had been treated nine years ago. They and their two small children had to wait in Silchar until their goods arrived by river steamer. Unable to secure accommodations at the established mission, they drove on with their jeep and trailer, hoping to find some place where they might pitch their small tent and spend the night. When they found a likely spot, they asked permission to pitch their tent, and prepared to settle down for the night.

Just then a Hindu gentleman approached and told them he could not permit them to camp in such a manner, that it would not be right. He said that though he did not live in the town, he had a friend who had a very fine house and would be returning from Calcutta in a few days. At this gentleman's insistence, the Lowrys moved to this friend's home.

Next day they met the owner and were entertained and given shelter for nearly two weeks by these kindly

people. Their belongings finally arrived, and they proceeded to their station at Aijal. This experience became known throughout the Lushai Hills. The native Christians were ashamed of the way the Lowrys had been treated by the professed Christians, and sympathy which might have been hard to gain otherwise was liberally bestowed upon them.

It was raining as we prepared to leave the next morning, and since at the last minute the jeep driver decided not to go, we obtained space on top of a truck for the 120-mile journey from Silchar to Aijal. The road is little better than a jungle track, suitable only for jeeps and four-wheel-drive trucks.

Along the way our attention was attracted by a strange sight. The paddy fields were being plowed by bullocks guided by men who seemed to have smoking tails. As we came closer we could see that each man had a heavy rope about four inches in diameter and several feet long hanging beneath his shirt in the rear. The lower end was smouldering, the smoke keeping the swarming flies and insects off the plowman's legs.

As our truck wound its way up the tortuous roads into the hills, we also noted the unique method of planting hill rice. After the trees are cleared, a sharp stick is forced into the ground, a kernel of rice dropped into the hole, covered, and left to grow.

After 54 miles and several hours we reached a mudhole too deep and too slippery to negotiate. The truck sank down to the axle. While some unloaded the truck, others carried



O. W. Lange, of the Southern Asia Division, and R. H. Brodersen, of the Northeast Union, with workers from Assam at the institute in Shillong.



Holdups because of mud, engine failure, or accidents are common experiences with which the missionary must cope on the Aijal road.



rocks and poles, and finally succeeded in getting the truck out and on the way again.

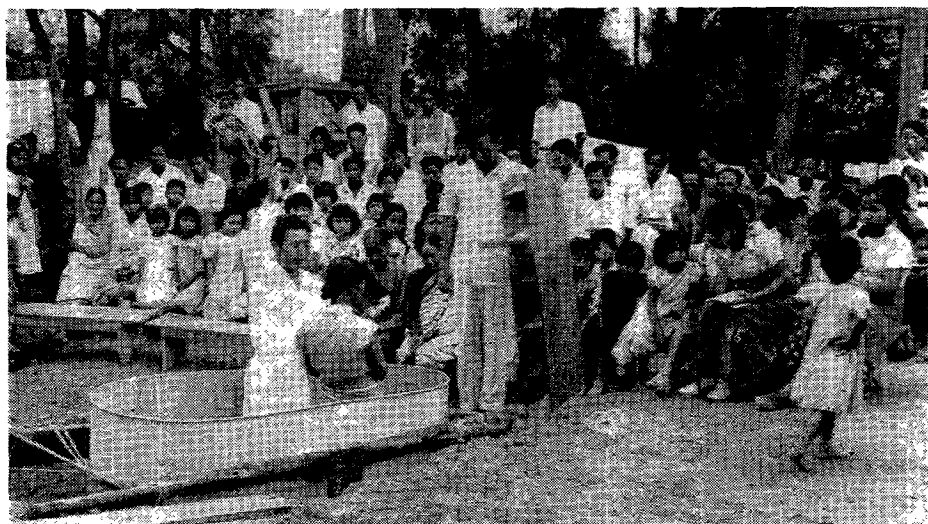
In this country one does not hire beds for the night but a "seat," which consists of a wooden bench. On this a person can place his bedding and cover himself with a mosquito net. Sleep comes easy even on a hard bed after a long day of travel, in spite of the fact that every time one turns over he bumps elbows, shins, wrists, and ankles already worn raw by trying to hold his position on top of the truck the day before. The little hotel at which we stopped consisted of six "seats" in one room, two of which Brother Williams and I occupied.

Five o'clock the next morning found us on the road, and by eight o'clock we had covered the first 30 miles. There we waited for a one-way gate to open. We purchased three country buns and a few ripe guavas for breakfast, and admired the lemons, which in this area are about the size of an American football. Hours later we arrived at Aijal and were met by the mission truck. Pastor Lowry's ability, bailing wire, and welding keep it in service, and it will no doubt have to hold out for some time because of a limited mission budget.

The Lushai Hills have scarcely any level areas, so everything is built along the edges of the hills or on top of them. It was a real thrill, you may be sure, to drive across the ridge and climb up the road, past the beautiful welcome sign, to the little hill-top where the Aijal Industrial Boarding School is located. The school children welcomed us with singing and garlands.

After hurriedly preparing for the Sabbath hours we met with our people for vespers. The next morning a large group were present for the Sabbath service, and in the afternoon a real musical classic on the life of Christ was presented by the students and staff of the school, under the direction of Sister Lowry, the principal. Many friends from the city as well as visitors and church members were present to enjoy this program. The people of these hills have been blessed in a special way with musical talent. Later, an evening meeting was addressed by Pastor Williams.

Two things are scarce in the Lushai Hills—water and vegetables. However, the next morning had been set aside for a special picnic, and we had the honor of participating in the first vegetarian feast ever provided in the Lushai Hills by any group. Everyone was pleased to find that it was possible. Preparations had been made for a baptism after dinner. Since most of the water available is rain water, the baptism was conducted



Pastor Lalkhawliana baptizes in the tank at Aijal. It is 12 miles over tortuous trails to the river.

in a large metal tank. Among those baptized was a very fine man, who was a truck driver and mechanic by trade.

This good man had formerly belonged to a church that considered divine manifestations of the Spirit as one of the most important evidences of conversion. During one of these manifestations he had become possessed by an evil spirit and thought he was a tiger. For several months he lived in the jungle, killing and eating the animals of the jungle. He even made attempts upon human lives. In time, he was left in a pitiful state, and gradually drifted back to civilization, where he joined the army and learned to drive a truck as well as do mechanical work.

Because of the experience he had been through he had a terrible dislike for religion of any kind, but somehow he became acquainted with Pastor Lowry at Aijal some months after the war was over. Although he would not listen to religion, he could not help contrasting Pastor Lowry with others whom he had known, who claimed to know the Lord Jesus Christ as a personal Saviour.

Prior to our visit to Aijal he fell ill, was hospitalized, and not expected to live. During that time he found his Saviour, and promised that if the Lord spared his life he would give his heart to God and become a member of the remnant church. When Pastor Lowry heard of his experience he arranged for this man to receive Bible studies and prepare for baptism. Pastor Lalkhawliana, our first ordained minister in the Lushai Hills, had the pleasure of baptizing this man, his wife, and several others.

Not only is the Spirit of God working in the Lushai Hills but the spirit of the adversary is also manifesting itself in a very strong way. In a number of instances strange "possessions" have swept the hills, which even the

prayers of other churches have been unable to control. In two or three cases our ministers have been called, and we thank the Lord that their prayers have been answered and members of other churches have been healed from spirit possession. Thus the hearts of those afflicted and those of their friends have been made tender to the third angel's message.

Monday and Tuesday were spent in studying the building program and needs of the school. Since a workers' meeting was to be held at the local section headquarters in Shillong, a number of workers traveled with us on the mission truck to Silchar, from where we could make connections to the mission headquarters.

Wednesday morning we were loaded off by 3:45 A.M. By eight o'clock, when we had made the first 20 miles, the accelerator rod broke. After shaping a temporary one from a piece of heavy-gauge wire we were able to reach Silchar. To be sure of making the train connection that night and reaching Shillong in time to welcome workers from other sections of the field, Pastor Williams left us when the accelerator rod broke and crowded into a jeep that already had five or six other passengers, besides the driver and a good load. These "modern mules" carry tremendous burdens.

We reached the first one-way gate about 9:00 A.M. After stalling a number of times and making minor adjustments, we arrived at the second gate by 12:00 noon—a total of a little less than 60 miles. During this time we had a number of rain showers, and so were glad for the warmth of the rice and curry. We had not gone far from this stop when the fan belt shredded. The driver informed us that he had an extra one, but when he tried to put it on he discovered that it was too small.

We hobbled along for a few miles on the broken one, which slapped every time it turned, but later met a jeep whose driver gave us one. After a great deal of prying, it finally went on and withstood the pressure for the rest of the trip.

At Shillong we were joined by O. W. Lange, the division home missionary and Sabbath school secretary, and R. H. Brodersen from the union.

The next few days were spent studying the problems of evangelism and promoting the work in the hardly touched fields on the "growing edges" of God's work. We were encouraged to discover that 18 of the workers present had been baptized at the Assam Training School in the nearby city of Jowai.

Among these workers was one who had recently been ordained. As a youth he was the troublemaker of his village. Finally, the villages held a general meeting and by public subscription sent him to the Assam Training School. While attending school he found Christ, and his life was dramatically changed. He gave his heart completely to the Lord, finished his education, and dedicated his life to the preaching of the gospel. All were thrilled to hear the testimony of this converted man, who spoke for the Lord Jesus, whom he has learned to love so much.

After a special consecration service the workers returned to their flocks and to the tremendous challenge of vast unentered territories eagerly

waiting for the message of hope which has been entrusted to God's remnant church. May God bless all of these sincere and consecrated workers as they pioneer for God in some of the most remote and challenging of the harvest fields.

## "Operation Lone Star" Launched in Texas

By C. E. Guenther

The 1959 camp meeting of the Texas Conference was held on the campus of Southwestern Junior College at Keene. Attendance was unusually large throughout the week, and the new Keene church edifice, used for the first time for camp meeting services, was inadequate to accommodate the congregations that gathered on weekends.

A large roster of speakers included R. S. Watts, E. R. Walde, E. B. Hare, and the writer from the General Conference; L. C. Evans, A. R. Mazat, Cyril Miller, R. A. Nesmith, and J. T. Welch from the Southwestern Union Conference. Other guest speakers were H. M. S. Richards, of the Voice of Prophecy, L. G. Scales, president of Southwestern Junior College, and Fordyce Detamore.

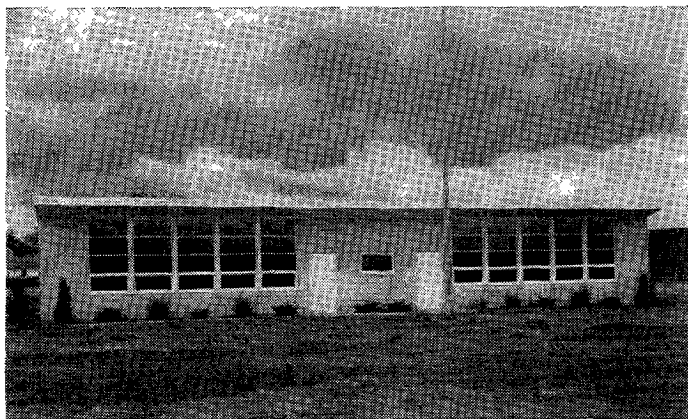
The last Sabbath was the great day of the camp meeting. The morning sermon by L. C. Evans was an earnest call for Christlike living, for sympathetic understanding, and loving ministry for the lost. In the afternoon

E. A. Marinkovic was ordained to the gospel ministry. Elder and Sister Marinkovic have had outstanding success in their ministry among the Spanish-speaking population in the Texas Conference.

An unusual feature was a brief service honoring three workers and their companions who are retiring from regular service as conference workers. Elder and Mrs. Alexander Houghton have served the cause for 34 years in the United States and Bermuda. Elder and Mrs. V. J. Maloney worked 17 years in China with a total of about 38 years of service. Elder and Mrs. R. P. Montgomery were our first missionaries to Borneo and have a record of 42 years in the ministry. For 18 years Elder Montgomery was a conference president.

The climax of the day, and grand climax of the meeting, came in another Sabbath afternoon service in which "Operation Lone Star" was launched. This is a three-year minister-laymen coordinated evangelistic program in the Lone-Star State. An ambitious yet reasonable program, it includes specific objectives for each six-month period.

B. E. Leach, conference president, presented the objectives for "Operation Lone Star." Those for the first six months (July to December, 1959) are: Conduct 20 Vacation Bible Schools, establish new branch Sabbath schools, open or improve welfare centers, open one new church school, encourage more children and youth to attend our schools, conduct three youth ral-

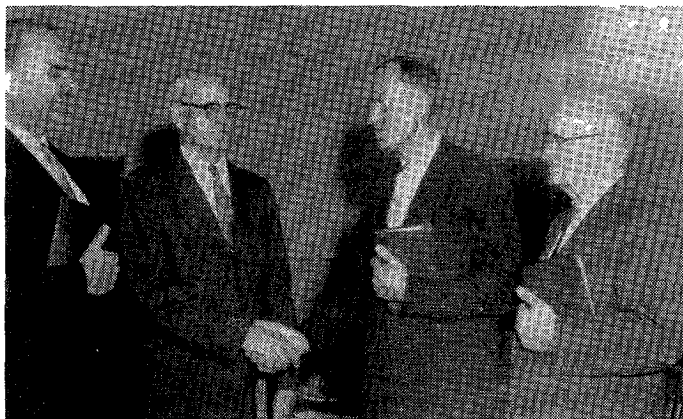


### Moscow, Idaho, School Dedicated

A new two-room church school building was dedicated recently at Moscow, Idaho. The school is built on four acres of land two miles out of Moscow. At present 32 children are enrolled in this well-equipped school.

C. M. Bunker, president of the Upper Columbia Conference, gave the address at the dedication service for the new building. A special feature of the dedication was the music recital given by the school's 15-piece band, conducted by instructor James Mercer, senior music major from the University of Idaho.

WAYNE E. MOORE, *Pastor*



### Ordination Service in Missouri

An ordination service for E. J. Hagele took place at the Missouri camp meeting, Friday, July 17, on the grounds of Sunnysdale Academy, Centralia. W. B. Ochs, vice-president of the General Conference for North America, offered the ordination prayer. Theodore Carcich, president of the Central Union Conference, gave the charge. The writer, as president of the Missouri Conference, gave the welcome. Our prayer is that God may richly bless Elder Hagele's ministry, to the end that many souls may be won for Christ.

H. C. KLEMENT



## New Ohio Conference Office Building

The new Colonial-style Ohio Conference office building was officially opened at special ceremonies Sunday, May 31. Mayor Mauger of Mount Vernon cut the ribbon. Others participating were L. E. Lenheim, Columbia Union Conference president; N. S. Ashton, former president of the Ohio Conference; J. O. McLeod, treasurer of the Ohio Conference; Mr. Harry Woodall, construction superinten-

dent for the new building; and the writer.

The building is 48 by 150 feet and has a total of 17,000 square feet of floor space. Ample space has been provided for expansion when needed. The building is air-conditioned and functional in every way. It replaces the old office downtown which had been used for 39 years.

**D. W. HUNTER, President**  
*Ohio Conference*

lies, find dark areas, enroll 50,000 in Bible correspondence schools, 300 members give Bible studies weekly, telecast "It Is Written" in one area, sell \$100,000 of our truth-filled literature, open one dark county, begin three new buildings, raise \$10,000 toward a camp meeting pavilion, make the Texas Conference a Minute Man conference in Ingathering, aim for a tithe and mission-giving increase.

Every minister then made a half-minute statement in support of the program. Laymen also gave their testimonies. Then everyone present was given opportunity to make a personal, written, soul-winning commitment for Christ. To finance the first year of "Operation Lone Star," \$21,000 was pledged.

The ministers and church members of the Texas Conference are uniting and moving forward together to see the work of God finished. The end cannot be far away when we see God's people unite to work under the power of the Holy Spirit.

## Middle East College Mecca for the Advent Youth of Bible Lands

By **T. S. Geraty, President**

Middle East College holds a strategic place in the education and training of workers for the territory known as the Middle East Division. Held in high esteem by the constitu-

ency, the college is virtually a mecca for the Advent youth who sooner or later as prospective workers come to the campus to become better qualified for effectual witness in God's work.

Although not one of the so-called holy places, yet MEC became a bethel to ten students who were baptized just before the school year ended. This was a spiritual capstone for the activities of the 1958-59 academic year.

The graduating classes of 1959 were composed of eight preparatory school seniors, two professional (junior college) seniors, and seven Bachelor of Arts degree candidates. In a dedicatory service for new workers, conducted on the last Sabbath afternoon in June, eight graduates and students were consecrated for the Lord's work. The cosmopolitan atmosphere of MEC was reflected in the eight nationalities represented in the classes of 1959.

June came all too soon for the College Park MV Society, which had been promoting evangelistic activities under G. T. Gott, the faculty sponsor. The whole college had been geared to one type of activity or another from village visitation and cottage meetings through off-campus temperance programs, distribution of periodicals, and the securing of names for the Bible correspondence schools. The MV Society and church missionary department worked together in common interests.

The bands that worked in the villages opened new avenues of ap-

proach that look promising. One interested man in a mountain village told of a dream he had in which an angel voice guided him along the path of light and righteousness. He believes that our students have been Heaven sent and that God is guiding him and his family. Providential experiences are developing with these contacts.

The chairman of the department of religion of the college and pastor of the College Park church, K. L. Vine, as organizer, teamed with the editor of our Arabic church periodicals, Maurice Katrib, in conducting a concentrated five-night-a-week evangelistic program in our city Arabic church for the month of May. The follow-up and results are still in process. This program greatly benefited college ministerial students and nearby evangelistic and mission personnel who had an opportunity to observe effective evangelistic approach and appeal.

The choir, under the capable leadership of June Soper, enriched the regular Sabbath services and brought favorable publicity to the college in conducting a number of off-campus appointments. These included singing the sacred Bradbury cantata *Esther* for a Beirut musical society; participating in a church festival of music at the American University of Beirut; and in being featured for a full Sunday morning service of sacred song at the largest and oldest Protestant church in Lebanon.

People are appreciating the elementary school under the experienced teacher and principal, Edith C. Davis. The school developed from a branch Sabbath school in a nearby community. With an expansion program in the offing, MEC looks forward to the completed building units to provide a model school for teacher education.

MEC as the worker training institution for the Middle East Division respectfully solicits your continued support and prayers that more Ruths, Naomis, Josephs, and Daniels may be sent forth to help garner in a ripening harvest for the Master.

## Bolivian Workers Unite in Historic Meeting

By **Lynn Baerg**

The first workers' meeting for pastors and Bible instructors engaged in city evangelism ever to be held in Bolivia took place May 19-21 in the two-mile-high mining city of Oruro. Nine were in attendance. Pastor Leonardo Gerometta, leader of the Cochabamba church and ministerial

secretary for the mission led out in the conference.

Oruro was an appropriate place for a meeting of this kind. A year ago only a tiny group of Sabbathkeepers witnessed for the truth in this important rail center of nearly 75,000 inhabitants. It was felt, however, that because of its liberal tradition and culture, it was ripe for an effort.

This was surely the leading of the Holy Spirit, as the campaign held there under the leadership of Pastor Moises Tenorio, Inca Union evangelist, during the last five months of 1958, resulted in a flourishing church of almost 200 members. Through the able ministry of Pastor Charles Christensen, the Lord is continually adding to the church "such as should be saved," currently ten or more each month.

For practically half a century the Seventh-day Adventist Mission has carried on a well-organized work of soul winning and environment betterment among the Aymara tribes populating the high plateau of Bolivia. Centered in La Paz, this work has been most fruitful in elevating from degeneracy an entire generation, and has created a tremendously favorable atmosphere for the work of our church in Bolivia. In much of this area 150 schools solidify by basic education the vast spiritual gains



Workers who attended the history-making meeting held for pastors and Bible instructors engaged in city evangelism in Bolivia. Left to right: Rodrigo Gutiérrez, Ernesto Mamani, Lynn Baerg, Juan Ayala, Leonardo Gerometta, Nélida Barros, Moisés Gutiérrez, Ruben Rivero, Charles Christensen.

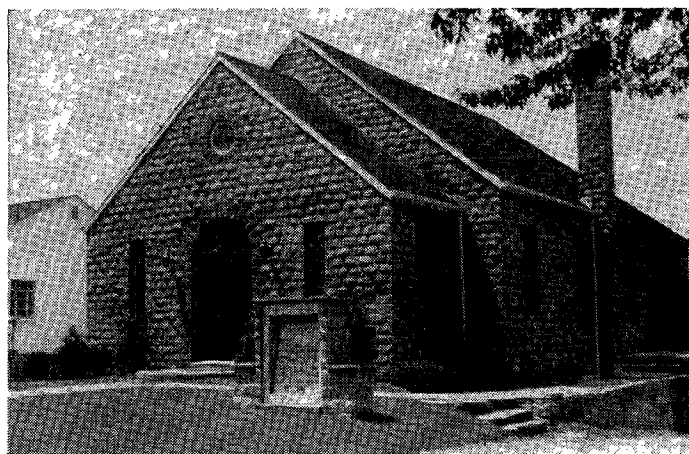
achieved. But up until a few years ago the urban centers of population were practically untouched by this advance.

In 1957 a beautiful church was constructed in the booming frontier town of Santa Cruz, and an evangelistic campaign held soon thereafter forged a prosperous church. The same year a missionary was sent to Sucre, the non-working capital city of Bolivia and stronghold of Roman Catholicism, where a school has served as a powerful opening wedge in gaining sympathy preparatory to a public campaign to be held this year. And in 1958 occurred the "miracle of Oruro"—1,500 a night, night after night,

week after week, starved for the good news of salvation. Truly this is evidence that the harvest in Bolivia is only waiting to be reaped.

Having arrived from various parts of the country at personal expense (the financial condition of the mission did not permit it to pay any costs involved) the city pastors and Bible instructors sought to make the most of this first workers' meeting. Because of the vast difference between the way of life in the rural areas and the cities, the chance to discuss problems and methods peculiar to work in centers of population was deeply appreciated. Discussion was informal, though organized, and covered such practical topics as the worker and his health, daily program, study, visitation methodology, and church administration. Highlighting the reports was that of the Oruro effort, which was closely studied in relation to the campaign soon to be held in Sucre.

Thursday morning the session was brought to a close by a fellowship service including the ordinances of the Lord's house. The testimonies given and the humble unity manifested by this relatively small group of God's workmen were ample evidence of the rich spiritual blessings received throughout this gathering to be shared again and again by Christ's ambassadors to the cities of Bolivia.



### Dedication of Washington, Pennsylvania, Church

The Washington, Pennsylvania, church in the West Pennsylvania Conference was dedicated Sabbath, June 6. On Friday night a consecration service was directed by Francis W. Wernick, president of the conference, while the Sabbath morning speaker was W. C. Moffatt, former president of the conference. The writer spoke at dedication services in the afternoon. The weekend meetings were directed by Victor Zuchowski, pastor.

The stone church is situated in a fine section of the city. Building was begun more than ten years ago, but only recently was completed.

**L. E. LENHEIM**  
President, Columbia Union Conference



### Five Ordained in Nebraska

At a regional meeting held at Lincoln, Nebraska, June 20, five young men were ordained to the gospel ministry. Preceding the ordination service Theodore Carcich, president of the Central Union Conference, brought a message on the sacredness of the call to the ministry. He also gave the charge. Andrew Fearing, associate secretary of the General Conference Ministerial Association, offered the ordination prayer, and the welcome was extended by the writer.

Left to right are Theodore Carcich, Vernon Chase, Ray Bailey, N. C. Petersen, Arthur L. Page, Max H. Thames, Eugene E. Johnson, and Andrew Fearing.

**N. C. PETERSON**  
President, Nebraska Conference



# Loma Linda Sanitarium and Hospital

By Clarence A. Miller, *Administrator*

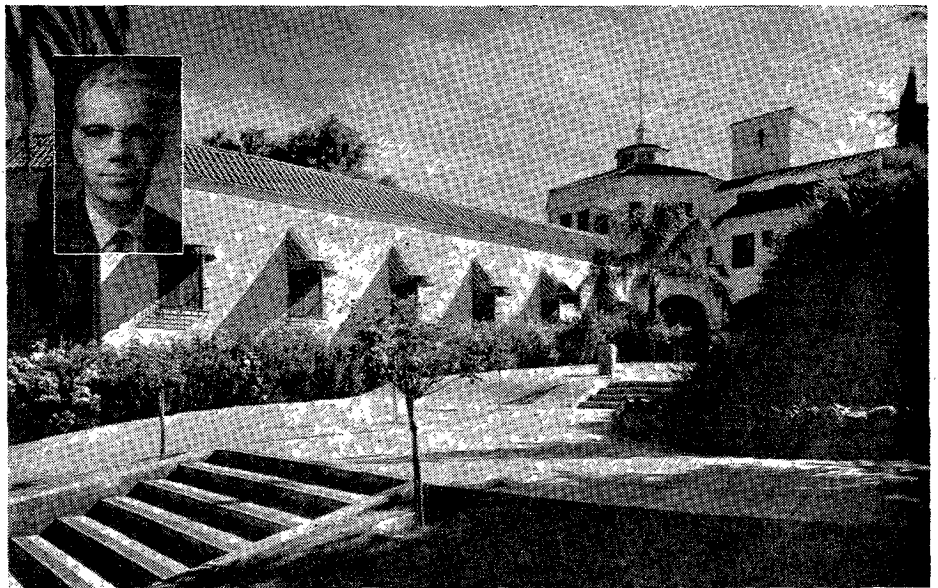
Eighty years ago, when southern California was in the midst of an early boom, enthusiastic speculators laid out dream sites for towns in every likely spot. One of the most likely, on and surrounding a one-hundred-foot eminence in the San Bernardino Valley, was given the name of Mound City. Eventually an imposing tourist hotel, "Mound City Villa," was constructed on the north crest of the hill, with a startlingly beautiful command of the panorama of valley and mountains. But the dreams did not come true; soon the site was all but abandoned.

Later, representatives of 40 businessmen and 80 physicians of Los Angeles were so impressed by the delightful vistas of sky, mountain, valley, charming gardens, and endless citrus groves that they purchased the property, greatly improved it, furnished it elegantly, and with considerable fanfare, opened a tourist health resort for 60 guests. But this dream also evaporated.

Then in the fall of 1903 Ellen G. White saw in vision a health institution set in the midst of beautiful grounds somewhere in the Redlands-Riverside area, where the sick might seek recovery in an environment favored with beautiful surroundings but not too far removed from their city homes, where they might be treated according to principles of rational or natural therapy, and learn to live healthfully after returning to their homes. Upon Elder J. A. Burden was laid a sense of personal conviction that he should find such a place. Three times the urgent message came from Mrs. White. Then providentially the attention of this devoted man was drawn to the Hill Beautiful—Loma Linda, as it was now called. It seemed to him to be made to order for the purposes so vividly and urgently outlined by the Spirit of Prophecy. The price, while not exorbitant, at first seemed beyond consideration. But Elder Burden did not give up easily. He wrote Sister White, urging her to visit the place; but she was preparing to go east for the General Conference session. After she had departed, the price began to slide—from \$110,000 to \$85,000 to \$40,000.

## "Secure the Property by All Means"

When this point was reached, Elder Burden, on May 7, 1905, dispatched full details to Mrs. White, then in Washington, D.C. Immediately she sent a telegram urging him to secure



Loma Linda Sanitarium and Hospital. Inset: C. A. Miller, administrator.

the property without delay, and on the same day, May 14, wrote, "I had no sooner finished reading it (your letter) than I said, 'I will consult no one; for I have no question at all about the matter.' . . . Secure the property by all means so that it can be held and then obtain all the money you can. . . . This is the very property we ought to have. Do not delay. . . . We will do our utmost to help you raise the money."—Ellen G. White letter 139. After further correspondence, she again wrote on May 28, "Be assured, my brother, that I never ad-

had just received from the sale of city property. This amount permitted the final arrangements for the purchase of the property on May 26, 1905. But what of the future payments due at stated intervals during the summer?

## A Series of Miracles

At a general meeting in Los Angeles on June 20, a sister arose and offered \$10,000 with which to proceed. So impressed was everyone at the meeting that many made further personal sacrifices to the extent of \$1,100.

Three weeks later another \$5,000 would have to be paid. In the ten o'clock mail on the day the payment was due came a letter from the East bearing exactly \$5,000. The third payment of \$4,500 arrived from Oregon on the day another payment was due. And thus God worked time after time, trying the faith of His faithful ones, but never failing to place the funds in their hands at the crucial moment. At the end of the first fiscal year, June 30, 1906, the books revealed a surplus of \$1,160.22.

En route home from the General Conference session, Sister White paid her first visit to Loma Linda. Shortly she was writing under the date of June 23, 1905,

"Until this recent visit I had never before seen such a place with my natural eyes, but four years ago such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to begin our work for Redlands and Riverside."—Ellen G. White letter 183.

On July 1, 1905, the first Adventist caretakers took possession of the hilltop. By November a staff representing Australia, New Zealand, Africa, Michigan, other midwestern States, and of course California had been



vance anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. . . . By all means secure the property if you can, for I believe it to be the very place the Lord desires us to have."—Ellen G. White letter 153.

Elder Burden could not see a cent ahead for purchasing an option. But in such times of bewilderment, of straitened circumstances, men like Moses can still see the lifting of the pillar of cloud and are prepared to move forward at once to grasp every opportunity. Acting on a "tip," Elder Burden searched out a Mr. Larsen, who when he heard the reason for the late-at-night visit, rejoiced with tears that God had thus shown him what he was to do with the \$2,400 he



recruited by the news of the purchase of the institution and a letter that had stated, "We are unable to pay your traveling expenses, nor can we say when we can begin to pay salaries." Three charter members of the first class of nurses were joined later by four more. By the end of November, Dr. Julia White responded to Ellen G. White's personal invitation to come to Loma Linda to become the first house physician. A little later Dr. G. K. Abbott arrived. Patients had begun arriving almost before the staff was ready; 35 registered before the end of the month.

The Hill's third dream has been coming true ever since!

On April 15, 1906, a dedication service was held out under the pepperwood trees. It had been just a year since Mrs. White's first visit to the Hill Beautiful set in the wide and radiant valley. During the ceremonies she addressed the gathering of staff, patients, and guests from all over the valley for half an hour, stressing that the genius of Loma Linda should be cooperation with God in combating disease.

The first class in nursing was graduated in 1907. A total of 1,810 nurses have now been trained and graduated at the Loma Linda Sanitarium and Hospital. The old hotel structure, regarded now with a bit of sentimental attachment but destined soon to be fully retired to the status of memory, still houses classrooms and offices of the Schools of Nursing and Physical Therapy. The architects' drawings of the new School of Nursing, to be built at the corner of Central and Loma Linda Avenues, and of the beautiful new women's residence hall are now on view on the campus.

The Loma Linda Sanitarium and Hospital now employs approximately 100 registered nurses, more than 100 auxiliary nurse aids and orderlies, and the necessary staff in administrative and subsidiary services.

Constantly expanding facilities, under the good hand of our God, have been paced also by the population of the San Bernardino Valley, which from 30,000 in 1907 has grown to more than 712,000. During the past year this 160-bed hospital has cared for 7,000 regular inpatients, while the teaching clinic has served 25,000 outpatients. The institution constantly operates at close to maximum capacity.

We believe our staff to be devoted past the point of self-sacrifice for the sake of the institution, as were their predecessors. That we may continue to carry the standard proudly and humbly and devotedly, we solicit the prayers of Seventh-day Adventists all over the world.

## From Home Base to Front Line

**Shirley Pauline Spain**, of Spokane, Washington, left Spokane on August 3, 1959, for Jamaica. Miss Spain has a B.S. degree in nursing education. She has worked as a stenographer, teacher, office and head nurse, as well as supervisor in nursing. She has responded to a call to serve as superintendent of nurses in the Andrews Memorial Hospital.

**Elder and Mrs. Robert R. Drachenberg** and two children, returning after furlough, left Miami, Florida, August 6, for Balboa, Canal Zone. Sister Drachenberg's name before marriage was Rachel Fischer. Brother and Sister Drachenberg's homeland is the Argentine Republic. During their first term of service Brother Drachenberg acted as secretary-treasurer, and later as president of the Panama Conference. Upon returning to Balboa he will resume the presidency of the Panama Conference.

**Mr. and Mrs. Robert L. McGhee** and child, of Arlington, California, sailed August 7, on the S.S. *Robin Kirk*, from New York City, going to Tanganyika, East Africa. Sister McGhee's maiden name was Marian Francis Stanger. She has served several years as an office secretary, and has ability in musical lines. Brother McGhee has an M.A. degree in education, and has taught elementary grades and served as principal and supervising teacher for eight years. His appointment is to the principalship of the Ikizu Training School in Musoma, Tanganyika.

**Mr. and Mrs. R. C. Thomas** and four children, of Pittsburgh, Pennsylvania, sailed from San Francisco, California, on the S.S. *Maiden Creek*, August 10, for Korea. Before marriage Mrs. Thomas's maiden name was Annis Faith Cox. Her experience has been as a colporteur, typist, and seamstress. Brother Thomas has a B.A. degree from Emmanuel Missionary College and has served as a colporteur and assistant publishing department secretary. The call he will fill is for a publishing secretary in the Korean Union Mission.

**Mr. and Mrs. Berthold H. Stickle**, of Oshawa, Ontario, sailed from New York City on the S.S. *Steel Age*, August 12, en route to India. Their two daughters, Anita and Elaine, left San Francisco on July 22 for India. Prior to marriage Sister Stickle's name was Alice Elizabeth Hoen. Sister Stickle has a B.A. degree and has served as a teacher, editor, and secretary. Brother Stickle has a B.A. degree, and his ex-

perience has been as a teacher and secretary-treasurer. He has accepted an appointment to the Northeast Union in India as secretary-treasurer.

**Mr. and Mrs. D. W. Curry** and three children left San Francisco, California, August 10, returning to Hong Kong after a short furlough. Sister Curry's maiden name was Maeci Lucille Poole. During their previous term of service of five and one-half years in the Far East Brother Curry was principal of the South China Training College, as well as acting union educational secretary. He will continue his work as principal of the South China Training College.

**Dr. and Mrs. A. M. Owens** and two children, of Warm Springs, Oregon, sailed from New York City, August 15, on the S.S. *Mauretania*, for England, going to Nigeria. Sister Owens' maiden name was Luthea Eleonore Estey. She has a B.S. degree in nursing education, and has had a number of years' experience as a nurse and supervisor in nursing. Doctor Owens completed the medical course from the College of Medical Evangelists in 1955. After a year's rotating internship in the Portland Sanitarium and Hospital, Portland, Oregon, he was employed as a U.S. Public Health Service medical officer. He will serve as a physician in the Ile-Ife Mission Hospital for a time, and later in the Jengre Mission Hospital, North Nigeria.

**Elder and Mrs. Clinton L. Shankel** and two children, of Elma, Washington, sailed from San Francisco, California, on the S.S. *President McKinley*, for Indonesia, on August 15. Sister Shankel's maiden name was Mable Marie Bruington. She has had musical training and experience as an office worker. Brother Shankel is the son of C. W. Shankel, a teacher on the staff of Walla Walla College. He has an M.A. degree from the SDA Theological Seminary. His experience has been as an assistant pastor and district pastor. He will serve as an evangelistic worker in Indonesia.

**Elder Orson I. Fields** left Spokane, Washington, on August 16, for Nyasaland. Sister Fields plans to follow Brother Fields to Nyasaland later, accompanied by her father. Brother and Sister Fields first accepted a call to the Southern African Division in 1930, where he labored as a mission director, with the exception of time in the homeland for furloughs, until 1957. They returned in order to give their family educational advantages. Brother Fields has accepted reappointment to Africa, to serve as director of the Matandani school and mission station.

W. R. BEACH

# • In Brief •

## OVERSEAS

### Inter-American Division

● The Davis Indians, under the direction and encouragement of missionary William Tol, have completed an airstrip 2,000 by 100 feet at Paruima, British Guiana. This airstrip will greatly improve the economy of the area, since farm produce can now be flown to market. Before the completion of the airstrip it was almost impossible to move quantities of produce owing to the isolated location.

● Two Inter-American colleges have recently welcomed new staff members who will serve as heads of the respective Bible departments of these institutions. R. R. Widmer and family arrived at West Indian Training College, Mandeville, Jamaica, on July 28. I. T. Crowder and family arrived at Port-of-Spain, Trinidad, on August 5 and will be connected with Caribbean Union College.

● H. A. Roach returned to his homeland, the Bahama Islands, on August 15, where he will serve as principal of the Bahamas Junior Academy in Nassau. Brother Roach has just completed his college work at Oshawa Missionary College, where he was president of his class and had the distinction of winning the International Temperance Oratorical Contest.

● The Inter-American Division evangelist, H. J. Westphal, left Miami for Maracaibo, Venezuela, on August 7. He will conduct a three-month evangelistic campaign in Maracaibo, assisted by a number of workers from the Colombia-Venezuela Union.

● La Corina settlement is a community of about 100 persons in one of the rural areas of Costa Rica. Until recently 70 per cent of the people in this settlement were members of the Seventh-day Adventist Church and attended the neat little white church building. These faithful Adventists decided that the gospel message of mercy should be presented to everyone in the community, and to this end began an active program of evangelism in the area. Recently they were happy to report the baptism of nine persons. They are continuing to pray and work for the remaining 10 per cent of the community who have not yet joined the church.

## NORTH AMERICA

### Atlantic Union

● The second wing of Lenheim Hall, new men's dormitory, is scheduled to open for the fall term at Atlantic Union College, thus accommodating an additional 100 men. For the first time in many years all college dormitory men will be accommodated in one building.

● The Schenectady Seventh-day Adventist church celebrated its 50th anniversary, August 28-29, with a young people's meeting at the church on Friday night and anniversary devotions at 11 o'clock Sabbath morning, with the sermon given by H. J. Capman. A history and experience meeting was held at two in the afternoon. All Sabbath meetings were held at the Trinity Methodist church.

● On June 21, the Bethel Seventh-day Adventist church, Brooklyn, New York, celebrated its Ingathering victory with a well-planned program. Lucille Bryant was crowned queen of Harvest Ingathering by Elder Eugene Carter, because her group contributed the largest amount to the campaign. The goal was reached in six weeks under the able leadership of its missionary leader, B. Best, and Bible instructor, Zilda Forde.

● Helen Kinnear, chief medical record librarian; Lloyd Ochab, assistant operating room supervisor; and V. D. Dortch, administrator, attended the American Hospital Association annual meeting and the meeting of the Seventh-day Adventist administrators' council in New York City, August 20-27.

● Don Wesslen and family have joined the faculty of Campion Academy, having come from the Gem State Academy

### Central Union

● Helen Kinnear, chief medical record librarian; Lloyd Ochab, assistant operating room supervisor; and V. D. Dortch, administrator, attended the American Hospital Association annual meeting and the meeting of the Seventh-day Adventist administrators' council in New York City, August 20-27.

## Small Ohio Church Receives Gift of Organ

Many months ago a news item appeared in **THE REVIEW AND HERALD** in the Religious Front column, announcing that Claude Foster, philanthropist of Cleveland, Ohio, was making a gift of 500 organs to poor congregations in rural sections of Ohio.

Acting prayerfully on the meager information at hand, but knowing full well what an organ would mean to his 33-member church in Germantown, Ohio, Harold Wright, local elder of Berea Chapel, addressed a letter to Mr. Foster.

A long wait with no word stretched out for almost a year. Then it happened. A truck backed up in front of Berea Chapel, and a beautiful Thomas electric organ was unloaded.

In June the organ was formally dedicated. Special guest for the dedication was Mahalia Jackson, whose voice, set apart for God, rang out, blending harmoniously with the organ accompaniment. Leroy Logan and Mrs. Mae Justiss, wife of the pastor, Jacob Justiss, took turns at the instrument.

Friends have remarked that the organ could not have been given to a more musical congregation than that of Berea, the home church of the Wright singers.

On the organ is a small brass plate engraved with the words, "God-given through Claude Foster."

A. V. PINKNEY  
Public Relations Secretary  
Allegheny Conference

in Idaho. Robert Conway will be joining the staff of Campion Academy this fall and Beth Ann Lamoreaux will be assistant dean of girls and part-time instructor.

● The sacred service of ordination was held at the Wyoming Conference camp meeting for B. L. Cook, R. S. Watts, of the General Conference, offered the ordination prayer, Theodore Carcich, president of the union gave the charge, and J. L. Dittberner, president of the conference, the welcome.

● After more than 40 years of service, E. H. Meyers and his wife have laid down their work in the Kansas Conference. They are making their home in Colorado Springs, Colorado.

### Columbia Union

● Seven schools will open this fall in the West Virginia Conference, according to Jay H. Lantry, superintendent of education. They are at Wheeling, Parkersburg, Huntington, Charleston, Beckley, Buckhannon, and Princeton.

● R. H. Brodersen, returned missionary from the Southern Asia Division, has been invited to join the staff of the Potomac Conference. He will serve first at Roanoke, Virginia, as associate pastor. Mrs. Brodersen will teach in the church school at Roanoke.

● Late in July R. G. Burchfield arrived in Staunton, Virginia, to take up his new duties as secretary-treasurer of the Potomac Conference. He takes the place of W. H. Jones, who has retired.

● Mrs. Lilah Lilley, from Fort Worth, Texas, is the new elementary school supervisor of the Potomac Conference. She takes the place vacated by Mrs. Zella Holbert, who is now on the teaching staff of Washington Missionary College. Mrs. Lilley served previously in a similar capacity with the Texas Conference.

● Travis Dennis, former pastor of the Blackstone and Ford churches in Virginia, has accepted a call to become accountant and assistant in the business department of the Shenandoah Valley Academy, New Market, Virginia.

● G. B. Tarr, a graduate of the Potomac University School of Religion has joined the staff of the East Pennsylvania Conference, and will intern at Reading, Pennsylvania.

● Donald Keeler, of the college press at Southwestern Junior College, has accepted a call back to the Washington Missionary College Press in Takoma Park, Maryland, where he will serve as salesman.

### Lake Union

● More than 200, including counselors, were in attendance at the JMV Summer Camp at Little Grassy Lake, in southern Illinois. Aside from the regular camp duties, classes, recreation, swimming, hiking, and boating—in canoes, rowboats, or sailboats—spiritual emphasis was given every morning at camp council and again in the evening at the campfire. Stories were told, songs sung, and a special feature film on the life of the apostle

# SABBATH SCHOOL Activities

News From The Sabbath School Department

## Letting Our Light Shine

Sabbath school teaching kindles most when the word of God is allowed to speak directly to hearts through Scripture searching. This searching can probe and heal in areas where no human teacher has a right to intrude. Its use in the class period creates an appetite for Bible study at home.

Teaching that kindles devotional living comes only from the work of the Holy Spirit within the learner. This must be preceded by His work within the teacher. Blessed is the privilege of sometimes being used by Him to hold out the kindling flame to other hearts.

Today I was privileged to meet a real Bible Sabbath school teacher, who related

the following heart-warming experience:

"While waiting for the serviceman to fill my gas tank, I picked up my Bible and the *Sabbath School Lesson Quarterly*. A woman in the service station saw the gold-edged book on my steering wheel and decided to share her viewpoint with me on the state of the dead.

"It was refreshing to find a person who enjoyed sinking the shaft deep into the mine of truth say that she did not believe in the immortality of the soul.

"Several passages of Scripture were read together, after which the woman said, 'You are the first man who ever showed me this from the Bible.' Before leaving the station, I presented her my *Lesson Quarterly* and name card.

"After a few days I mailed her a copy of *Drama of the Ages* and *God Speaks to Modern Man*. The woman studied these books and compared scripture with scripture.

"When I stopped at the filling station again on one of my itineraries, the same

woman came out and said, 'I have learned about the true Sabbath. It is in the Bible. There is only one thing for me to do, and that is to join your church, because you teach the Bible.'"

"The influence growing out of Sabbath school work should improve and enlarge the church. . . . There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."—*Counsels on Sabbath School Work*, p. 9.

"If you feel no burden of soul for those who are ready to perish . . . , there will be no room for you in the kingdom of God."—*Testimonies*, vol. 9, pp. 103, 104.

May God grant that your Sabbath school will be known as a powerhouse where the souls of men will be recharged through the study of the Holy Bible.

A. R. MAZAT  
Sabbath School Secretary  
Southwestern Union

Paul was shown almost every night. Camp closed with a baptism of 11 young people.

● The church school is a strong influence for good. Mrs. Savilla Lowmsberry, who has taught church school in Cadillac, Michigan, for a number of years, tells the story. James Seeley and John Carr, from non-Adventist homes, have spent all eight years in the church school. Three years ago James was baptized, and has been a power for good in the school and his home. This summer his mother is to be baptized. John has also influenced his family, and some are attending church regularly. Mrs. Verna Bacheller taught these boys in the early grades. During the past school year 187 boys and girls from Michigan church schools have been baptized.

● Douglas Woodrick, a small boy who attends the church at San Prairie, in Wisconsin, was baptized in Silver Lake at the recent Wisconsin camp meeting at Portage. A special offering received at camp meeting for evangelism impressed Douglas, and he handed his bankbook, with deposits of \$107.18, to L. G. Wartzok, treasurer of the conference—a real sacrifice and a fine contribution from a small boy.

### North Pacific Union

● In order to take the position as Sabbath school department secretary of the Upper Columbia Conference, William Clements, who had been pastor of the Walla Walla church, was released from a call to labor in the Central California Conference. He replaces E. J. Bergman, who transferred to the Oregon Conference as Sabbath school department secretary.

● Sabbath, July 18, was the culmination of eight weeks of evangelistic meetings held by W. P. Lockwood in the Bandon, Oregon, district. Six new members were baptized at that time, with others to

take this step in the near future. Because of the injuries Elder Lockwood sustained in an automobile accident, he was unable to carry on, and R. L. Kretz, one of the conference evangelists, completed the series of meetings.

### Pacific Union

● Dwight P. Herbert, 1959 graduate of Pacific Union College, has accepted a call to be the pastor of the Fifty-fourth Street church in Los Angeles. Previously he was employed by the Glendale Sanitarium and Hospital, and served approximately ten years as a colporteur and pastor-evangelist in North Carolina and Florida.

● Ross Morris, who graduated from Pacific Union College in June of this year, has been invited to locate in the Dinuba, Orosi, and Reedley district of the Central California Conference where he is working with E. E. Perry, pastor of the district.

● "Each One Bring One" was the slogan of Sabbath School Visitors' Day, September 12, in the Pacific Union Conference. The Sabbath school membership is 72,915; therefore the attendance goal set for this special Sabbath was 144,000.

● A special series of five telecasts of the Voice of Prophecy over channel 7, KGO-TV will lead into a Voice of Prophecy Crusade to be held in the Oakland Civic Auditorium from September 24 to October 4.

● William Hull has transferred from the Nevada-Utah Conference to the Central California Conference. He is located in Fresno, where he is associated with C. E. Smith in the pastorate of the church.

● Frederick Diaz, of the Southern California Conference, has accepted an invitation to the Central California Conference to serve as pastor of the Spanish church in Santa Maria.

● Three students from Pacific Union College—Arlen Davidian, a second-year pre-medic; Max Eberhardt and George Brison, third-year theology majors—are attending Spicer Memorial College, Poona, India, during the 1959-60 school year.

### 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. FEEKE, 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. FEEKE, Secretary

## Church Calendar FOR 1959

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

# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, OCTOBER 3, 1959

## God, the Owner of All

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

ONE important meaning of the word rendered *dispensation* in 1 Corinthians 9:17 is seen in the Revised Standard Version: "I am entrusted with a *commission*." Weymouth (1914 pocket edition) has: "a *stewardship* has . . . been entrusted to me." Ralph S. Cushman paraphrases Paul's reasoning in 1 Corinthians 9:16, 17: "I have a stewardship. . . . It is God-given, this stewardship. Someday I will have to answer to my Maker. . . . But how strange that I should ever have tried to get away from God! That is what it meant to flee from this stewardship of mine. Blessed be the day when I made the discovery, that to take up my stewardship was to find God and life. O life that is everlasting!"—*I Have a Stewardship*, pp. 11, 12.

### 1. Basis of Divine Ownership

PSALM 24:1. "The earth is the Lord's, . . . the world, and they that dwell therein." A recognition of God's creative ownership of all does not leave men in full and permanent possession of any thing. He can never say, "This is mine, and God has nothing to do with it." He will rather say, "All is God's, including myself!" "He [God] has entrusted His treasures to stewards, that with them they may advance His cause and glorify His name."—*Testimonies*, vol. 2, p. 652.

COLOSSIANS 1:16, 17, R.S.V. "In him all things hold together." A similar thought occurs in Hebrews 1:3: "Upholding all things by the word of his power." The eternal Son is not only the Source of all, but He encompasses and controls the exact ordering of all things. This passage is the only one that is so explicit on the creative, sustaining power of the Son. Creative and redemptive power were united in Christ: "The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us."—*Education*, p. 132.

### 2. Sharing With God

GENESIS 1:26-28; 2:7. "God created man in his own image." God gave to man a form and intelligence not granted the lower creation. One purpose in the creation of the physical universe was to reveal God's glory (Ps. 19:1). In the creation of man it was essentially the moral (Eph. 5:27). In this, God shared His own moral character with man. In other re-

spects God gave every material possession necessary for man's welfare. Man therefore should remember that all is God's, and not just a part.

PSALM 8:4, 5. "Man . . . a little lower than the angels." David was a contemplative spectator of the vast universe in which man is an infinitesimal speck. He might have concluded that man is nothing, but divine love makes man "little less than God" (R.S.V.). "The Hebrew word denotes man in his weakness and frailty (see ix. 19, 20)."—PEROWNE, *Psalms*, p. 39. But God crowned man with glory and honor, and gave him a world to develop and to rule. What sin has stolen from man will be restored through Christ. "He proposes to make us like Himself, true in every purpose, feeling, and thought—true in heart, soul, and life. . . . Our fallen nature must be purified, ennobled, consecrated by obedience to the truth."—*Testimonies*, vol. 5, p. 235. It was to "redeem us from all iniquity" that Christ "gave himself for us" (Titus 2:14). When redeemed from all iniquity man can understand the fatherhood of God through Jesus and say with Him: "Our Father" (Matt. 6:9).

### 3. The Use of God's Gifts

1 CORINTHIANS 4:1, 7. "Stewards of the mysteries of God." The previous words "Let a man so account of us" are rendered "This is how one should regard us" in the R.S.V. How do men regard you and me? It is shameful if our neighbors think of us primarily as self-seekers, money-lovers, or anything other than sincere Christians who love the Lord "with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbour as thyself" (Matt. 22:37-39).

JOHN 15:15. "I have called you friends." Compare Luke 12:4: "I say unto you my friends." The phrase the *friends of Jesus* . . . echoes the Old Testament description of Abraham as the *friend of God* (Isa. xli:8; 2 Chron. xx:7; James ii:23 . . .), from whom He did not hide the things which He was about to do (Gen. xviii:17). Similarly, the making known of the love of God in the death of His Son removes the ignorance of the disciples and casts out fear. *As there is no fear in love*, so there can be no slavery (1 John iv:18).—HOSKYNs, *The Fourth Gospel*, p. 478. To be called "friends" by Jesus is linked with the reward of stewardship in *Gospel Workers*, page 267.

1 PETER 4:10. "Good stewards of the manifold grace of God." This verse bases stewardship upon our appreciation of God's loving gifts of grace to us. Any

failure here limits our stewardship. "Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. . . . God has made His people stewards of His grace and truth, and how does He regard their neglect to impart these blessings to their fellow men?"—*Testimonies*, vol. 8, p. 24.

### 4. God's Favored Sons

ROMANS 8:14, 17, 18. "They are the sons of God." Sonship is not satisfied by external, formal attitudes. In Christ and His followers it involves "harmony with Him whose nature is purity and goodness"; it involves prior "repentance toward God and faith in Christ" (*Patriarchs and Prophets*, p. 64). Only nearness to the Father's heart can produce the intimate cry: "Abba, Father!" "The Aramaic 'Abba,' used by our Lord in His hour of darkness, had probably become an almost personal name to the believers."—MOULE, *Romans*, p. 223. What a marvelous, progressive relationship is pictured in the words used in these three verses: *sons, heirs, joint-heirs with Christ*. Note also the grand culminating phrase—"the glory which shall be revealed in us."

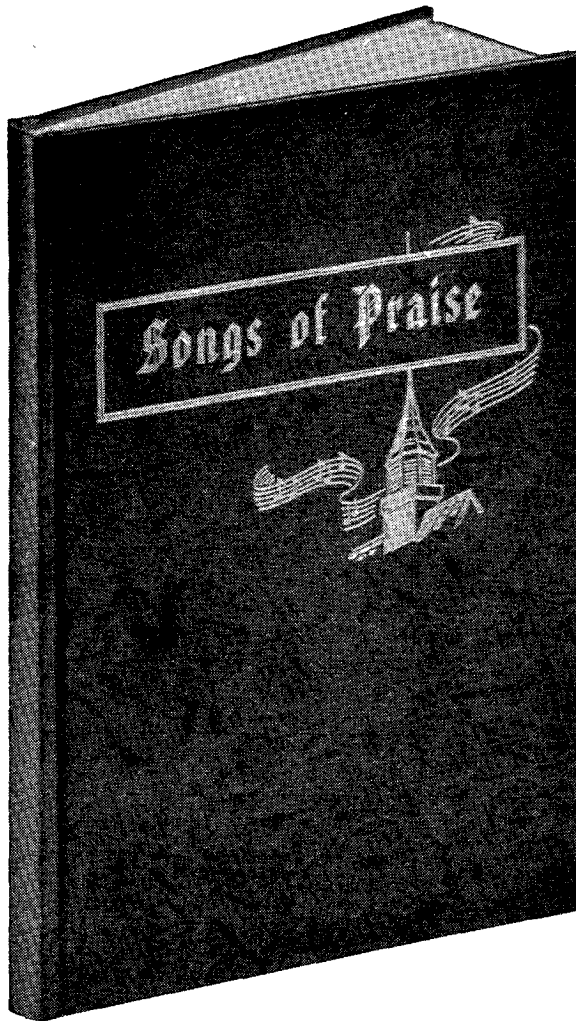
1 JOHN 3:2. "We shall be like him." The "Christ liveth in me" experience of Galatians 2:20 is the victorious life on earth which leads to Christlikeness in the life to come. We shall be sinless then, immortal; undiminishing and unalloyed joy, and progressive, unwearying enterprise await those who "shall be like him." See *The Great Controversy*, page 677.

Christlikeness begins on earth, sometimes in remarkable ways. The apostle John is a case in point. "He revealed to his fellow-men that which he felt in his own soul, representing in his character the attributes of God. The glory of the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance. In adoration and love he beheld the Saviour until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master."—*The Acts of the Apostles*, p. 545.

Our sonship on earth is bound up with the hope of Christ's coming, and the holiness of life that goes with the blessed hope. All this eventuates in sharing in His manifested glory "when he shall appear."

When some heathen converts were translating a part of the New Testament into their own language, they came to 1 John 3:2, "We should be like him." "No! it is too much," they cried. "Let us say that we should be permitted to kiss His feet!"

"This is our destiny and glory (Rom. 8:29), to be like Jesus who is like God (2 Cor. 4:6). . . . The transforming power of this vision of Christ (1 Cor. 13:12) is the consummation of the glorious process begun at the new birth (1 Cor. 3:18)."—ROBERTSON, *Word Pictures*, vol. 6, p. 221.



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REVIEW AND HERALD



## Heaven Begins in a Christian Home

(Continued from page 13)

get. A child has implicit faith in God, prays and believes that God will hear and answer; an adult often believes his doubts and doubts his beliefs, or builds a wall of doubt around his faith. A child does not understand duplicity until he is taught the art by an adult. "Oh, there comes Mrs. Jones down the street. I hope she isn't coming here." Soon the doorbell rings and the child hears, "Oh, Mrs. Jones, I'm so glad you've come to see me." The child is soon schooled in duplicity and spoiled for the kingdom. A child does not understand racial or class distinctions until he is taught his own "superiority" by his parents. A child is so candid, so truthful, that the parent is disturbed and distressed. He ought to be happy, not embarrassed, when the child tells the truth—unless the parent has said unkind things, not realizing that they would be echoed by the child. It's so easy to say the pleasing and appropriate thing, bending or breaking the truth in order to be socially accepted.

A mother told me this experience: Her little girl was small for her age. At the bus depot the mother asked for tickets for herself and child. Said the ticket agent, "Oh, the little girl doesn't need a ticket. She isn't old enough for that." The mother reasoned: I offered to buy the ticket. The responsibility is the ticket agent's, not mine. On the way home, as they were about to board the crowded bus, the little girl called out so that all could hear, "Mommy, how old am I supposed to be on the way back?" The mother learned a simple, never-to-be-forgotten lesson in honesty.

How many lives of children have been warped and twisted because parents have sought to regiment the child into their way of thinking and acting, we shall never know. It's the little foxes of distrust, censure, criticism, and duplicity that spoil the tender vines. Why have we failed? We talk, we coax, we scold, we command, we multiply precepts, not realizing that faith and hope and love work by contagion. If the faith and hope and love and integrity and compassion are not in us, all our commands and cajolery will be like tinkling brass and clanging cymbals. Our words may be positive; our life and example negative. Words are not enough. Precepts and commands are not enough. There is no substitute for great lives, true lives. Said Henry Drummond: "We say we exchange words when we meet; what we exchange is souls."

All this means that the hearts of the fathers must first be turned to the children in tender love, that their lives must reveal the character of Jesus, that they must be living examples of the saving faith of true religion. Then the children will see the light of God's love shining forth from their fathers, and the desire will be irresistible to have the image of God restored in their own lives. Conversion, sanctification, religion at its best, is involved when the hearts of the children turn to their fathers in the Elijah message. Would we have our chil-

dren with us in the kingdom? Then we must first enter in ourselves, and the children will follow our steps. How enter in? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

All the resources of heaven are at our command. The Holy Spirit awaits our invitation. Into our lives, our homes, He will come as an invited guest. Then, and not until then, will the hearts of the children be turned to their fathers.

(To be continued)

### CHURCH CALENDAR FOR 1959

## The Balances of the Sanctuary

### KEEPING A PROPER BALANCE

"In the balances of the sanctuary the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice."—*Testimonies*, vol. 3, pp. 398, 399.

God's people are privileged to demonstrate their love for God and for His work

*Through Their Sacrificial Giving*



Entrance to administration building, Japan Missionary College.

The Far Eastern Division is looking with great expectation to our worldwide Sabbath schools to show their love for God's work by a liberal, sacrificial offering in behalf of an evangelistic center in the capital city, Seoul, Korea, also to provide needed buildings for our union seminary in Bandung, Java. One of their great needs also is for their junior high school at Japan Missionary College.

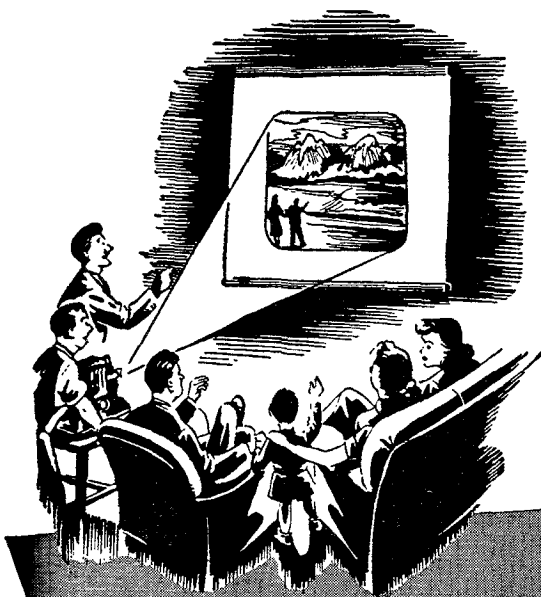
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**Thirteenth Sabbath—September 26, 1959**

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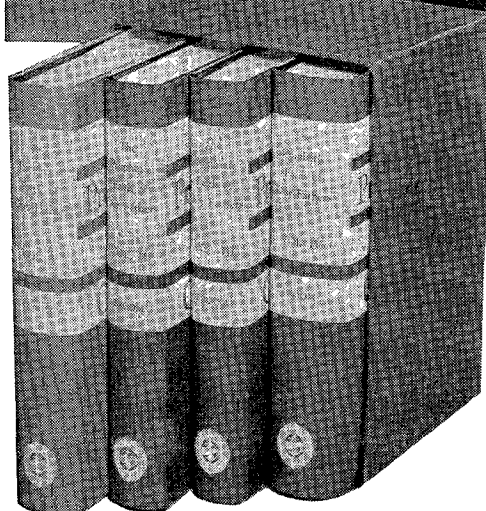
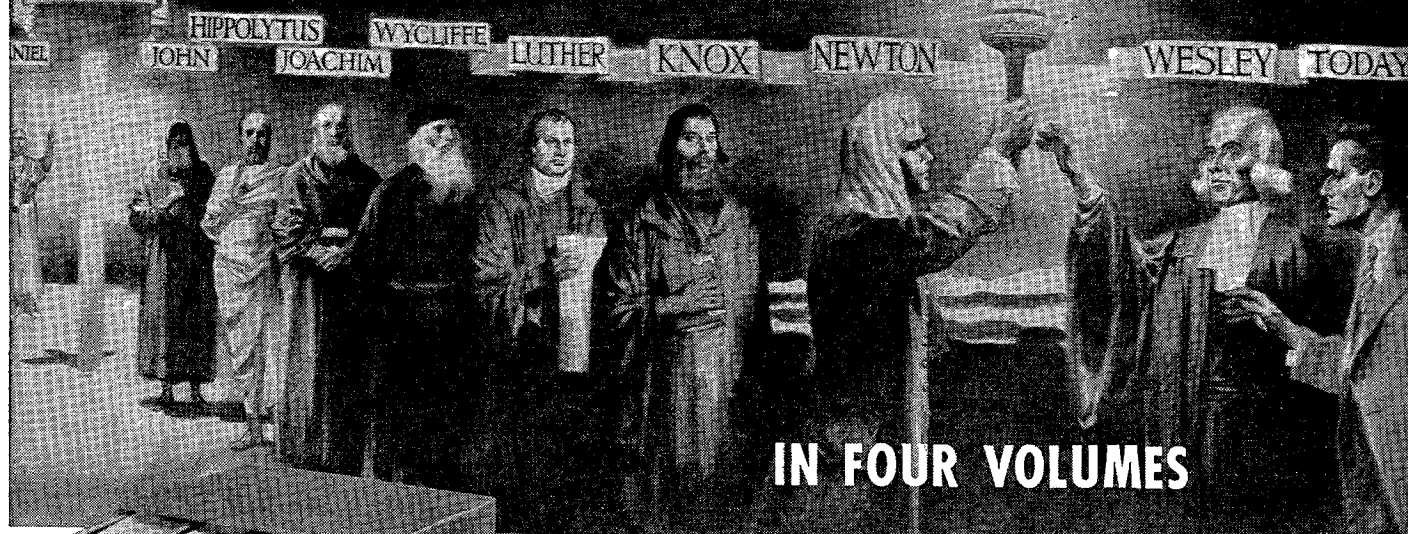
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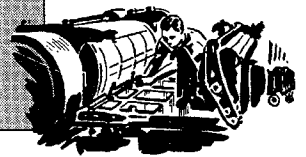
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# As We Go to Press



## Inter-America Forges Ahead

In the Sabbath School Activities column in the August 13 issue we stated, mistakenly, that Inter-America has one Sabbath school member to every 4,806 population. Instead, it is one Sabbath school member to every 480. This places Inter-America in third place among our world divisions instead of tenth, as previously reported.

ERIC B. HARE

## Paralyzing Polio Again Increases

After a three-year drop in polio cases from 39,000 to 6,000 under the impact of a vigorous inoculation program, the country's health authorities are alarmed over a sudden increase of polio cases. In several places—Detroit, Michigan, the coal mining areas of West Virginia, in crowded areas of New Jersey and elsewhere—the disease has taken on critical epidemic proportions. Particularly in the Detroit area there was a high incidence of paralytic cases and deaths. Ninety-five per cent of those attacked had not been protected by Salk vaccine. Ninety-eight million of America's 177,000,000 people have not yet received the vaccine.

Social workers made a survey of the areas hardest hit to learn the reasons for this neglect. Their answer summed up was (1) ignorance of the continued danger, (2) low economic status, and (3) indifference to the warnings of health authorities. We believe that the great majority of our children have been vaccinated. It should be the responsibility of each family and each church to make sure that all children, youth, and grownups are protected from this crippling, killing disease.

T. R. FLAIZ, M.D.

## Temperance in South Africa

Word from W. A. Scharffenberg, attending the temperance secretaries' council for the Union of South Africa, indicates that a strong temperance program is being developed.

A public temperance meeting is to be sponsored by every church in the Union during 1960, with special emphasis being placed on the tobacco

issue. The film *One in 20,000* is to be featured at each of these meetings, and appropriate literature is being prepared for general distribution.

A T-Day program, in connection with World Temperance Day, is planned to enlist every member of the church in some specific phase of temperance work.

Plans have been worked out to enable juniors to earn their way to camp by selling single copies of *Think*. The conference offers a bonus to such juniors, and a special certificate of recognition will be issued by the Temperance Society of South Africa. The temperance journal *Think* has now passed the 30,000 mark in circulation.

FRANCIS A. SOPER

## Seven Dentists Enter British Columbia

The CME School of Dentistry graduated 48 doctors this year. Six of these have located in British Columbia—Wendell Danielson, Richard Foulston, Willis Fox, Charles Montgomery, Walter Spuehler, and Alan R. Williams. With Dr. Arthur Ewart, graduated from the College of Physicians and Surgeons in San Francisco, a total of seven dentists have been added to the medical workers in British Columbia since the close of school in June.

CARL SUNDIN

## SDA Youth and Physical Fitness

During the month of July, Mrs. Joyce Hopp, of the General Conference Medical Department, visited MV youth camps in the Northern Union. Campers and staff members welcomed their visitor and profited by her contribution to the program.

Mrs. Hopp presented, among other features, health-education talks and physical-culture classes. During the classes a standard physical-fitness test was run on the campers. To the satisfaction of the camp directors an average of 87 per cent of the Seventh-day Adventist youth passed successfully, whereas the national average is only 43 per cent among school children. MV youth camps stress health and clean living and continually strive to strengthen this phase of life.

L. A. SKINNER

## Blue Laws Upheld in Carolina

The liberties of America may go by default if the recent experience of Spartanburg County, South Carolina, is repeated often. On Tuesday, July 14, the 44,000 registered voters of this forward-looking county voted in a special blue law referendum. The majority of the people were against the oppressive laws and were looking forward to relief when the State legislature should convene in 1960. The referendum was intended to be a guide to the legislature. But when residents of Spartanburg, the county's largest city, read the headlines the morning following the referendum, they could hardly believe their eyes—"Voters Want Blue Laws Upheld."

In an effort to determine the reason for the overwhelming Sunday blue law vote, Roland Hegstad, editor of *Liberty*; M. E. Loewen, religious liberty secretary of the Columbia Union; L. H. Pitton, religious liberty secretary of the Carolina Conference; and the writer spent several days in Spartanburg. At our request, a house-to-house survey was conducted under the direction of the church pastor, H. D. Colburn.

The survey revealed that on the one hand the clergy succeeded in thoroughly confusing the issues and aroused a large number of church people to vote, while on the other those opposed to blue laws were too apathetic to spend the time and energy to vote. They were sure the majority of the people were opposed to the Sunday law, so why should they vote?

Two other important factors are worth noting from Spartanburg. People in the area in which the church carefully distributed literature against the blue law, voted overwhelmingly against it, while elsewhere the vote was as high as seven to one in favor of Sunday blue laws. The survey also indicated that many of the citizens who voted for Sunday laws would have voted differently had they understood the issues at stake.

With local referendums pending in other counties in South Carolina, New Jersey, and Florida, and with the epidemic of Sunday laws spreading through the nation, we must arouse to immediate action in defense of freedom. Remember Spartanburg!

W. MELVIN ADAMS