

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## From Bangkok to Borneo

Singapore  
September 7, 1959

**Y**OU'VE moved into another new world when you land in Bangkok. You are aware of it at every turn. The Middle East is a world apart. Africa has its own distinctive quality. India assuredly does. Now Bangkok, key city of Thailand, brings you to still another world. I'd describe it simply as the world of the Far East. Beginning here and going east and north up the coast of Asia you find a certain over-all similarity in appearance so far as the great majority of the teeming millions are concerned. The complexion is generally that which one associates with the Chinese. The physiognomy is distinctive, particularly as regards the eyes. The architecture has certain similarities from one country to another in the Far East, particularly in temples. This is because two religions are dominant—Buddhism and Confucianism. So much for the first major impression that this part of the world makes on you.

But let's focus right now on Thailand, or what we formerly called Siam. A citizen of that country calls himself a Thai. He does not wish to be considered Chinese by race, though a clean-cut Thai businessman I talked with on the plane said that some 600 years ago a Chinese migration into Thailand blended with the native population to create the present race. The language, however, seems to be quite distinct from the Chinese. Incidentally, I am constantly made aware as I travel of the intensely nationalistic spirit that marks most of these newly created states. We have really come to a new era in international relations.

The last two centuries or so marked

the consolidation of the land areas of the earth into a rather limited number of great states. Now two world wars have produced an amazing array of new small states. And the near future seems to suggest there will be still more. All this has meaning for a mission-minded people like Adventists. New problems, and often new barriers, present themselves. But we must discover ways to meet these and to persuade new states, which so recently were only colonies of great European powers, that we seek only the good of the land. Let us never forget that our mission task is not to Westernize these peoples, but to Christianize them.

The persons who stand out most strikingly from the people crowding Bangkok's streets—and an amazing number of the people are in Western garb—are the Buddhist priests. These priests—and they often go in groups—are dressed in saffron-colored flowing robes and have close-cropped hair. In one hand is their begging-bowl. They must beg for their daily food. Good Buddhist families hope to have at least one son in the priesthood. Interestingly enough, a man—even a teen-age youth—can enter a Buddhist monastery for as brief a time as a few weeks. While there he is subject to the monastery rules, wears the saffron robe, and begs his food, though in actual life he may be rich. There are some who enter for a period like this several different times,

adjusting their secular program somewhat as we would to a vacation.

Nothing distinguishes Buddhists—laity as well as priests—more than their satisfaction with their religion, a satisfaction that is almost the despair of all but the stoutest-hearted of missionaries. It is an easy religion. Buddha's beautiful-sounding precepts need not trouble one's conscience or induce sleepless nights at the thought of personal, spiritual inadequacy. Nowhere in Buddhism—or any other non-Christian religion, for that matter—do we find the equivalent of Christ's command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Nor His high declaration: "Blessed are the pure in heart: for they shall see God." Neither does there seem to be the vivid equivalent of the final judgment day of the Bible, when every man must answer for the deeds done in the body. That is a frightfully disturbing thought for sinful man. No wonder so many Oriental minds seem both satisfied and soothed by the Buddhist picture of man's future state as one of shadowy oblivion, or nigh unto it.

Despite all the handicaps, we have a foothold in Thailand. Our membership in 1948 was only 163. Ten years later it was 532. We had only two churches in 1948; we now have six. And we own five church buildings today. We owned only one in 1948. An evangelistic effort is being conducted in the city of Haad Yai. The brethren believe that this will result in a church being created there. Colporteur work is handicapped by lack of literature in the Thai language. It is no small task to produce adequate literature in the ever-increasing total of languages that acquire special status as new

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## TO OUR CONTRIBUTORS

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

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## 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.]

### Canadian Government Entertaining to Omit Liquor

There will be something missing at all official Canadian Government entertaining in the future—liquor. Prime Minister John Diefenbaker, a devout Baptist, set the pattern at a dinner in Montreal to celebrate the official opening of the St. Lawrence Seaway. He issued orders that no cocktails were to be served. The experiment turned out so successfully that the Government decided to make it an official and regular practice.

### Airlift Carries Mercy Shipment to Taiwan

A mercy shipment of 660,000 multivitamin tablets has been airlifted from New York to victims of flood and earthquake on the stricken island of Taiwan by Church World Service, a department of the National Council of Churches that serves as cooperative overseas relief agency for thirty-five American Protestant denominations. The airlines contributed their services to hasten distribution. An additional shipment of 500,000 vitamin tablets is on its way to Taiwan by sea. Church World Service also cabled an emergency relief grant of \$4,000, and emptied its clothing warehouse at Modesto, California, to speed 20,500 pounds of clothing to disaster victims. The agency arranged to divert to the disaster areas hundreds of tons of food, medical supplies, and clothing already on Taiwan awaiting distribution through its regular relief program.

### Common Christian Bible Foreseen

Father Alexander Jones, noted British Biblicist, told the First National Roman Catholic Biblical Congress in Sydney, Australia, that the time is coming when there will be a common Bible for use by Catholic and Protestant churches. He said the Roman Catholic Church is "gradually losing its suspicions" of the various Bible translations and footnotes that were introduced during the Reformation.

### Catholic Students Favor Kennedy, Nixon Candidacies

A straw vote taken at the National Newman Club Foundation's annual meeting in Albuquerque, New Mexico, showed strong areas of support for U.S. Sen. John Kennedy (257 votes) and Vice-President Richard Nixon (107 votes) as Presidential choices. The delegates are Catholic students of non-Catholic universities and colleges from 48 States. They are considered fairly representative of Catholic student opinion. The chaplains, who represent Catholic scholarly opinion, appeared generally in accord with the students' votes. In answer to the question "Which party's policies do you believe to be closer to Catholic social doctrine?" 209 students said Democratic and only 66, Republican.

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# • EDITORIALS •

## Long-Overdue Investigation

At its recent assembly on the island of Rhodes, Greece, the World Council of Churches decided to hold a full debate next year on the problem of religious liberty in Roman Catholic countries. This decision followed a report by Sante Uberto Barbieri, presiding Methodist bishop of Argentina, Uruguay, and Bolivia, and one of the presidents of the World Council of Churches, describing the sad "plight of persecuted Protestants in Colombia."

Many Protestants have been willing to dispose of the unsavory evidence of persecution in certain Catholic lands by sweeping it under the carpet of attempted peaceful coexistence. The decision of the World Council to bring this gross Catholic violation of the golden rule into the open is to be commended. The light of publicity often tends to check evil, and we trust it will do so in this case.

R. F. C.

## The Promise of Power

We hear much these days about goals, campaigns, building projects, per capita, and well-laid plans. All of these things are necessary. They have much to do with the steady advance of God's work.

But essentially they are part of the machinery of the work rather than the power. They correspond to the motor, fenders, upholstery, wheels, and drawing-board designs of a new automobile. All are needed, but without power—more power than is required to move the car at one mile per hour—they bring only a minimum of satisfaction.

A car brings its owner greatest satisfaction only when it has power—power to start on the coldest mornings, power to leap forward out of the path of danger, power to reach its destination on time.

We rejoice in every report that tells of church progress. Without question, the work is advancing throughout the world. But are we seeing all that should be accomplished in these perilous times when the specter of doom hangs over all mankind? Surely much more could be achieved with a greater outpouring of the Holy Spirit.

### Subject Set Aside

Wrote God's servant: "Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. . . . This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it."—*Testimonies to Ministers*, p. 174.

The future is now! Now is the time when we need the outpouring of the Holy Spirit. Now is the time to present the subject. Now is the time to ask the Lord for showers of grace. Now is the time to claim the promise. Now is the time for every believer to consider his own condition before God and pray that his heart may be made ready to receive power—power to finish the work, not just to advance it. "The power of God awaits their demand and reception."—*Ibid.*, p. 175.

K. H. W.

## One Key to Contentment

Under the headline, "1926 Auto 'Like New,'" a brief United Press dispatch tells of a certain retired school-teacher of Canton, Massachusetts, who is still driving the automobile she bought back in 1926. She says the car is still "like new" after 33 years on the road. Singing its praises—like any proud owner—she goes on, "I get 22 miles on a gallon, and don't have the every two- or three-year headache of turning in one car to get a new one."

While we remain somewhat skeptical concerning the practical value of a car now 33 years old—for most people at least—we were intrigued by this former school-teacher's contentment with hers. Apparently she is immune to one of the cleverest rackets in the United States today—the sales pitch that successfully persuades millions of Americans every year that a car more than a year or two old is hopelessly obsolete. Now, we acknowledge that some whose business requires a great deal of driving may find a new car every year or so an economical investment. At the same time, we wonder how many of the new cars sold are purchased primarily because of the fact that the old one may look a little shabby or may lack some of the latest gadgets. We also wonder how many people deny themselves other worth-while things in life simply to satisfy an unhealthy yearning for a flashy, fast, new car. And we wonder, finally, how much that might otherwise find its way into the mission field, the local church school, the Voice of Prophecy, or Faith for Today goes, instead, to Detroit, Pontiac, or Flint, Michigan. For some, the urge may be for a stylish new wardrobe or for fancy household gadgets.

For a number of years—partly from necessity, we admit—we have deliberately set out to develop an immunity to the new car racket, on the basis of principle. For some years we have been happy to find that we suffer no allergic reaction to our old car when the new models come out, and are pleased to reflect that the old one is in good running order. Year by year the words of the apostle Paul take on a richer meaning: "I have learned, in whatever state I am, to be content" (Phil. 4:11, R.S.V.). Christian contentment is a grace of the Spirit we would all do well to cultivate. It provides an effective immunity against many things that war against the soul and divert one's affections and energies from the eternal things of heaven to the fading baubles of earth.

Is your level of immunity to the transient things of this life low? If so, ask the Great Physician of men's souls for a new injection of Christian contentment.

R. F. C.

# A Message of Judgment

By ROBERT H. PIERSON

WHEN Charles G. Finney was dramatically confronted with Paul's words, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27); he sought out a solitary place and surrendered his heart and life to God. The thought of facing one's record before the great Judge of the universe is indeed solemnizing!

As Seventh-day Adventists we need to remind ourselves frequently that we must face the same judgment we are proclaiming to those not of our faith. Our names, too, will pass in review. Our cases will be tried. Our deeds and words will be judged.

The apostle Paul declares, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). We may not like it, we may not believe it, we may not be prepared for it, but the inspired writer declares it none the less certain that every one of us has a court case pending before the heavenly tribunal. Saint or sinner, rich or poor, religious or profane, of high estate or low, regardless of our country, caste, color, or creed, we cannot avoid eventually coming face to face with our Creator in judgment.

Paul's epistle to the Thessalonians contains a dramatic picture of Christ's second advent. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). Here the apostle reveals the happy lot of the redeemed—the sleeping saints called forth from their dusty beds to meet their translated brethren in the air. What a glad day of reunion!

Paul likewise describes the fate of

the wicked living when Jesus returns—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

The great final judgment determines in which group you and I and every person born into this world will be—the saved or the lost—when Jesus returns. Not everyone who makes a start in the Christian way will go through to the kingdom. "Once in grace, always in grace" is neither a doctrine of the remnant church nor of the Scriptures. "He that shall endure unto the end, the same shall be saved," Jesus taught (Matt. 24:13). The judgment separates those who merely begin to serve the Lord from those who follow Him "unto the end."

What an awe-inspiring scene is Daniel's description of the judgment! "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7:9, 10). Judge, witnesses, records—all are there to speak for or against men in that solemn day.

The prophet declares "the books were opened." There is "the book of

life" (Phil. 4:3). In it are recorded the names of all who have accepted Christ as their personal Saviour—those who stood to represent Him in a revolted world. The judgment determines whose names should be retained in this "book of life"—those who have endured faithfully "unto the end."

Malachi refers to another book destined to play an important part in judgment. "A book of remembrance was written before him [God] for them that feared the Lord, and that thought upon his name" (Mal. 3:16). In this book both our good deeds and our iniquities are "written before" God. From this record He says He will "measure their [or our] former work" (Isa. 65:7).

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). "Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal."—*The Great Controversy*, p. 486. At the judgment bar we will be called upon to face secret as well as open sin! How earnestly we should search our lives to make sure that everything is right with our Maker before our cases are reviewed above.

This is not all! In the book of remembrance our words are recorded, to justify or to condemn us. Said Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). "Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. . . . Though they may be forgotten by us, they will bear their testimony to justify or to condemn."—*Ibid.*, pp. 486, 487.



We may feel that our words, our secret acts, those "small sins," are of no consequence; that God will overlook them, that He will not punish for such trivial offenses. Lest we bring about our ruin the psalmist warns the sinner against thinking, "God has forgotten, he has hidden his face, he will never see it" (Ps. 10:11, R.S.V.). We dare not trifle with God!

### Judged by the Law

Every Seventh-day Adventist well knows the standard of judgment by which his life will be judged. This knowledge, this truth, has had much to do with making us a people. In a world whose back is turned upon God's law, Seventh-day Adventists honor and respect the Ten Commandments as the instrument by which our lives will be measured in the day of judgment. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment" (Eccl. 12:13, 14).

The apostle James likewise reminds us that we shall be "judged by the law of liberty" (James 2:12). In the preceding verses he has made clear what law this is. It is the law that says "do not commit adultery," "do not kill," et cetera. From this it is plain that God's perfect law, the Ten Commandments, will be the standard of judgment.

Person by person, our names will be called. Alone, "in our true character," we shall stand before God. Not by a good reputation, as man sees and knows us, will we appear, but as God knows us to be, with all assumed veneer stripped away. The angel witnesses will be there to commend or condemn us. Our guardian angel has borne a faithful record in the books above. Our whole life's story will be an open book in that day.

Thank God, we do not have to stand alone before the awful Majesty of heaven! The prophet, in describing the scene, included the words of verse 13 in Daniel 7, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

"One like the Son of man"—ah, Jesus Himself will be there! I need not face a transgressed law, an offended God, alone! I have an Advocate, One to represent my case, to plead in my behalf. Weak, frail, prone to sin, I have made many, many mistakes. How often I have fallen and failed my Saviour. Yet, if in true repentance I return to Him, I may find not only forgiveness but in the judgment I will have a Representative to

appeal my case, to stand in my stead!

It is gloriously true. Hear the words of the beloved disciples: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "We have an advocate"—blessed assurance!

Paul confirms the good news: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14, 15).

Thank God, Christ is "touched with the feeling of our infirmities." He has been over the way before us. Having taken human flesh upon Him He knows our weaknesses. Having experienced temptation He understands the withering blasts of the evil one that meet and too frequently defeat us. Our Advocate understands us perfectly!

If by confession and forsaking sin we have made things right with God and our fellow man, we do not stand alone in judgment. Jesus pleads our case. His righteousness covers our filthy rags, and in place of our undone condition the great Judge and the angel throng see only the robe of Christ's righteousness. Christ assumes the responsibility for our transgressions. His appeal is heard in our behalf. His blood covers every confessed sin. "If we confess our sins, he

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). His spilled blood makes us acceptable before God!

Only the Advent message proclaims the time of this solemn judgment work. To His remnant church alone God has entrusted the sacred privilege and responsibility of heralding both the message and the time of the judgment.

In the ancient sanctuary service, the Day of Atonement, the annual cleansing of the earthly sanctuary, was recognized as a day of judgment. Those who followed the instructions of God and met His requirements remained with His people. Those who did not make the needed preparation were "cut off" (Num. 15:31).

In Daniel 8:14 the prophet was shown the time of the cleansing of the heavenly sanctuary. "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." On the basis of a day in prophecy representing one year (Eze. 4:6) this would be 2,300 literal years. This began with "the going forth of the commandment to restore and to build Jerusalem" mentioned in Daniel 9:25, which, according to Scripture, was in the seventh year of Artaxerxes (Ezra 7:7, 8), or 457 B.C. From 457 B.C. 2,300 years would reach to 1844 A.D. This prophecy also involves the predicted anointing of the Messiah—69 weeks, or 483 years later (Dan. 9:25). Jesus was anointed by the Holy Spirit at His baptism in 27 A.D., at the beginning of the seventieth week (see Matt. 3:16, 17; Mark 1:15).

Three and one-half years later, "in the midst of the week" (Dan. 9:27), Jesus' work would cease—He would be "cut off." Christ was crucified in 31 A.D. To the 490 years that had elapsed by the close of the seventieth week of Daniel 9:24, add the remaining 1,810 years of the 2,300 of chapter 8:14 and what do you get? The same date, 1844, at which we arrived earlier—a year of destiny for mankind. The judgment began in heaven that year just as certainly as Christ was anointed in 27 A.D., and died in 31 A.D.

This means that "the hour of his [God's] judgment is come" (Rev. 14:7). Even now, in 1959, the work is going on in heaven. To Seventh-day Adventists this solemnizing fact is of double significance. First, we ourselves must face that judgment. Second, we have a Heaven-appointed task to take the judgment-hour message to "every nation, and kindred, and tongue, and people" (Rev. 14:6). May God help us, through Christ's strength, to measure up to both these solemn responsibilities!

## A Wondrous Sight

By Clifford B. Howe

My cherished dreams were shattered,  
And gone were all my plans.  
The things most dear seemed rudely scattered—

I could not understand.  
My skies were gray, all hope had flown,  
And everything went wrong.  
The darkness hid my Father's throne  
And stole away my song.  
Grave fears and tears did blind my soul  
And drove me almost mad.

I strove and struggled for the goal,  
But all I did was bad.  
At last I stumbled 'neath the goad;  
'Twas more than I could bear.

Beat and crushed beneath my load,  
I offered up a prayer.  
'Twas then a light broke through the night

Of my abject despair,  
Revealing there a wondrous sight—  
My Saviour's love and care.

# "Search Me, O God"

By Herbert Christensen

THE poet muses, "Oh, wad some power the giftie gie us to see oursel's as ithers see us!" The philosopher admonishes, "Know thyself." The servant of the Lord points out our greatest need—that men should "become acquainted with the moral machinery of their own hearts."

It is of the utmost importance that we become acquainted with ourselves, that we learn to know self. We might inquire of ourselves, Could I endure knowing myself as God knows me?

David prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139: 23, 24).

Dare we honestly pray that prayer? Would you today like to see yourself as God sees you? In the day of judgment you will. If we obtain that view of ourselves now, we can do something about it, but if we wait until the judgment day, it will be too late.

One thing is certain: If we should see ourselves today as God sees us we would behold an ugly picture. But it would not be hopeless, for we have a mighty Helper who can save to the uttermost all who come unto God by Him (Heb. 7:25). We are also assured, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

As the Pharisees saw and heard Jesus teaching the multitudes, they said scornfully, "This man receiveth sinners, and eateth with them" (Luke 15:2). They spoke the truth, and how happy we should be that Jesus does receive sinners. Further, He "eateth with them." This is fellowship; and a wonderful fellowship it is.

The first step man must take toward this fellowship is to recognize himself a sinner. Several years ago a preacher was leading his congregation into real heart searching when a man in the audience rose and said with burning emotion, "I'm a lost man!"

"Thank God!" the preacher responded. How strange for a man of God to say that! Then he explained, "Now God can do something for you."

How true. Until man sees himself as God sees him, nothing can be done for him. When once he cries out,

"I'm a lost man! I'm a sinner!" all heaven moves toward him to offer aid. When God searches our hearts and the picture of self is flashed before us, we too will cry out, "I'm a lost person!"

The plan of redemption is as high as heaven; it is as broad as the farthest horizon; it is as deep as hell. It is as high as heaven, because it involves the Godhead and every angel; it is as broad as the farthest horizon, because there is no being on earth who has not been touched by the power and sorrow of sin; it is as deep as hell, because it reaches down to the deepest den of sin and vice and rescues men and women mired there. Could we fully comprehend the scope of the plan of redemption our hearts would thrill in anticipation of its full possibilities for men and women.

Jesus spoke simply to the people. In so doing He spoke to their hearts, and publicans and sinners were drawn to Him. Jesus used common things to illustrate His lessons; thus every time His hearers saw the objects He mentioned they remembered the lesson He had taught.

For instance, He said, "Salt is good." Who could not understand that? Then He added, "But if salt has lost its taste, how shall its saltiness be restored?" (Luke 14:34, R.S.V.). This, too, they could understand. "It is fit neither for the land nor for the dunghill," He continued.

On a previous occasion, recorded in Matthew 5:13 (R.S.V.), He had told His followers, "You are the salt of the earth." The lesson He taught from this was that if the church or the believer in Christ loses the power to season, or to influence, others they are worse than worthless. The ears of

the scribes and Pharisees must have burned as He taught this forceful lesson. Did they profit by it? They did not. Is there a lesson in this for us today?

Following these remarks Jesus told three parables to press home to His hearers three related lessons concerning sinners and salvation. The first was the parable of the Lost Sheep. If a man who owns one hundred sheep loses one he goes to search for that lost one. What would be the cost of searching for this lost sheep until it was found? Where was it lost? Where must the shepherd go to find it?

The cost was braving danger. The sheep was lost in the wilderness. That was where the shepherd must go in search. No matter the inconvenience, hardship, or danger; no matter the steep, rocky, or thorny way; no matter the bleeding feet; he must go. The price was immaterial to him; the sheep must be found. By this desperate effort it was found.

Did the sheep know it was lost? Indeed. But it could not find the way home. What did it need? Someone to rescue it. When the shepherd found it he called his friends and neighbors to rejoice with him.

This is a picture of the sinner lost in the world. The price of rescue was immaterial to our Saviour. He suffered and bled to save the lost sinner. When the sinner is found and returned to His tender care all heaven rejoices with the divine Shepherd.

In the second parable a woman who had ten pieces of silver lost one of them. Did the coin know it was lost? No. By contrast with the first parable, the coin was not lost in the wilderness but in the woman's house. To find it the light of a lamp was necessary and also a sweeping of the house.

Let us keep in mind that the sheep was lost in the wilderness and knew it was lost, while the coin was lost in the house and did not know it. The wilderness may represent the world and the woman's house the church. Both sheep and coin were lost and needed a Saviour. The search for the sheep meant inconvenience, pain, thorns, and steeps. The church needed a light and a sweeping in order to find that which was lost within its doors.

The climax to this wonderful lesson on two classes of sinners is in the parable of Two Sons, found in Luke 15. The prodigal of this parable and the sheep of the first parable are one. Both were lost in the world and knew it and cried out, longing to return to the flock and home. The elder son in this parable was like the lost coin. Like it, he was lost in the home and did not know it.

There is this difference: the coin

## Let Us Share

By Inez Brasier

Let us share our courage,  
Unfurled through darkest day;  
A gallant flag to follow  
Up life's rugged way.

Let us share our laughter—  
We often do our tears—  
To cheer another's sorrow,  
To allay his fears.

was found after the light was brought and the house was swept, but there is no record that the elder son ever came to himself and was found. This is the great tragedy of that story. He could have been found, for was not the coin found? Through the aid of light it was discovered. Today there are men and women lost in the Father's house, the church. They must have the light of God shine upon them. A sweeping process must be inaugurated in the church.

What is our own personal condition today as we make the application? Can we now pray, as did David, "Search me, O God"? In view of the time in which we live, and the purity of heaven where nothing shall defile, can we be content not to pray it? We must not go on thinking we are better than we are.

"Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trou-

ble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Early Writings*, p. 71.

To continue unprepared will be disastrous. Today Jesus "receiveth sinners" both in the church and in the world. Tomorrow may be too late. Therefore let us seek now to know ourselves and "become acquainted with the moral machinery" of our own hearts. With David let us pray, "Try me, and know my thoughts: . . . and lead me in the way everlasting."

## "Forgive Us as We Forgive"

By Sakae Kubo

THE matter of forgiveness is of major importance to each one of us. We have all sinned against God, so stand in need of receiving forgiveness from Him. We have also sinned against our fellow men, so need to receive forgiveness from them. And others have sinned against us too.

There are two kinds of forgiveness: the forgiveness we *receive* from God and men and the forgiveness that we *give* to those who sin against us. We shall discuss this latter kind of forgiveness.

Without doubt all of us have had some person offend us not once or twice, but several times. We have wondered how long we ought to keep forgiving the offending brother. Surely there must be a limit to this matter. Peter had the same problem. Possibly a fellow disciple had offended Peter several times. Anyway, he came to the Lord with his problem. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21).

Peter had been with Christ for some time. He was beginning to catch the spirit of the Master, so he thought. The Pharisees had put a limit of three forgivenesses. After three times

one was not obliged any longer to forgive. Peter thought that he was being more than generous when he suggested seven times. It was more than double the limit that the Pharisees had set. Surely, he thought, the Master would commend him for his generous and charitable spirit.

Instead Jesus answered: "I say not unto thee, Until seven times: but, Until seventy times seven" (verse 22).

Jesus did not mean that we should forgive our brother only 490 times. In thus playing upon the number Peter had set, Jesus was using a metaphorical expression meaning "a limitless number of times." Jesus was saying, in effect, "Peter, you do not quite understand. You have not yet caught my spirit. Forgiveness is not a mathematical problem but a problem of the heart. When you forgive, you are to forget the incident, so when your brother sins against you the next time it seems as only the first time.

"You are not to keep a record in your notebook of all the times your brother sins against you so that you can say this is the seventh time or the eighth time, and so on. If you forgive as you ought to, you have forgotten, and so each offense is always the first

offense. Peter, you don't have the right perspective. You're concerned too much about yourself. You need to look at things from a different viewpoint."

Then Jesus illustrated His meaning by a parable (see in Matt. 18:23-35). He said that a certain king in beginning to take account of his servants found one servant who owed him ten thousand talents. When the servant was not able to pay, the king commanded him to be sold along with his wife and children and all that he had and payment to be made. But the servant fell at his feet and pleaded, "Lord, have patience with me, and I will pay thee all."

The king was merciful and forgave him the entire debt. But this servant who had been forgiven found a fellow servant who owed him one hundred pence. This fellow servant begged for the same mercy that had just been shown his creditor. But he refused and cast the man into prison.

The other servants who had witnessed everything reported to the king what had taken place. At this the king became very angry and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And he was delivered to his tormentors until he should pay all his debt.

The king in this parable represents God. The first servant represents all of us sinners who have sinned against God greatly. The debt of ten thousand talents is our debt of sin. Ten thousand talents today would be about 6 million dollars—no paltry sum.

Knowing how impossible it is for us to pay the debt, God does not tantalize us by giving us time to work it off. He cancels it, because Christ in His great love paid the debt through the supreme sacrifice on the cross.

It is not cheap or easy to forgive or to pardon. As George Buttrick says, "A cross was raised to silence the blasphemy that forgiveness is easy."—*The Parables of Jesus*, p. 101. When Adam and Eve sinned in the Garden, God could not forgive them simply because they repented. He could forgive them only because Christ had guaranteed to pay the debt. We need to recognize when we sin that forgiveness is purchased by the blood of Christ. God forgives the debt we cannot pay.

But this first servant who had just been forgiven about 6 million dollars went to his fellow servant who owed him 100 pence (roughly equivalent to 11 dollars) and, taking him by the throat, demanded, "Pay me what you owe me." Eleven dollars is negligible

compared with 6 million dollars, and yet he who had just been forgiven the great amount of 6 million dollars turned around and would not forgive the paltry sum of 11 dollars.

This first servant by his actions indicated that he had no true sense of the greatness of his sin. He did not sense how truly great his debt was. He had hoped to pay it by his own effort when he said, "Have patience with me, and I will pay thee all." If he truly realized how great his debt was and what great mercy the king had shown to him, he would have been more than willing to forgive the small sum owed by his fellow servant.

### Forgive as God Forgives

If today we would see a man who had been forgiven a large debt turn around and unmercifully treat someone who owed him a small debt, we would in righteous anger want to lay hands on him. We would say, "What a despicable, contemptible soul! What a mean, petty, narrowhearted character!"

But this despicable, contemptible, mean, cruel, and petty person is a picture of me and of you when we are not willing to forgive our brother who has sinned against us. God has been merciful in forgiving us our sins. How can we turn around and be unforgiving to those who sin against us? The difference between the 6 million dollars and the 11 dollars represents in a small measure the difference between the sins we sin against God and the sins that others commit against us. How can we accept God's great forgiveness and turn around and withhold our forgiveness for the petty offenses of men?

There have been occasions when others have offended me and I have felt bitter toward them. But whenever I think of this parable I find it easy to forgive and I cry out to God, "Be merciful to me a sinner." If we keep the lesson of this parable in our mind, we will find it easy to forgive even gross offenses. How small we will feel when we catch ourselves acting the part of the unmerciful servant!

How much we need this forgiving spirit in our churches today. This spirit needs to prevail before the latter rain can be poured out in its fullness.

The parable ends with this warning from Jesus, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Commenting on this in *Christ's Object Lessons*, Sister White says, "We are not forgiven *because* we forgive, but *as* we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude to-

ward others we show whether we have made that love our own."—Page 251.

In the Lord's Prayer we pray, "Forgive us our debts, *as* we forgive our debtors." Christ must have thought this was important, for He repeated this principle after He had finished giving the prayer. We cannot expect to receive forgiveness when we do not cherish a forgiving spirit. And furthermore, it is impossible for us to receive God's forgiveness when we maintain a spirit of ill will, malice, and bitterness in our hearts. By this spirit we bar the door to our hearts. The person who is not willing to forgive makes it impossible for God to forgive him.

Thus Christ illustrated what He meant. What a fitting illustration to show Peter that he had the wrong viewpoint! He was saying to Peter, "Peter, you have the wrong viewpoint. The trouble with you is that you put yourself in the center of things. What you need to do is move from the center and put God there. Don't ask, 'How often shall my brother sin against *me*?' Instead ask, 'How often and how much am I sinning against *God*?' Ah, Peter, when you put God in the center and see how great your offenses are against Him, and how much and how willing God has been to forgive you, you wouldn't even have asked the question at all. The answer would have been self-evident. If God is willing to forgive your great sins, how willing you should be to forgive the trivial sins of men!"

Christ not merely taught His disciples the lessons He wanted them to learn, He lived them. And so when hanging on the cross He could say to those who had nailed Him, to those who were mocking and ridiculing Him, "Father, forgive them; for they know not what they do." Shall we not follow Him whom we call our Master?

## The Search

By Mike Jones

I walked a lonely path  
With an aching heart one night;  
I followed a straying trail;  
I searched, but I found no light.

As the night grew dim and deep  
And the moon peered over the hill,  
The volume of silence swelled louder—  
The sound of a Voice that was still.

And so ever onward I walked,  
Through a turmoil of clinging fears,  
Until I found my Saviour—  
The search of my restless years.

## Faith Versus Fear

By Maryane G. Myers

WHEN I called a former neighbor some time ago, Bobby, her youngest son, answered the telephone.

"Have you heard the news?" His voice was high with excitement. "Tom is going to war!"

His brother, in the Marines, had mentioned in a letter that he might be sent to a currently smoldering area. Bobby was afraid.

But others besides Bobby are afraid today. An hour of fear comes to us all—at least once in a lifetime. We realize that we are not immune to awful things.

Shortly after talking with Bobby, I met Nelda, a five-year-old war orphan. She had been brought to church the day after her arrival from Korea.

I had never seen such fear, confusion, and unhappiness. I longed to comfort her, but she seemed afraid of me—of everybody.

She will become adjusted, but when? how? I wondered.

The answer came sooner than expected. We were in church the next week. Nelda was sitting quietly with her new parents. At the close of the sermon the congregation arose and sang, "Faith Is the Victory."

Then something wonderful happened. The solemn little brown face broke into a bright smile. Nelda sang lustily, in her native tongue. Evidently she had learned the song in the Seventh-day Adventist mission that had given her shelter prior to her adoption.

After the service she mingled with other children, showed off her doll, even tried to speak English. Victory had been won.

As I watched I remembered a few words that have often helped me, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

God never fails to keep a promise. Gently, lovingly we are helped and strengthened day by day.

If there is ever a moment of doubt, we have a comforting reminder from Ellen G. White's pen, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us."—*Testimonies to Ministers*, p. 31.

When we stop and look back over the way divine guidance has led each one of us, we can see why Nelda sang so lustily, "Faith is the victory that overcomes the world." It even overcomes the world of fear.



## Diet and Common Sense

By Shirley T. Moore  
*Director, Dietary Service, New England Sanitarium*

**N**EVER has food received more emphasis in this and other countries than it is receiving now. Nutrition, a comparatively new science, has provided the world with a fund of knowledge both fascinating and profitable.

Moreover, in some countries at least, foods of all kinds, both good and bad, are abundantly available to the great majority. The business world, ever alert to dollars-and-cents opportunities, has capitalized on these circumstances. In a recent year in the United States one billion dollars went into the advertising of foods.

Another area of emphasis is the need for more and better food in less fortunate sections of the world. Hunger is a problem, not only where it occurs, but also in lands where it is almost unknown. In these lands the governments must cope with international problems arising, in part, from insufficient food. Within the United Nations a number of organizations are working diligently to aid the hungry and undernourished populations.

### Change of Emphasis

In the past fifty years emphasis has changed from food to nutrition. The grade-school child of today knows far more about nutrition than his college-educated grandfather knew at the height of his intellectual prime.

Corresponding changes have taken place in all the health sciences. Many a person who, a generation ago, would have succumbed to one of the communicable diseases that topped America's death rate statistics in 1900, now has an excellent chance to reach the threescore-and-ten mark. In fact, our changing disease picture seems to be in part a reflection of our changing food picture. Once we had typhoid, all too frequently acquired from contaminated water or milk. Today the purity of our water and milk supplies are rigidly controlled by community regulations, and typhoid is rare. Now the degenerative diseases provide the

three top killers, and there is a great deal of research to determine the relationship between food and these degenerative diseases, such as cancer, high blood pressure, and coronary disease.

In 1900 we still had deficiency diseases resulting from lack of vitamins we had never heard of; today outright deficiency disease is almost unknown in the United States. Instead, we hear occasionally of "hypervitaminosis," an oversaturation of the system with too many or too potent vitamin capsules, which are often taken to alleviate some real or imaginary condition.

Undoubtedly, overweight is the food-health topic nearest to the heart of the American woman today. Obesity, as this problem is known in medical circles, is of concern to many groups because of its health hazard. Someone has pointed out, perhaps a bit whimsically, that overweight is an advantage in only two cases—tuberculosis and suicide. Fewer overweight persons have tuberculosis, and fewer overweight persons commit suicide. In almost every medical problem—heart conditions, high blood pressure, accidents, surgery, or childbirth—statistics indicate that obesity is a hazard.

Every popular woman's magazine features some reducing diet, almost unconditionally guaranteed to succeed. A few of these diets are fairly scientific (some top magazines maintain a nutrition consultant). On the other hand, some are fantastic; others just plain harmful.

Meantime research on obesity goes on to determine what factors—hereditary, dietary, psychological—contribute to its prevalence. The consensus of nutritionists and public-health personnel indicates that, as with alcoholism, the best solution is prevention. Our basic philosophy of child feeding needs some revision. The healthy baby, not the fat baby, should be our ideal.

Dr. W. H. Sebrell, in the *Journal*

of the American Dietetic Association (September, 1958), explain it thus: "Many a young married woman undoubtedly finds good cookery an outlet for her creative abilities. She wants to provide pleasing and tasty dishes for her young husband and small family. This may mean an overabundance of 'rich' food, rich usually meaning rich in calories. Every special occasion, every party, every guest, provides an opportunity for her to display her ability and creativeness by supplying more calories than anyone should eat in a social setting which requires that they be eaten."

He suggests that we concentrate our energies on learning "how to prepare attractive, appetizing, and adequate meals without getting calories too high."

For the person already overweight, the only solution seems to be a combination of firm resolution, hobbies to keep one's mind away from the subject of food, and a nutritious, well-balanced, satisfying meal pattern that supplies the needed protective elements while limiting the energy intake to a level below the energy output.

### The Multimillion-Dollar Vitamin Business

As our knowledge of food needs has increased, so has the advertising pressure to buy food supplements. Vitamins are a multimillion-dollar business. So popular are they that a few overenthusiastic persons run into real trouble. Some of the symptoms of overdosage can appear similar to the symptoms of deficiency. Thus the victim continues to take more and more potent substances.

*Nutrition Reviews* (September, 1954) reported the result of taking huge doses of vitamin A daily over a period of nine years, for a persistent skin ailment. Frequent hospitalization, including surgery, was brought on by the ceaseless overdosage. Finally an alert hospital team removed all vitamin-A supplementation from the patient—whereupon the skin condition improved.

The moral seems to be: self-dosage with high-potency vitamins, especially the ones that the body can store, is one activity not recommended to the do-it-yourself enthusiast. Let your physician guide your intake of vitamin supplements. Meantime do not be deceived by specially prepared vitamins, or those concocted from rare and unusual (and therefore expensive) sources.

Just what part can commercial vitamin preparations play in the average person's search for good health? The answer will vary with individual circumstances.

# From Bangkok to Borneo

(Continued from page 1)

states are set up. The Thailand Mission has just conducted a trial run on the radio and is now negotiating a contract for a series of Sunday programs. We have a well-laid-out school near Bangkok.

But the feature of the work in Bangkok that stands out most prominently is the medical. In one city is a small hospital headed by Dr. Franklin Crider, and in another city a little hospital headed by Dr. R. C. Gregory. Both men are graduates of CME. Dr. Gregory's wife is the daughter of Elder Frederick Lee, who was for many years a missionary, and later an associate editor of the REVIEW. Elder and Sister Lee have given several children to the mission field.

The really large medical center, however, is our hospital in Bangkok. This began as a mission clinic in 1939 in a rented building. The initial investment was \$4,500. During the war the clinic kept going. In 1946 a permanent site was purchased—as fine a location as Bangkok offers. The bed capacity is 200. Patients who insist on a private room must often be turned away. It is not unusual for a chartered plane to bring to Bangkok embassy personnel who wish medical care at our hospital. At the same time the poor and the needy are seen in abundance in the doctors' waiting rooms.

This is no mediocre medical institution. It has 338 employees. The hospital increased its capacity about 50 per cent last year by an additional wing. The hospital is justly proud of its school of nursing building, erected in 1958, in which are 120 trainees. This school supplies fully the nursing needs of the institution. All the building improvements of recent years have been made out of earnings. The hospital is no expense to the cause. The land plus certain buildings cost \$130,000 in 1946. The land alone is today worth one million dollars.

The hospital has on its staff seven CME physicians, including its medical director, Dr. R. F. Waddell, who has lived with the institution most of the time from its beginning as a clinic, with the exception of the war years. And what a dynamo of personal energy he is! On the medical staff also are found four Adventist Filipino women physicians. There is one Adventist dentist on the medical team.

But I could not stay long at Bang-

kok—I can't stay long anywhere, or I'd never get around the world. So on to Singapore. This city, at the tip of the Malay Peninsula, was once the great British naval stronghold for Southeast Asia. No better proof of the changing nature of war could be offered than Singapore. While the British still consider it somewhat strategic, its unique importance is gone. Even more interesting, when the Malay Federated States was recently set up as an autonomous government, Singapore, at the southern tip, was not included. Instead, it stands alone as a kind of city-state, loosely tied to the British crown, and with British control of external defense.

Behind this unusual setup lies a problem, large in its explosive quality both internally and internationally. The Malay Peninsula is heavily populated with Chinese. Singapore, I understand, is even more so. They are the businessmen of the country, and keen businessmen they are. The Malaysians feared that they might be outvoted, if not now, then in the early future, if Singapore were included in the new Malay state. I mention this, not with any thought of evaluating the arguments for or against Chinese influence and power in government, but only to illustrate once more the complexity of our present world. And it is in this ever-changing, increasingly tense world that we must carry on our mission work.

## A Praise Service

I arrived in Singapore last Wednesday about seven-fifteen in the evening, just in time to be hurried to one of the city churches to speak. It was prayer meeting night. Many were present who had come not because of a visiting speaker but to take part in a praise service that was to conclude the prayer meeting. In fact, it could not be safely announced that I would surely be there—plane connections were almost too close. And why the praise service? Here's what I learned:

A short time ago the Government passed a regulation that the public schools were to be open six days a week. Now, some 26 of our church members teach in these schools. In Singapore, as in many Oriental lands, it is calamitous to lose a good position. New, worth-while positions are much harder to secure than in Western lands. Representations were made

to the Government, but no solution seemed to offer itself. Our teacher group firmly resolved that they would not break the Sabbath. Most of these teachers, I believe, were either Malays or Chinese. One of them would be eligible for pension next year, and under the rules would forfeit his pension if he withdrew now. Several of his children, taking advanced college courses, were dependent on his support.

Just before I arrived the Government had decided to make an exception for their Adventist teachers, which, though it would result in a little salary cut, permitted them to continue teaching. Hence the praise service. There's something about the Sabbath that really makes it both a mark and a test of allegiance to God. We used to have more tests in this matter a generation ago in America. The present five-day week has made it rather easy to decide to keep the Sabbath. Perhaps there were some real spiritual advantages in the former state of affairs in the homeland. Those who made decisions to join God's people knew what it was to exercise strong faith. And without faith it is impossible to please God. Our brethren abroad still face great tests of faith on this score. In this Singapore incident they faced it unflinchingly.

But let me tell you about Singapore and the centers of our work there, in my next letter. I was really only passing through for the day on my way to the island of Borneo, fabled Borneo, a name so strangely associated with that ferocious brand of savages known as head-hunters. Geographically speaking, there is a whole island called Borneo. Actually, part of the island—a large part—belongs to Indonesia, one of the postwar states. The rest of the island is under British tutelage, though it is actually administered in three rather distinct sections. Probably the most important of the three is known as Sarawak (accent on the middle syllable, I discovered). And thereby hangs a tale.

In the year 1841 an Englishman, named Brooke, gained possession of this area of the island through some negotiations with native chieftains. He acquired, soon, the title of White Rajah. Evidently a rather benevolent autocrat, he won the loyalty of the natives. As he trained his son to take his place, he said to him: "Remember, these native people are not inferior, but simply different." No wonder he endeared himself to the primitive folks. His observation regarding other races is still valid today. The Brooke family finally ceded Sarawak to the British in 1946.

Three miles from the airport at Ku-

ching, Sarawak, is our Sunny Hill School, where I spent last weekend. It has about 400 students. As is true of many such schools, its pupils are largely non-Adventist. I stayed at the home of A. R. Musgrave, who is not only principal of the school, but also director of the work for a certain area of Sarawak. He's principal, he's a teacher, he's a coordinator of native workers in a rather wide-sweeping area, he's a typical exhibit of our missionaries who constitute the thin line in remote spots in far lands. The line holds because these men are resourceful, durable, ever abounding.

Sabbath morning we drove some 40 miles back into the hill country to another of our schools. Certainly the small children at church don't suffer from the heat on Sabbath, even though it be tropical country. They have a minimum on them. The brethren don't wear coats. No one is shocked at the idea of ministers sitting soberly on the platform—all minus coats.

After the service we had a light meal—some varieties of tropical fruit—at the nearby home of the pastor, an ordained Indonesian. The home was so simple, but very clean. Once, as we sampled papaya, an inquisitive rooster stalked in through the open door, decided everything was properly under control, and walked out again with lordly step. When I turned my eye from the door to the other side of the room I saw a little bookcase. There, bulking large in the minister's meager library, were all seven volumes of the *SDA Bible Commentary*! What a study in contrasts. These nationals may have meager resources and be quite content to live under what many would describe as primitive conditions, but they have a concern to enrich their minds. That's what makes them at least a potential strength to the cause of God.

I don't care how much a minister may proclaim his piety and his orthodoxy, if he fails to carry out Paul's admonition to "give attention to reading," he's a sadly handicapped preacher. Let no minister ever try to hide behind Solomon's remark that "much study is a weariness to the flesh." That's doubtless true, but the minister who doesn't constantly study and read is a weariness to the flesh of everyone who has to listen to him. I really got a lift out of seeing those *Bible Commentaries* in that minister's humble home.

Sabbath afternoon was a further study in contrasts. We traveled by a back road, to a native village, or kampung, as they call it. What a sight! Pigs were scurrying around, the animated sanitary corps for the village. The women, prematurely old, and

in unwashed, meager attire, stood around chewing betel nut. If anything could be more repulsive than chewing tobacco, it is chewing betel nut. The vile red juice keeps oozing out between snaggleteeth onto filthy faces. The effect is heightened when unshaven men indulge. What the village must be like in rainy weather, I did not try to picture. It was impossible in dry, sunny weather! One poor, half-naked woman—about 50 years old, I would guess—seemed completely covered with ringworm. Apparently the others understood enough of the germ theory to make them push her away repeatedly when she drew near.

Later in the afternoon we went a few miles farther and came to an Adventist village. What a contrast! Close-cropped grass surrounded the homes. The people were clean, their clothes were clean, their houses were clean. No pigs scurried around. The village looked clean, it smelled clean. It is quite the custom—I found it over in New Guinea years ago—for a converted company to move out of their heathen environment and set up a new village a little distance away. Some who wonder whether there is any particular significance to our doctrine of the care of the body, and who think we should focus only on the saving of the soul, ought to see these contrasting villages in the jungles. The Advent Movement is concerned with the whole man, physically as well as spiritually. That is what won for us in the South Seas, long ago,

this shining title for our organization—The Clean Church. A letter that was thus addressed in Fiji was promptly delivered to our pastor there.

With us all day in the car was an ordained Dyak minister—the only one in our ranks. Now 30, he lived as a child in a pagan village. He came to one of our mission schools, was converted, and finally entered the ministry. The Dyaks today are the grandchildren of those genuinely fierce, wild men of Borneo who sought to prove their prowess by gathering the heads of luckless victims. Thanks to missionaries and an enlightened government, that practice is now virtually stamped out. Only occasionally in the deep jungle is a headless body found. My fellow minister, the Dyak, rode peacefully with us. I knew he had no designs on my head. We simply shared our thoughts.

Back to Kuching and a Sabbath-closing service at the Sunny Hill School, a story or two for the Musgrave children, a happy visit with their parents, and then to bed. Sunday, I returned to Singapore. In the morning I must leave for Java. The sun shines brightly, the winds blow softly, the hills and valleys are lush. There's really not too much wrong with this old world except its poor evil-hearted inhabitants. To change evil hearts is the goal of those who seek to dispense the grace of God. Our missionaries are more needed today than ever before.

F. D. NICHOL

## Troubled Indonesia

Singapore  
September 13, 1959

ONE of the most far flung of the newly created states is Indonesia. From the western edge of Sumatra it stretches eastward for 3,000 miles. It is an oceanic kingdom if ever there was one—a collection of islands, large and small, of which the principal ones are Sumatra, Java, most of Borneo, and the Celebes. Indonesia was created out of what was Dutch Indone-sia, except Dutch New Guinea. Here is an array of islands rich in tin, tea, and rubber.

I was over on the island of Java last week. Here is the capital city of Indonesia—Djakarta—and also the city of Bandung, the headquarters of our work. The plane from Singapore lands

at Djakarta. Bandung is 120 miles south.

On reaching the Djakarta airport I had a rather unusual experience. Met some missionaries just arriving from America. They had landed only a few minutes before. I've been meeting many missionaries, but this was the first time I had actually seen them landing in a far field, their eyes and ears not yet adjusted to strange sights and sounds, and their tongues as unable as mine to use the native language.

To be specific, I met G. E. Bullock and his family. You ought to see the youngest of their three children, two-year-old Cynthia—Cyndy, for short, with bluest eyes, peaches-and-cream complexion, and a flaxen pony-tail  
(Continued on page 16)



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Heaven Begins in a Christian Home—4

## The Right Kind of Discipline

By Varner J. Johns

**T**URN back the clock of time ten, twenty, thirty, forty, or fifty years. There were boys and girls in the church and in the church school then who are not numbered with God's people today. If these had been saved to the church, their children and children's children might have been in the church, and the people they might have won to the truth and their children might also be in the church. Is it too much to say that our membership might have been five or ten times as large as it is today if all the children of the church had remained with us? To the church, the Lord says, "Where is the flock that was given thee, thy beautiful flock?" Why did they leave the church? Why?

There are antagonistic influences in the world, alluring, enticing, deceiving. But the power of the Holy Spirit is infinitely greater than the power of the world. Why, then, do so many of the children of the church go into the world? The reasons are many and varied. One of the outstanding reasons is criticism in the home. Let me illustrate this with two experiences.

Having been invited to speak in one of our churches, I wrote to some folks I had known years ago who had been ensnared by one of the so-called "reform" groups, inviting them to come and hear me speak. They asked me to come to their home for dinner.

After the meal was over, the woman said to me, "You spoke in your sermon on the evils of criticism, but do you think it's right for someone to get up and read the secretary's report with a flower in her hat?" I replied that I hadn't seen the flower and was listening to the good report, not thinking of what the secretary was wearing.

Then I talked earnestly about the essentials of Christian experience and said that those who love the Lord with all their heart and their neighbors as themselves are not looking for faults and defects in the members of the church. I pointed out that "criticism" of the church and the

people of the church is the mark of every false teacher.

Then I looked earnestly at this father and mother and said: "You told me that your grown children are out of the church and in the world. Can it be that criticism in the home while the children were growing up is the reason the children are in the world?"

Their answer surprised me. The woman said: "You know, my husband and I were talking on the way home from church and wondering that same thing."

I talked with an elderly church member, a man who had won hundreds of people to the truth. Some years ago his only son had gone into the world, and had suddenly died, apparently with no hope for the future. The parents were deeply grieved. During my visit the father's eyes flashed fire as he criticized one of our educational institutions. He declared that he would advise his grandchild to go to an outside school.

I told him that the surest way to lose his grandchild to the world was to do as he planned. I said that I knew personally the faculty members of the school he was condemning and that they were earnest Christians, dedicated men. "I could tell you things . . ." he said, and all I could do was to leave with a word of prayer. I think I knew why the son had departed from the faith.



Criticism of church leaders, criticism of church school teachers, criticism of the members of the church—can any child grow up in such an atmosphere with his faith in God and the Bible and the church unspoiled?

We sat around the table in the home of a young minister. Two of the members of the church had treated him rather roughly, and he spent the dinner hour in discussing them and his distressing problems. The children listened to every word. After the meal I took him to one side and told him that regardless of his feelings and the justice of his cause, he dare not talk it before his children. He deeply appreciated the counsel that was given.

Lack of discipline in the home, followed by disobedience on the part of the children, is another reason some children lose their way. Discipline that is firm but kind, strong yet gentle, is the ideal. Susannah Wesley, the mother of the illustrious John, Charles, and Samuel and of sixteen other children, said: "In order to form the minds of children, the first thing to be done is to conquer their wills and bring them to an obedient temper."

Did Mrs. Wesley mean that the will of the child should be broken? Not at all, or her children would not have reached such heights of Christian fidelity.

Children must learn obedience. Writing in *The Review and Herald*, March 1, 1892, Mrs. White said: "I began to teach my children about the love of Jesus when they were mere babes. . . . They were my first consideration. If you allow your children to grow up in rebellion against your authority, they will be receiving a training that will cause them to rebel against the authority of God. Their religious experience will be molded by their training in childhood, and they will not be controlled by the rules of the church. The influence of neglect in the home training is seen on every side; for this is the reason that so few of the youth are impressed by the Spirit of God. . . . A well-ordered family is one of the best testimonies we can present to the world of the value of our religion. This living testimony has more weight than sermons and professions. Then tell your children what God expects of them. Let Jesus put His

mold upon them. Teach them moral independence. . . . Teach them . . . to do justice and judgment, and keep the way of the Lord."

There is a right way and a wrong way to discipline; in fact, there are two wrong ways—dominance by over-indulgence and dominance by distrust, and it would be difficult to say which method is the more disastrous. The oversheltering attitude on the part of the mother is indicated by such words as, "Johnny is such a frail, sensitive child, I'll have to take him out of school. The boys are too rough."

The child decides that he is the center, that all the world revolves around him. He grows up thoroughly spoiled by self-adulation. After his marriage his mother continues to dictate and dominate, and there is trouble in his home.

Our children, we must remember, may not be too different from our neighbors' children. A cartoon shows a boy leaning against a post and saying to himself, "The trouble with me is, I'm the kind of boy my mother doesn't want me to play with!" The child must be taught self-reliance, independence of thought, and decision.

Dominance by distrust is illustrated by the oft-heard words, "Mary, run upstairs and see what Johnny is doing, and tell him to stop it." Everything Johnny does is wrong. He is ruled by negatives. Children like to be trusted. Trust begets trust. Children like to be praised for a task well done. They like to be given responsibilities. Their souls shrivel under distrust, suspicion, criticism.

How prone we are as parents to measure a child by the yardstick of our own ideas. A child may be a genius in certain things, but we try to regiment him into some trade or profession we choose for him. Who knows the capabilities of a child? A man of letters, a Nobel prize winner, on his eighth-grade report card had a grade of 75 in grammar, 70 in spelling, and in a class of 18 graduates, he was seventeenth in grade-point average. One of our leading evangelists was repeatedly told that he would never make a preacher; another outstanding speaker had to overcome the handicap of stuttering. How tragic it is to implant in a child's mind distrust of his honesty, distrust of his capabilities, distrust of his good intentions.

As we sat in the home of a young minister in a church I had visited, the six-year-old brought a drawing to his father. "Isn't this a good picture, Daddy?" he asked his father.

"Of course it is," smiled the father. "What is it?" After the little boy

explained, the father took a pencil and drew a few lines to show the boy how to improve the drawing.

A little later the 11-year-old girl came over with her drawing and asked her father the same question. The father gave a word of commendation and a few suggestions. The drawing was good for an 11-year-old but would have been poor for a 21-year-old.

Isn't that the way the Lord deals with us? Each step of the way He commends us and counsels us. But some parents say, "Is that the best you can do?" and the child goes away crestfallen, and stops trying.



## Lepers Cleansed

By A. S. Maxwell

Did you ever stop to think that though Jesus was always mixing with sick people, so far as we know He never got sick Himself? We never read of His having mumps or measles or chickenpox or anything like that.

He was like a fountain of life, pouring forth health, strength, and happiness to others. "I am come that they might have life," He said once; and that is what He was giving away all day long and every day.

That is why people flocked to Him by hundreds and thousands. They all wanted to be well and strong, and here was Someone who knew the secret. Better than any doctor, He was able to cure the worst diseases, and quickly too. No sickness was too hard for Him. Not even leprosy.

In those days nothing frightened people more than the thought of catching this dread disease. Those who caught it had to leave their homes and villages and live with other lepers wherever they could find shelter. And there they gradually got worse and worse till they died.

One day a leper, seeing Jesus in the distance, forgot all the rules about staying away from other people and came running toward Him.

"Go away! Go away!" I can hear the bystanders crying as they moved back. "Get out of here! You're a leper! You're unclean!"

But Jesus did not move. Instead He stood there looking down in tender pity upon the poor sick man.

"If You will, You can make me clean," cried the leper. And the cry came out of his heart.

Then what do you suppose Jesus did? He touched the leper, saying, "I will; be clean." He could have merely spoken to him, but He did more. He touched him.

There must be authority and discipline in the home. Without it a home is confused and disordered. Mothers will argue with a child; fathers will shout their commands. In one home someone noted that in two hours a boy was given 120 commands—47 to do and 73 not to do. Do not multiply commands that demand instant obedience. The voice need never be raised above the ordinary tone. There is never a need to repeat a command.

The teacher in a schoolroom is in somewhat the same position as the  
(Continued on page 21)

The people around must have been shocked. They wouldn't have touched a leper for all the money in the Roman Empire. But Jesus was unafraid. Life poured from Him into the poor leper, making him whole. The very moment Jesus spoke, "the leprosy departed from him, and he was cleansed."

Some time later, when Jesus was passing through Samaria, He came across ten lepers who "stood afar off," afraid to come near Him. No doubt they had heard that He had healed other lepers, so they cried out at the top of their voices, "Jesus, Master, have mercy on us!" It was their one great chance for help, and they were not going to miss it.

Jesus heard their cry and turned toward them. His heart of love was saddened by their pitiful plight.

"Go show yourselves unto the priests," He called to them.

It was a strange thing for Him to say, but they understood. No leper could ever come back into society unless the priests said he was cured. So what Jesus had said meant they would be cured by the time they got to the priests.

They took Jesus at His word and started off. No doubt they kept looking at one another to see if any change was taking place. And then it happened. Suddenly all the horrible white spots on them disappeared. Their half-rotted flesh became clean and whole.

"I'm healed!" cried one.

"So am I!" cried another.

"And I!" "And I!" cried the rest as they all began running to the nearest place where a priest might be found.

Jesus watched them go. Then to His great joy He saw one of them turn around and come running back to Him. Falling at Jesus' feet, this man, a Samaritan, cried, "Thank You, dear Master, thank You!"

Turning to the people standing by He said, "Were there not ten cleansed? But where are the nine?" Why didn't they come back to say "Thank You" too?

It shows that Jesus notices things like this. Let us be sure that we thank Him for all His goodness to us.

# The Secret of a Happy Life

By Richard Barron

**Y**OU Christians are like a man with a headache," a back-yard philosopher once said. "He doesn't want to lose his head, but it hurts so much to keep it. You don't want to lose your religion, but you appear as though it hurts you to keep it." Is this the impression we give the world of the Christian life? Could it be that this is the idea of Christianity some young people have?

Jesus said, "I am come that they might have life, and that they might have it more abundantly." This means that the Christian life is to be the most wonderful, thrilling, satisfying, happy life possible. The Bible says God wants us to be happy.

To many, happiness is the pot of gold at the end of the rainbow. Seemingly just when we are ready to get it, it is over in the other field. But God wants us to know and understand the secret of real living, the secret of a happy life. Happiness comes by taking three steps.

The first is this: Sin must be canceled. The heaviest load that a person carries is the load of sin. But God has made provision for dealing with sin.

The first pronouncement concerning sin in the New Testament is found in Matthew 1:21. It is not a condemnation nor a scathing rebuke, but a wonderful promise. "Thou shalt call his name Jesus: for he shall save his people from their sins." Here is found promise of forgiveness, deliverance, and salvation. And Jesus is able to do what He has promised.

But many, instead of getting rid of sin, attempt to cover it up. The Bible warns against doing this: "He that covereth his sins shall not prosper." We cannot prosper spiritually when we cover our sins, make excuses for them, overlook them, hold on to them. God says we must forsake them, confess them, get rid of them, if we are to be happy.

Of course, many do not realize that it is impossible

actually to cover sin. Let us not be like the ostrich who, according to tradition, forgets that when his head is stuck in the sand his whole body is still in plain view. Our whole life's record is open to the view of God, when we think our sins are covered.

A little fellow was walking through a watermelon patch one day. Daddy had told him not to pick any of the melons. But the day was hot, and the melons looked tempting. How good a melon would taste, and maybe daddy wouldn't know, he thought. But the still small voice kept saying, "Don't do it. Daddy said No." You've heard that still small voice of conscience, haven't you? It is well to heed it.

But this little fellow ignored it. Quickly picking out one of the most delicious-looking melons, he hurried down to the bank of the creek nearby and, breaking open the melon, proceeded to eat the heart out of it. Wasn't it good! And daddy wouldn't know anything about it. No, father wouldn't know.

And father didn't know until the next spring, when he wondered why watermelons were growing down by the edge of the creek. You see, the little fellow covered up the seeds of his disobedience in the sand, but covering watermelon seed up is actually planting it. And so covering sin is actually planting it. Remember,



The Christian life brings true happiness. It is the abundant life.

friend, it brings forth a bumper harvest.

But what kind of sin is it that we cover? We read in Hebrews 12:1: "Wherefore seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." God says the sin to lay aside is the one that is so easy to do. But rather than laying this sin aside, how often we make excuses for it. We say, "Oh, that sin. I can't overcome that. I've tried, but it is just impossible." But it is sin that ruins our happiness, isn't it? Even the little ones keep us miserable.

Sins of pride, love of the world, malice, spite, hatred, enmity, carrying a grudge, unforgiving spirit, temper, jealousy, envy, being easily offended, dishonesty, cheating, gossip, robbing God, worldliness, frivolity, worry, lustful thoughts, unbelief, prayerlessness, neglect of God's Word, and many others are the very sins that eat out our hearts and keep us from having the joyful, happy Christian experience that God wants us to have. So to take the first step in enjoying a happy life, we must get rid of sin, and most especially of those sins that easily beset us.

I'm thankful that Jesus can save us from our sins. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He not only delivers us from the guilt of our sins, He also promises to cleanse us from their power.

That brings us to the second step: We must be born again. It is not enough just to be baptized, not enough just to have our names on the church books, just to keep the Sabbath, go to church, and obey certain rules and regulations. We must be born again. And to be born again is to be a completely new creature. It is not just a reformation of the old, but

a complete transformation so that we are not the same any more. It is not so mysterious, but it is tremendously important. "Except a man be born again, he cannot see the kingdom of God." Nor can we know the lasting happiness that comes from being a new creature in Christ Jesus.

What does it mean to be born again? Paul said, "Old things are passed away; behold, all things are become new." It is a complete change, a rightabout-face from serving self to serving Christ. A man just entering the ministry was giving a scholarly sermon on the subject of regenera-

tion. It was a very learned dissertation but largely went over the heads of the people and tended to confuse them. Finally, he finished and sat down.

In the back of the room was a saintly old minister who had walked with the Lord for many years. Rising to his feet, he asked permission to say a word on the subject. Being given permission, he left his seat and started down the aisle toward the front, shouting as he went, "I'm going to hell. I'm going to hell." The people rose in consternation, wondering the meaning of it all. But when he got to the front of the church, he turned and started back down the aisle, this time shouting, "I'm going to heaven. I'm going to heaven." What had made the difference? He had turned around. What better picture could be given of the meaning of conversion!

In essence, that is all there is to it. For years a person serves Satan and self. Then under the influence of the Holy Spirit, he sees the importance of serving Jesus. He turns around, and says, "Lord, henceforth I'm going to serve Thee. From now on self will be dead." By the power of Christ, self is crucified. No longer is he interested in what he wants, but what Christ wants. He's not interested in his plans, but in Christ's plans. It is not what he thinks, but what Christ thinks. So in every aspect of life for the born-again Christian, it is "not I, but Christ"! Christ's plans, His life, His desires, His hopes, and His ambitions will control the life. This is conversion.

And that brings us to the third step, a natural result of taking the first two. This third step is obedience. We read in Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Can you remember in your experience when, as a child, disobedience to mother or father always brought unhappiness? A sense of guilt always makes one unhappy. So in order to be truly happy, we must follow in the steps of Jesus and be obedient to the will of God. This will be a daily step that will lengthen into a daily walk with God.

A truly happy life is found, first, in getting rid of sin; second, in being born again, turning from self to the Saviour, from serving "I" to serving Christ; and third, in being obedient to Him, with an obedience founded upon love.

The great need of every young person is a complete surrender to the love of Jesus. We have outlined the basic fundamental steps to real happiness. The first two can be taken immediately; the third will be taken

daily. Where do you stand in relation to these things?

If you are bound by the chains of sin, have courage. Christ can deliver you. Permit Him to set you free from the crushing weight that has wearied you. Then know for yourself the power and deep satisfaction that personal religion can bring. There is a world of happiness awaiting you.



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

● Josephine Lockwood, of the Bay Ridge church in Brooklyn, New York, recently completed the medical course at the New York Medical College. At the graduation exercises she was granted the most coveted honor when she received the William Cullen Bryant award for having the highest scholarship marks for the entire four-year period in the class of 125 medical students.

● Nearly every Sabbath afternoon a group of young people climb into the car of Brother George T. Gott, business manager of Middle East College, and go with him to the mountain villages in Lebanon to conduct Bible studies and to make missionary visits.

● About 40 Middle East College students, together with some 20 others who plan to become students, have sold our publications this past summer in Egypt, Iran, Jordan, Lebanon, and Syria. For a time they were hindered in their colporteur work in Jordan, but the Lord blessed them in their work in nearly every area where they worked.



## The Wrong Gear

By D. A. Delafield

The first trip I made with my new car took me to Trenton, New Jersey. When I figured out my mileage I found that I had averaged 24 miles a gallon. "My, what a car!" I exclaimed. "Real economy!"

The next trip I made was nearly as good. And my savings on gas became a

source of real delight to me. But before long I discovered that my car was afflicted with a faulty speedometer. I was apparently getting good mileage, but the little digits were marking up more miles each trip than I was actually traveling. I found this out when I drove a measured mile on the highway, then double checked on a five-mile stretch. For every mile I was traveling, my speedometer registered about a 15 per cent gain.

For some reason I postponed the speedometer repair. The nearest repair shop was a long distance from my office. It meant taking the car downtown to the repair shop and waiting until the speedometer could be detached—or so at least I thought. It might mean a new speedometer, and I had just been plagued with other expenses that had left me short of money. But every time I was about to make a trip I thought about the speedometer and the need for adjustment.

This went on for some time. Finally I went in to a local car dealer. The chief mechanic told me immediately what my problem was. He said, "There is a wrong gear in the mechanism. It is an easy job to substitute the right gear and it will be fixed in a few minutes."

I left my car in the garage and went on my way thinking, "Why did I delay? Why didn't I get the speedometer fixed long ago? It was a tiny thing that could be adjusted with little or no trouble at all."

Juniors, when things go wrong, don't put off the repairs. Get the gears changed at once. Is there something you need to make right with mother, with dad, with a teacher, with a friend? Talk with each one personally. You'll be surprised how quickly you can resolve your difficulties.

You've heard about the man who postponed the repairs on the swinging gate so long that it was impossible to repair it at all? And about the man with the pain in his stomach who did nothing about it until it was too late? When he visited the doctor he found that he had an advanced case of cancer. You've heard about the junior who decided to be a Christian and settle the sin problem when he grew up? But when he had grown up, the sin problem was so large it looked impossible to solve.

Inside each heart there is a speedometer where time registers life's pace. We all need to have the gears changed here. This is a work that only Jesus can do for us. Then the speedometer will function accurately and you will be able to measure exactly the course in life that you should take.

## Troubled Indonesia

(Continued from page 11)

hair-do. She is animation personified, and could scarcely be kept in tow. She had to see everything, particularly the little Indonesian children that circulated in profusion. She wasn't hard to spot among them. Brother Bullock is the new secretary-treasurer of the Indonesian Union. He has been connected with Loma Linda Foods.

Then there was Mrs. L. E. Barber and her two children. Brother Barber was to come in by boat from Singapore in a couple of days. He is the newly elected manager of the Indonesian Publishing House. For the last nine years he has been connected with the press at our school in Hawaii. Those years have been an excellent preparation for his new duties.

To say that it is something of a shock to land suddenly in a strange, intense mission field, after spending a lifetime in the Western world, is to state the problem mildly. No matter how considerate the nationals may be, the adjustment required is great, very great. There are so many things you must learn instantly, to avoid illness or a breach of good manners. But the Bullocks and the Barbers seemed to be making the adjustment easily and happily. I rode with them the 120 miles from Djakarta to Bandung, and dined at the same table at mission homes. I think they are good examples of the kind of people your mission gifts enable the cause to send abroad.

The auto ride to Bandung took four hours. Averaging 30 miles an hour even on macadam open-country roads is about as much as you can make. If passing an occasional cyclist on a road in America makes you a bit nervous—it does me—you would have a nervous breakdown in these Oriental lands. Bicycles swarm all over the road. The cyclists seem to know nothing of Newton's first law of motion, that a body in motion tends to continue in a straight line.

If you look beyond the road you can enjoy yourself. The undulating country, hills and valleys, is heavily under cultivation in Java. There are paddy (rice) fields, terrace on terrace, with a primitive, though amazingly efficient, irrigation system. The water runs down from one terrace to another, keeping the rice plants bathed in several inches of water.

When it isn't rice, it's tea. The tea plants are small and husky, about three feet high, I would guess. The rice is for home consumption—rice is the staple for Far Eastern people. The tea is largely for export—and a profitable export it is.

As you travel on you find groves of

rubber trees. Indonesia is one of the world's greatest sources of rubber. And that is certainly a profitable export. Besides, there are tin mines, and the whole world uses tin.

All this should add up to a very rich country. Actually, troubled Indonesia has been in the grip of swirling inflation, with the black-market money rate far above the official rate. Something had to be done. It was. Only a couple of weeks before I came to Java, the Indonesian Government announced abruptly that all large denomination bills—500 and 1,000 rupiah notes—were reduced in value to one tenth.

If that happened in the United States a \$20 bill, for example, would be worth only \$2. Before this catastrophic deflation a 500 rupiah note was worth, U.S. about \$14.50.

In view of the fact that so much of the money of the country was in these higher denomination bills, it is estimated that 60 per cent of all the cash assets of the citizenry and of institutions and businesses was reduced to one tenth of its former value.

And as if that were not disastrous enough, all bank accounts were frozen, only 25,000 rupiahs, plus one tenth of the balance, being available for the owner of the bank account to use. According to the folks at the U.S. Embassy, with whom I talked, those who have such bank accounts will receive in exchange 20-year government bonds, nonnegotiable. The Goodyear Tire Company, one of many large U.S. firms with branches in Indonesia, suddenly discovered that its bank account of 60 million rupiahs was frozen. That's typical. You can imagine the economic paralysis and pandemonium—if I can mix two disparate concepts—that mark Indonesia.

No one yet knows quite how the financial ruling will affect mission operations. It is rumored that an exception is to be made for mission and welfare organizations in the matter of frozen bank accounts. But the money, of course, will be devalued money. Many business concerns don't know where to get money for payrolls. I was informed, on the best of authority, that several Chinese merchants had hanged themselves. The Chinese are the businessmen and shopkeepers of Southeast Asia.

Now this fact has a special significance for us in Java. Land has been bought, and plans drawn, for a new and larger hospital. The Chinese merchants are the ones to whom we naturally go for gifts. And they have always given strong support. Even if they were allowed to write us a check—which they aren't—the rupiahs would be worth only one tenth of what they formerly were.

But are our brethren discouraged and ready to quit? Not at all. Like every other responsible person in Indonesia, they are bewildered for the moment, but certainly not overwhelmed. We are the spiritual successors of those who declared: "Silver and gold have I none." The lack didn't hinder the apostles in their work. And the Holy Ghost today isn't hampered by lack of cash, only by lack of faith.

C. C. Cleveland, president of the Indonesian Union—in his third term of mission service, I believe—was able to give me a report that reveals growth in spite of difficulties. In 1948 the union had 8,191 members; at the end of 1958 it had 17,073. The figures are not quite exact because in one large island, the Celebes, we have had no satisfactory contact for at least a year and a half. Armed rebellion there and in North Sumatra has shut us off from a number of our churches. Incidentally, it is this rebellion that explains, in part, the present troubled state of the country, and its economic plight. Wars cost money.

Until the rebellion—or the revolution, as those fighting the Government would say—the Indonesian Union led the Far Eastern Division in colporteur work. War always disrupts. But that doesn't mean that books aren't being sold. They are. A visit to the well-constructed publishing house reveals fine activity. The dollar volume of business has increased 50 per cent in the past two years.

This country, I should add, is the largest Moslem state in the world. Strangely enough, though, the Government in power seeks to maintain a strict neutrality in relation to all religions. There is a fanatically active Moslem political party, whose goal is to set up an exclusively Moslem state. Let us work diligently while the opportunity is ours to bring Christ to those who know only Allah and Mohammed.

Our hospital in Bandung, with its 106 beds and ten bassinets, is a choice exhibit of how an old building, cramped in its quarters, and much needing repairs, can nevertheless render a great service. Dr. D. N. Holm, a CME man, is in charge. Had dinner with his family, which includes six children. Almost across the street from his house is the church school. Yes, there are many mission stations where it's feasible for a doctor with small children to go.

Dr. Holm pointed to the new land, about half a mile from the hospital, that they have purchased as the site for the new hospital. But the devaluation of the rupiah, as I've already explained, throws into a fog all building plans for the moment. I asked him if he wished me to convey any message

to his medical colleagues in America. His reply was prompt: "Appeal to them to volunteer for this field." Assisting him is a Filipino, Dr. E. G. Garcia.

Some 13 miles from Bandung is our training school for the union. Here 200 are enrolled plus 70 nursing students affiliated with our Bandung hospital. The school is in the hill country. Just behind the property is a deep ravine. Beyond is a small village and then the sharp rise of hills. For years hordes of bandits have lived in these hills. Their latest raid on this particular village was only a short time ago. Police and soldiers were drawn up at the rear of our property, exchanging shots with the bandits.

The people of the surrounding country think that our school has special protection from God, because it has never been attacked. When bandits raid nearby the people come to our school. They think it the safest place to be. Certainly there is more plunder to be obtained from our school than from poor villagers. But "the angel of the Lord encampeth round about them that fear him, and delivereth them." You sometimes have to journey to distant, disturbed lands to see the fulfillment of God's great promises.

About 75 per cent of the school's graduates enter the work. That's a gratifyingly high rate.

And does the school have needs? If not, it would be the first mission institution I've found that doesn't. They are counting the days till the next Thirteenth Sabbath Offering. From it they expect to receive sufficient funds for a new administration building. They greatly need enlarged housing facilities. A boys' dormitory built for 65, houses 104. Other boys live in a nearby bamboo shed. As Brother Aaen, the school president, said to me, "The whole country is craving education, and we must keep pace."

I left Java—key island of Indonesia—with mingled feelings. The opportunities are many, and results are heartening, but the difficulties are great. The very instability economically is confusing and disheartening, to say nothing of monetary revaluation and other problems. Incorporated into the language are two English words that can easily be understood, even though adapted to this different tongue—*produksi* and *korupsi*. Production is the great need, and corruption a great problem. As one Indonesian, nationally loyal and brilliant, said to me: "What we need is more *produksi* and less *korupsi*."

Back to Singapore, headquarters of the Far Eastern Division and the large Malay Union. Here is the Youngberg

Memorial Hospital with Dr. G. H. Coffin in charge. With him are Drs. R. J. Steele, A. O. Mazat, and S. Tan, all of CME. The hospital keeps very busy. Besides house patients, it cares for about 25,000 outpatient visits a year. Though government employees can get free care at state hospitals, a surprising number come to our hospital, where they have to pay. There must be a difference in the hospitals—there is. Perhaps that difference is best expressed in Dr. Coffin's comment: "We try to remember that medical work is not an end in itself, but a means to an end."

Close beside the hospital is the Malayan Signs Press. Here we print for the Chinese of a number of countries.

### Missionaries to Guam



Mr. and Mrs. Robert Greve and family, formerly of Adelpian Academy in Holly, Michigan, recently arrived on the island of Guam as missionaries. They have two children, Debra, 4, and Valerie, 2.

After graduating from Emmanuel Missionary College in 1954, Mr. Greve taught church school in South Bend, Indiana, and Holly, Michigan. For the past three years he has been head of the science department at Adelpian Academy.

In May, shortly before the school term ended, the Greves received and accepted a call to the Far Eastern Island Mission Academy, near Agana, the capital of Guam. Mr. Greve will be principal and will teach science classes.

Intensely interested in stories of missions since childhood, Mr. Greve was also inspired to serve as a missionary by the experiences of two relatives. An aunt, Dora Greve, now in Southern Rhodesia, has spent a number of years in Africa, and his only sister, Mrs. Leslie C. Scofield, nee Donna Greve, is at present working with her husband on a medical mission launch in South America.

MRS. EVELYN J. LUTZ

I saw a case—or rather, many cases—of type needed to set a book in Chinese. There are some 8,000 characters. Everything is hand set. I watched a woman typesetter walk back and forth along the bewildering sections into which the characters were divided. It seems to me she would be footsore and weary before she had set a page.

The publishing house has its difficulties also, because of tense international situations. Indonesia has some frictions with China. To make sure that no hostile Chinese ideas enter their country they have banned all literature printed in Chinese. The censors find this easier than trying to read Chinese characters to judge between the good and bad. Again, currency restrictions—a nightmare in various lands—presently prevents them from doing business with the Philippines. But are they discouraged? No. They are simply intensifying their activities in areas where they are free to work.

The Voice of Prophecy Bible Correspondence Course is prospering here—that's the picture everywhere, in fact. The records for the second quarter of 1959 show 66 persons baptized. A check on attendance at an evangelistic effort in Singapore revealed that the truly interested people were ones enrolled in the Voice of Prophecy. Most of the national workers in the Malay Union got their first contact with the truth through the Voice of Prophecy.

We have a large school at Singapore—Southeast Asia Union College. The enrollment, which was 505 in 1949, has grown to 960. They have to run a morning school and a separate afternoon school, to care for this enrollment. About 30 per cent of the students are Adventists. The school is proving a fertile field for evangelism.

The pride and joy of division headquarters is a well-constructed, cheery, two-story building that provides schooling for the overseas children in Singapore and other areas of the division. The instruction is from grades 1 to 12. The second floor of the building is a girls' dormitory. Boys are housed in a nearby duplex. This school building is, I believe, the newest addition to the compound. It certainly helps to hold many missionaries who otherwise would return home to educate their children.

But I must not go on—I'm afraid my letters in general are too long. Let me close with a common salutation in this land: *Pingau*—peace to you. I like it. Makes much more sense than our "How do you do?" And so, peace to you, from this distant outpost.

My next stop is Saigon in south Viet Nam.

F. D. NICHOL

# News From Home and Abroad

## Seminary Extension Schools in England and Norway

By W. G. C. MURDOCH

THE motto of the Seventh-day Adventist Theological Seminary is "From All the World, to All the World." Since 1937, when the Seminary opened in Washington, D.C., quite a number of our workers from overseas divisions have attended. They have returned to their fields with a renewed vision of the world task before the Advent people.

During the past few years our membership outside North America has greatly increased, and hundreds of young people have joined our working force. Until recently we had no full senior college outside the United States, thus our students in other countries have not had the privilege of obtaining all the work for their baccalaureate degrees in our own schools. With the increased emphasis being placed on higher educational standards, especially since the close of World War II, our young people overseas have been reaching out for more training.

It is not possible, nor would it be feasible, for all these young people to come to America to receive advanced training, so provision has been made for this to be given at overseas centers. The Theological Seminary Extension plan was formulated in an attempt to meet this urgent need, and a number of extension schools have been conducted.

Two of these were held this summer—one at Newbold Missionary College in England, the other at our beautiful new school in Norway. Both of these sessions were well attended by eager, forward-looking young men who greatly appreciated the opportunity afforded by this advanced study.

### Three Classes Offered

The Lord has entrusted this people with the gift of the Spirit of Prophecy. The writings of Ellen G. White are a light to guide us through the darkest hours of this world's night until the morning dawns. Unfortunately, not all these writings are available to our ministry in other lands, and sometimes it is difficult for our believers to grasp the full importance of this

prophetic gift to the remnant church.

Arthur L. White has prepared a rich course in prophetic guidance. In addition to the syllabus there are ample collateral notes provided for each student. This class is one of the most popular offered in the Theological Seminary, and it met with the same enthusiasm in our overseas schools in the Northern European Division. In this course there is traced the guidance of the Lord through the many crises in the history of the Advent Movement since 1844. The tests of a true prophet are studied and the claims of false prophets are examined. The student pursuing this course has his confidence in the Spirit of Prophecy deepened and his faith in God's leadership of this movement strengthened.

R. A. Anderson offered a class in evangelistic leadership. This course prepares the student to present the message in the most attractive and appealing manner. "As a people, we should be foremost in uplifting Christ before the world." This is the central theme of Elder Anderson's presentation. The great principles of true

worship are set forth in this class. The correct use of the voice is stressed, and the importance of music in evangelism is studied.

The third class was entitled "Christology and Soteriology," and was taught by the writer. Here such subjects as the pre-existence of Christ, His virgin birth, His unique personality, His suffering and resurrection, are reviewed. A study of the saving grace of Christ is better understood in the light of His person. Thus soteriology is linked with Christology. Such topics as grace, faith, repentance, conversion, regeneration, justification, and sanctification are re-examined.

### Visiting Lecturers

It is helpful to any school to have visiting lecturers present topics in their special fields. In these schools we were particularly favored with a number of visitors who made a real contribution to the schools. Dr. Siegfried Horn spoke on "The Present Climate in Old Testament Study," and told of the new day that has come among critical scholars of the Old Testament.



Seminary Extension School, Newbold. Front row (left to right): W. L. Emmerson, F. H. Bayliss, J. A. McMillan, W. G. C. Murdoch, R. A. Anderson, A. L. White, A. F. Tarr.

Until a few years ago many of these critics expressed definite doubts as to the authenticity of the words of the Old Testament. Now, because of recent archeological discoveries, these scholars have greatly modified their views.

The field of pastoral psychology and the aids available to our ministry from recent research in this area were set forth by John Cannon in ten lectures.

During the last week of the school in England F. D. Nichol drew helpful lessons in theology and Bible study from his intensive research when preparing *The Seventh-day Adventist Bible Commentary*. In the field of speech and sermon delivery, Dr. Winton Beaven inspired and charmed the student body with his two splendid lectures. A. F. Tarr, president of the Northern European Division, brought before the group the high standards a worker for God ought to maintain in order that the ministry be not blamed. G. D. King, secretary of the division, gave a stimulating talk on the continual improvement of the minister. He pointed out certain ministerial weaknesses and suggested ways of remedying them. J. A. McMillan, president of the British Union, admonished us to spend more time on the great essentials of soul winning.

W. R. Beach, in his missions appeal, made it clear that our work is one around the world.

J. H. Bayliss, president of the South England Conference, did credit to the talk assigned him, which was "Sound Speech That Cannot Be Condemned." W. L. Emmerson gave an illustrated lecture on the beginnings of the Advent Movement. He showed how the Lord guided in the formulation of our distinctive doctrines.

V. N. Olsen, Bible teacher at Newbold Missionary College, led us into the field of early Christian literature. He brought the Sabbath-Sunday question into sharp focus as it was discussed by the Church Fathers from the time of Ignatius to Constantine. He also stressed the great Christological controversy from the Council of Nicaea to the Council of Chalcedon.

W. E. Read gave a series of lectures on "The Incomparable Christ." As the students and teachers saw Christ uplifted anew in all His majesty and beauty, they were drawn to rededicate their lives to the speedy finishing of the work in all the world.

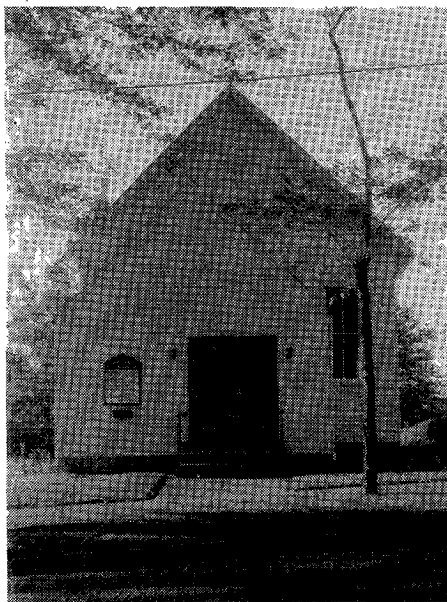
Two special features of the schools were the temperance conventions and three-day workers' meetings. W. A. Scharffenberg, Dr. Beaven, and C. D. Watson took charge of the two-day temperance meeting in England. For one of these days we met in the University of London, to listen to well-

known temperance advocates. Elder Scharffenberg and Ole Jordal had secured some of the leading temperance authorities in Norway to visit our school and give instruction.

In order that some of the benefits of these special schools might be extended to the entire field, the leaders of the division and unions called in the other workers who were not privileged to attend the regular classes during the school term. A three-day convention for this larger group was spent in intensive study. Both method and content were presented during these days, and a time of deep spiritual refreshing was experienced.

We believe that these schools and workers' meetings will mean much to the advancement of the message in the Northern European Division and to the speedy finishing of the work in these lands.

### Lockport, New York, Church Dedicated



About six years ago the Lockport, New York, congregation purchased the church building shown above. After five years of planning, praying, and repairing, the little church, seating about 110, was dedicated on June 13, 1959.

W. J. Hackett, president of the Atlantic Union Conference, preached the sermon. Roscoe Moore, president of the New York Conference, gave the prayer of dedication. R. G. Burchfield, then secretary-treasurer of the conference, sang "Bless This House." The writer, who is the local pastor, led out in the Act of Dedication with a response from the congregation.

The Lockport congregation is active and has almost doubled its membership since the church was purchased.

D. E. KLAM

## Picture of Progress in Temperance

By W. A. Scharffenberg

Our pioneers were staunch advocates of temperance. At the very outset of their public labors James and Ellen White took a strong stand against the use of tobacco and alcoholic beverages. Total abstinence from all intoxicating beverages and tobacco in any form became a basic doctrine of the Seventh-day Adventist denomination.

Our first effort as a denomination to organize a temperance society was made on January 1, 1879, when the American Health and Temperance Association was formed, and 155 signed the pledge and became charter members of the Association. Another action was taken by the General Conference on November 24, 1879, emphasizing the duty of all church members to become members of the Temperance Association. This early organization gradually faded out of the picture, but the basic position on smoking and drinking never changed.

The activities of the alcoholic beverage interests to repeal the Eighteenth Amendment led to the organization of the American Temperance Society of Seventh-day Adventists in 1932. C. S. Longacre, in addition to his responsibilities in the Religious Liberty Department, waged a relentless campaign against the alcoholic beverage traffic as well as the tobacco interests. His voice was heard in our churches, at our camp meetings, at our General Conference sessions, and before many church, temperance, and civic organizations. A four-page *Temperance Bulletin* was published quarterly and Seventh-day Adventists began to make their influence felt in temperance. Not until the Autumn Council of 1947, however, did the vision of a world program begin to take shape.

The committee that had been appointed following the 1946 Autumn Council drafted a constitution for both an American Temperance Society and an International Temperance Association. The constitution of the American Temperance Society was adopted by the General Conference Committee on January 27, 1947, and that of the International Temperance Association at the following Autumn Council. It was a bold, courageous undertaking. We moved forward by faith, and we marvel at how the Lord has blessed. Here are a few of the major projects launched since 1947:

A regional society of the International Temperance Association organized in every division and with a national society in every country.

A handbook, *Temperance*, a com-

pilation of the most important messages from the writings of the Spirit of Prophecy on the temperance issue. It now serves as the blueprint for our temperance cause.

A 36-page journal, *Listen*, now published bimonthly and recognized as the most attractive and popular temperance periodical anywhere in the world.

A pocket-size quarterly publication, *Alert*, featuring stories of prominent men and women of all lands who neither smoke nor drink. This is the voice of the International Temperance Association, and is sent to kings, presidents, prime ministers, cabinet members, members of congress or parliament, and other prominent persons in every country of the world.

*Activities*, the official house organ of both the American Temperance Society and the International Temperance Association, which keeps church leaders informed about the most effective methods of promoting the temperance cause.

*Chapter Exchange*, an attractive, inspirational, four-page publication that appears semiannually in the interests of college and academy chapters. It keeps our youth alerted to their responsibilities and opportunities in fostering effective temperance programs in their local communities.

The International Commission for the Prevention of Alcoholism. When completely set up, this will consist of approximately 250 prominent men and women from all walks of life in every country. The distinguished physiologist and scientist, Dr. Andrew C. Ivy, is president of the Commission. The immediate objectives of the International Commission are the establishment of Institutes of Scientific Studies and the publication of authoritative materials on all phases of the alcohol problem.

The Institutes of Scientific Studies. The first of these was launched at Loma Linda, California, in 1950. The aim of the Institute is to provide scientific training in all phases of the alcohol problem. Upward of 1,000 school administrators, teachers, physicians, clergymen, social welfare and temperance workers from many countries have pursued the course at Loma Linda. The second Institute was launched at Geneva, Switzerland, in 1955. The fifth session, conducted June, 1959, was held in Vienna at the invitation of the Austrian Government. The third, the All-Asian Institute, was organized at Bombay, India, in May, 1956. The fourth was established in July, 1956, on the campus of American University in Washington, D.C. The fifth Institute has been established in Australia, and will hold its first session in January, 1960,

in Sydney. Institutes are planned for South Africa, the Philippines, and other major areas of the world.

Two of the most effective motion pictures ever produced have been brought out to portray graphically the effects of smoking. *One in 20,000* has been translated into ten languages and has been seen by millions of people. *Cancer by the Carton*, its sequel, portrays authoritatively the scientific findings on tobacco and health.

*Smoke Signals*, a four-page quarterly written in laymen's language, keeps the public informed on the latest medical research with respect to the effects of smoking on the human body.

*The Winner*, which provides material on the elementary level is now being used for both our church schools and public schools.

These activities have placed the International Temperance Association and the American Temperance Society in the forefront of a new temperance reform movement whose influence is becoming worldwide.

## Washington Sanitarium and Hospital

By Henry Nelson, *Administrator*

In 1903 Ellen G. White was shown in vision that the medical work should be begun near the nation's capital. About that time a fifty-acre tract of land was purchased for \$6,000. On this site the present Washington Sanitarium and Washington Missionary College were later located.

The first temporary Washington Sanitarium was at Numbers 1 and 2 Iowa Circle, Washington, D.C., in the

former home of Gen. U. S. Grant. This Iowa Circle location later became a branch sanitarium before it was transferred to private ownership.

Sister White stated on May 30, 1907: "There should be no cramping

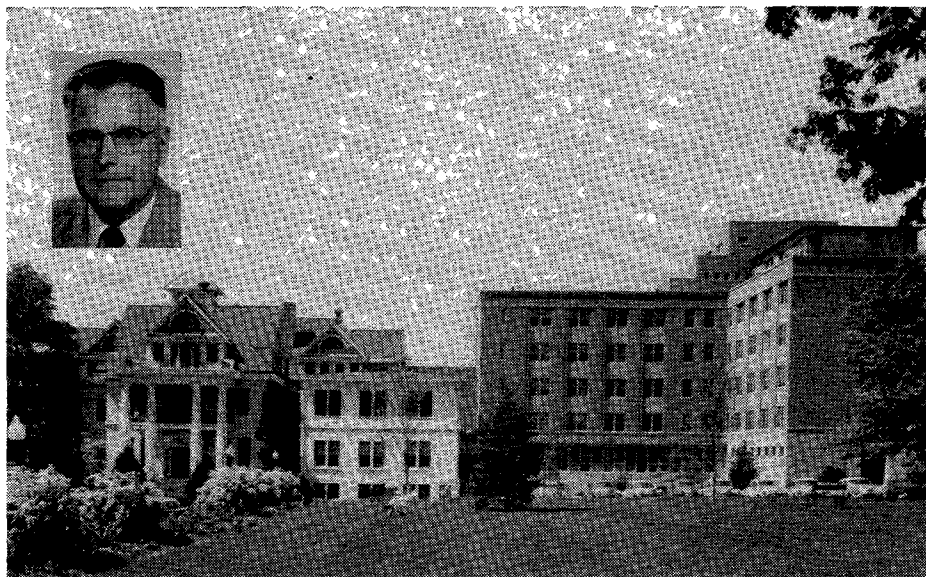


of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message."—Ellen G. White manuscript 55, 1907.

With this high standard set up, the Washington Sanitarium and Hospital was dedicated on June 13, 1907, with a fifty-bed capacity. Only part of the present main building was in existence at that time. A school of nursing was immediately established.

In 1909 one half of the present Annex building was erected and used as a nurses' dormitory. It was later taken over for additional patients. In 1918 the old hospital building was constructed, and two years later additions were made to the main building and the Annex. With the help of a \$100,000 gift, the Lisner Memorial wing of the main building was opened in 1940.

In 1950 the new hospital addition, costing \$1,400,000, was opened for service. The present campus is twenty acres in extent, the beautiful Sligo Creek running by the grounds. The



The Washington Sanitarium and Hospital. Inset: H. S. Nelson, administrator.

flowers, shrubs, and shady lawn of the sanitarium are often the subject of favorable comment by visitors.

We now have a bed capacity of 260, with an average daily census of 213.4. The number of patients admitted each year is approximately 8,000 with a patient business of \$2,353,740. The number of employees has grown so that at the present time we employ approximately 600 people, some of whom are part-time workers. The original investment of \$6,000 has increased to \$2,894,067.19.

The chaplain and his five assistants are doing a fine work in bringing the message to the patients. Through the use of our public-address system in every patient's room, opportunity is given for patients to hear all the religious services and scientific lectures.

In order to keep up with the growing demands of the medical profession, much new equipment has been purchased. The X-ray, laboratory, and physical therapy departments have been completely remodeled.

Modern scientific equipment in all the departments, combined with qualified personnel, has made this an institution approved by the Joint Commission on Accreditation of Hospitals, the American College of Surgeons, and the American Medical Association, for medical internships. It is also a member of the American Hospital Association and the American Protestant Hospital Association.

To the workers in this institution are committed high honor and great responsibilities. The good will of the Sanitarium is measured not so much by the equipment and methods of treatment as by the spirit that the personnel manifest. May all our workers so consecrate themselves to God that He may continue to guide and bless in ever-increasing abundance.

## Summer Session at Spicer College, India

By Duane S. Johnson

A successful summer session was held at Spicer College this year. W. C. Mackett, director of the summer session, and M. E. Cherian, registrar, reported the registration of 89 students. Elementary and secondary teachers enjoying a few weeks of relief from teaching came to Spicer for professional refreshment.

The vast field serviced by Spicer College can better be understood by glancing at the roster of students as listed under languages. Arabic is represented by a student from troubled Iraq; Chin, Karen, and Burmese students came from Burma; Sinhalese young people traveled from the gem



The administration building at Spicer Memorial College. This edifice houses classrooms, library, chapel, and offices. A new auditorium would relieve the crowded library and chapel.

island of Ceylon; Urdu leaders were sent from the Mohammedan stronghold, Pakistan. From within territorial India, Mundari, Oraon, Bengali, and Hindi-speaking teachers arrived from the plains of northeast India; young Khasi and Lushai workers enrolled from the border areas of northeast India; Tamil, Malayalam, and Telugu workers came up from south India; Hindustani and Marathi students joined the classes from the great northwest and from western India.

Many of these young teachers came to the summer session at Spicer College for the express purpose of qualifying to teach vocational subjects back in their own schools or to acquire scientific knowledge useful in the supervision of their school industries. The administration of the college and the department of education of the Southern Asia Division had designed the program to stress vocational subjects.

Forty students were enrolled for one or more vocational courses selected from home science, woodwork, farming, gardening, general shop, and library science.

W. C. Mackett, M. G. Champion, H. R. Hooper, C. H. Berger, Mrs. R. E. Rice, and E. R. Hutchinson provided instruction in the vocational courses. R. S. Lowry, M. E. Cherian, Mrs. L. J. Larson, and R. L. Rowe taught in the Bible and education courses offered.

Our schools in Southern Asia have just opened for a new term to a generation of youth who face new economic, religious, social, and political experiences and tests. These secondary teachers left the Spicer College summer session to help shape this generation in the Adventist way.

Reports from our schools far out in the field demonstrate how the work and needs continue to grow. Preliminary reports from Eddie Streeter, principal of the Raymond Memorial Training School at the foot of Kenchenjunga, indicate a record enrollment of more than 225 students. Ninety students were provided remunerative labor by the school, by which these students earned all of their fees. At the Kyauktang school in Central Burma under the leadership of U Chit Maung 230 students have enrolled. Conditions have not yet permitted the erection of permanent buildings, so staff and students live and hold school in buildings constructed of logs, mats, and thatch.

There is much pioneering ahead in Southern Asia, and Spicer College is shaping her program to develop men and women who can lead the way.

## The Right Kind of Discipline

(Continued from page 13)

parent in the home. Without discipline the schoolroom is bedlam. Children soon measure the parent and the teacher. Do not mistake it—the teacher who is respected and honored and loved by his pupils is the teacher who has a well-ordered schoolroom. So with the parent. A child has no respect for a parent who threatens, argues, and cajoles in order to keep a semblance of authority.

What kind of father are you—firm yet kind, courageous yet generous, uncompromising yet forgiving, strong yet gentle? If so, the child will love you and honor you and obey you. What kind of mother are you—kind, unselfish, patient, yet firm, decisive,

understanding? The child will love you more than anyone else on earth.

We should avoid extremes of either a rigid puritanism or a careless liberalism. Religion should be made attractive and the Sabbath the best day of the week. Books that build character should be supplied in abundance. Study the trees, the birds, the rocks, the flowers, that you may lead your children to enjoy the handiwork of God.

Avoid unnecessary punishment. A child cannot understand why a mother should laugh off the breaking of a worthless dish by saying, "It was cracked—it doesn't matter," and a little later go into hysterics and administer a whipping when a valuable dish is accidentally broken.

Discipline is not difficult in a Christian home. Prayer softens and subdues hearts. Even the world recognizes that "the family that prays together stays together." No parent need fear for the future, if the Lord Jesus Christ guides his own life and the lives of his children.

William Jennings Bryan acknowledged his gratitude to God in saying, "I have been a child of fortune from my birth. God gave me into the keeping of a Christian father and a Christian mother. They implanted in my heart the ideals that have guided my life. Our children are with us to make glad the declining years of their mother and myself." He gave this advice:

"It is the glory of the Christian ideal, embodied in the words and life of our Saviour, that while it is within sight of the weakest and the lowliest, it is yet so high that the best and noblest are kept with their faces ever upward—a conception of life which makes that life a continuous ascent."

## Unexpected Camp Meeting Blessing in New York

By Mrs. Ruth D. Carnes

Having read the article "How to Keep the Camp Meeting Blessing" (August 6, 1959, *REVIEW*), I feel I should share with others the story of how God blessed me at the New York camp meeting held at Union Springs on the shores of beautiful Lake Cayuga this year.

God performed a miracle on my behalf, for which I am deeply grateful.

Last October I fell in my home and broke a bone in my spinal column. I suffered great pain during the month spent in the hospital. I was sent home in a spinal brace to live alone and care for myself with the help of my

dear Adventist friends. During the month in the hospital I was kept flat on my back, and could only look up at the ceiling.

That upward look soon became an upward look to God. My lips uttered many fervent prayers for help. Not only was my body in pain but

I was also carrying a deep, poignant heartache of long standing. The combination was a bad one. I sought comfort from the one and only source "from whence cometh our help." I told the Lord that I would cheerfully give my life to Him for service if it was His will to restore me to health

### CHURCH CALENDAR FOR 1959

## Your Money Has Muscle

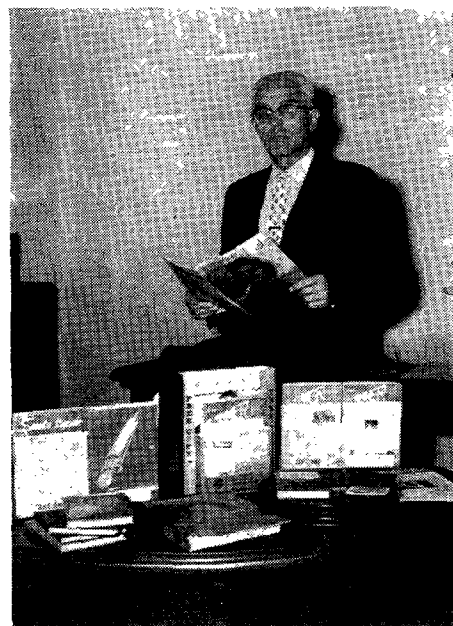
"Intemperance of every kind is holding human beings as in a vise," declared Ellen G. White in a letter written in 1897, published in the book *Temperance*, page 58.

In the 62 years intervening, the grip of that vise has tightened to such an extent that the health and welfare of the entire nation is in danger. Tobacco-induced cancer, respiratory and cardiovascular diseases, plus the sickness, crime, and highway slaughter produced by the use of liquor are causing deep concern to thinking people throughout the country. There is renewed investigation into the effects of tobacco and liquor on human beings, and almost every day new data are released as a result of this research.

The time has come for Seventh-day Adventists to exert their strength as never before to break the viselike grip tobacco and alcohol have on men and women. Research being done by scientists throughout the world is underscoring information given to the church in the Spirit of Prophecy, and is laying a foundation upon which God's people can build a program that will produce the desired results.

"Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the Third Angel's Message as the right arm is with the body. We ought to make advancement in this work," declared Mrs. White in a *Review and Herald* article published February 14, 1888. She adds further:

"When temperance is presented as a part of the gospel, many will see their need of reform. . . . Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor. Show the terrible harm that is wrought in the human system by the use of tobacco and alcohol."—*Temperance*, pp. 238-240.



R. R. Figuhr, president of the General Conference, examines some of the powerful tools available for use in teaching better living through temperance.

Every member of the church can add his strength to the force needed to free human beings from the viselike grip of intemperance by giving a sizable offering on World Temperance Sabbath, October 24. One hundred thousand dollars is needed to keep the worldwide temperance work of the church moving forward through such activities as conducting Institutes for the Prevention of Alcoholism; the publication of *Listen* magazine, *Smoke Signals*, *Alert*, *The Winner*, books, pamphlets, and tracts on smoking and drinking; the production of motion pictures such as *One in 20,000* and *Cancer by the Carton*, and other educational materials for wise use by church members.

Remember, your money has muscle, and muscle is what is needed to break the viselike grip intemperance has on millions of people who will never be in a condition to respond to the gospel until they are freed from this soul-numbing grip.

once more and permit me to walk properly.

My prayers were answered, for I had improved enough by summer to attend the camp meeting at Union Springs. It was the first time I had attended.

At that time I was using a cane, being completely dependent upon it for safety, and walking very cautiously at all times. On the afternoon of July 8, I was in the bookstore buying some books. Having paid for them, I walked out without my cane, and did not realize I was without it until I had almost reached the dormitory. I was amazed at the sudden confidence I had been given. I went back for my cane and hung it up on the dormitory wall. I have not used it since! This was only a part of the blessing received at camp meeting.

Elder G. E. Vandeman preached in the large tent that same night, July 8. I went to the meeting with my usual headache and depression of loneliness, which for a long time had been my constant companions. Figuratively speaking, I had been carrying a knife in my heart, put there by someone once very dear to me. The ache was hard to bear. A cruel lump would rise in my throat and almost choke me. No one knows except those who have suffered similarly how terrible is such an experience, and how it hurts the human heart. I prayed daily for relief, but it did not seem to come. Then I heard the sermon preached by Elder Vandeman.

In his wonderful message he emphasized these words: "He is able," and he asked the congregation to repeat them with him. As I repeated these three words I became conscious of a new conviction of the truth behind them. God is able to do wonders for those who love Him and trust Him.

When the altar call came I was among the first to respond, and I raised my hand for prayer for my erring dear one; then we filed out of the tent into the night to seek our respective places of rest. It was a heavenly experience for me.

When I reached my dormitory room I found myself humming the beautiful theme song of the camp meeting. Hope came into my heart, gratitude filled my soul, and I dropped on my knees in my room and gave thanks to Him who in merciful kindness had reached down during the sermon and painlessly removed the knife from my heart. I did not feel the blade removed; I only knew the heavenly relief from its hurt. My neighbors have noticed the change in me, and I have freely testified of what God did for me at camp meeting. The blessing has remained, and I am deter-

mined to walk closer to God than ever before. Not for the world would I want to lose what I found at Union Springs. The relief is too wonderful, too marvelous, to be lost.

The miracle that God performed in my behalf has given me new life, new ambition, and a tremendous desire to become a credit to the Adventist movement. I feel the responsibility more than ever. May God give me strength to labor in His vineyard, and help to hasten His return in glory.

"He is able."

## In the Footsteps of the Pioneers

By J. M. Haynal

From August 17 to 23 some 70 denominational workers and laymen retraced the footsteps of the earliest exponents of the Sabbath and the second advent of Christ in the New England States. Included in this group were 11 ordained ministers, 9 teachers, and 50 laymen and students who traveled with their families to the historic Northeast in 20 cars. The tour was under the guidance of D. A. Delafield, of the Ellen G. White Publications in Washington, D.C.

A cordial, gracious reception awaited the participants as they visited places of denominational and national interest in six States. Outstanding in this respect was the hospitable entertainment of the entire group at the Fuller Memorial Sanitarium in South Attleboro, Massachusetts. Dr. L. A. Senseman, medical director, and his efficient staff received and entertained the members of the guided tour at an evening luncheon in the recreation building of the sanitarium.

During the week, as the high lights of the dedicated lives and sacrificial labors of the Adventist pioneers were reviewed, each visitor was confronted with the challenge of self-effacement and personal commitment to the promulgation of the task these early leaders had so nobly advanced. A determination to emulate their spirit of complete consecration welled up within many a youthful and aging heart.

Mingled feelings moved the heart of each visitor to the churches and homes where the great doctrines of the third angel's message were first publicly proclaimed, where the Spirit of the living God moved mightily upon the minds of all who heard the intrepid messengers of "present truth." Nowhere was this more true than at the birthplace of Ellen G. Harmon, north of Gorham, Maine, and that of William Miller, in Low

Hampton, New York. An acute awareness of the presence and blessing of God was felt by the whole group during the Sabbath services held in the Washington, New Hampshire, church, and again in the Miller Memorial Chapel the following morning.

The spirit of sweet Christian fellowship was enhanced on the occasion of a delicious banquet served in the parish house of the First Congregational church, in Portland, Maine. Memorable tours of historic sites in the Portland area and in metropolitan Boston were made by means of chartered buses.

A point not to be minimized or overlooked was the delightful weather that attended these modern pilgrims on their 1,600-mile trek throughout New England. A welcome respite from the sultry heat of the great industrial centers of the East Coast was obtained en route through the White Mountains of New Hampshire and the Green Mountains of Vermont. One night the temperature reached a low of 35 degrees, much to the surprise and pleasure of all. The sun shone brightly every day, while rain fell moderately but twice—one morning and one night.

Gratitude to God was expressed in prayer and songs of praise, that His protecting care had preserved the entire group from serious accident or protracted illness. Each participant in the tour returned to his home and work greatly blessed and inspired for having retraced the steps of those whom God used so signally in the early proclamation of our message. Silent and audible petitions that first found expression in the open fields, humble homes, and simple houses of worship visited still ascend from many hearts, to the end that the sons and daughters of the pioneers may be used of God in the swift culmination of His work on earth.

## From Home Base to Front Line

Australasian Division

Pastor and Mrs. Rex Tindall and three children sailed July 6, from Sydney, Australia, on the *Bulolo*, bound for Lae, New Guinea. Brother Tindall, who has been engaged in evangelism in the Queensland Conference, has accepted a call to the Coral Sea Union Mission, and will serve as district director in Kainantu, in the Eastern Highlands.

S. A. Stocken, having completed furlough, sailed from Sydney July 14, on the *Shansea*. Pastor Stocken will be

located temporarily at Lae, New Guinea. It is expected that he will open up a new mission station in the near future at Maprik, north of the Sepik River. During previous terms of service in New Guinea, Brother Stocken has been located at Kainantu, in the Eastern Highlands.

**John Martin** left Sydney July 27, for Madang, New Guinea. Pastor Martin has just completed furlough in Australia, and has returned to the Coral Sea Union Mission to resume his work as president of the Madang Mission.

**Mr. and Mrs. Ellis Gibbons** left Sydney August 3, en route to the Solomon Islands. This family has taken a furlough in Australia, and is now being transferred from the Hansenide Colony at Mount Hagen, New Guinea, to district work on Malaita, in the East Solomon Islands Mission.

**Mrs. D. H. Powell** and three children left Sydney August 5, for the New Hebrides. Sister Powell has gone to join her husband, D. H. Powell, who recently transferred from Tonga to the New Hebrides, to serve as principal of the Parker Missionary School.

**Mrs. A. C. Thomson** and infant left Sydney August 18, for the New Hebrides. She will join her husband, A. C. Thomson, who recently took up his responsibility as president of the New Hebrides Mission, after transferring from the Gilbert and Ellice Islands.

#### North American Division

**Dr. and Mrs. G. R. Rigsby** and three children, of Takoma Park, Washington, D.C., sailed from New York City on the S.S. *Silverwave* September 1, en route to Ethiopia. Sister Rigsby's maiden name was Joyce LeJune Vixie. She is a daughter of Elder and Mrs. Levi A. Vixie, who served a number of years as missionaries in both the Southern African and Northern European divisions. Sister Rigsby has had experience as a colporteur, as a pharmacist's assistant, and in secretarial work. Dr. Rigsby is a graduate of Emmanuel Missionary College and the College of Medical Evangelists. He has recently been employed as a resident physician in the District of Columbia General Hospital. His appointment is to serve as a doctor in the Empress Zauditu Memorial Hospital, in Ethiopia.

**Elder and Mrs. Alfred Fossey** left Miami, Florida, September 1, for Jamaica. Sister Fossey's maiden name was Margaret Enid Gill. Brother Fossey served in various positions in the China Division during the years 1928-1949, and since 1950 in the Southern Asia Division. His most recent position was as business manager in the Karachi SDA Hospital, in West Pak-

istan. Upon their recent return from the Southern Asia Division, they were informed of the need for a treasurer for the British West Indies Union Mission, and they responded to this call. They are to live in Mandeville, Jamaica.

**A. Ruby Williams**, returning after furlough, sailed from New York City September 9, on the S.S. *Steel Vender*, for Beirut, Lebanon. Miss Williams first went out for service in the Middle East in 1944. During her two former furloughs she took additional studies at the SDA Theological Seminary. While on this recent furlough she gained experience by assisting F. W. Detamore in evangelistic work in Cincinnati, Ohio; she also attended camp meetings in western Canada. On returning to Lebanon she will continue her work as a Bible instructor in the East Mediterranean Union.

E. W. DUNBAR

## • In Brief •

#### Atlantic Union

● The Herkimer, New York, church with a membership of only 37 recently opened a full-scale Health and Welfare Center in their town.

● Anna Nilsen, of the Bay Ridge church in Brooklyn, New York, recently celebrated her one-hundredth birthday. Several gatherings were held in her honor and she received congratulatory messages from President Eisenhower and Mayor Wagner of New York City.

● As the first phase of the new expansion program at Union Springs Academy, a new milkhouse has just been completed. This completely up-to-date building houses the new Ice Bank Bulk Cooler, all stainless steel, having a capacity of 4,429 pounds.

● Orris J. Mills and family have arrived in South Lancaster, Massachusetts. Elder Mills has begun his duties as the new pastor of the Atlantic Union College church. He comes to New England from the Madison College church, Madison, Tennessee.

● The Livingston, New York, Seventh-day Adventist church sponsored the first Vacation Bible School ever held in that town. The town supervisor gave the church members the use of the town hall and furniture needed. Approximately 50 children attended and 48 received graduation certificates. Of this group, 36 were non-Adventists.

● Dr. LaVeta Payne has arrived in South Lancaster where she will assume her duties as the newly elected head of the education department of Atlantic Union College. Dr. Payne previously taught at Newbold Missionary College,

near London, England, and Washington Missionary College, Washington, D.C.

● **Eduard Magi**, pastor of the Estonian, Russian, and Ukrainian churches in New York Center, recently conducted two baptismal services, in which two young people were baptized into the Ukrainian church and two men into the Russian church. The parents and the wives of these members are to be commended for their faithful example and prayers.

#### Central Union

● The Missouri Conference welcomes Elder and Mrs. Norman Sharp and daughter, Sharon, to the Joplin, Missouri, district. The Sharps previously served in the Iowa Conference.

● The Kansas Conference workers, with part of the Enterprise Academy faculty and two laymen launched an improvement program after camp meeting by spending five days remodeling, repainting, and rebuilding several buildings on the academy grounds. These men estimate that nearly ninety man-days were contributed by the group during the work period. This is the beginning of part of the over-all plan to make Enterprise Academy a school of which Kansas can be proud.

● E. E. Lutz and family have accepted an invitation to the Colorado Conference from the Florida Conference. Elder Lutz is to be pastor of the Denver Central church.

● Nine persons were baptized in Buffalo, Wyoming, as the result of a three-week series of meetings held by E. E. Patton recently. All the new members were first interested by the It Is Written TV program.

● The Wyoming Conference has what is called Wyoming's new Air Dome Chapel. This structure is completely supported by air pressure supplied by a small fan and has proved very satisfactory. M. C. Shain and H. O. Burden recently completed a series of meetings in this structure.

● Evangelistic meetings of the Central States Conference are in their reaping stage now. Three persons were baptized in Sedalia, Missouri, as the result of meetings held by W. C. Scales and H. C. Brewer. J. L. Butler organized a baptismal class of 15 at the close of meetings in Wichita, Kansas.

#### Columbia Union

● Donald W. Hunter, president of the Ohio Conference, has announced the appointment of new ministerial interns in Ohio. They are: Clifford Robbins, Akron; Harold Heath, Bucyrus; Fred Stauffer, Toledo; and Jim Upchurch, Dayton.

● The first self-supporting secondary school in the Columbia Union Conference was established in September at Wytheville, Virginia. The school is operated in conjunction with the Wytheville Sanitarium and Hospital, a member of the Association of Self-supporting Institutions of the General Conference.

● Norman Meager, former missionary in Formosa, has accepted a call to become pastor of the Buckhannon and Elkins,

West Virginia, churches in the West Virginia Conference. He takes the place of W. H. Johnson, who is now at Beckley, West Virginia. Elder Meager is a graduate of Washington Missionary College and served in the Potomac Conference previous to his mission appointment.

- The Washington Union Academy, secondary school in the Allegheny Conference, Washington, D.C., has changed its name to Dupont Park School. Its location is now adjacent to the new Dupont Park Ephesus church, 3985 Massachusetts Avenue, SE. The principal is J. L. Moran.

- Twenty-three summer camps were held in the Columbia Union Conference this summer, according to Edmund M. Peterson, union MV secretary.

- Vernon Rees, associate pastor of the Takoma Park, Maryland, church in the Potomac Conference for the past five years, has been appointed chaplain of the Washington Sanitarium and Hospital.

- The new dining hall and lodge of the Blue Ridge Youth Camp, Hidden Valley, Montebello, Virginia, was dedicated as "Jones Lodge" in honor of William H. Jones, retired secretary-treasurer of the Potomac Conference.

- A total of 16 Vacation Bible Schools were conducted in the East Pennsylvania Conference this summer, according to T. H. Weis, Sabbath school secretary.

- E. A. Robertson, secretary of the department of education, Columbia Union Conference, reports record-breaking enrollments in every conference elementary and secondary school system.

### Lake Union

- On Wednesday, August 5, a Community Welfare Service was opened in Noble, Illinois. A group of the Dorcas ladies, accompanied by the pastor, R. C. Detweiler, appeared on the Breakfast Club radio program over a local station, which resulted in much publicity for our work. Plans for this project were initiated under the leadership of the former pastor, C. Ray Wyatt, and most of the work was done by the Dorcas members and others in the church.

- Between July 20 and 31, 40 children registered for the Vacation Bible School at Reed City, Michigan. Seventy-five per cent were non-Adventists, coming from every church in the city—Methodist, St. Paul Lutheran, Trinity Lutheran, Baptist, Nazarene, Catholic, and Assembly of God. Many of those who attended the closing program were people who had never been in the Seventh-day Adventist church before.

- The Illinois Conference, under the direction of V. W. Esquilla, home missionary secretary, sponsored a Voice of Prophecy and Faith for Today exhibit at the Illinois State Fair, August 14-23. More than 5,000 applications for the Bible course were received—3,970 from this exhibit, and 1,050 from the publishing department exhibit. During the same period 28,064 pieces of literature were handed out.

- At the recent Illinois Conference constituency meeting three young men were ordained to the gospel ministry: Gordon Shumate and B. H. Green, both district pastors; and Carl W. Jorgensen, principal of Broadview Academy. Participating in the service were W. P. Bradley of the General Conference, Jere D. Smith from the Lake Union, and W. B. Hill, the local conference president.

- An ordination service for four young men was held Friday night, August 14, during the Michigan camp meeting. Arthur S. Maxwell was the speaker. The ordination prayer was given by Andrew C. Fearing; the charge was given by Jere D. Smith, and G. E. Hutches officially welcomed Norman Middag, Donald Mackintosh, Paul Schoun, and Roscoe Nelson into the gospel ministry.

- A dedication service for the new Buchanan, Michigan, church was held on Sabbath, August 1. G. E. Hutches gave the dedicatory sermon; the history was read by John D. Freeman; the Act of Dedication was by L. C. Caviness, a former pastor; R. L. Boothby offered the dedicatory prayer; and Earl Snow, another former pastor, also took part in the services. This church, first organized in 1907 with a charter membership of 19, became inactive during the years 1934-39, but at the close of 1939 it was reorganized with a membership of 18. Growth has been steady until today it has a membership of 102.

- Elder and Mrs. J. L. Tucker, who have served the Emmanuel Missionary College church for the past five years, have retired and are making their home at Redlands, California. Many will remember Elder Tucker's untiring enthusiasm and interest in the new College church, which was built during his service as pastor.

### Northern Union

- William J. Neptune was ordained to the gospel ministry at the Iowa camp meeting. Brother Neptune has served as colporteur, colporteur-pastor, evangelistic associate, and district leader during his six years' experience in the Iowa Conference.

- J. C. Zollbrecht, of the Anoka, Minnesota, district, baptized seven new members as a result of a personal visitation program in his district.

- R. H. Nightingale and L. H. Netteburg of the Northern Union Conference took part in the Black Hills, South Dakota, camp meeting, which was conducted under the leadership of O. T. Garner, president of the conference. The meeting was conducted in the new Rapid City church, which is almost ready for dedication.

- L. L. Dinwiddie, pastor of the Otumwa, Iowa, district, baptized ten in two separate baptisms in his district in June and July as a result of a series of evangelistic meetings held in the Otumwa church. The Faith for Today films were given much credit for the work that was done.

### North Pacific Union

- It is estimated that about 300 people

were turned away from the 2,000-capacity Oriental Theater for the opening meeting of the Spillman-Lyman-Wyman evangelistic crusade at Portland, Oregon, September 12. A musical program of instrumental and vocal numbers preceded Evangelist Don Spillman's topic, "Christ or Chaos."

- A. E. Soper, of Jamestown, North Dakota, has joined the pastoral force in the Montana Conference. He and his family are living in Billings, and will also have supervision of the churches at Bridger, Custer, and Hardin.

- First reports to come from academies indicate that 108 students have registered at Mount Ellis Academy in Montana, 379 at Auburn Academy in the Washington Conference, and 190 at Walla Walla College Academy in Upper Columbia.

- The Anaconda, Montana, church was represented by a Foreign Mission booth at the annual county fair held at Deer Lodge. Nearly 700 periodicals and books were distributed during the three days, August 21 to 23.

- Mosquito Bite is the name of the location where the first Junior Camp, sponsored by the Juneau, Alaska, church, under the direction of their pastor, William H. Jensen, was held. Harold Dawson was the camp pastor, Mrs. Dawson led out in teaching the crafts, and Mrs. Jensen prepared the meals. Three youth were baptized at the camp on Sabbath afternoon.

- The Clara E. Rogers Elementary School on the Walla Walla College campus opened September 8 with an enrollment of 350 compared with last year's opening-day registration of 338. The teaching staff includes Lois Teel, Mrs. Frank Meckling, Mrs. Raymond Ferguson, Mrs. J. R. Sloop, Maurice Smith, Mrs. Maurice Smith, Helen Hudson, Clifford Lawson, Mrs. Zeph Foster, Mrs. A. O. Hiebert, Duane Ragan, and Cecil Roy. Zeph Foster is principal. J. J. Hafner has charge of the school orchestra, and E. L. Timothy the school band.

### Pacific Union

- W. E. Guthrie, Southeastern California Conference secretary-treasurer, and Varner Leggett, a young worker, were ordained at the time of a workers' meeting, August 18, at the Loma Linda Hill church.

- On Sabbath, August 29, approximately 50 persons were organized into the seventy-ninth church of the Southern California Conference, to be known as the La Puente SDA church. At the organization-day services, Attorney Warren L. Johns presented a sermon entitled "Let Freedom Ring." Alvin G. Munson, conference secretary-treasurer, was in charge of organizational procedures.

- Several new elementary teachers have joined the working force of Hawaiian Mission. They are: Paul Kravig, at Kapaa; Frankie Blackwood, assisting with seventh and eighth grades, Hawaiian Mission Academy elementary school; Dallas Carr, principal of Kailua school; Annie Cadelinia, teaching on Molokai; and



## Branch Sabbath Schools in Tanganyika

On the eastern coast of Africa in the territory known as Tanganyika, is the harbor town of Dar es Salaam, which means "haven of peace." It is a beautiful landlocked harbor with room for a small fleet to anchor. In the town there are many Indians and some European traders. Of course, there are thousands of Africans living in and around the town who are employed in the shops and industries of Dar es Salaam.

For years this city has been a stronghold of Mohammedanism. The Mohammedans from Zanzibar and Arabia have

come in and established their religion from the very early days of the Arab and Swahili traders. In this city it has been very difficult for the Sabbath truth to get a hold.

In the interior to the north of Dar es Salaam are the hills known as the Pari Mountains, where we have a mission called Suji Mission Station. This mission has been going since the days of the German occupation before the first world war. From this mission many African missionaries have gone to various parts of East Africa.

Among those who have gone out into the harvest field recently were two men, Elibariki Misheto and Elikundu Mugeni. These men worked as literature evangelists in Dar es Salaam. Soon an interest was awakened in the truths presented in the books they sold. One man, a Catholic, purchased the book *Daniel and the Revelation*. He read and accepted

the message, and will soon be baptized.

But the men were not satisfied to look for just one person at a time, so they organized a branch Sabbath school, getting a few of the villagers to come and listen to their message. At present a group of 20 are meeting each Sabbath.

It is interesting to note that the literature evangelists in Tanganyika now have begun 13 branch Sabbath schools in unentered territories, and among them is this branch school in Dar es Salaam. These men have been working at great odds against the barriers of the religions already established in the country, but they are gradually breaking down prejudice. The establishment of these branch Sabbath schools already shows promise of building up our churches in the darker corners of this country.

J. N. HUNT  
Sabbath School Secretary  
East African Union

Burdine Ho, teaching grades five and six at Kailua.

● James H. Harris is the newly elected associate Missionary Volunteer and temperance secretary of the Northern California Conference, replacing Marvin Seibel who requested to return to pastoral duties. Elder Harris comes from the Southern California Conference.

● New teachers at Lynwood Academy this year are Leston Wolpert, La Sierra College graduate of 1954 and former pastor of the Culver City church, teaching Bible; Albert Mayes, Pacific Union College graduate of 1954 and former instructor in voice and choirs at Glendale Union Academy, who has assumed similar responsibilities at Lynwood and La Sierra College; Shirley Stoft, LSC '57, instructing in piano and organ; Ellen Dunston, PUC '58, assisting in the teaching of English; and Robert Sheldon, PUC '58, teaching health, driver education, and assisting in physical education.

● A new experience was enjoyed by the members on the Island of Kauai when the State of Hawaii had its first camp meeting recently, reports Robert Babcock, district leader. Speakers were Cree Sandefur, president of Hawaiian Mission; Earl Wright, secretary of the MV and education departments; and Orville Butler, secretary-treasurer.

● The faculty of Pacific Union College enjoyed a retreat at Hobergs, in Lake County, September 15 to 18. The theme of the retreat was "Portrait of a Christian College," and speakers were L. R. Rasmussen, A. G. Maxwell, M. E. Mathisen, A. W. Millard, R. W. Fowler, and F. W. Schnepfer.

● The members of the Baldwin Park Pathfinder Club distributed 10,000 pieces of Civil Defense literature and 5,000 Voice of Prophecy Bible Correspondence Course enrollment cards from a booth at the recent West Covina Plaza Fair.

● The Walter brothers evangelistic

team began an evangelistic series in Cottonwood, Arizona, September 26.

### Southwestern Union

● Frank Valdez has recently joined the Texico Conference as a ministerial intern. He will be working for the Spanish-speaking people in Socorro and Reserve, New Mexico.

● Thirteen Chinese student colporteurs worked in the Arkansas-Louisiana Conference this past summer. Their total orders for the period amounted to \$35,510.65. Calvin See delivered \$5,000 of this amount.

● Robert Wood, Baton Rouge, Louisiana, pastor for the past four years, has accepted a call to serve the Tulsa and Sand Springs, Oklahoma, churches.

● Albert Walter has replaced Herbert Morgan as associate publishing secretary for the Texas Conference.

● Southwestern Junior College opened its doors to 505 students for the 1959-60 school term, reports A. E. Hayes, business manager of the college.

● Seventeen persons took their stand for Christ on a recent Sabbath at the newly dedicated Gonzales, Louisiana, church. J. J. Millet, J. Lee Neil, and Joe L. Ray led out in these evangelistic meetings.

● Two new churches were dedicated on Sabbath, September 5, at Jonesboro and Pochontas, Arkansas. L. C. Evans, president of the Southwestern Union, was the speaker.

● The Northeastern Oklahoma Missionary Volunteers Association recently held its quarterly meeting at Muskogee. President LaMont Francisco announced that the association is assisting two worthy students with scholarships to Ozark Academy this term.

● Oklahoma literature evangelists are \$16,470 ahead of last year's sales at this same time.

### NOTICES

#### Appeal for Used Books

The Bible department of Union Springs Academy is gathering a theological library for use in the Bible classroom. Those willing to donate copies of Spirit of Prophecy books, Bible reference books, commentaries, dictionaries, or concordances may ship them express collect to:

Bible Department  
Union Springs Academy  
Union Springs, New York

H. K. WEST

#### Christian Record Benevolent Association, Inc., Constituency Meeting

Notice is hereby given that a meeting of the constituency of the Christian Record Benevolent Association, Incorporated, will be held at 11:00 a.m. on October 21, 1959, in Takoma Park, Washington, D.C., in connection with the Autumn Council session of the General Conference of Seventh-day Adventists, for the election of a board of trustees and such other business as may properly come before the members of the Association.

Further notice is hereby given of proposed changes in the Articles of Incorporation and Bylaws, adding "Victoria, British Columbia, Canada," as an office; deleting from membership "the members of the Central Union Conference Committee," as a committee; adding a vice-president to the list of officers, "who shall be vice-chairman of the Board of Trustees and also chairman of the Operating Board"; changing the title of "business manager" to "general manager"; changing the wording of "Such funds will be paid out only on a check of the Corporation signed by the treasurer, or in his absence, such other officer as assistant," to "Such funds may from time to time be authorized"; adding provision for the vice-president, along with the secretary, to execute legal instruments; and rearranging the sequence of Articles; adding a Section to an Article to define the duties of the vice-president.

W. B. OCHS, President  
C. G. CROSS, Secretary



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

REVIEW AND HERALD

# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, OCTOBER 31, 1959

## Stewardship of Time and Talents

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

EDISON said that time is the most valuable thing in the world. A Christian worker's time is worth more than money (*Testimonies*, vol. 1, p. 153). It not only belongs to God, but "we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

The proper use of time divides mankind into two classes: (1) those who think they never have time for anything, and consequently accomplish little; (2) those who always seem to find time for both the ordinary and the extraordinary chores of life. Certain it is that if you want something important done, you go to the man who has learned how to use his time on many things, and not to the man who seldom does anything because he fritters his time away.

### 1. The Right and Wrong Use of Talents

MATTHEW 25:14, 15. "He gave . . . to every man according to his several ability." Every man has some ability that God can use. In *Testimonies*, volume 4, page 458, three words in Matthew 13:12 are applied to the man who has not "put to the best use his ability and means": "Whosoever hath not, from him shall be taken away even that he hath."

MATTHEW 25:16, 18. "Went and traded." "Went and digged in the earth." The five-talent man set them to work and "made them other five talents," whereas the one-talent man "hid his lord's money" by burying it. Here is commendation for active service, and condemnation for inactivity, wherever they may exist.

"The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the businessman, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results."—*Ibid.*, p. 469.

MATTHEW 25:19, 20, 22, 24, 25, R.S.V. "After a long time the master . . . came and settled accounts with them." The "long time" suggests a delay which leads some men to neglect their stewardship responsibilities. Unfaithful stewards may spend their time in revelry, forgetting that "the feast is good until the reckoning comes." God's reckoning day may seem delayed, but it surely will come. To the unfaithful steward it is a dark day

(Mal. 4:1; Matt. 25:26-30), aptly portrayed by the poet John Gay:

"So comes a reck'ning when the banquet's o'er,—

The dreadful reck'ning, and men smile no more."

MATTHEW 25:23. "Well done, good and faithful servant." The day of retribution brings "the joy of thy lord" to the faithful steward, which is another way of referring to the full sonship of 1 John 3:1, 2. "Only those who will become co-workers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God."—*The Desire of Ages*, p. 523. Improving our talents for God is accumulating treasure for ourselves in heaven.

### 2. God's Purpose in Bestowing Talents

EPHESIANS 4:7-11, R.S.V. "Grace was given to each of us according to the measure of Christ's gift." Two points are to be noted about these gifts: first, they were many and diverse (1 Cor. 12:1-11); second, the Holy Spirit passed no member by in dispensing these talents. Paul loved the thought that God's undeserved favor in the form of capacities for service comes to all in the church. See Romans 12:6; 1 Corinthians 12:4; compare 1 Peter 4:10. No complaint is justified about our not having gifts that others have, for each man's gifts are chosen by the unerring wisdom of Christ. "No good gift is withheld from him who sincerely desires to obtain the righteousness of God."—*The Acts of the Apostles*, p. 531.

EPHESIANS 4:12, 13. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The order of the gifts in verse 11—apostles, prophets, evangelists, pastors, and teachers—is close to that in 1 Corinthians 12:28. The full development of the church in its every part, the effective conduct of the Christian warfare, is the purpose of God's bestowal of these gifts.

### 3. The Use of Our Time

PSALM 90:10. "The days of our years are threescore years and ten; and . . . it is soon cut off, and we fly away." The brevity of life demands the wisest use of our time. "How time runs away! and we meet with death almost ere we have time to think ourselves alive," wrote the beloved Scot Dr. John Brown, in his *Horae Subsecivae*. Alongside that we might put the Christian prayer of a man who knew that a well-spent life removes the fear of death:

"Teach me to live that I may dread  
The grave as little as my bed."

—BISHOP THOMAS KEN,  
*Evening Hymn*

JOHN 9:4. "I must work . . . while it is day: the night cometh, when no man can work." To Jesus "work" meant only one thing—"the works of him that sent me." "All time is holy because of the high ends to which it may be consecrated."—JULIUS E. CRAWFORD, *The Stewardship Life*, p. 83. When we plan our lives—including, of course, eating, working, relaxing, sleeping, playing, studying, working, earning, worshiping, serving others—we do not become slaves to routine; we live a fuller, happier life for God and man.

LUKE 19:13. "Occupy till I come," or, "while I am coming." "God calls us servants, which implies that we are employed by Him to do a certain work and bear certain responsibilities. He has lent us capital for investment. . . . He requires . . . His own with usury."—*Testimonies*, vol. 2, p. 668.

Every man is a capitalist in the sense that he has time to use to the best advantage in the salvation of men. The words in verse 15, "gained by trading," is a compound form of the Greek verb for "occupy." We should note that the use of God-given talents in God's service is here the dominant thought, and is in no sense a justification for self-aggrandizement.

### 4. Stewardship in the Light of the Imminent Advent

ROMANS 13:11, R.S.V. "It is full time now for you to wake from sleep." Here is a "reason for rising from sleep, viz., because the time already elapsed since we put faith in Christ has brought us so much nearer to the day of complete deliverance."—J. AGAR BEET, *Romans*, p. 330. Compare Ephesians 5:15 ("Awake thou that sleepest") and 1 Thessalonians 5:6 ("Let us not sleep, as do others").

"And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon."—*Testimonies*, vol. 9, p. 48.

EPHESIANS 5:15, 16. "Redeeming the time, because the days are evil." The closer we move toward the end, the more perplexing do the conditions of a sinful world become. Lost time cannot be recalled, but we can make the most (see R.S.V. on verse 16) of what remains by doing "good unto all men" (Gal. 6:10), and by forthright witnessing for God.

"We are living in the most solemn period of this world's history. . . . Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue."—*The Great Controversy*, p. 601.

Goodspeed's rendering of "redeeming the time" is "make the most of your opportunity," and he retains Paul's reason in slightly changed words: "for these are evil times." "In consideration of the shortness of time we . . . should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us."—*Testimonies*, vol. 4, p. 306. A dual preparation is then mentioned—preparing ourselves, and warning, like faithful stewards, the world around us.

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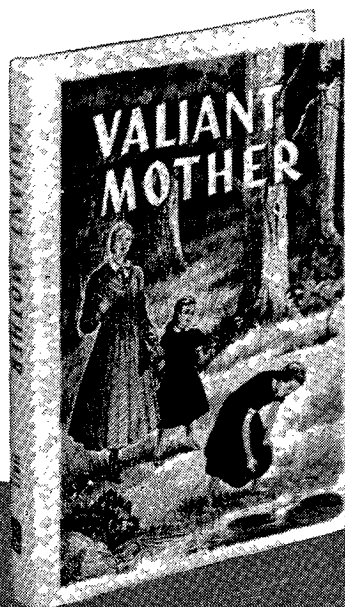
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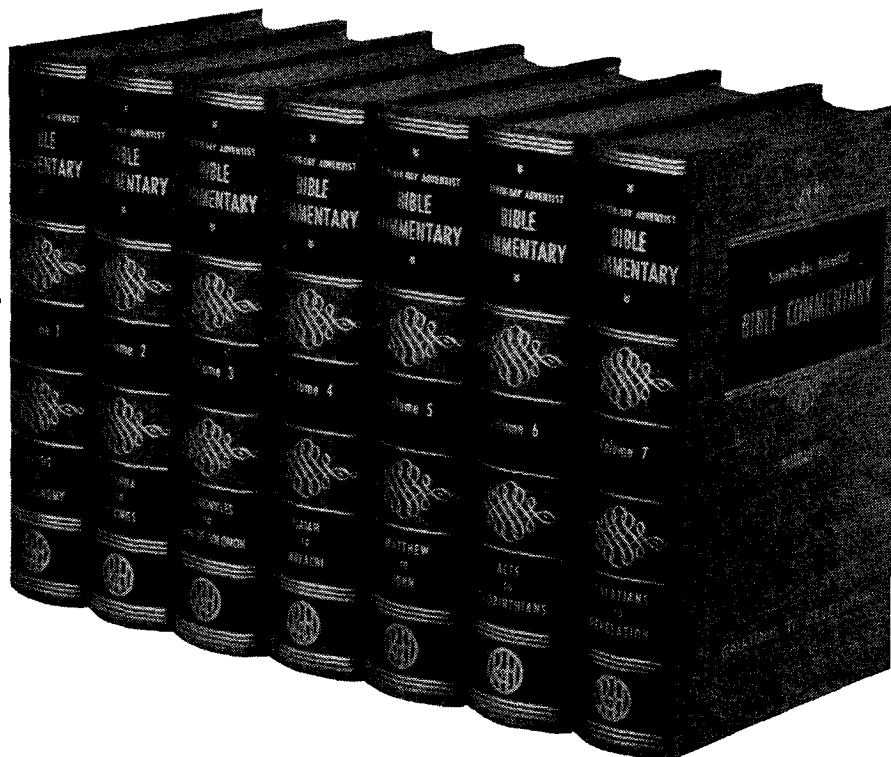
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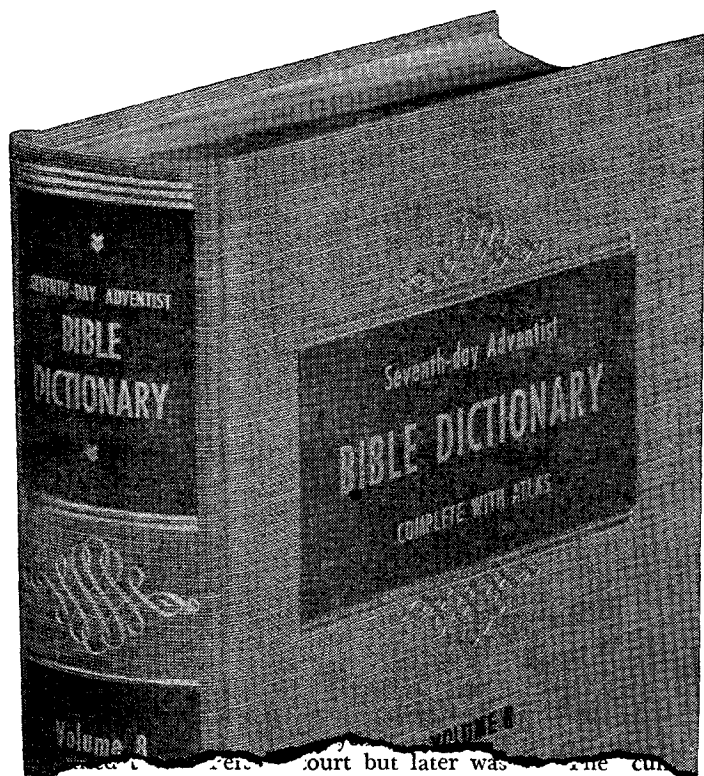
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDA Com* 3:369-374, 399, 400.

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

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

... taken away as part of t. 3:3).

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

**Artisans**. Persons who make crafts. The KJV, and only but the concept in Scripture. decreed that Adam was Jesus was a

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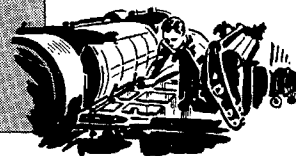
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# As We Go to Press



## Adventists Safe in Japan Typhoon

Typhoon Vera, one of the most severe ever to strike Japan, left thousands dead, more thousands injured, and property damage to stagger the imagination. There are several Adventist churches in the area of this terrible disaster and we have felt great concern for our believers. We are glad, therefore, for the good word contained in the following cable sent from Tokyo October 1 by W. T. Clark, president of the Japan Union Mission:

**ALL MEMBERS SAFE. CHURCH AND PERSONAL PROPERTY DAMAGE SLIGHT.**

F. R. MILLARD

## Temperance Day Offering

An offering for the cause of temperance is to be taken in all our churches October 24. In view of the times in which we live, I am sure I do not need to urge you to contribute liberally for this important phase of the Lord's work. Articles will appear in the REVIEW and union papers regarding our temperance program and objectives. I invite you to read them carefully; then when Temperance Day arrives and you are invited to give, I am sure you will be generous. May God bless you again this year as you help support this worthy cause.

C. L. TORREY

## College Administrators Meet

An interesting and profitable meeting of administrators of Adventist colleges in the United States took place at La Sierra College the latter part of July. Present at the meeting were all college board chairmen, presidents, academic deans, deans of students, registrars, and school home deans. Representing the General Conference were H. L. Rudy, M. V. Campbell, W. B. Ochs, E. E. Cossentine, and the writer.

In order that unity of thought and action may be maintained among our widespread colleges, it has been found necessary from time to time to have gatherings where those who carry the main responsibility for the day-to-day operation of our colleges may meet to

discuss the problems they encounter and the best ways of solving them.

Our institutions of higher education are facing more and larger problems as the years go by. The men and women entrusted with the direction of our colleges need the prayers and assistance of our people to help them operate these colleges in the way that God planned they should be operated. Thousands of young people through the campuses of these schools, and the responsibility of leaders is great to see that these youth not only receive a proper education in the various scholastic disciplines but that a campus environment and climate is fostered that will promote Christian devotion and consecration to God and to His work.

RICHARD HAMMILL

## South America Forges Ahead

Juan Riffel, secretary of the Home Missionary department of the South American Division, has recently written us regarding the success the brethren are having in the annual Ingathering campaign. The division had taken a goal of an increase of 25 per cent in the 1959 Ingathering over 1958.

By the end of June, 1959, the campaign was practically finished, and Elder Riffel reports that instead of making an increase of 25 per cent (in national currency) their increase in the division was 55 8/10 per cent. A large increase in the number of laymen participating in the campaign has been attained.

We rejoice with the brethren of the South American Division in these good advances. Indeed, it is a wonderful experience for the members of the Seventh-day Adventist Church to take an active part in the Ingathering campaign.

Elder Riffel writes regarding the plans they are now developing for the year 1960 as "the year of lay evangelism." Plans are being worked out for ministers and lay preachers to begin evangelistic efforts in 3,500 different cities and towns all over the division on the same day in the month of April. He informs us that, thanks to the book on lay evangelism, about 3,000 laymen are now well-prepared to hold these meetings.

W. E. MURRAY

## The Advent Message on National Frontiers

Situated in the northeast extremity of India, at an altitude of more than five thousand feet, is the city of Kalimpong. In a very real sense this is a frontier city, for from there one can look into Nepal toward the left, into Sikkim on the right, into Bhutan directly ahead, and into Tibet up in the Himalayan Mountains beyond. Two silver threads, stretching up and across the precipitous heights of the Himalayas, are discernible in the distance. These are the passes, fifteen thousand feet in elevation, over which Tibetans move with their pack animals, as they come to trade their wares in Kalimpong.

The population of this city is very cosmopolitan, for on its streets and in its market places may be seen Indians, Tibetans, Nepalese, Bhutanese, Chinese, Sikkimese, et cetera.

Into this center a few years ago were sent Allan Maberly and his wife, from Australia. They have done a noble work with the result that a strong church comprised of members from all of these peoples has been organized, and a splendid church building has been erected.

These pioneer workers have now been joined by another Australian couple, Pastor and Mrs. R. J. King. Brother King, besides being an ordained minister, is, like his wife, a graduate nurse. While assisting the Maberlys with their evangelistic work, they are also engaged in meeting the medical needs of the people. These two couples, with the assistance of one national worker, have the responsibility of heralding the message of salvation to almost 14 million people who live in that area.

ERWIN E. ROENFELT

## Editorial Correspondence

Since last week's REVIEW was the annual Week of Prayer number, this week's issue contains two letters from the editor, who writes from Singapore about mission activities in various countries of southeast Asia. Three more reports from other lands bordering on the western Pacific will bring this series to a close. Elder Nichol returned to Washington October 11.