

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Rain

By Virginia Vess

Rain walked softly in the night
And whispered, "Time to bloom."
Earth awoke to sheer delight
In summer's bright costume.

Rain tossed twinkle-gems in trees,
And fields were silver-spun.
Nature dressed for jubilee
As day turned on the sun.

BOB TAYLOR

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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 An out-of-date report is not news, and is not acceptable.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.]

Lutheran Gets Methodist Award for Catholic Book

✓ A Lutheran minister, the Reverend Jaroslav Pelikan, a professor at the University of Chicago, was named winner of the \$12,500 Abingdon Press (Methodist) award for his book, *The Riddle of Roman Catholicism*, on the history, future, and beliefs of Roman Catholicism.

Absence of Belief as a Delinquency Cause

✓ A persistent cause of juvenile delinquency is the absence of beliefs and values among children and teen-agers, 200 members of the staff of the Board of National Missions of the United Presbyterian Church in the United States were told in Knoxville, Tennessee, by Dr. Ernst H. Suerken, director of educational counseling. He said, "I have yet to meet a delinquent who had a sincere and abiding faith."

Extracurricular Activities Barred When "Going Steady"

✓ St. John's High School pupils who "go steady" will be banned from extracurricular activities under a new policy established by the Reverend Thomas W. Kuhn, principal of the Roman Catholic school in Delphos, Ohio. He gave this explanation of the step for regulating student behavior: "The reason for this, apart from the serious moral implications involved, is that such a student [one who goes steady] cannot give the proper attention to these student activities when . . . engrossed in immature student infatuations."

Protestant Charter Proposed in Spain

✓ A Spanish charter to safeguard legal rights of Protestants in the predominantly Roman Catholic country of Spain is reported under consideration by high Government officials in Madrid. Elimination of the Protestant issue to redeem Spanish prestige from the harm done by restrictive policies regarding religion has been urged by Spanish representatives in Western countries as well as by British officials. The latter have particularly protested a Spanish police raid three years ago on the offices of the British and Foreign Bible Society and the seizure of 35,000 Bibles. Although the Spanish Government eventually paid compensation for the Bibles, following extended British protests, they have not freed the Society's premises. Oppression of Protestants by the regime includes rejection of marriage applications, denial of burial permits, housing and employment boycotts, closing of churches, and suppression of publishing and educational activities. The Spanish Bill of Rights adopted in 1945 guarantees "official protection" to the profession and practice of the state Roman Catholic religion and declares that "no other ceremonies or external activities will be permitted than those of the Catholic religion."

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• EDITORIALS •

October 22

This REVIEW bears the date of October 22, 1959. One hundred and fifteen years ago the investigative judgment began in heaven.

The fact that so much time has elapsed since this solemn work began should cause every Seventh-day Adventist to think soberly. There should be heart searching. Questions like these should be asked: Am I ready for my case to be examined? Have I forsaken every known sin? Am I fully surrendered to Christ? Is Jesus my Advocate? Am I doing all I can to reach others with the gospel?

Self-examination of this kind is always useful. It makes us aware of our need for God's grace and power. It makes us conscious of wrongs that should be righted, of obligations that should be fulfilled, of sins that should be confessed. It reveals whether our interests are earth centered or heaven centered, self centered or Christ centered. It brings into sharp focus our lukewarm condition, and makes us long for revival and reformation.

Satan, of course, is also present on such occasions. He stands by to accuse us both to ourselves and to the Lord. He paints the picture of our sins so black that our case appears hopeless. He declares that it is impossible for us to be saved; we may as well enjoy the pleasures of this world, for we will never reach heaven. He hopes that the sight of our mistakes will so thoroughly discourage us that we will give up.

We Have an Advocate

But, thank God, we need not despair, for we have an Advocate at the right hand of the Father in heaven. There, surrounded by millions of radiant, angelic beings, is One who nearly two millenniums ago came to this earth and tabernacled among men. He took upon Himself human flesh, thus identifying Himself with us, and becoming our Saviour and Elder Brother. He walked the dusty paths of Palestine, bringing blessing wherever He went. He faced Satan's most powerful temptations and conquered them. Cruel men crucified Him between two sinners, but they could not strip Him of His power. Though nailed to the tree, no one—not the jealous Jewish leaders, the mighty Roman Empire, nor the prince of evil himself—could prevent our Advocate from exercising His royal right to save sinners. "You will be with me in Paradise," He assured the suffering thief who had pleaded, "Lord, remember me when thou comest into thy kingdom."

Shortly thereafter, Christ died. But the grave could not hold Him. Early on the morning of the first day of the week there was a great earthquake. Light flashed around the dark tomb. Rome's finest warriors fell back as if slain. The stone was rolled away, and forth as a conqueror strode our Lord having broken the power of sin and death!

This is the Advocate that pleads our case in the judgment now going on. He does not excuse our sins—there is no excuse for sin. But He calls attention to the fact that we have repented and are exercising faith in Him. He clothes us in His righteousness so that the shame of our nakedness does not appear. He presents us to the

Father, "not having spot, or wrinkle, or any such thing." "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

With such an Advocate, why should any become discouraged? Why should any give up? Why should any say, "It's no use trying"? All can be saved.

But not all will be saved. Why? Because Jesus cannot plead for those who love sin. Sin must be repented of and forsaken if it is to be pardoned and blotted out of the books of record. Otherwise, it will stand as a witness against us. Our sins will remain; our names will be blotted out. Thus, if we are to stand confidently in this judgment time, we must deal honestly with sin. We must confess and forsake it—all of it. "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 darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing."—*The Great Controversy*, p. 486.

As we look out upon the troubled international scene we cannot escape the conviction that time can linger but a little longer. As we look upon the corrupt state of society that conviction deepens. As we behold how men love sin and glorify it—through motion pictures, books, periodicals, radio, TV—we are impressed that soon Sodom's fate will be visited upon the entire earth. God's patience is infinite, His mercy is boundless, but ere long He will deal with sin and sinners. And He will come for His people.

October 22, 1959! Let this anniversary of the beginning of the judgment work remind us anew that time is short. Let it awaken us to our need for a thorough preparation for Christ's coming. Let it lead us to forsake everything that would keep us from entering into a spirit of revival and reformation. Let it inspire us to new missionary zeal.

K. H. W.

Hidden Installment Charges

In 1958 Americans spent nearly \$6 billion for tobacco, despite increasingly convincing evidence that brands it as a primary contributing factor in lung cancer. This would be about \$37 for every man, woman, and child in the country. The head of each Seventh-day Adventist household can multiply this figure by the number of members in his family to compute his annual savings on the initial cost of tobacco. But the cost of smoking does not end with the original purchase; in fact, that is only the down payment in a transaction that involves many hidden charges.

The other day one of our neighbors, a member of the District of Columbia Fire Department, remarked that the most common cause of fire in the District is carelessness with cigarettes—smoking in bed, in particular. Statistics issued in July by the National Board of Fire Underwriters attribute one fire in every four in the United States to matches and smoking, the highest of any cause

listed. It must be that Seventh-day Adventists are at least one fourth less likely to suffer loss by fire than their smoking neighbors! We suggest that fire insurance companies ought to take this into account when writing policies for nonsmokers.

This past school year a survey of 22,000 high school students in Portland, Oregon, revealed that 26 per cent of the boys and 14 per cent of the girls were regular smokers. Among the seniors the corresponding percentages were 35 and 26. Smoking was found to be heavier among students with poor academic standing, and among those from homes where the parents' educational opportunities had been limited. In other words, these statistics suggest that the more intelligent a person is the less likely he is to use tobacco!

But there is even more in the fine type of the tobacco contract that most smokers don't take the time to read. Carefully tabulating statistics based on the smoking habits of 6,813 American males, Dr. Raymond Pearl of Johns Hopkins found that the heavy smoker pays with 34.6 minutes of life for each cigarette he smokes, and the pack-a-day smoker with 11.5 hours for each pack. At this rate, a young man who begins smoking at age 18, and who would otherwise have a normal life span of nearly 70 years, would die at age 57 instead—more than 12 years sooner. According to the American Cancer Society he would be 70 times more likely to die of a coronary than if he did not smoke. If the 25 million gallons of nicotine in America's annual supply of tobacco were administered with precision, it would be enough to kill the population of the United States outright 1,000 times over! Adventists are fortunate indeed to be able to escape, in large part at least, this giant, nationwide pall of cigarette smoke.

Other Hidden Charges

There are also hidden installment charges that go along with every purchase of alcohol. Dr. Andrew C. Ivy, chairman of the department of chemical sciences at the University of Illinois, recently told the Fourth Annual Institute of Scientific Studies for the Prevention of Alcoholism here in Washington, D.C., that "alcoholism is now the nation's No. 3 health problem from the standpoint of incidence, lives lost, and people disabled." Only heart disease and cancer take a higher toll of American lives. According to Dr. Ivy, alcoholics are being produced in the United States at the alarming rate of more than 1,200 a day, or more than 50 an hour around the clock. This means that nearly half a million persons a year are joining the ranks of more than 5 million Americans who are already outright alcoholics. More than a third of a million of this rapidly increasing army of derelicts die each year, after an average life span of 51 years as compared with about 70 years for nonalcoholics.

At the other end of the alcoholic spectrum from Dr. Ivy is Dr. Albert Ullman, a Tufts University sociologist, who advised delegates to the American Psychological Association meeting in Cincinnati early in September that the best way to prevent alcoholism is to accustom children to alcohol almost from infancy. "A child should have contact with alcohol in the home," he said, "in a perfectly ordinary way. Then later in life, when he drinks with his peers and is under pressure to be one of the group, he really doesn't have to prove anything. He *knows* he can drink." Dr. Ullman is currently "immunizing" his own children, aged 4 to 16, to alcohol by providing them with it upon occasion when they ask for it! Perhaps, to be consistent, he should follow a similar plan in order to "immunize" them against opium, ptomaine poison, and leprosy. We would not want him for city fire chief, since, by a parity of reasoning, he

would doubtless recommend putting out fires by pouring gasoline on them!

Earlier this year New York City reported that 55 per cent of all drivers killed in auto accidents in the city during 1958 were under the influence of liquor. In addition, while these inebriates went about methodically committing suicide they caused damage, injury, and death to many innocent people as well. That the 55 per cent ratio is not peculiar to New York City appears from a recent American Medical Association estimate that alcohol was involved in 50 per cent of the fatal automobile accidents last year, and accounted for at least 15,000 deaths. At this rate, approximately 235 of those who died on the nation's highways over the recent Labor Day holiday died because of alcohol behind some driver's wheel. Adequate publicity to the role of alcohol accompanying reports of fatal accidents might have a sobering effect on some drivers who are tempted to drink and some drinkers who are tempted to drive. Adventists are fortunate in being able to keep dry in the cloudburst of alcohol that is currently drenching the American scene. Why shouldn't automobile insurance companies set up a special rate schedule for teetotalers?

As individuals and as a people, we can well be thankful for the excellent principles of healthful living that God revealed through His chosen messenger, beginning nearly a century ago. During the past year a number of scientific investigations reported in the REVIEW have shown Adventists to be measurably better off physically as a result of adherence to these health principles. Wherever figures are available these principles have been resoundingly vindicated. One and all, shall we not purpose to be ever more diligent in putting them into practice in our daily lives? Health is one area in which those who follow the instruction God has given are reaping a hundredfold in this life, while they prepare for life eternal in that better world to come.

R. F. C.

Deer, Dear

Most motorists are familiar with the "Deer Crossing" signs that have been installed in areas where these beautiful wild creatures are likely to dash across a busy highway. Whenever these signs appear, drivers know they should slow down and be ready to apply the brakes. Their own lives, and that of a deer, may depend on their being alert.

According to the Associated Press a variation of this sign appeared in Miami, Florida, early this year. Three signs bearing the wording "Dear Crossing" were posted close to an elementary school. The signs were put up as an experiment, and Miami police report that the response from motorists has been good.

Children are indeed "dear." More than that, the Bible says that they "are an heritage of the Lord" (Ps. 127:3). The Spirit of Prophecy adds, "Your children are God's property, bought with a price."—*Child Guidance*, p. 27. "Parents are to look upon their children as entrusted to them of God to be educated for the family above."—*Ibid.*, p. 23.

This being true, is it not surprising that some parents take their responsibilities so lightly? Is it not amazing that they make so little effort to direct their children's minds toward eternal interests? that they spend so little time shaping their characters? that they do so little praying on their behalf? that they even entrust their education to the public schools?

When the question is asked, "Where is the flock that was given thee, thy beautiful flock?" what will some parents answer?

K. H. W.

Invention and Discovery—

By R. E. FINNEY, JR.

AND the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).

Few verses of scripture have more prophetic meaning packed into a few words than has this verse. Here we have foretold the second coming of Jesus, the anger of the nations, the seven last plagues, and the destruction of the wicked.

One could begin with this verse of scripture and from it trace out the lines of prophecy in Holy Writ that set forth all the events to take place between now and the close of this earth's history. However, it is not so much of the fulfillment of the prophecies that we shall think now, but of the factors that have made the fulfillment all but inevitable. Those factors God foresaw and understood, appreciating their part in the fulfillment of prophecy.

For many centuries there was not much evidence that prophecy was being fulfilled, at least not in comparison with our day. For as the centuries rolled on, men's lives went much as they had always gone. They wove their cloth, tilled their fields, and crafted their implements much as had their forefathers. News came to them by word of mouth, or by letter through the slow and uncertain mails of the age. If they traveled they went on foot, on the backs of animals, in a carriage of some sort, or by water in a boat propelled by oar or sail. Only to the close student could there have been any indication that the stream of history was moving to a point where it would quicken and narrow.

From the study of the Bible we learn of certain prophecies that cluster around 1798, the beginning of that period called "the time of the end"—the falling of the stars, the darkening of the sun and moon, and the great Lisbon earthquake. All of these were

positive signs that the history of the world was entering a new phase.

For the sake of convenience we can disregard a few years one way or another and take the turning of the nineteenth century—the year 1800—as the beginning of the period we shall discuss. This approximate date we might call the great divide of history. At this point the long incline of history reaches a crest, and its course begins a downward trend toward an abyss with ever-quickenning speed. To the Christian it is as when a man follows a long path through the dark woods and then suddenly rounds a bend and sees before him sunny and beautiful meadows.

Now let us turn our minds to some

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He Sees With New Eyes

By Kathryn Barnett Cash

He sees with new eyes
Who's caught a glimpse of Christ.
No clouding screen
Can come between
And mar the scene
In the halo of that sacred tryst.

He hears with new ears
Who's made the Lord his choice.
The cutting word
That's overheard
Is sepulchered
By the whispering of His calming
voice.

He loves with new heart
Who's felt the Master's hand.
The overflow
Of heart aglow
Can lessen woe,
And point another to the Better
Land.

He lives with new life
Who keeps the Saviour near.
When selfish pride
Is put aside,
The Lord can guide,
And sweeten all the atmosphere.

of the factors that, from the standpoint of human action, had to do with changes that brought about fulfillment of prophecy. The great signs mentioned above were fulfillments, yes, but they were not fulfillments that had to do with human endeavor, and, in themselves, they did not present problems that would stagger the world of the time of the end. Other fulfillments have staggered the world, and will continue to do so.

One of the most far-reaching factors began most innocently. It was the industrial and scientific revolution. Who could see anything remarkable in a boy's watching the lid of a kettle lift and fall as the pressure of steam under it built up and was released? Other scenes having to do with the dawn of mechanization also appeared without significance to those who must have observed them.

Yet, behold the consequences of discovery and invention!

Until the industrial revolution there could have been no global war such as we have seen twice in this generation and may see again on a still more terrible scale. Two factors would have prohibited such a war, even if the minds of men had wished to launch it. Transportation is the first factor. Continental wars could be fought, and they were, although they were slow-moving frays in comparison with wars of our day. But to enlist a world, or even a hemisphere, in a war would have been an impossibility. Armies of any formidable size could not have been carried over oceans in the puny galleys or sailboats before industrial-revolution times.

To appreciate this properly it might be well worth the reader's time to scan the newspapers and magazines of the era of World War I. Such reading will quickly acquaint him with the astonished attitude of the world toward the spectacle of the United States transporting a vast army, with its supplies, across the Atlantic in defiance of the U-boat war waged by the Central Powers.

And well might the world have

been astonished! Such a sight had never before been seen or perhaps dreamed of in all the previous generations of mankind. Only with the development of steamships big enough and reliable enough to carry cargoes of thousands of soldiers and tens of thousands of tons of supplies across oceans could such a thing have happened.

Within the past two decades or so there has been added the ability to transport large numbers of men by air. The Berlin airlift, for example, demonstrated that a large city could be supplied by air with the necessities of life indefinitely, if necessary. How far such a program could be carried in a time of military action has not yet been determined, but the possibilities seem to be almost limitless.

So, the industrial revolution provided the means of moving men and materials great distances over land and water, thus making possible global war and bringing to a wider fulfillment the Bible prophecies that the last days would be days of strife among nations.

But moving men and materials is not enough for the waging of worldwide war. Communication can be just as important—even more so—as transportation. History abounds with illustrations of the need for communication during military action. The Civil War demonstrated this a number of times. The Battle of Gettysburg is an example of this, for it was an unplanned battle, with neither the Confederate nor the Union Army knowing where the other was until they caught sight of each other.

At the end of the first day of fighting, Lee might have driven the Union Army back to complete defeat if he had had access to the information he needed, but his cavalry was not there to get it for him. Later and similarly, the Union Army might have better capitalized on its victory but for lack of information. The same story happened on many occasions during the War Between the States.

An earlier and even more striking illustration of the importance of communication in warfare is connected with the War of 1812 when the Treaty of Paris, designed to end the war, was signed a month before the savage Battle of New Orleans was fought. The only method of getting news of the treaty to the United States was by sailing vessel, and that took four weeks.

Not only is communication necessary for the waging of large-scale warfare, one could almost say it is necessary for the inception of global war. It is impossible for nations to be drawn into wars over issues that they

know nothing about. It has not been long since there were important nations in the world that were so isolated by lack of communication that they were virtually immune from international conflict.

Japan is a prime example of this. In 1853 when Admiral Perry gained entrance into Japan and secured from the Japanese the first concessions that began to put Japan in touch with the modern world, that nation was still living in medieval times so far as development is concerned. Authorities on the subject state that the culture of Japan at that time was equivalent to that of Europe of the fifteenth century. For Japan to have been drawn into a global war at that time, or previous to that time, manifestly would have been impossible. She did not know enough about the world to be interested, and if she had

been interested, she would not have been capable of doing anything about it.

Back of the scenes plainly outlined by Bible prophecy, the inventions and discoveries of the late eighteenth and early nineteenth centuries were exerting their influence, almost unnoticed insofar as their final consequences were concerned. Yet the industrial revolution rapidly was bringing to pass conditions that would bring about the fulfillment of prophecies in such startling ways as to rivet the attention of the whole world upon some of them.

In the next article of this series we shall consider another of the developments resulting from the industrial revolution, a development that today constitutes one of the major problems of our times.

(To be continued)

The Significance of the Sabbath—1

"A Banner to Them That Fear Thee"

By Robert Leo Odom

ON A SHIP going from a Caribbean port to New York some years ago, I interested a young man in the Sabbath truth. He said to me, "I have a friend aboard this vessel, a minister of another denomination. I would like to have him meet you."

"I would be delighted to meet the gentleman," I replied.

While my friend and I were conversing on the main deck the next day, the other minister appeared. Hailing him, my friend said: "I would like

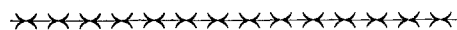
to have you meet Pastor Odom, a Seventh-day Adventist minister. He thinks that you are mistaken in the matter of Sunday observance!"

Imagine the uncomfortable situation which that introduction created for us two preachers! We just looked at each other in dumb embarrassment for what seemed a long moment. Since I had been presented to him, I let him speak first.

With a somewhat puzzled expression, the other minister said: "Well, what difference does it make, as long as we keep one day in seven?"

Now that is the question we will consider: What difference does it make? We are asked this more and more often, and we need to know the answer.

On another occasion, while conducting a series of evangelistic meetings in Asheville, North Carolina, I had reached the high point in the presentation of the Sabbath truth. The subject created considerable excitement in the community where the meetings were held, and consequently ministers of various denominations were having much to say on the matter.



Sharing

By C. Ruth Brown

Long as breath to me is given,
Long as life on earth shall last,
I will glorify Thy name,
Tell of all Thy mercies past.

Long as liberty shall reign,
Long as mercy lingers here,
I will spread the wondrous news
Of Thy coming now so near.

One evening, a heavy-set, well-dressed businessman attended our meetings for the first time. Having come "to set that little Adventist preacher straight" on the Sabbath question, he said to me: "You preachers remind me of two little boys in an argument. Each lad has a nickel, and each argues that his coin is worth more than that of the other fellow. Now tell me, what difference does it make? Sunday has 24 hours, and Saturday has 24 hours. It rains on Sunday, and it rains on Saturday. The sun shines on Sunday, and it shines on Saturday. Again I ask, What difference does it make, as long as we keep one day in seven?"

The world has a right to expect from Seventh-day Adventists an answer to this question.

A Favorite Text

Whenever I hear this query, I think immediately of one of my favorite passages of Scripture. It is Psalm 60:4: "Thou [God] hast given a banner to them that fear thee, that it may be displayed because of the truth." God declares here (1) that He has a banner, (2) that He has entrusted it to those who reverence Him, and (3) that He intends for them to display it because of the truth. He would not have His people hide that holy banner in a corner.

Tremendous issues are at stake in the religious controversy taking shape in these last days. We need to become well acquainted with those issues, to know what fundamental principles are involved, and to stand firmly on the side of right. We must lift up the banner of God in the midst of our camp, unfurling it to the breeze, so that all mankind may see it and know for a certainty where we stand.

The Hebrew word rendered "banner" in Psalm 60:4 is translated *bandera*, "flag," in the Spanish versions of the Bible. The same is true in other languages. The words *banner* and *flag* are frequently and appropriately used synonymously. That is why we Americans often speak of our flag as the Star-Spangled Banner.

As I have lived much of my life in other lands, I have learned to appreciate the flag of my country. To me that banner is not merely so many yards of common cloth. Its value does not lie in the kind of material it is made of, or in the number of square feet of bunting used in making it.

While crossing the Pacific and the Atlantic oceans I have often seen two ships meet on the high seas. And when I met a ship flying my country's ensign I had the feeling that every patriotic citizen must have who loves his country, whether he is an Australian, a Japanese, a German, or whatever

other nationality he may be. It is the duty of every man to be patriotic and to love his country.

As Christians, we Seventh-day Adventists ought to be the best citizens that any country has. We ought to be the most trustworthy, the most honest, the most pure, the most law-abiding people for any community to have, because we profess to be "they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

As I have looked out upon the beautiful harbor of Hong Kong and have seen the many ships anchored there from various ports of the world, it has cheered my heart to see my country's banner—"Old Glory"—waving from the flagstaff of some vessels. As I have traveled in distant lands and have seen that banner waving from the top of a flagpole in front of our consulate or embassy in Singapore, Damascus, London, or Paris, it just seemed to be waving to me.

To a true patriot his country's flag has meaning. Its value lies not in the number of square inches of material that it is made of, but its worth lies in what it stands for. To the loyal

citizen, his nation's flag stands for the best country on earth. It represents the land of his birth or adoption, the Government to which he owes allegiance. It represents the country whose laws he, as a citizen, should respect and obey. It symbolizes the Government to which he can turn in time of trouble in a distant land, and find help in time of need.

Some years ago I learned in a very impressive way the significance of a flag, and that its value lies not in the particular kind or quantity of material of which it is made. During a very bloody civil war in a European country where I labored as a gospel worker, the city in which I lived was taken by the rebels after several days of intense fighting. One morning I went out for a short walk with one of our national colporteurs. In a public square we found several Fascists, armed with pistols and daggers, strutting up and down the sidewalks and lording it over the civilian population. Suddenly a band of musicians in a nearby park began to play the Fascist anthem. Then those fellows with pistols and daggers barked at every civilian in

Full of Years — AND GOOD WORKS



Mrs. Ellory Robinson

An abiding love for people and a sparkling sense of humor have always characterized Mrs. Ellory Robinson. She observed her ninety-fifth birthday in the Fuller Memorial Sanitarium on April 16, 1959. Mrs. Robinson—"Aunt Annie" to her close friends—credits healthful living for keeping her keen and alert as she approaches the century mark in life.

In conversation with Carl P. Anderson, director of public relations in the Southern New England Conference, she remarked, "I have been a vegetarian for about seventy years, and a strict one too."

The accompanying photo shows Sister Robinson holding her ninety-fifth-birthday cake. The birthday party was given in the home of Dr. and Mrs. Laurence A. Senseman. Dr. Senseman is the president of the Association of Self-supporting Institutions of the General Conference, and medical director of the Fuller Memorial Sanitarium.

Elder Anderson tells us that "Sister Robinson has been a Seventh-day Adventist for about seventy years. She and her husband served in a number of foreign countries as missionaries of the church in the late years of the nineteenth century. They were in England and Ireland for eight years, and in India six years. In the latter field Brother Robinson was our publishing secretary, with headquarters in Calcutta. The Robinsons returned to America in 1902 and continued in denominational work. He died in 1944. Sister Robinson lived for some years in Florida, and busied herself making quilts for the Dorcas Welfare Society, turning out an average of thirty tasseled quilts a year!"

She makes her home at the Fuller Memorial Sanitarium in South Attleboro, Massachusetts, is able to attend Sabbath school and church, and looks forward to the great day when the blessed hope will be realized by the faithful.

ERNEST LLOYD

sight, commanding them to stand and give the Fascist salute.

Everybody except me stood at attention and saluted in Fascist style. I just stood respectfully at attention with my hands at my side. Suddenly the tip of a rifle barrel was jammed against my spine! A Fascist in uniform, holding the cocked rifle, yelled, "Salute!" I looked around and saw two or three more fellows standing behind him with drawn guns pointing at me. I said, "Sir, I am a foreigner. The Government of my country has instructed me to maintain a neutral attitude in this war. I cannot salute!"

The gunman pointed his weapon down a nearby street and said, "If you are a foreigner, then get out of here!"

"That is just what I would like to do!" I replied, and started right off.

I hadn't gone more than 20 yards when four or five armed Fascists seized me and took me away. You can imagine how my hair stood up on end when that happened. The colporteur ran home in excitement to tell my wife, "They've got Brother Odom! They've got Brother Odom!"

Usually that meant that the next morning somebody would need to go down to what they called "the slaughter place," a beautiful beach where we had formerly baptized our converts, to look over the pile of dead bodies and pick out the one who was his relative or friend. Otherwise, the victim probably would be left, with a bullet hole in the back of his head or a dagger wound under his ribs, for somebody to find in a dark alley or beside some lonely road. A truck, which the common people called "the beef wagon," made its rounds and picked up such dead bodies every morning. Several of our neighbors and friends had already gone through that experience.

My captors took me down to their headquarters. Soon an officer, carrying an automatic pistol and a leather whip, came out of a room and said, "What's the matter with you? Don't you know how to obey orders?"

I answered, "Yes, sir, I do." Then I told him that I was a foreigner, and why I should not salute.

He said sternly: "You're in this country now, and you'll dance to the tune that we play for you!"

"Sir, I don't understand that kind of music," I said. "We don't treat foreigners like that in my country. Besides, it is not polite for a guest to meddle in a family quarrel. I am a guest in this country, and love its people, but I feel that I should not take sides with anybody in the fighting that is going on."

Before he got through with me, the officer barked, "Let the Fascists take care of him!" That meant a midnight

visit to my home by two armed men, and I would be escorted to the beach or to some dark alley for liquidation. After they had noted down all the data they wanted, they ordered me to go home immediately. When I arrived my friends arranged for a taxicab to come to my doorway. I leaped into it and went directly to the nearby British consulate for protection, since my country's consular office was many miles away. The British consul secured from the military commander of the area a guarantee that my life would be respected.

"They're After Us"

I went home, but did not sleep, for I knew what had happened to others who had been given promises like that. About eleven o'clock that night we heard a band right in front of our house playing that same piece of Fascist music that had started my trouble. Soon some hobnailed boots clomped up the five flights of stairs to our place, and the butt of a rifle banged on the door. My wife and I whispered, "They're after us!"

At the door we were given orders to decorate our entire balcony—about 25 feet long—with the flag of the rebel general whose forces had taken the city. He had used a different flag from that of the duly constituted Government of the nation. The Fascist party in the country was aiding and abetting the revolt.

We acknowledged receipt of the or-

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No Requiem

By Gertrude R. Marter

No tears, no flowers, shall usher me
From this dark earth and its misery;
Unobtrusively into the world I came,
As silently, let me leave it again.

Over my mound place nothing to tell
How I lived my life, for good or for ill;
Not even a stone with one short name
To mark the place where I am lain.

A bird on a bough shall a requiem sing
Where butterflies flit by on colorful wing,
O'er the soft green grass where angels tread,
And at night the stars keep watch, overhead;
Here a wayfaring soul finds sweet release,
For in God's acre is rest and peace.

A long last sleep, then the trumpet sound,
Graves will open all around;
Myriads of angels will fill the sky
As the King in His beauty passes by.
The ransomed shall rise toward the crystal sea,
At the archangel's call of victory.

der and went back to bed. I did not have a rebel flag, and could not have gotten one at eleven o'clock at night even if I had wanted to. Furthermore, I did not wish one. What could I do? We could only wait, with teeth chattering from fear, and pray till daylight. When the sun rose in the morning, our balcony was still as bare as it had been when we went to bed.

By this time we were running out of money and, therefore, food. We had been praying earnestly, for we were completely cut off from all the rest of the world. We did not know it at the time, but the General Conference, the Southern European Division, and others of our church organizations had been trying to make contact with us. But that same morning some men whom I had helped in time of need on a previous occasion, came to my home in a rented automobile and said that they were going to the American consulate. They had secured a safe-conduct from the military authorities, which would permit them to pass the sentries at different outposts. When they heard of my problem, they invited me to get into the car and go with them the 100 miles to the consulate. This I did.

The consul said that he had just received some money from our church headquarters in Washington, D.C., remitted to him for us through the International Red Cross.

I told the consul about my flag problem, and the order to decorate my balcony with the rebel colors. He brought out a United States flag as big as a bed sheet, and said, "Take this, and hang it up on your balcony. If anybody tries to do anything against it, let me know!"

Thanking him for the flag, I added: "I have still another problem. The Fascists are making everybody where I live wear a small rebel flag in the form of a pin or button, to show that he is on the side of the rebellion. Woe to the man caught on the street a second time without the rebel flag on his coat! The first time he gets a terrific beating. The next time he probably won't live to tell about it."

"We will solve that problem too!" exclaimed the consul. He arranged for a man to make for me a small flag button. The fellow cut some small pieces of ordinary white celluloid and glued them together in the form of a rectangular button. With red and blue inks, he drew on the white celluloid background the stars and stripes as they appear on the American flag.

Handing the button to me, the consul said, "Take this and put it on your coat. If anybody bothers you because of it, let me know!"

So I went home wearing the little flag button in the lapel of my coat.

Though the material it was made of cost but about three cents, it had a meaning that made a world of dif-

ference for me! Its true value was what it stood for. And it protected me.
(To be continued)

"Give Him a Cheer!"

By Clifford A. Reeves

SOME years ago a striking cartoon appeared in a certain religious publication. In the drawing a wagon represented the church. The preacher was standing where the horse usually stands between the shafts. He was pulling the wagon, and perspiration was rolling down his cheeks. The members of the church were sitting on top of the wagon. Some were complaining that the seats were uncomfortable. Some of the deacons were holding the wheels while the preacher was pulling.

This cartoon illustrates vividly a situation that sometimes prevails in a church. Many church members consider that it is the minister's business to pray and preach and work for the Lord, and some forget that each member also has a responsibility.

We may ask, What is the responsibility of a church member toward his pastor? In raising this question we are taking for granted that the pastor is a man of God, spiritual-minded, earnestly devoted to the cause of God and seeking to win souls.

It is the duty of every member of the church to pray daily for the pastor. He has a difficult and important task. His is the highest of all work (*Gospel Workers*, p. 63). He needs the prayers of all his people. They can pray him into a blessed and powerful ministry. A praying church will usually have a fruitful ministry. But prayer must be persistent. The pastor needs continual prayer. Says the servant of the Lord:

"I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge the appetite. Let the time thus gained be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."—*Testimonies*, vol. 5, p. 162.

The church member should speak well of his pastor. Sometimes a father or mother, speaking in the presence of their children, will criticize the pastor and then wonder why the children are not influenced by the pastor's ministry. By speaking kindly of the pastor to others not of our faith,

many have influenced others to come to church—others who have later accepted the message.

The pastor should be encouraged by his members. If you have been helped by his sermon or by his godly example, why not tell him so? Why not write him a letter, telling him what he has meant to you and your family? Such a sincere expression of your appreciation is not flattery. Your commendation might make him a better preacher and soul winner. Most ministers have plenty of discouragements, and a few encouragements would be a blessing to them.

D. L. Moody tells the story of a child who was rescued from the fourth story of a burning house. The child came to the window, and as the flames were shooting higher and higher, he cried out for help. A fireman started up the ladder of the fire escape to rescue him from his dangerous position. The wind swept the flames near the fireman, and it was getting so hot that he wavered, and it

looked as if he would have to return without the child. Thousands looked on, and their hearts quaked at the thought of a child perishing in the fire, as he must do if the fireman did not reach him. Someone in the crowd cried: "Give him a cheer!" Cheer after cheer rang out, and the man gathered fresh courage. Up he went into the midst of the smoke and fire and brought the child down to safety.

If you cannot go out in full-time service to rescue the perishing yourself, you can pray for those who do, and cheer them on.

"The Lord is displeased with the course pursued by many in the church toward some of their ministering brethren. He bids you cease your cruel speeches and let words of encouragement take the place of your murmurings, your repining, your faultfinding. Christ is speaking to you in the person of His saints, and you have despised His counsel and rejected His reproof. Do this no longer."—*Ibid.*, p. 131.

And speaking further of the minister whom God will use, Sister White says, "He is not infallible; he may at times err in judgment. But be careful how you speak that which will make of none effect the words God bids him utter."—*Ibid.*

"Ever respect a faithful minister, realize his burdens, and lighten them if you can."—*Ibid.*, vol. 1, p. 475.

If your pastor is true to the Lord and His Word, will you not strengthen his hands by your enthusiastic cooperation and prayerful encouragement? "Give him a cheer!"

Sabbath Rest

By CHARLES F. BENNETT

Often when weary with the toil of the way,
How sweet is the rest of the blest Sabbath day,
For then we find comfort and then we are blest;
Dear Father, we thank Thee for this sacred rest.

How sweet to the toiler, when weary and worn,
Is the solace that comes each dear Sabbath morn.
The world with its troubles is then put away
As we rest in our Lord on His blest Sabbath day.

Our Father, we thank Thee for work that we do,
As we toil in Thy vineyard the whole week through;
But we thank Thee much more for the Sabbath of rest,
For of all our days, this day seems the best.

So help us, dear Father, to work in our place;
Our constant reward, the smiles of Thy face;
And when from earth's labors forever we're free,
O grant us to worship each Sabbath with Thee.

Camp Followers

By C. E. Moon

AND a mixed multitude went up also with them" (Ex. 12:38). They were camp followers.

These people were no doubt greatly impressed by the miracles that God had done in Egypt by the hand of His servant Moses, and the wonderful deliverance at the Red Sea. But they never came to the place of complete surrender. We have no record that they turned back to Egypt, their native land, yet they never entered into the Promised Land; their bones bleached on the sandy wastes of the Arabian Desert.

They became a source of temptation for the rest of Israel. In Numbers 11:4 you get the picture of how Satan used these camp followers to sow seeds of doubt and rebellion in all the camp. The story continues, "And the mixt multitude that was among them fell a lusting."

They longed for the fleshpots of Egypt. They did not like the manna, the food that God had provided for their good. Paul, in his letter to the Hebrews, says they entered not into Canaan because of the unbelief that possessed their hearts.

At times they seemed to be as the rest of Israel, promising to follow close to the Lord, but they lacked singleness of purpose. Like many today, they had outwardly parted with the world. They were with God's people, traveling on the road to the land of Canaan.

Today some are traveling toward the spiritual Promised Land. They have suffered some of the scorn of their former friends, yet they do not make a full surrender to Christ. They are as the camp followers of old. They are with God's people; they have left the pleasures of the world; yet they are not making the necessary sacrifice that they may enter heaven when Jesus comes.

"They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost."—*Christ's Object Lessons*, p. 118.

"There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Saviour. . . . The only hope for these souls is to realize in themselves the truth of Christ's words to Nicodemus, 'Ye must be born again.'"—*Ibid.*, p. 48.

There Is Hope

For present-day "camp followers" there is hope as well as for every lost soul. They may turn to the Lord with renewed consecration, and determine as Paul did, "This one thing I do . . . I press toward the mark . . . of the

high calling of God in Christ Jesus."

I remember an experience of my grandfather. He had fought in the Mexican War and carried some marks in his body of severe wounds caused by enemy fire. When grandfather was very old, he learned that the Government was giving pensions to the old soldiers, so he went to the nearest pension office and applied for a pension.

The one in charge of the office looked up the records, but failed to find grandfather's name. He asked grandfather several questions. "You say you were fighting with a certain company, and with a certain regiment?"

"Yes." And grandfather gave the names of the commanding officers of his company and his regiment.

The pension official was still puzzled. He asked, "Did you sign up as a regular soldier?" And grandfather had to admit that he had followed along with the soldiers and fought as a soldier but not a regular enlisted soldier. He wore the uniform of a soldier, carried a gun, fought, and was wounded, but the pension officer said, "I am sorry; I cannot give you a pension, because your name is not on the list."

Let us all be sure that our names are written in heaven, and that we are enlisted soldiers in the army of King Jesus.

Parents' Fellowship of Prayer

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

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

Family Converted in Alaska

Some who write to the Parents' Fellowship apparently do not see the importance of cooperating with God in bringing answers to their prayers. Others combine faith, prayer, and works in a very practical manner. Not long ago we were pleased to receive the following letter from a sister in Washington State. It shows how effective personal effort can be when united with continued earnest prayer.

"Dear Brethren," the letter reads, "I'm so happy to report a definite answer to prayer. My oldest son and his wife and little boy have taken their stand with us and will soon be baptized. Some time ago I wrote to the Adventist doctor in the Alaska town where my son lives, telling him of the burden I felt for my son and his family. The doctor went to the minister, and together they visited my son

and his wife, and gave them some books. They also had prayer with them.

"Later, when my son's house burned down, they showed their concern and love by helping them, as did all the church. Afterward, when a series of meetings were held, our children attended. Now they have taken their stand with us. We are all so very happy."

Parents should not expect God to do what He has put in their power to do. Perhaps they should write a letter to their lost children. Perhaps they should send some books or some of our missionary literature. Perhaps they should arrange to have them visited by a minister. Perhaps they should have a heart-to-heart talk with their children about Jesus and His love for them. Above all, they should always show in every possible way that they love them. Pray, yes, but work too!



Today's Food and an Adequate Diet

By Shirley T. Moore

OUR present knowledge of nutrition has been compared to a jigsaw puzzle. There are many pieces that we do not understand and many more that seem to be missing. Probably science has discovered most of the vitamins. Nonetheless, although outright deficiency diseases are rare today in the United States, there is still much that we do not know about the interrelationships between food factors.

There are hospital patients who must live for comparatively long periods of time on tube feedings. We are told that these patients do better on normal meals blended into smooth tube liquids than do patients on tube formulas prepared largely from commercial preparations, valuable as these same preparations are. Thus there is some evidence that normal foods still contain at least minute quantities of elements not provided by pharmaceutical supplements.

Although no sensible person would deliberately select foods low in protective qualities and attempt to supplement these inadequate foods from the drugstore counter, nevertheless many a person does not eat sufficient protective foods. Soon he becomes dependent upon food supplements to supply this lack. The supplements can hardly do for him what the natural foods will do.

There are many times when taking vitamins is thoroughly justified. Such a time might be after long or severe illness, during a rugged reducing regimen, or when there are specific digestive or metabolic problems. And babies need certain vitamins.

The fact still remains that unnecessary vitamin consumption is one of our costlier and more prevalent forms of food faddism. We say again, Let your physician guide your intake of vitamin supplements.

Perhaps the most discussed national health problem is the atherosclerosis-coronary disease problem.

Atherosclerosis is the condition in which fatty—and later mineral—substances form an abnormal deposit in

the walls of the blood vessels. It ties closely with coronary disease, one of the leading causes of death in the United States.

There are specific predisposing factors, not all of them involving food. Heredity, overweight, stress, blood cholesterol and blood pressure, and smoking seem to be included among these predisposing factors.

It has been noted by investigators that in those countries where the consumption of total calories, total fats, saturated fats, and cholesterol is low, death rates involving atherosclerosis and coronary disease are also low. Conversely, where these dietary elements are high, the death rates for these degenerative diseases tend also to be high.

For the general population, therefore, there is a recommendation for a sane and sensible moderation in fat intake, a balanced over-all meal pattern, reduction of overweight, and an open mind for further information, as it becomes available.

New Discoveries

There is a tendency among the lay public to oversimplify new discoveries. This tendency is aided and abetted by the world of advertising. Because of its wide use in experimental work, corn oil has received the major share of attention. Actually other oils, including soy and peanut, and even some fats of animal origin, have also proved effective in holding down blood cholesterol levels. Corn germ has been used successfully. Wheat gluten has recently been reported (*Nutrition Reviews*, May, 1959) to protect against experimentally produced high blood cholesterol in rats. Such experimental work must be checked and rechecked, usually by several different investigators, before the results are accepted by conservative scientists.

We know, for instance, that excessive calories sometimes increase the level of blood cholesterol, but we do not know why. Dr. Fredrick J. Stare, Harvard's noted nutritionist, suggests

a possible connection with bile. Bile is required for the removal of cholesterol. The excretion of bile, and therefore perhaps the elimination of excess cholesterol, is hastened by starch consumption, but lowered by sugar consumption. In any high-caloric intake sugar is apt to play a prominent part.

In the meantime we in America debate the virtues of this food or that to provide the total answer. It should be pointed out that often our source of information is a radio, television, or popular magazine advertisement, certainly a poor medium to give us an unbiased report on the facts.

At the same time in large areas of the world marasmus, kwashiorkor, pellagra, beriberi, and other nutritional deficiency diseases result in immeasurable economic loss, in suffering, and in death.

In such countries the battle goes on to provide sufficient foods for the half-starved populations. Frequently the facts brought to light are of value the world over. Especially interesting to Seventh-day Adventists is the experimental work being done on vegetable proteins.

Through the years our nonvegetarian neighbors have questioned a dietary emphasizing nonflesh proteins. Today, aided by \$550,000 from the Rockefeller Foundation, and sponsored by the National Research Council and several United Nations agencies, the search is on internationally for inexpensive protein foods, including those of vegetable origin.

Even in severe cases of kwashiorkor (a protein deficiency disease afflicting children) several vegetable protein mixtures have been equally effective with proteins of animal origin.

All of us need frequent reminders that the basis of every food pattern should be the protective foods. These are the foods high in proteins, minerals, and vitamins. They are among the foods on the shelves of every supermarket, where Mr. and Mrs. Average American trade.

To foreigners unused to American abundance these supermarkets are as distinctly American as the Empire State Building or the Statue of Liberty. Not all of the foods found on their shelves are good for us—we must learn to select the good, and leave the bad and the less-than-good. We must learn to read labels before we buy, and to exercise our powers of choice with discretion.

For the good foods are there in abundance. There are varied and nourishing nonflesh proteins, tempting whole-grain cereal foods rich in vitamins and minerals, luscious fruits, and colorful vegetables.

Let's enjoy them.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Heaven Begins in a Christian Home—Part 5

[A Citadel in Character Formation

By Varner J. Johns

OF THE parents of John the Baptist it is said, "In their quiet and holy lives the light of faith shone out like a star amid the darkness of those evil days." Little wonder that the Lord said of them, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Little wonder, too, that their son, John, was so trained in righteousness that he was called the prophet of the Highest.

Is it possible in these evil days for children to be trained in temperance and self-control so that they can do a similar work to that done by John the Baptist? Thousands of boys and girls in Adventist homes have been so trained and are today uniting their voices in the proclamation of the truth for our times. Take away from our mission stations, from our churches, from our schools, and sanitariums, all the workers who received their training in Adventist homes and schools, and there would be hardly any leadership left in our work. Of the godly parents of these modern John the Baptists the same words could be written as of the parents of the man who prepared the way for the Messiah. What was there about the homes in which our faithful standard-bearers grew up that distinguishes them from the homes that gave their children to the world?

It is interesting and informative to take the word "home" as it is listed in the *Index* to the writings of Ellen G. White and note some of the expressions that give the key thought in the references that are cited. Such words as these are found: Home—

- "angels, delight in, where God reigns supreme"
- "attract youth at, by cheerfulness"
- "beauty of earthly, to remind us of heavenly"
- "being missionaries in"
- "children to share duties of"
- "Christian, one where love dwells and finds expression"

- "Christianity of, tested by character of"
- "father to make God's law rule of"
- "influences of, count most in character formation"
- "decide happiness of families and churches"
- "may be strong defense against temptation"
- "luxury in, not essential to happiness"
- "made happy by, administering rules of, in wisdom and love"
- "cheerfulness, courtesy, love"
- "faithfulness in home duties"
- "father's cheer, sympathy, tenderness, love"

There is a sermon in each of these and the other references.

The attitudes of children and young people in the school and church to a great extent reflect the character of the homes from which they come. Yet even children from good homes may learn evil from evil companions. For this reason every parent should guard carefully the associates of the growing boy and girl. An evil companion can undo in one day much that a parent has built up in years. Parents are far too complacent about some things. Says John Dewey:

"The friends and associates of the growing boy and girl, what goes on upon the playground and in the street, the newspapers, magazines, and books they read, the parties and movies they attend, the presence or absence of reg-

ular responsibilities in the home, the attitudes of parents to each other, all of these things are operating pretty constantly. Character, in short, is something that is formed, rather than something that can be taught as geography and arithmetic are taught."

"What in the world does this mean?" asked a man of a former schoolmate who was so changed by dissipation as to be hardly recognizable. He hung his head, looked up through bloodshot eyes, and said, "I got in with the wrong crowd."

There is nothing a parent will be held more responsible for in the judgment than knowing *who* his child is with, *where* he is, and *when*. "Times have changed," someone says. Yes, they have changed—for the worse; but sin has not changed, and the devil has not changed his methods.

An article in *Parents' Magazine* is entitled "Let's Get Rid of Tele-Violence." We all agree that the polluted stream of crime and brutality that is being pumped into the homes of the nation via TV should be stopped at its source. But we may wait until the youth of our nation are so corrupted with evil that civilization will end in chaos, and still the corrupting influence will continue. Such programs do not force their way into our homes. There is a little knob that controls immediately and completely the character of the programs seen in our homes. Who controls the knob? you or your child?

Too many Adventist fathers and mothers have abdicated the throne of control. They lost control of the children when they were toddling around the floor, and now these self-willed, self-centered children are going to perdition as fast as TV, evil companions, and bad books can take them.

Do we think that God will hold us guiltless when our children are out with anyone they choose and at any hour they choose? Must we have the State or the city pass a curfew law because we cannot keep our children home at night? Are we as parents gone so many nights during the week to so many committee meetings or social gatherings that we know not or care not what becomes of the children? Do we think it makes no difference when our children are out with a group somewhere on Sabbath afternoon, we know not where?



Said Goldsmith, "Ill fares the land, to hast'ning ills a prey, Where wealth accumulates, and men decay." Our civilization is in decay. Our children are surrounded and softened by luxury. Even many parents are delinquent. Would that this were all outside the church, but it is not. As a result, scores and hundreds of our young people, molded by the spirit of the world, take the final step into the world.

A sober article by a judge of a superior court is entitled "Let's Allow Our Teen-agers to Work." Through antiquated child labor laws, jobs are denied to young people. They become restless, and Satan soon finds some work for the idle hands to do.

In a study of this problem J. Edgar Hoover found that seldom does a boy who has a paper route become a delinquent. Nor do children who belong to the 4-H Club. Where restrictive laws forbid employment to teen-agers, parents should make opportunities in the home for training in the use of tools, for raising a garden.

Communities are becoming aroused on the seriousness of this problem. Christian parents should meet the problem and solve it if they would save their children. Let us not forget that character is the sum total of all the influences, both good and bad, which for a lifetime have been working upon the mind. Let us be careful with the building blocks.

In Hebrews 3:13 is the expression, "while it is called To day." The importance of the precious moments allotted to parents for character formation in the children cannot be over-emphasized. The Lord says, "Come work today in My vineyard." We answer, "Not today, but tomorrow, for today we must build a house with all the built-ins; today we must make provision for tomorrow. Then we'll work for the salvation of the lost."

The Lord says to us, "Train your children for the kingdom; now is the appointed time for their salvation." We answer, "Yes, we realize it's important, but we'll have to wait until tomorrow. Expenses are so high, the wife must work. There's a nice woman down the street we hire to look after the children, but tomorrow . . ."

It's a sad day for the boy when the father is more concerned with laying a foundation in finances for the family's future than with the character foundation for his child. A man deep down in sin said, "My father left me \$50,000 but no kind words." A dying young man said to his father, "Whenever you pass my grave, say to yourself, 'There lies the body of a boy who never heard his father pray.'" In my boyhood days I heard Dr. J. Wilbur Chapman speak in a series of revival

meetings. This illustrious man said of his father:

"I saw him live an absolutely consistent life. I saw him meet reverses without complaint. I saw him bury my mother with an unflinching faith in Jesus Christ. I saw him after having been a man of comparative wealth, come down to a place where he faced



Hungry People Fed

By A. S. Maxwell

One morning Ben had been down to the lake with his fishing pole, and caught two little fish.

"Look, Mother!" he cried as he rushed into the kitchen. "See what I caught!"

Mother looked and smiled. "They're not very big, are they?" she said. "What are you going to do with them?"

"They'll do for my lunch, if you'll cook them for me."

"Lunch? What are you going to do?"

"Oh, I'm going to listen to Jesus again. He's wonderful. You should go and hear Him too. Could I have three or four of the little barley loaves, Mother?"

"All right, dear. Take five. You'll be hungry before the day's over."

"Oh, thank you, Mother," cried Ben, and in a little while he was on his way.

He had no trouble finding Jesus. Everybody seemed to know where He was. On the main road, across the fields, along the mountain trails, hundreds of people were going in the same direction.

By and by the crowd got more and more dense. Ben had never seen so many people before. He pressed through, squeezing this way and that so he could get in front and be near the Great Teacher.

Soon Jesus began to talk. He said such beautiful things in such a kind and gentle way that the people loved every word. He spoke so clearly that even those farthest away could hear what He said.

Hour after hour slipped by, and still He talked. And still the people listened. They were so interested that they forgot all about eating. Ben even forgot to eat his lunch.

By and by the sun began to sink and a chilly breeze blew up from the lake.

"Don't You think it's time to send the people home?" one of the disciples said to Jesus.

"At least let's tell them to go and buy food in the villages around," said another. "They haven't eaten all day."

"They don't need to go," said Jesus. "You feed them."

poverty, and yet, with his little children about him, he never forgot to praise God for His goodness to him. When he died he left me an inheritance. It was not money; it was not position. It was a New Testament which was wrapped in a piece of paper and given to me as a part of my estate.

(Continued on page 24)

The disciples were shocked. "We don't have any food," they said.

"Two hundred pennyworth wouldn't be enough to feed all this crowd," said Philip, "even if everyone had only a little."

Ben heard them talking and wondered what it was all about. It could be that Jesus was hungry; and no wonder, after talking all day. Then he thought about his lunch.

Gently he nudged one of the disciples, whose name was Andrew.

"If the Master's hungry," he said, "He may have my lunch."

Andrew smiled, and then he spoke to Jesus.

"There's a lad here," he said, "who has five barley loaves and two small fishes. But what are they among so many?"

"Tell everybody to sit down," said Jesus.

"Sit down! Sit down, everybody!" the disciples shouted, moving out among the crowd.

"Why, what's the matter?" people asked.

"We're going to eat."

"Eat? Why, where's the food?"

"Never mind. You'll see."

And now Ben was handing his lunch to Jesus, and Jesus was smiling at him and saying, "Thank you, Ben; thank you very much."

That sweet smile was worth everything to Ben. It more than made up for going without his lunch.

But he didn't lose his lunch after all. Soon something wonderful began to happen. First, Jesus blessed the bread and the two little fish. Then He began to break them in pieces and give them to His disciples. And the strange thing was that, no matter how much He broke off, there was always some left.

Pretty soon all the disciples were carrying food to the people as fast as they could walk up and down that hillside. Time and again they came back for more, and there was always more bread and more fish waiting for them as it fell from the Master's hands.

Ben looked on amazed. He couldn't understand it.

Today Jesus has His eye on you. Perhaps He is planning to do something great and wonderful with you, as He did with Ben. He knows what He would do if you would let Him, if you would place your best, your dearest treasure, in His hands.

"Give the Best a Chance"

By Bernard E. Seton



SHUT it off! Shut it off! Who wants to listen to that?" shouted Frank. "I do. I enjoy it," defended Hal, as he drank in the rich notes of a symphony. "But what is there to enjoy? There's no tune, no swing, no life. All I can hear is a squeaking violin and the orchestra making noises off-stage. Now I'll show you the music I like." Frank put the disk of a current hit on the turntable and started it spinning.

"I know, I know"—Hal held up his hands in mock horror—"I hear it day in and day out; and the more I hear the worse it gets."

"What's wrong with it?" demanded Frank, belligerently.

"Lots," replied his companion. "It's cheap. It lacks quality. Take the rhythm out of most of it and there's little left. Melody, harmony, musical invention—they are missing from 95 per cent of your jazz tunes. For the most part they have been churned out of their composers' minds for commercial ends. Instead of being inspired gems of song they are common, worthless pebbles off the beach."

"There you go again—into the clouds. We can't all be high-minded, you know."

"But we should be, Frank. If our religion is anything more than a week-end interlude, it should mold our weekday tastes and lead us to love the best there is in all departments of life."

"You're trying to turn us into high-brows," protested Frank, "and we're not all made that way. I can be a good Christian and still enjoy jazz, rock 'n' roll, and the rest of teen-age musical pleasures."

"I doubt it," countered Hal. "You see, if it were only a matter of music, we could leave it to the experts, and let them fight it out. But it's more than that. It's a spiritual issue. Our listening pleasures can either fit or unfit us for heavenly company. They



condition our minds, uplifting them and making them responsive to the mind of Christ, or degrading them until they come under the devil's control. I haven't worked it all out scientifically, but I know it's true, for I've found it so in my own life. Listening to 'popular' music, the latest numbers, even if they're only the lukewarm kind instead of the red-hot variety, makes me incapable of appreciating the Word of God, the act of prayer, and the music of the church. Be honest, Frank. Doesn't it affect you that way too?"

"I guess there's a lot of truth in what you say, Hal. While I get a thrill out of the latest hits, I must admit that they don't help me love the Lord any better. In fact, I know my Christian life would be healthier if I could cut out the cheap stuff; but it's got a hold on me, and I don't want it to let go."

"Do you ever give the other kind of music a fair chance?"

"Perhaps I don't. In any case, what do you mean by 'the other kind'?"

"Do you really want to know, or are you just making conversation?"

"I'm absolutely serious, Hal. What is good music?"

"Sit here in this comfy chair, and relax, and I'll show you," responded Hal as he moved to the hi-fi set. "I have the answer all ready in my record album. If you will just . . . oh, excuse me, that's the front-door bell."

In a moment Hal brought Betty and Janice into the room. "Sit down, girls," he suggested. "When you rang we were just about to begin Frank's musical education. If you wish, you can share in it—without any charge," he added, with a merry twinkle in his eye.

The two girls, who needed no introduction to either of the boys, responded "O.K.," and prepared to endure or enjoy whatever Hal was concocting for his friend.

"I have in my hand," declared Hal, "a recording of Haydn's trumpet *Concerto* as played by the New York Philharmonic Orchestra under Toscanini. It's so tuneful that you'll have no difficulty in following its melodious loveliness. Now, give it a chance. Just listen!"

And the room was filled with the strong, pure tones, the clean, penetrating notes of the Austrian master's music. The melody flowed smoothly but vigorously on; the orchestral accompaniment perfectly sustained the trumpet's virile solo. The air was alive with a bewitching blend of bold and subtle harmonies. Only the tone-deaf could resist the radiant charm of such a golden shower of beauty.

Hal stole a glance at his friend's face, and knew that Papa Haydn was already starting to melt a jazzbound heart. With admirable psychology, however, he stopped the music, saying: "That's enough for a beginning. Mustn't have too much, even of a good thing. Let's try something different."

It was different, all right. The two girls looked excitedly at each other as a tenor voice recited: "Comfort ye, comfort ye My people."

"It's *The Messiah*," cried Janice.

"I love it," avowed Betty, and went on to urge its beauties upon the almost-overwhelmed Frank.

Hal seconded Betty's efforts, declaring Handel's masterpiece to be a sample, a foretaste, of the music enjoyed by heaven. "It is certainly the next best thing to angels' songs," he added, and turned to prove his point in the next few minutes by playing other tempting morsels from the same great oratorio.

"Perhaps that's rather strong medicine for Frank," ventured Janice, "though a little won't hurt him, even at this stage. But you play the piano, don't you?" she asked. "Try exploring

the hymnbook, and you will be surprised at all the good things it contains. Search out the best and you will find that religion can offer musical pleasures that defy competition. Of course, I'm referring to the best, and not to the cheap, falsely sentimental songs that bring the movies and the music hall into the church."

Frank, suddenly brought back to his own ground, sat up with a jerk. "You're right there, Janice. I've been surprised at the common music I've heard in some of our churches. I didn't expect to find it there. In fact, I agree with you that we should use only the best in our worship."

"Sounds as if you have some definite convictions on the subject," remarked Hal.

"I suppose I have, but haven't realized it until you opened them up for me. I also begin to see how the highest and the lowest in music don't really mix. You have whetted my appetite today, Hal, and made me want to taste more of the best that God has given us through the great composers."

Betty, who had so far contributed only a phrase or two to the conversation now closed the discussion by asking: "May I give a golden rule for your musical guidance, Frank? It is this: 'Whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely, . . . think on these things.'"

"That's good counsel for all of us," added Hal. "Learn to love the highest, and the lowest will take care of itself—it will find no foothold in our affections. For the rest, give the best a chance."

Junior Talks

A Button in the Drain

By D. A. Delafield

"Life is not a little bundle of big things, but a big bundle of little things," some writer has said. But little things can become big things. Do you remember the story of the hole in the dike in Holland, and the little Dutch boy who stuck his finger in the hole and prevented a terrible flood?

I want to tell you a story about another hole and another finger in the hole, but in a more modern setting.

I read in the newspapers about Mrs. Olga Minter's embarrassing experience with her washing machine. One day after she had done her washing,



Your Denominational IQ

By Idamae Melendy



Supply the names of the individuals in this quiz. Rate yourself by the answers and scale on page 26.

1. What person in England sent literature to Haiti that was delivered to Protestant missionaries in Cap-Haitien, thus awakening an interest in Adventism on the island of Haiti? _____
2. Who gave substantial financial assistance to the establishment of our educational, medical, and food institutions at Madison College, Tennessee? _____
3. Who established Graysville Academy in 1892 (later to become Southern Missionary College when transferred to Collegedale, Tennessee), our first school for white students in the South? _____
4. In addition to James White, who was one of the first leaders in our Sabbath school work? _____
5. Who was our second missionary to Europe, sailing in 1876? _____
6. Who founded the first SDA school of nursing? _____
7. Who was the special messenger God sent to guide the Advent Movement? _____
8. What man was the first president of Battle Creek College; later also the first president of Healdsburg College? _____
9. Who was the first self-supporting missionary who labored in Hong Kong? _____
10. Who was our first missionary to India? _____

she noticed a button lodged in the drainpipe of the washer. She stuck her finger in the hole and tried to get the button out, but she couldn't pull her finger out of the drainpipe. Try as she would, pull as she would, twist as she would, push and pull as she would, there was no loosening of her finger. It wouldn't budge!

Mrs. Minter became panicky, so she kicked the washing machine. But still the finger wouldn't come out of the hole. She tried to pull the washing machine by exerting pressure on her finger. The washing machine rolled across the floor, but ouch! It hurt so much. Then the telephone rang, but she couldn't answer it. The washing machine began to leak. She had a three-week-old baby howling for his dinner. Then, as Providence would have it, a neighbor came to visit her, immediately sized up the situation, took the telephone, and called for help.

Juniors, do you know who responded to this neighbor's call? Firemen, policemen, and the local ambulance driver. They seemed to arrive all at the same time. Poor Mrs. Minter was so embarrassed. "I never felt so ridiculous in my whole life as when all those men walked in," she said to a newspaper reporter.

Naturally, people began to gather by the scores outside the house. And who wouldn't stop to look if they saw

an ambulance, a fire engine, and a police patrol car parked in front of a house? Not only pedestrians, but cars stopped. Traffic was tied up for blocks around. The doctor arrived. He suggested that perhaps Mrs. Minter and the washing machine be put inside a car and taken to the hospital. But while they were planning what to do—*plop!* Out came Mrs. Minter's finger!

Well, Juniors, everyone went home smiling, but Mrs. Minter's face was red. Just think of what her little finger, and her washing machine, and that button in the drainpipe had done!

I do not know of a more interesting illustration to show how the little things that we do in life can affect us in a manner quite out of the ordinary. But not only us. Others too. Mrs. Minter's trouble tied up the facilities of the local fire department, police department, and the hospital. A traffic congestion resulted, and the time of hundreds of people was taken by the incident. Little things can become big things. And the little things we do affect other lives as much as the big things.

"None of us lives to himself, and none of us dies to himself" (Romans 14:7, R.S.V.). Remember these words of Paul if you are ever tempted to put your finger down a hole to find a button!

South Viet Nam and

Manila, The Philippines
September 22, 1959

YOU'VE been reading a great deal of late about a country with the strange-sounding name of Laos. This is a part of what was once French Indochina. A little east and running narrowly north and south is another section of Indochina that became known as Viet Nam. After internal conflicts, it was divided at the 17th parallel into North Viet Nam, Communist controlled, and South Viet Nam. In the latter we are able to carry on work, a work that centers around the capital city, Saigon.

Here L. G. Storz leads a group of workers in an endeavor to make the light of the Advent message shine ever brighter in one of the explosive areas of the world. The Vietnamese, for whom these workers labor, are thought to be a blend of some peoples from the China area—though not necessarily of the same strain as the Chinese we know today—and certain Malay stock. They are a distinct people, with a language all their own.

Immediately at the close of the war in 1945 the Vietnamese revolted against the French Government. For nine years the fighting waxed and waned. Machine-gun bullets often whistled down the street on which our mission compound is situated. Travel in the capital, and throughout the country, was almost paralyzed until a peace agreement was reached in 1954. Only colporteur work was carried on in most areas during this time. At least six of these faithful and fearless men were killed.

All this and more Elder Storz told me, accenting some of his remarks by pointing to various buildings at the nearby street intersection that had been hit. You see, he was here during some of the fighting. I thought he made an understatement when he remarked that sometimes it wasn't quite safe to cross the street to the mission hospital. It's never safe to intercept bullets!

The very fact that there is a long background of war, beginning with

the Japanese Occupation and on to 1954, makes it sensible to show comparative figures only for the past five years. In that brief period there has been about 100 per cent increase in membership, to a total of 613. Granted that this is not large—but neither is the country. And you can't begin immediately on a strong advance program the moment fighting stops.

There are possibilities, though, in this little land, and the brethren are laying large plans. Property has been purchased on which can be relocated all our units—mission headquarters, hospital, school. A building already on this land is being remodeled for living quarters. A trim-looking school building has already been erected. Here future workers for Viet Nam are beginning their education.

The present hospital building is at a busy street corner. Though rightly listed as a relatively small medical unit, it does a large work, and functions effectively both for inpatients and outpatients. Additions to the building have recently been made, partly through the generosity of a women's civic group in the city.

I mustn't fill my letter with technical medical details, but here's a bit of human interest that's fastened in my memory. The smallest patient there, the day I visited the hospital, was a frail bundle of life in an improvised incubator—a premature baby. Despite the fact that it had been brought in by auto 75 miles, 48 hours after birth, the three-pound babe has now gained nine ounces. The prognosis, as the doctor would say, is bright.

If you want to see what can be accomplished with meager facilities you should see the incubator—and its tiny, but definitely alive, contents. Dr. E. A. Brooks, a CME graduate, is in charge. The hospital is something very dear to him. You discover that before he has taken you far in the place. When the new hospital is built on the new site, the plan is to use the old building as an annex.

Nearby is a small publishing house. How much we rely on the printed word!



Successful work has been started among the mountain people living about 200 miles north of Saigon. Here live a distinct race that is thought to have come from the islands of Indonesia. They live almost naked. From the nearest road one must walk for two days to reach their villages. Brother Storz and his wife made the tortuous trip in 1953 and opened up work there. We now have four churches in this area. It is the fastest-growing section of the work in that mission field.

From Saigon to Manila is about four hours by air. I felt I was almost back in the States again when I was met by Andrew J. Robbins, president of the North Philippine Union. He was formerly president of the West Pennsylvania Conference. The Philippines, a group of verdant islands, stretches a thousand miles north to south. In 1950 this vast ranging group of islands was divided into the North and the South Philippine unions. At the time of the division the North Philippine Union had 13,970 members. Now it has 23,618.

I had no more than reached Manila when I made a great discovery. I found out where all the war surplus jeeps had gone—or at least a large number of them. They have a word here—*jeepney*. That's a jeep, face-lifted and covered over to serve as a small bus. The streets are alive with them. They are often gaily painted. They hold about six people besides the driver in the front seat.

In the heart of Manila is an almost completed evangelistic center that will seat 1,400. Really, these evangelistic centers I've been finding in great cities mark a new era for city evangelism.

The educational program also is strong. About 13 miles from Manila is Philippine Union College, with 656 enrolled, besides 223 academy and 260

the Philippines

elementary students. Together they make quite an impressive audience—1,138 students. The school has 45 graduates serving in overseas mission fields. The college is headed by a Filipino doctor of philosophy, Reuben G. Manalaysay. His wife also earned her doctorate in the United States. They are typical of that well-trained, exceedingly capable segment of our Filipino membership that is already filling major positions in our work here. Dr. Manalaysay's father was one of the three pioneer Filipino ministers in the early years of our work.

When the college was moved to its present site in 1930 the surrounding country was virtually free of houses. Now Manila is rapidly moving out around it. The brethren here have accordingly taken action, subject to approval, to move the college about 85 miles to an ideally situated piece of land consisting of 2,500 acres.

The publishing house for all the Philippines is near Manila. Most of the printing is done in five languages—English and four Filipino dialects. At times, the total is 15 languages and dialects. Here is a most interesting feature of their sales: 95 per cent are to colporteurs, only 5 per cent to church members. Two reasons explain this. Colporteurs are many and active, and most of our church members are too poor to buy much. The publishing house sales are running 16 per cent ahead of 1958.

Here's a good colporteur story I heard from R. A. Van Arsdell, who leads the North Philippine Union bookmen. A Filipino who had been a guerrilla fighter in the war saw a book that his nephew had—*Steps to Christ*. It was without a cover. He read it and concluded that his life was not right. Searching for someone to teach him the Bible, he met a Jehovah's Witness and was soon baptized into that faith. A little later he told these people they ought to follow what his book, *Steps to Christ*, said. Disagreement resulted and he left that church.

Soon afterward an Adventist minister invited him to attend an evangelistic meeting. He replied: "I will, if

your doctrines agree with this book." And he held aloft the coverless *Steps to Christ*. So he attended, and in time was baptized.

Yes, the colporteurs get results for God. One of them saw 25 of his customers baptized last year.

Just across the street from the union office in Manila is the Manila Sanitarium. The Japanese occupied it during the war. To make sure it would be useless to the invading Americans they set off a bomb in the elevator as they left. The sanitarium had to be rebuilt. Last year it was enlarged. It has 145 beds, and cares for some 35,000 outpatients yearly.

A nurse's training course provides the sanitarium with an adequate supply of Adventist nurses. A medical technician's training course is conducted in conjunction with Philippine Union College. As you go through the halls of the sanitarium you get the strong impression that here is a highly integrated, efficient institution. In charge is a CME man, Dr. E. C. Hedrick. Associated with him is a group of overseas CME doctors and a number of Filipino doctors.

About 200 miles northeast of Manila, at Santiago, a small sanitarium has been opened this year. It averages 15 to 20 patients and about 30 outpatients daily. It is our first hospital opened outside Manila in the North Philippine Union.

The air has a distinctly humid, tropical quality. Coats, closefitting collars, and ties are more than uncomfortable. The Filipinos have solved this problem most simply. Instead of the American coat and shirt—instruments of slow torture in summer—the men wear a garment called a barong. It looks somewhat like a sport shirt. But the sleeves are full length, and the collar is more formal. It may be fastened all the way up, but need not be. A portion of the front is very open weave, lacelike. And the entire garment is made of light material. I know my description is clumsy—I'm no tailor. But what relief to wear a barong! It is quite "correct" to wear one at a formal gathering. Perhaps we in America will be sensible enough to follow the Filipinos—the sooner the better. I'm bringing a barong home with me.

I would be wrong if I conveyed the impression that the work in the northern half of the Philippines is confined to the Manila area. Both as to churches and as to evangelism the work spreads far. On a small island about 100 miles south of Manila is a pagan tribe, the Mangyans. Work for them has already resulted in 70 baptized members. Labor for another pagan tribe, the Negritos, living 100 miles north of Manila, holds good promise. Consideration is being given to opening a school among them. Clinic work for them has begun. One Negrito youth has been brought to the college to be educated.

An hour or two of air flight south of Manila is Cebu, a large city which is headquarters for the South Philippine Union Mission. In 1950 the union membership was 20,641. At the end of 1958 it was 40,940. That's no small union. With the exception of a few overseas workers at Mountain View College, all the leadership, beginning with V. M. Montalban, the president, are Filipinos. The figures of growth suggest eloquently that these brethren are well qualified for their tasks. In the union are these institutions: one



Our Manila Sanitarium and Hospital.

junior college, five academies, two sanitariums.

Vigorous evangelism marks this union. A beautiful evangelistic center—which serves also as a church—stands at a prominent corner in Cebu. On a plaza in this city meetings have been held one night a week for up to ten weeks. Regular visits to the jail in Cebu have resulted in 50 prisoners studying the Bible. A baptism will be held there next month. In another city nightly meetings are being held with an attendance of 200. A church will soon be organized there. In one community an effort has been conducted wholly by youth. More than 20 persons have already been baptized and others will follow soon. Meetings by youth in another city have resulted in the organization of a church. One convert, a blind man, goes about giving Bible studies from memory.

The Missionary Volunteers have made a gift to the conference to enable it to send a worker to the Moros, a Moslem people.

A converted Moro attended a youth's congress. Coming home by boat he stuffed tracts in bottles, sealed the bottles, and threw them into the water. The finders began to write him. A girl picked up a bottle, took the tract home to her Moslem father. He wrote for further literature, and is now interested in the truth. The Moro brother took literally the command to sow beside all waters.

The message is going out over a number of radio stations, though we pay for only two. From these radio messages have come 4,950 enrollments in the Bible correspondence course.

In Cebu City is Miller Sanitarium and Hospital, opened in 1956. Though its official bed capacity is 25, it often cares for more. I passed two patients in beds in the halls. The medical director, Dr. F. T. Geslani, leads a group of 34 in busy service. Our mission medical institutions certainly don't lack for good patronage, though they also specialize in the needy. The former first lady of the republic has been a patient at this sanitarium; also the mayor of Cebu City, and several congressmen. Immediate steps are to be taken to enlarge the hospital.

The magazine work is vigorously conducted in the South Philippine Union by a group that I would estimate at more than 20. Met them at a social hour in the union office. They explain that they "hold up" people everywhere—not with guns, but with Christian journals. They work on boats, on buses, on streets—everywhere. They sell both a health and an evangelistic paper.

Some of them came to an army camp. The soldiers lounging near the entrance quickly disappeared—they

were accustomed to people coming to sell everything from lottery tickets to books. But the sergeant at the gate had to stay. They sold him a paper. He was impressed to study the Bible. He learned that the woman who sold him the journal was an Adventist. He looked for an Adventist chapel, but couldn't find one.

Later he took the Voice of Prophecy Bible Correspondence Course and learned he should pay tithe. Looking again for an Adventist church to which he might give his tithe, he found one in Manila. Soon he began observing the Sabbath, and is now a member.

Last Friday I flew still farther south an hour or two, and landed at a rather primitive airstrip beside a village called Malaybalay. Some 25 miles

away lay Mountain View College. The brethren met me at the plane with a jeep that was weary and worn 14 years ago, at the end of the war. I noticed that the speedometer read 68,150 miles. It looked to me as if it might have passed the 99,999-mile mark and run up the 68,150 for good measure. Then there was a weapons carrier—looked like an oversized jeep. The brethren brought it to town to get supplies.

Did you ever ride in a jeep? The distinctive sensations produced are like nothing you've ever felt in America. Every part of your anatomy seems to enter vigorously into the experience. No self-respecting automobile would deign to travel the road from Malaybalay to the college. In fact, I'm

(Continued on page 23)

Waimanalo Church in Hawaii Is Dedicated



The dedication of the Waimanalo Seventh-day Adventist church in Hawaii took place Sabbath afternoon, July 11. The building was recently purchased from Brother and Sister Joseph Poomaihealani.

For many years Brother Poomaihealani practiced kahunaism, which is a Hawaiian form of spirit worship. Many were the pig and chicken sacrifices he presented to the spirits to gain their favor. However, the face of the gods seemed to be turned against him. His wife pleaded with him to forsake spirit worship and become a Christian. After many years of kahunaism he became a Protestant Christian.

About this time, through the Bible correspondence school and a colporteur, the Poomaihealanis became acquainted with some of the beliefs of Seventh-day Adventists. When they presented certain of these doctrines in the church they attended, there was definite antagonism.

It was then they decided to start their own church. It would be a Sabbathkeeping church. They put practically all their earthly possessions into the building of a beautiful little chapel.

About a year and a half ago evangelistic meetings were conducted in Waimanalo. Mr. and Mrs. Poomaihealani attended these meetings and recognized their need of joining God's remnant church. After they had been baptized, their great desire was for their church building to become a Seventh-day Adventist church. The building was purchased from them at a very nominal figure. Adjoining property was secured for future Sabbath school rooms.

A few months previous to the dedication of the church building, the company of believers at Waimanalo were organized into a church with a membership of thirty-two.

CREE SANDEFUR, *President*
Hawaiian Mission

News From Home and Abroad

Two Groups Raised Up in Southern Davao

By V. M. Montalban

SOUTHERN Mindanao Mission is one of five local missions in the South Philippine Union. This mission, on the second largest island in the Philippines, Mindanao, is composed of the two provinces of Cotabato and Davao, and a small portion of the province of Lanao.

Recently I received the following encouraging report from R. S. Villaruel, a worker in the Southern Davao district.

"When I came to this district it was my objective to raise up a church in a place where we have had no church building in the past. I finally found the place—Lower-Matanao, a new municipality where we had only one Adventist family, that of Brother Marciano Valleramos. The first time I visited this family I told them of my plan to put up a chapel in their locality. They were happy, but rather skeptical that it would actually be done.

"A few days later a two-man team went to work. Bamboos were cut at a nearby riverbank and bamboo benches were made ready. Brother Valleramos asked, 'Who will sit on all these benches?' I replied, 'The Lord will provide.'

"We put up a temporary chapel on the Thursday before our first Sabbath meeting. The unusual thing about this chapel is that it was finished in just one day, to the surprise of passers-by. To them its erection seemed like a miracle. In the morning it was not there, but when they passed by later in the afternoon the chapel was complete including benches.

"On Friday an old sister went around the community inviting people to our first Sabbath meeting. We trusted in God to touch the hearts of the people.

"By nine o'clock Sabbath morning every seat was occupied. We had an interesting service that day. Many of the people wished to receive Bible studies. Attendance at the other meetings that followed was very satisfactory.

"At the close of this effort 17 souls were baptized. A new chapel was constructed in this district at Lower-Matanao. Another group of 14 souls were baptized in this place recently.

"The next place I hoped to enter was the municipality of Hagonoy, Davao. Again, the Lord opened the way. A brother from Negros came to this place with his two small children. He lived with his mother and brothers who were non-Adventists. When his two-year-old daughter died I was requested to perform the funeral service.

"I preached to this group of unbelievers, touching on the condition of man, on the love of God, on the hope of the resurrection, and everlasting life. Immediately after the funeral service I had to hurry back to Digos to attend a convention, but the message I had given started to take effect. The aged mother of our brother, together with his other brothers, requested Bible studies. With them were several others whose interest in the Scriptures was aroused. As a result of the studies that have already been given, we are now starting to put up a chapel in this place.

"I thank the Lord for this blessed

opportunity He has given me to work for Him. The work of God in this field is progressing. I can hardly cope with the interest in my district. Since January of this year, 122 souls have been baptized. It is my fondest hope and prayer that the Lord will continue to bless and prosper His work in this field."

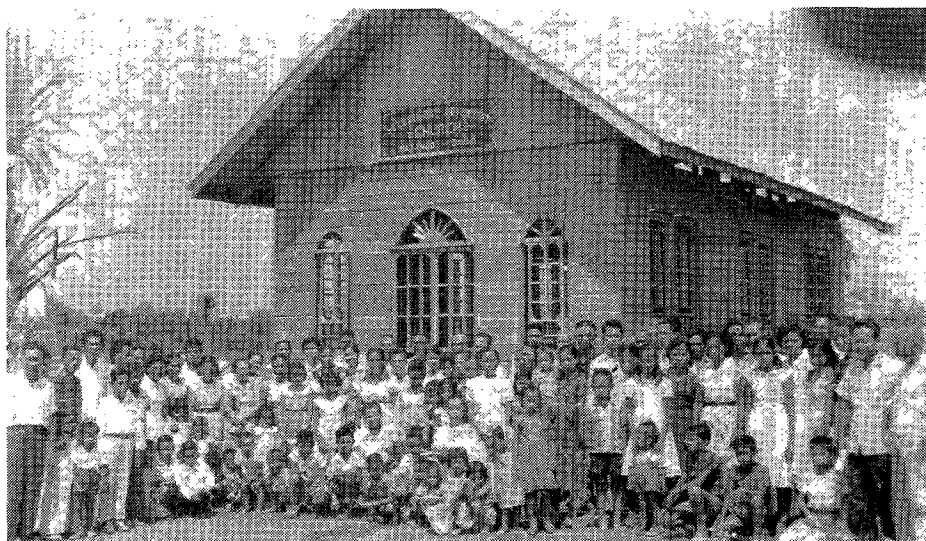
Three Links in Mission Chain Revealed at WWC Graduation

By Mrs. William Lay

The full circle of mission sacrifice and success was made obvious in events on the Walla Walla College campus, commencement weekend, June 5-7. Principals in the drama of Adventism were V. T. Armstrong, Dallas S. Kime, and Wellington Manullang (Class of '59).

Elder Armstrong, on the golden anniversary of his graduation from Walla Walla College, was baccalaureate speaker for the 130 seniors of the Class of '59. With a service record of 33 years in the Far Eastern Division, in addition to recent years as a field secretary of the General Conference, Elder Armstrong told of pioneer mission work in the island of Sumatra.

"The first missionaries to venture into the highlands of Sumatra were slain by natives," said Elder Armstrong. "On the stone marking the spot where they died are these words: 'Slain and eaten.'"



Company of believers and church building in Lower-Matanao, Davao.

"But," he continued, "a son and daughter of Walla Walla College, Elder and Mrs. Dallas Kime, left these halls some 45 years ago to be pioneer missionaries in those Sumatran islands. For twelve years they labored before death took Mrs. Kime. The little school they started has furnished some of the most stalwart workers in the cause of God in Borneo, Java, and Sumatra."

Addressing the graduating class, he continued: One of the members of this class, Wellington Manullang, is, as it were, a spiritual grandson of that missionary couple from Walla Walla College." The father, Theo. D. Manullang, one of the first converts under Elder Kime's ministry, and baptized secretly in the Kime home, is now president of the West Java Mission.

The son, Wellington Manullang, in a mission appeal presented during the Sabbath school conducted by the senior class, pledged to continue the chain of mission service. A premedical student with a zoology major, he has been accepted into the fall class of the College of Medical Evangelists.

The WWC senior said, "I am not able to pinpoint the date when I first became interested in the study of medicine, but this I know—God wants me to work toward that goal. As I review the chain of events that led me today to the partial climax, I cannot but count my blessings. Everything has been providential. If I were to fill out a questionnaire concerning my financial and scholastic standing, and even my presence here today, I could summarize the answers on the questionnaire with one word—'faith.' I wish you all might know the thrill and joy of what it means to say to God after you have done your best, 'Lord, I am stuck; will you take over?' It is with great anticipation that I look forward to the time five years from now when I can go back to be of service to my own people. It will be an honor and a privilege.

"There is a tradition in our family that we are determined to uphold. My father has often said, 'I am the richest man in the whole world if you are all in the truth and are workers for God.' I will be joining the ranks five years from now, God willing."

In a final appeal to his classmates Manullang continued: "Mission work is a real privilege, not a sacrifice. Like Abraham of old, my father has been the head of his household, keeping his ten children and thirty grandchildren at the feet of the Master.

"As you think of overseas missions—not foreign missions, since there is nothing foreign in God's work—remember that the success of the work in Africa, South America, the Orient,



Left to right: Wellington Manullang, V. T. Armstrong, and Dallas Kime.

or Indonesia is just as important as it is here in America."

The tradition of service lives on at Walla Walla College. Passed on by pioneer workers, nurtured by staff members, and projected into the future by graduates, it still inspires students and alumni in all parts of the world.

Hospital and Sanitarium Work in Florida

By Leighton T. Hall

Our medical institutions in Florida are as a light set on a hill "that shineth more and more unto the perfect day." Beginning in 1908 with the twenty-bed Florida Sanitarium and Hospital in Orlando as the parent institution, the work has fanned out to distant points in the State—the Forsyth Memorial Hospital at Tallahassee; the Walker Memorial Hospital at Avon Park; the Dr. P. Phillips Memorial Hospital for Negroes in Orlando; the Putnam Memorial Hospital at Palatka; and the hospital now under construction in Saint Cloud.

When, at the turn of the century, our people were awakening to the possibilities of medical missionary work as the "right arm of the message," believers in Orlando, Florida, took up an offering to get this work started. Soon after, with the approval of Ellen G. White, the Florida Conference (in 1908) purchased a beautiful 72-acre tract of high, rolling pineland, situated between two scenic lakes, with a small wooden frame building and cottages to house twenty patients.

Through the years this original plant, with the blessing of God, has gradually developed into a modern 235-bed hospital, with facilities for medical, surgical, obstetric, pediatric, and psychiatric patients.

The first major improvement was in 1913, followed by other "wings" or buildings in 1918, 1940, 1948, and the latest in 1959, a psychiatric unit and additional surgical and obstetric accommodations.

In 1950 a three-story educational building, with dormitory for 100 student nurses, assembly hall, library, laboratories, classrooms, administrative offices, and recreation rooms was erected. The School of Nursing is affiliated with Southern Missionary College, as a collegiate course. By the end of 1958 the sanitarium had graduated 480 nurses, who are scattered over the United States and in overseas fields, doing medical missionary work.

Some \$600,000 has been spent in recent years in developing housing accommodations for hospital employees. These facilities have made it possible for the institution to be staffed quite completely by members of our own faith.



Florida Sanitarium and Hospital, typical of our medical institutions in Florida. Inset: C. B. Hardin, administrator.

The net worth of the sanitarium has grown from the \$9,000 purchase price in 1908 to more than \$2 million at the close of 1958. Likewise the number of employees has grown from a handful 50 years ago to more than 550. In the year 1958 approximately 10,000 house patients were admitted, and about 35,000 outpatient calls were recorded.

There is a well-organized medical staff of approximately 150 doctors, who are most cooperative with the hospital administration in upholding the high standards that are established for our Adventist institutions.

From the very beginning the Florida Sanitarium and Hospital has sought to operate in full harmony with denominational teachings regarding healthful living and rational methods of treatment. Well-organized physical-therapy departments are operated for both men and women; and a balanced, natural diet is offered to patients.

One of the most-appreciated services at the sanitarium is rendered by our chaplain and his assistant. H. B. Taylor, who has been with the institution for about ten years, speaks from his office over the public-address system five days a week to the patients' rooms. The Sabbath service from the sanitarium church as well as the Voice of Prophecy on Sundays is also broadcast to the patients. Many honest-in-heart patients, seeking the truth, are given Bible studies at home, join baptismal classes, and in time become members of the Seventh-day Adventist Church.

The Women's Auxiliary, numbering about 200 members, provides volunteer services of love for patients, such as caring for their flowers, writing letters, running errands for them, or taking to their bedside a "notion" cart.

In August of 1958 the Dr. P. Phillips Memorial Hospital, a division of our Florida Sanitarium and Hospital, was opened for operation. This \$600,000 all-Negro hospital for Orlando and central Florida was made possible primarily through substantial gifts from Dr. P. Phillips and his family, and other citizens in the Orlando area who were interested in developing the hospital.

This new hospital has accommodations for 53 beds, is operating at the present time as a general hospital, with facilities for medical, surgical, obstetric, and pediatric patients, and is designed for easy expansion at very little additional cost. This is filling a great need in providing modern hospital facilities for Negro citizens in central Florida.

In October of last year, also, the Putnam Memorial Hospital opened

as a branch of the Florida Sanitarium and Hospital.

The citizens of Palatka and Putnam counties began negotiating with our organization in 1953, and in 1955 construction was started on an 82-



bed hospital. The agreement was that the hospital would be turned over to the denomination when completed. The cost of the building and equipment is estimated at \$1,200,000.

During the first few weeks of operations we received many compliments from leading citizens who have been patients, and from the medical staff of the hospital, praising our diet and Christian service, which are traditional with our medical institutions.

Ventura Estates Opens in Southern California

By Herbert Ford

A long-looked-for desire of hundreds of persons in the Southern California Conference was fulfilled recently when the conference held opening ceremonies for the first denominationally owned and operated home for elderly persons.

The new institution, known as Ventura Estates, is an ultramodern, \$750,000 group of structures placed in the beautiful setting of Ventura County's Conejo Valley some 40 miles north of Los Angeles near the Pacific Coast.

Participating in opening ceremonies for the new institution were

R. R. Bietz, president of the Southern California Conference; F. W. Schnepfer, president of the Pacific Union Conference; Harold L. Maddox, manager of Ventura Estates; W. J. Blacker, Pacific Union Conference secretary-treasurer; Alvin G. Munson, Southern California Conference secretary-treasurer; officials of California State and county government, and the architect and builder.

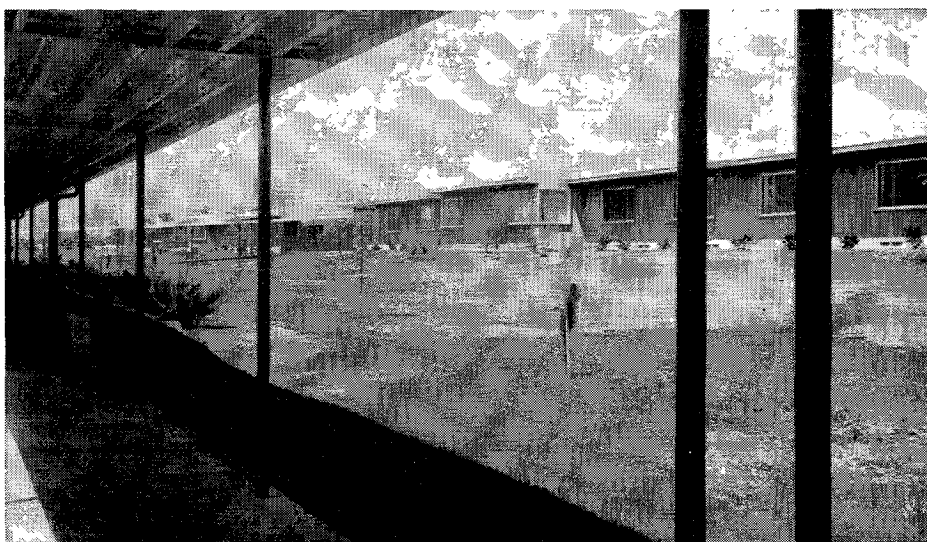
Accommodations in the new home are provided for 70 persons in seven ten-guest buildings placed on a gently sloping hillside overlooking the Conejo Valley and California's busy U.S. Highway 101.

Guest rooms in Ventura Estates are large and light with picture windows in each room, providing beautiful views of mountain and valley. An automatic fire-control system in all buildings provides safety, and an intercommunications system puts each guest in immediate touch with administrative offices.

Connecting each building are covered walkways to provide continuous shelter. Step-weary guests will find no stairs or steps to climb in living areas of the institution.

Since contact with the buoyancy of youth should not be denied those in later years, Ventura Estates has been placed adjoining Newbury Park Academy, Southern California Conference's boarding academy. Mutually beneficial to both institutions, Ventura Estates will provide employment opportunities for youth attending the academy, and the academy and its attendant community will provide needed community life for guests at Ventura Estates.

Direction of the home is given from a large administrative building, which houses a lounge, dining room for both guests and working staff, kitchen, management offices, and a spacious porch



Covered walkways connect all buildings at Ventura Estates, Southern California Conference home for elderly persons.

for guest relaxation. Construction is to proceed immediately on a 16-bed infirmary with expansion plans for other units to be built as needed.

Ventura Estates is the result of long and thorough study by officers of the Southern California Conference to ascertain whether such an institution was desired by the constituency of the conference. Through numerous surveys a clear indication came that such a facility was needed. The accuracy of these surveys is demonstrated in the fact that practically all rooms are occupied even though the doors have been open only a short time.

Examination Day at Songa Mission Hospital

By Jeanne Marsa

Today is the final examination day for seven nurse-aid students at Songa Mission Hospital in the Belgian Congo. The last candidate has just emerged from the classroom, and the door is shut. A half hour of serious consultation by the examining doctors follows. Outside await anxious students, with their wives, children, and friends. This is a big event for these natives of Africa—almost as important as an M.D. degree in America.

Presently the door opens and a doctor summons all the candidates into the room. A list of names with grades is read. Again the door opens, and every voice is hushed as the students file out. There is one tense silent moment of desperate hoping. Then all the tongues are loosened at once. Shouts of triumph mingle with sighs of defeat.

It is thrilling to witness the shining eyes and rapturous smiles of the victors. Here comes long-legged Samuel, seeming even bigger than usual, exultantly striding down the corridor into the eager arms of his wife. Her cry of victory momentarily drowns out other sounds. Then there are Andrew, Cosnath, and Judah, all escorted by congratulating relatives and friends. How our hearts beat in unison with their happiness today!

But what about the others? What about those who failed? Where is that boy who seemed so intelligent, the one for whom many predicted success? How could he have failed when Judah passed? The course seemed difficult for Judah. Once he told me how sad he felt because the other students laughed at his stupidity, and of how he often went off by himself to pray for divine help. God has rewarded his faith, demonstrating again that before honor is humility. But was the boy of superior intelligence overconfident?

Did he neglect the thorough preparation necessary?

As we review the cases our joy is tinged with sadness. We rejoice that so many of these sons of Africa have become qualified to serve their people. We sorrow that some failed for one cause or another. And we think of the day soon to come when every man shall be rewarded "according as his work shall be."

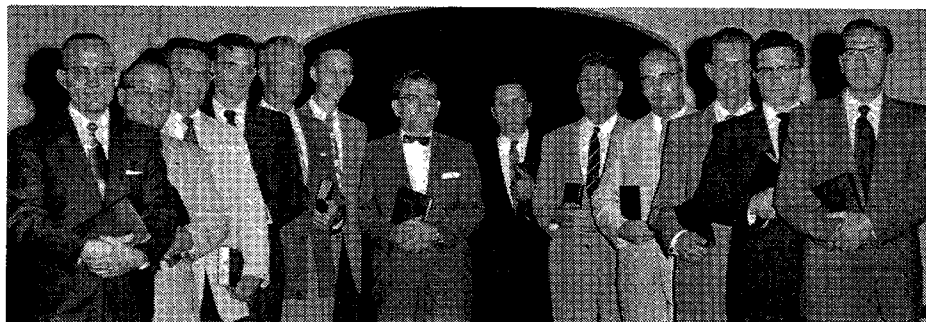
Tea House Along an Indian Road

By Blaise Levai

[A story from the American Bible Society—EDITORS.]

Andreas Din formerly was a Mohammedan priest. Before he became a Christian he was in charge of a large Moslem temple in South India. One day, while he was a patient

CHURCH CALENDAR FOR 1959



The 12 laymen of the Wichita effort with their pastor.

On Witnessing Laymen Sunday in November of each year the minister in most Protestant churches of North America steps down from the pulpit and hands the church service over to the layman, thus demonstrating the powerful place that the layman can fill in the preaching of the Word.

November 7 is our Witnessing Laymen's Sabbath, a day in which new emphasis will be given to the decisive role that lay preaching is to assume in the proclamation of the third angel's message when in the loud cry it shall arise to its breath-taking crescendo.

Now is the time.

In Wichita, Kansas, twelve dedicated laymen under the inspiring leadership of their pastor conducted an evangelistic crusade in their church. Thirteen meetings were held, prior to which the pastor instructed the men, counseled with them, and organized them into three teams, which conducted four efforts simultaneously. Result: a branch Sabbath school was organized, and a good number were baptized.

In St. Paul, Minnesota, five lay preachers rented a YMCA hall and held meetings Friday and Monday, and baptized four people. Here, too, the pastor was director and counselor.

In Trenton, New Jersey, a "Meet the Laymen" program was carried on. Here consecrated laymen conducted two series of evangelistic efforts with meetings every Sunday night. The pastor extended the welcome, but it was the church missionary leader who directed the evening's program, the main features of which were: a film presentation, a 15-minute Bible study, a 20-minute panel discussion on the subject, and a 10-minute period of answering questions from the audience. The panel consisted of seven laymen, three of whom asked the questions while four answered them. It was changed from night to night, with two persons selected from the audience. Great interest was created, and several are now in baptismal classes.

"Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth."—*Christian Service*, p. 67.

REMEMBER WITNESSING LAYMEN, SABBATH, NOVEMBER 7.

REVIEW AND HERALD

in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterward.

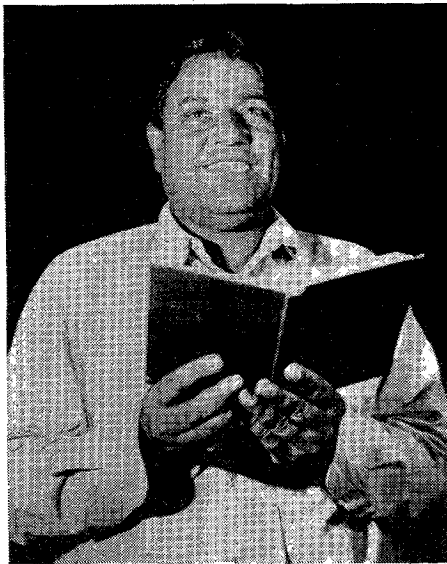
Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Mohammedan.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the stanch Moslems discovered that their priest was reading daily from a New Testament, they drove him out of the city.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as He promised in His Word."

After his conversion Andreas boldly returned to the same city he had served as a Mohammedan priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar.

Near the tea stall is a railway crossing where all buses and trucks must stop. So while the bus waits for the train to pass Andreas enters the bus, crowded with people, and luggage, and calls out, "Tea and the Word of God—all for 2 annas. This Gospel



BLAISE LEVAT

Andreas Din distributes gospel portions to all who buy tea at his stall near a bus stop in South India.

tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. He who drinketh of God's Word shall never thirst." And the expression of inward peace and gladness in his own life are unmistakable.

Several years ago Andreas married a Christian convert. They named their first son "Gift of God." In faith the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas, "How can you possibly do this—you who served us as a Moslem priest? Aren't you ashamed?"

"Ashamed? No. I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him too."

As the first missionary convert, Andreas has become a well-known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon, which with the help of the American Bible Society has distributed 1,297,686 volumes of Scriptures to travelers along the Indian road.

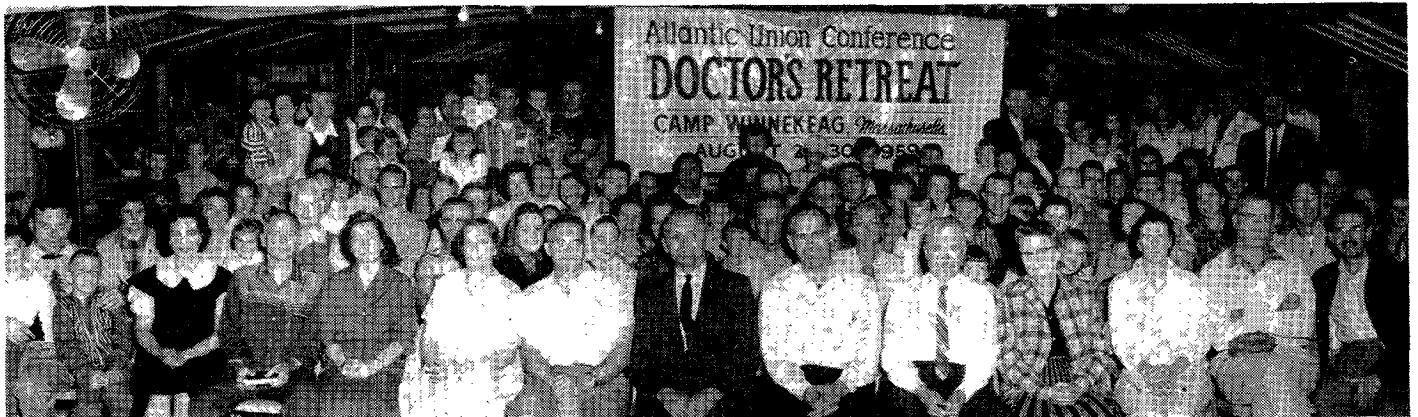
South Viet Nam and the Philippines

(Continued from page 18)

sure it would never make it. But we did 25 miles in an hour and a half.

But if the road was terrible, the hills and valleys were glorious. The highest mountain in the Philippines stands dominantly nearby—about 10,000 feet high. In charge of the school is President T. C. Murdoch, one of four brothers from the north of Scotland, who are ministers.

Three-day Retreat for Doctors Held in Atlantic Union



What a wonderful place for a spiritual refreshing of body, mind, and soul! Camp Winnekeag in the beautiful lake region of Ashburnham, Massachusetts, was at its best. This was the site of a three-day retreat for doctors in the Atlantic Union Conference—the first union-wide gathering of physicians and dentists, as far as we know, in Adventist history. The local and union conferences were host to 47 families, totaling 175 persons.

Ample time was given for all to enjoy water skiing, sailing, canoeing, swimming, or leisurely walks through the woods of pine, hemlock, and birch.

Friday evening vespers began with a welcome by W. J. Hackett, the union conference president, followed by a sermon on "What It Means to Be a Christian Physician," by Elder Edward Heppenstall, of Potomac University. This topic was the keynote of the entire three-day meeting.

Participating in the program were Carl Sundin, of the General Conference Medical Department, and the evangelistic team of the New York Center in Manhattan, New York. The songs of Zion never sounded more lovely than when sung by Sunny Liu, who led out in the

music that was featured at every meeting.

Plans for stronger evangelism, with doctor-and-minister teams, was the topic of Sunday's program. All agreed that we shall through this combination find added strength in gaining access to the large cities of the East. With 25 million people to warn in the Atlantic Union, we need more medical workers and still greater emphasis on the use of the entering wedge in winning souls to Christ. Pray for the success of our medical evangelism programs beginning within a few weeks throughout our union area.

J. WAYNE McFARLAND, M.D.

When Brother Murdoch came in 1955 the school, which had been opened only in 1953, had 100 students. The enrollment has steadily grown till it is 705 this year. Of these, 468 are college students. Though still rated as a junior college, steps are being taken to offer some senior college work. In fact, a senior college course is now offered in theology.

As far as eye can see from the hillside on which stands the school there is no city, only little villages, or barrios as they call them here. Perhaps the barrio may consist of only a half dozen homes. The dwellings are small—so small—and primitive in the extreme. But in those humble homes are men and women and children who are the objects of God's grace. It is for just such as these that our great mission program was launched. To these little villages groups of theological students have been going each Sabbath since the school was opened, and increasingly so as the enrollment has grown.

The students have reached out to villages 20 miles from the school in various directions. Twenty miles sounds very nearby in America, but here the distance must generally be measured by foot. The paths to these villages bear small resemblance to roads. Yes, jeeps can travel them, but there are only three jeeps at the college, and gas is expensive. To reach some villages the theological students start out Friday afternoon, stay overnight part way, and go on Sabbath morning. Others, by starting out from the college at 2:00 A.M., Sabbath, can reach their particular village by 8:30, which is the time they always like to open their Sabbath schools. They solve the problem of muddy, soggy shoes—it rains much here—by carrying their shoes and socks.

Sabbath morning I left the school at 6:30 with Brother and Sister Murdoch in their travel-stained jeep, which seemed to quiver as it started down the hill—it knew what lay ahead. By seven o'clock we were at the first village—they had set the meeting up an hour and a half so I could see a larger number of companies. They met in a partly constructed small frame building. A stray hound or two wandered up the aisle. But the dear people were quietly reverential. The college students led out. The translator I had was a marvel. A verbal machine gun, he swung my English into the native dialect. A 35-minute sermon, and on to the next village. By the roadside, grass about five feet tall and very wet, sprayed us as our non-sedan chariot hurried by. I did not wear regular Sabbath clothes—the gray mud that splashes on you at times might leave a permanent stain.

From one village to another we

moved on the tightest speaking schedule ever assigned to me. The total of churches and companies visited—including the college church—was six. Dinner at three o'clock, and then two talks at the college to round out the day.

In this one busy day I had a panoramic view of the Advent mission program in action. When the college was begun six years ago, there was only one Adventist church in a 25-mile radius. Today there are 19 different barrios in which we conduct meetings each Sabbath. In 15 of the 19 there is a church or company. The remaining four groups would answer to a branch Sabbath school.

I visited one of the latter Sabbath morning. How different from the others! The subduing influence of the Divine Spirit was not yet very marked. Gaudy jewelry was evident. The children were noisily restless, albeit interested. There was little evidence of soap and water having been used. Not so with the churches and companies. Soap manufacturers ought never to be hostile to missions. Christianity cleans up people—within and without.

Most of the simple meeting places in which I preached had been constructed by the joint efforts of the young theological students and the newly converted Adventists of the villages.

Much as I might like to tarry here and tell you more, I must not. Time is flying and my letter is far too long. I turn my face northward again toward Manila. And from there on to Hong Kong, Taiwan, and Okinawa. I'll tell you about these next week.

F. D. NICHOL

A Citadel in Character Formation

(Continued from page 13)

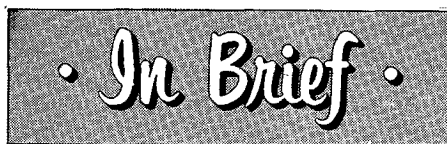
And when I turned over the pages of the New Testament, I saw verses which he had marked with his pen; I saw places in the margin where he had written his appreciation of God's promises. I saw page after page stained with his tears. Then I saw at the close of the Book his written consecration to Jesus Christ. And if there had been no other influence in his life, that would have brought me near to Jesus."

In the kingdom I hope to take the hand of the father of J. Wilbur Chapman. And the hand of the father of eight children—all of whom are in the church and most of whom have been leaders in our work—and who, having lost his wife, trained the children for Christ. Also the hands of countless other fathers who lived dedicated lives, Christ-centered lives, and

who left their children the inheritance of an incorruptible crown of eternal life. I hope to take the hand of the father to whom his dying son said, "Don't grieve for me, Father; you've been one of the best dads God ever gave a boy. In the resurrection I shall tell the Lord Jesus that it was you who led me to Him."

The call is now being sounded, "Come thou and all thy house into the ark." Some of the children won't hear that call. Some will rebel for a time but will return to the faith of their fathers before the door of mercy closes. We must draw the mantle of charity over the mistakes of the past.

But today, in this crisis hour, to the parents of growing children, the call comes, "Come thou and all thy house into the ark." As children shall we not sing, "We are traveling home to God in the paths our fathers trod"? We may be sure of the prophecy and the promise that as the hearts of the fathers turn to the children, the hearts of their children will turn to the fathers and to the faith of their fathers.



OVERSEAS

Australasian Division

• Ernest Veuthey, of the Inter-American Division, and formerly of Southern Europe, has accepted a call to fill the position of president of the French Oceania Mission. At the present time Elder Veuthey is the leader of our work in French Guiana.

• A pastor, an evangelist, and a layman recently obtained permission to travel from South Australia to Western Australia, a distance of 1,000 miles across the desert, in a welfare car of the "tea and sugar train." The trio set out to bring spiritual help to isolated families in the outback at more than 50 sidings in three different time zones. They showed films wherever possible, distributed literature, and collected applications for Voice of Prophecy Bible courses.

• Seventy-two people signed a covenant to keep the Sabbath and join the Adventist Church after a three-week evangelistic effort conducted in Suva in September by Evangelist George Burnside. In conjunction with this effort a school of evangelism was held for a large group of ministers, other workers, and students from many island groups in the Central Pacific Union. As a result of the school we expect a great advance in evangelistic endeavor in the Central Pacific.

• During July and August mission sessions were conducted in West Fiji, Cook Islands, and Tonga. At these meetings 56 candidates were baptized and four workers were ordained to the gospel ministry.

● The Ratcliffe evangelistic effort in the city of Brisbane, Queensland, is progressing satisfactorily. Reports indicate that more than 300 people are meeting each Sabbath for Bible-marking classes. It is anticipated that the work of Pastor Ratcliffe and his associates will result in a large harvest of souls.

Far Eastern Division

● A. J. Robbins reports that the North Philippine Union Mission now has a membership of 23,618. During the first six months of this year 1,307 were added by baptism.

● The first of the proposed Viet Nam Adventist Training School buildings, the administration building, was officially opened August 1. A month earlier the third year of the worker training program was begun with an enrollment of 22 in the second- and third-year groups.

● A Catholic priest in a certain place gave two of our colporteurs a warm welcome. After listening to the presentation of the books they were selling, he called together his church officers and the teachers in a nearby Catholic high school. They were so much impressed by the logical presentation and the value of these books that each of the professors and priests purchased a set of them.

● There are now 40 churches and companies in Seoul, Korea, and its immediate environs. On Sabbath, August 29, during the visit of C. P. Sorensen to that field, joint services were held with a combined attendance of 2,400 people.

● The year 1959 marks the fortieth year of the existence of the Malayan Signs Press. It is also the tenth birthday of the overseas edition of the Chinese *Signs of the Times*. This paper goes to many Chinese-speaking people in the various countries of the world field.

● The Saigon Adventist Hospital, under the direction of Dr. Ervin A. Brooks, has developed into a self-supporting medical institution with 40 employees, all of whom are Seventh-day Adventists. Dr. Allan Jones is associated with Dr. Brooks in this medical program.

● Thus far this year 77 persons have been baptized in the Okinawa Mission. Of these 59 were the result of the meetings conducted by the Van Dolson-Shibata evangelistic team. This evangelistic team is now laying plans for a large effort in the soon-to-be-completed Osaka Evangelistic Center.

NORTH AMERICA

Canadian Union

● Two new churches have recently been organized in the Manitoba-Saskatchewan Conference. The church at Winnipegosis with a charter membership of 45 saw their new building dedicated on Sabbath, September 26, with Eldon L. Green, secretary-treasurer of the Canadian Union, and George O. Adams, president of the conference, officiating. The new church in Brandon, Manitoba, has a charter membership of 32.

● James W. Wilson, youth leader for the Manitoba-Saskatchewan Conference,

reports that one of the most successful summer camping programs ever conducted in the conference was climaxed with a baptism of nine young people at the Clear Lake youth camp this past summer.

● The Manitoba-Saskatchewan Conference has accepted a goal of 500 baptisms for the last quarter of the current year in connection with its participation in the nationwide Operation United Evangelism program of coordinated soul-winning activity.

● John W. Popowich, of College Heights, Alberta, was ordained to the ministry at the Alberta camp meeting prior to his sailing for the Southern Asia Division to do pastoral-evangelistic work in western India.

● According to Percy W. Manuel, president of Oshawa Missionary College, more than 330 students have enrolled in all the divisions of the school for the current school year. He reports that both student residences are crowded to capacity and the college's participation in the Branson Hospital School of Nursing has contributed heavily to the record enrollment.

● President Henry T. Johnson, of Canadian Union College, reports that enrollment in the high school and college divisions has topped the 365 mark, which represents a gain of some 130 over the enrollment figure for last year.

Central Union

● Mr. and Mrs. W. J. Greer have recently moved to the southwest corner of Wyoming to do literature evangelistic work. The couple came from the Nevada-Utah Conference and are veteran workers in the literature ministry.

● Lief Kr. Tobiassen, former chairman of the department of religion at Union College, has accepted a call to the West Indian Training College as president. P. C. Jarnes will serve as acting head of the department; and Mervyn Maxwell, who is completing requirements for his doctorate in church history, will assist in the department.

● Mr. and Mrs. Nathan Sims have moved to Wyoming after completing work at the Seminary in Washington, D.C. At the present time they are in Newcastle assisting William Iverson with evangelistic meetings.

● Sabbath, September 5, the church in Harper, Kansas, was dedicated. Theodore Carcich, union president, was speaker for the occasion. Officers from the local conference office also participated in the service. The district pastor, R. E. Lunt, officiated at a baptism following the morning worship service.

● Mr. and Mrs. Sherwood Jones and son, Scotty, are now located in Wichita, Kansas. He will assist the pastor, A. R. Hagen.

● The Missouri Conference welcomes Mr. and Mrs. Arthur Huff to the conference staff. Mr. Huff is to work as conference accountant and Mrs. Huff as secretary to H. C. Klement and E. L. Moore. Two other workers also have joined the Missouri working force. They are Ralph and Dorothy Workman, who come from

Washington, D.C., where he graduated from the Seminary. Brother Workman will assist R. E. Brewer in the Kansas City Central church and his wife will teach in the church school.

Columbia Union

● D. V. Kubrock, from North Dakota, has accepted an invitation to become pastor of the New Bloomfield, Port Royal, and Elizabethville district of churches in the East Pennsylvania Conference. He replaces George Morgan, who is now in the Hatboro-Telford-Orvilla district of churches.

● Bruce Wickwire, secretary of the publishing department of the Columbia Union Conference, reports a \$127,000 gain in deliveries for the first seven months of 1959 over the same period in 1958. The total through July was \$575,742.10.

● Frank Miller, former assistant secretary of the publishing department in the Ohio Conference, has accepted a call to Tennessee.

● B. F. Perez, speaker for the Spanish Voice of Prophecy programs, conducted a series of evangelistic meetings in Washington, D.C., in September. They were held at the National Housing Institute Auditorium. Manuel Rosada, pastor of the Washington Spanish church, reports a very good interest was developed.

● The annual ministerial council of the Potomac Conference was held in the Takoma Park, Maryland, church, October 5-8. Directing the meeting was H. J. Capman, president, assisted by R. G. Burchfield, secretary-treasurer.

● The new assistant auditor of the Columbia Union Conference is Arthur Harms, formerly with the Wisconsin Conference. He will be associated with E. F. Willett, union auditor.

● Evening courses are again being offered this year at Washington Missionary College, according to Dr. W. H. Beaven, dean.

Lake Union

● The building program at Indiana Academy is progressing rapidly. The roof is going on the new auditorium, and a new 100,000-gallon tank and tower have been installed. An eight-inch water main is being placed around the campus so that every building will be reached with fire protection.

● The Detroit City Temple church in the Lake Region Conference opens its doors to its young people every Sabbath afternoon at 5 o'clock. Guest speakers are brought in, films are shown, special reports are presented, and sometimes panel discussions are held. The main objective is to maintain the high spiritual standards of its members, enlarge their soul-winning activities, provide social comradeship, foster greater interest in Christian education, and furnish new impetus to MV membership.

● A youth rally at the new Scott Lake Camp in Michigan drew an attendance of 1,300 on Sabbath, August 29. Guest speakers included Theodore Lucas from the General Conference, Fred Beaven,



The Sabbath School Is the Answer

In some places here in the mission fields there are villages of head-hunters and criminal districts. Such districts present a real challenge to our mission workers.

One union in our division has a criminal district where there is at least one murder every day. How do we know? The minister of justice told us so. Preachers and Christian workers are not allowed in the district to do regular evangelistic work. How could we preach the message

in such a place? That was the problem.

The solution? The committee favored holding an effort. Someone enrolled a student in the Voice of Prophecy Bible Course. The brethren sent a worker to visit him and to conduct cottage meetings. He organized a Sabbath school. The father of all murderers got busy; the worker's life was threatened, and he was ordered out, not to return.

With feelings of apprehension two faithful laymen went back the following week to see how things were going. They found that it was quite unsafe for people out of the district to visit there. However, the interest was growing. What could be done? The real solution proved to be the Sabbath school.

The union Sabbath school department secretary writes, "We have not been able to visit this Sabbath school, but one of their men comes to — once a month

for instruction. He tells us what is going on. On his last visit he told of the growing interest. Now the Sabbath school members are building a place of their own in which to worship. Best of all, some of the neighbors are joining to help them build.

"It is not safe for any of our workers to visit the place, but a lay member went in and returned with a good report."

Yes, dear brethren, the Sabbath school is the answer. It not only answers problems in cases such as this one but it brings the answer to one's own personal problems with sin—to spiritual cannibalism and murder. Jesus is in the Sabbath school. Study the lessons daily. Let the Spirit of God speak to your heart and apply the lessons to your life.

O. W. LANGE

Sabbath School Secretary
Southern Asia Division

from the Lake Union, and L. C. Caviness, youth leader for the Michigan Conference. Charles Keymer, of Battle Creek, led the singing, and talent from many churches, as well as Emmanuel Missionary College, provided a variety of music.

North Pacific Union

● A near-capacity audience attended the opening meeting of the Sandpoint, Idaho, Evangelistic Center. E. R. Priebe is the evangelist, assisted by Burton J. Boundey. The series began September 13.

● Further reports on Vacation Bible Schools indicate they are a success in Alaska even though our churches there are small. In Fairbanks plans were made to accommodate 35, but more than 60 young people enrolled. Three from non-Adventists homes plan to attend church school this year. At Sitka a group of 48 were in attendance, and as a continuing result of the Bible school 11 non-Adventist children are attending Sabbath school.

● The publishing secretary of the Idaho Conference, P. T. Tadej, reports that a total of \$12,239 worth of literature was delivered in the space of 12 weeks this summer by four students, three of whom were from Walla Walla College and one from Gem State Academy.

● Students from 21 countries have joined United States citizens from 37 States to swell the Walla Walla College opening fall enrollment to 1,285 by September 23, according to statistics compiled by Orpha Osborne, associate registrar.

Pacific Union

● The first denominational music camp for academy-age students was held August 9 to 20 at Monterey Bay Academy under the sponsorship of the education department of the Pacific Union Conference. It was directed by J. F. Knipschild, educational secretary of the Southern California Conference. The staff, primarily educational personnel from the schools of the union, numbered 38. Registering for the program were 140 students who en-

joyed the musical as well as the spiritual and recreational activities of the camp.

● Eva Vanhardt and her daughter, Susie Larson, of the Merced-Mariposa district in the Central California Conference, have in the past few years purchased and distributed more than \$2,000 worth of literature. A project recently completed was the placing of either *The Desire of Ages* or *Love Unlimited* in all motel and hotel rooms (except for one small motel whose manager refused the service) from Atwater to Yadera and from Merced to the gates of Yosemite, reports G. A. Haas, district pastor.

● A series of meetings began October 4 in the Lynwood Auditorium with the following ministers participating: Don Reynolds, Robert Zamora, and Roy Harris of Lynwood; R. J. Thomas, Compton; D. L. Olson, Florence-Downey; Milton Adams, Huntington Park; A. M. Hoff, Norwalk; A. A. Alcaraz, Filipino church; and A. J. Johnson, Southern California Conference singing evangelist. In conjunction with these meetings a weekly program, "I Believe," is being televised.

● As a result of the "Drama of the Christian Faith" crusade held during the summer in the little community of Rio Linda, just north of Sacramento, 17 accepted Christ and five persons were reconciled to the church. At special meetings for the children, 56 answered the altar call of consecration. Fred Osbourn, pastor, and Robert Hampel worked together in the meetings with Brother Hampel speaking each evening to from 85 to 120 listeners.

● At the Tehama County Fair the Red Bluff, California, church won first prize in the Floriculture department's garden exhibit with their entry "A Garden of Prayer." Before a large and realistic painting of their new church was a lovely garden, and in the garden on a white bench lay an open Bible and a pair of glasses. The booth was designed by Mrs. Bessie Smith, Mrs. Lillian Hornby, and Mrs. Velva Holt.

● Coming from the Wisconsin Conference is Mildred Woods who recently joined the Central California Conference office staff as church auditor. Joy Coon has also joined the staff to serve as secretary to D. N. Reiner in the home missionary department.

ANSWERS TO

Your Denominational IQ

(Page 15)

1. J. N. Loughborough; 2. Nellie H. Druillard; 3. G. W. Colcord; 4. G. H. Bell; 5. D. T. Bourdeau; 6. Kate Lindsay; 7. Ellen G. White; 8. Sidney Brownsberger; 9. Abram La Rue, 1887; 10. Georgia Burrus, 1894.
Rating: 8 or more, excellent; 6 or 7, very good; 4 or 5, average; 1 to 3, better do some studying.

NOTICE

Courses Designed for Medical Missionary Appointees

From March 28 to June 17, 1960, the College of Medical Evangelists will offer two special courses for health personnel contemplating overseas appointment. N-194 Tropical Public Health will carry 1 to 4 quarter units of credit and will be given March 28 to May 20. S-201 International Aspects of Nursing will carry 4 quarter units of credit and will be offered May 23 to June 17.

These courses are open to physicians, registered nurses, medical technologists, and other paramedical personnel who give evidence of their ability to undertake studies on an advanced level. Acceptable applicants are persons contemplating overseas service, particularly persons under appointment for mission service. Tuition charge is \$14.50 per quarter unit of credit. For further information and application, write either to Director, School of Tropical and Preventive Medicine, CME, Loma Linda, California, or Chairman, Graduate Program in Nursing, CME, Loma Linda, California.



Review and Herald Campaign

Temperance Day Offering	October 17-November 14
Witnessing Laymen	October 24
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, NOVEMBER 7, 1959

The Stewardship of Our Abilities

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

THE great preacher Alexander Macclaren said: "Ability involves responsibility; power, to its last particle, is duty." We all have ability, and therefore we all are under responsibility to use it in service for God. "There are before us possibilities which our feeble faith does not discern."—*Christ's Object Lessons*, p. 333.

We may envy those of seemingly greater ability than ourselves, but ability as God sees it used in His saints may be quite differently appraised by Him as compared with our judgment of ability in others.

1. The Mind, Speech, and Influence

2 TIMOTHY 1:7, R.S.V. "God did not give us a spirit of timidity but . . . of power and love and self-control." Good-speed gives "self-discipline" for *sound mind*. This verse is part of a discussion of "the divine gift" received by Timothy at ordination. A sound mind is balanced by moral, intellectual, and physical culture. See *Fundamentals of Christian Education*, page 42. It is not allowed to wander but is controlled by the study of divine principles and purposes. See *Testimonies*, volume 1, page 126.

PHILIPPIANS 4:8. "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things." It is as true to say "By thinking we become changed" as it is to say "By beholding we become changed." The change works in two ways: (a) For our betterment. "Minds that have been given up to loose thought need to change. . . . The thoughts must be centered upon God. We must put forth earnest effort to overcome the evil tendencies of the natural heart."—*The Ministry of Healing*, p. 455; (b) for our degradation. "By the indulgence of impure thoughts, man can so educate his mind that sin which he once loathed will become pleasant to him."—*Patriarchs and Prophets*, p. 459.

COLOSSIANS 4:6. "Let your speech be always with grace." Similar words appear in Ecclesiastes 10:12. This does not imply political speech pretending to be all things to all men, but the Christian answer that is true without being offensive, careful without lacking frankness. See more about our words in Colossians 3:16.

To give "a reason of the hope that is in you" requires that God is sanctified in our hearts (1 Peter 3:15). Speech is one of the most abused of all God-given talents. See *Gospel Workers*, page 163, paragraph 2.

graph 2. Yet Timothy was exhorted to be a good Christian example in speech, as well as in "conduct, in love, in faith, in purity" (1 Tim. 4:12, R.S.V.).

2. The Christian Use of Money

DEUTERONOMY 8:18. "Remember the Lord thy God: for it is he that giveth thee power to get wealth." Wealth in whatever form is symbolized by money. The New Testament has much to say about money, and we close our eyes and ears to some of its strictures on this subject. Bishop Gore wrote: "There is more in the Gospels against being rich and in favour of being poor than most of us like to recognize."

Francis of Assisi embraced poverty as the best way of following Christ's example. If this is one extreme, the other is the Christian who believes in making as much money as he can "to the glory of God," whatever that may mean. In between is the believer who recognizes God as the giver of all, and who uses all his possessions, not for self, but to advance God's kingdom, which is the intent of Matthew 25:27. See *Patriarchs and Prophets*, page 169, on accumulating wealth as an evil and a cause of failure; compare *Testimonies*, volume 2, page 682. The right use of wealth is seen in *Patriarchs and Prophets*, pages 534, 535.

3. Our Skills and Services

EXODUS 31:1-6. "In the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." The men mentioned in this passage were secular artisans or skilled tradesmen, not normally thought of as religious workers. Yet they united religion with their business (see *Christ's Object Lessons*, p. 349) to the glory of God in constructing the tabernacle. "What an industrial school was that in the wilderness, having for its instructors Christ and His angels!"—*Education*, p. 37.

1 CHRONICLES 28:21. "There shall be with thee . . . every willing skilful man, for any manner of service." The record of this Temple erection makes clear that high, low, rich, poor, skilled, unskilled, priests, and Levites were all contributing time, talents, and offerings to the sacred project. That was true stewardship of God's gifts for a specific purpose, and it was on a community scale, which happens so seldom. There are prophecies in 1 Chronicles 28 and 29 that indicate that, had this stewardship been continuously observed in their service to God and to all men, God would have fulfilled His kingdom promises on earth through Israel.

ACTS 6:1-7. "Look ye out . . . seven men . . . whom we may appoint over this business. . . . We will give ourselves to prayer, and to the ministry of the word." Two forms of stewardship appear here: (a) that of the deacons who were to attend to church business and (b) that of the apostles who exercised a ministry of prayer and preaching. The deacon is "the steward of God" as is the bishop, or elder (Titus 1:7). The dignity of stewardship is thus written across all the duties that fall to deacons as well as to elders. If we were all good prayer stewards, we would know that—

"More things are wrought by prayer
Than this world dreams of."

—TENNYSON

4. The Ministry of Kindness

ROMANS 12:10, R.S.V. "Love one another with brotherly affection." The whole passage in verses 9-11 deals with our treatment of those around us. Compare Romans 13:10: "Love . . . is the fulfilling of the law." "The cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. . . . The heart in which the love of Christ is cherished, will possess that charity which seeketh not her own."—*Patriarchs and Prophets*, p. 133.

HEBREWS 13:2. "Be not forgetful to entertain strangers." It is possible for Christians to be so busy or so occupied with their own social circle that they forget that all around them other people, Christians and non-Christians, are in need. The stranger may be an unknown Christian, a non-Christian, or as in verse 3, anyone in need. Christians entertain Christ when they succor the stranger. See Matthew 25:35. Abraham's hospitality to strangers who turned out to be angels was—more than one thousand years later—mentioned by Paul in Hebrews 13:2. See *Patriarchs and Prophets*, page 138.

5. What God Requires

MATTHEW 25:19. "After a long time the Lord of those servants cometh, and reckoneth with them." The word "reckoneth" means not only counting or estimating, but a complete settlement of accounts, as in Matthew 18:23-34, where the wicked servant is delivered to judgment. "When the Master cometh and reckoneth with His servants, and all are called to the strictest account as to how they have used the talents entrusted to them, how will you . . . bear the investigation?"—*Testimonies*, vol. 4, p. 51.

1 PETER 4:7-11. "The end of all things is at hand: be . . . sober, and watch unto prayer. . . . Have fervent charity among yourselves. . . . Use hospitality. . . . Speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." "At hand" indicates the early Christian belief in the imminence of the Second Advent (see 2 Peter 3:4-10), and the following counsels reveal the influence of this belief on Christian conduct. All of which stresses the fact that "we have an individual accountability to God, an individual work, which no one can do for us."—*Testimonies*, vol. 5, p. 599.

1960 and family devotions

By Robert H. Pierson

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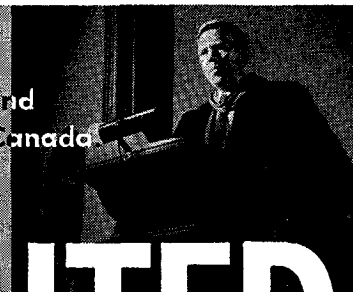
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JUNIOR—1960

BULLET by Beatrice E. Peterson

Every junior youth will enjoy this story of BULLET, a very special Shetland pony, and the girl who loved him and trained him. \$3.00

CURSE OF THE VOODOO GODS by Joyce Rochat

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WILD TREASURE by Stoutenburg and Baker

This exciting book is the story of David Douglas, botanist and scientist, the first man to climb Mount Hood. The great fir trees of the Northwest bear his name. \$2.95

WILLIAM AND HIS TWENTY-TWO by Mabel Robinson Miller
This is not a tale of a boy and his rifle, but of an early Seventh-day Adventist pioneer—William Farnsworth—and his 22 children. It is a bit of denominational history winsomely told. \$3.50

THE YELLOW CAT OF COTTONWOOD CREEK by Lois M. Parker

A vivid and beautifully told story of the lone survivor of a family of wild cats. This clever and exciting drama of the California wilds won first prize in the R&H Authors' Awards Contest. \$3.75

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PRIMARY—1960

IT HAPPENED THIS WAY by Florence Lyberg Carlson

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LITTLE SISTER STORIES by Clara M. Steffes

All the wonderful joys and heartbreaking sorrows of being Little Sister are delightfully told here. There is enough mischief to make it interesting to all Little Brothers too. \$2.75

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A loud rooster crow awakened the Moon family. What they thought of it all and what they did about it is the story this book tells. \$2.50

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OCTOBER 22, 1959

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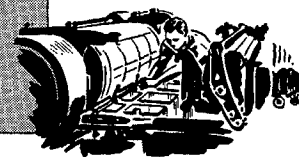
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As We Go to Press



Change of Workers

L. B. Reynolds, who has done excellent work editing the *Message Magazine* for fourteen years, has been called by the Northeastern Conference to become pastor of the church in New Rochelle, New York.

James Dykes, professor of English at Pine Forge Institute in Pennsylvania, is the new editor of *Message Magazine*, which is to be published bimonthly. Both of these men have rendered efficient service in the cause of God, and we pray for them continued success in their new fields of labor.

F. L. PETERSON

Death of H. W. Christian

H. W. Christian, missionary in North China and Manchuria from 1931 to 1941, died at Caldwell, Idaho, October 8. Elder Christian served the church in various capacities from 1919 until his retirement in 1951. A biographical sketch will appear later.

VOP Reaches Distant Isle

That the Voice of Prophecy goes where our workers have not gone is emphasized by an incident related in a recent letter from George Liscombe, radio-TV secretary for the North Pacific Union.

Some weeks ago Elder Liscombe was in Alaska. As he and A. L. Zumwalt, the president of the Alaska Mission, flew in and out and around, he saw many islands with little villages. He asked, "What are we doing for these people?" The answer was, "We haven't done anything yet. There are hundreds and hundreds in little villages that we have not been able to reach."

Then Brother Liscombe goes on to say, "On the 19th of June when I opened my mail I received a report from the Voice of Prophecy, Box 55, Los Angeles, California. It gave the address of a young woman from Saint Lawrence Island, Alaska. That is beyond where I went, beyond where I saw. It is thirty-five miles from Russian Siberia. And this young woman, right up there on the rim of the world, is keeping the Sabbath because the Voice of Prophecy took the gospel to her."

There are thousands just like her, who are being ministered to by the Voice of Prophecy. Thank God for the Voice of Prophecy!

E. R. WALDE

Freedom Awards

In cooperation with the Review and Herald Publishing Association the editors of *Liberty* are offering Freedom Awards totaling \$400 to the authors who, between now and January 1, 1960, write manuscripts which, in the estimation of a panel of judges, make the greatest contribution to the cause of liberty, and thus to the cause of God. We would like you to be represented among the writers, for only those who understand the third angel's message can set forth truth in the clearest and most powerful way.

Purpose of the contest is twofold: (1) to secure articles written by men who best understand the significance of current trends and who in a careful and yet powerful way can present the cause of truth; (2) to encourage those who have had an idea in mind a long time, but who "just haven't had time to write it down."

Freedom Awards will be divided as follows: First prize, \$200; second prize, \$100. A \$50 award will be given for the best original approach to a subject. In addition to payment at regular rates, five five-year subscriptions to *Liberty* will go to the authors receiving honorable mention. A list of possible subjects and rules for the contest can be obtained from the Religious Liberty Department of the General Conference. The contest closes January 1, 1960 (overseas manuscripts, February 15).

R. R. HEGSTAD

ASI Officers Elected

The Association of Seventh-day Adventist Self-supporting Institutions held its biennial convention at Loma Linda, California, September 15-17. Officers elected for the biennial period, 1959-1961, are: president, L. A. Senseman, M.D., of the Fuller Memorial Hospital, South Attleboro, Mass.; vice-president, M. C. Horning, M.D., of the Feather River Sanitarium, Paradise, Calif.; and secretary-treasurer, Wesley Amundsen, of the General Conference.

WESLEY AMUNDSEN

CME Enrollment Shows Good Increase

Nearly 950 students have enrolled this fall in the ten schools and curriculums of the College of Medical Evangelists. The registration of the 937 students represents an enrollment increase of approximately 30 per cent in five years. The number registered are:

Dentistry	218
Medicine	380
Nursing	166
Dietetics	7
Graduate Studies	64*
Dental Hygiene	10
Medical Technology	15
Occupational Therapy	3
Physical Therapy	64
X-ray Technology	10

* Four of these are enrolled in other CME schools.

KELD J. REYNOLDS

A New Medical Launch in Brazil

L. H. Olson, secretary of the South American Division, reports the dedication of a new medical launch for service on the Mamoré River. The launch will be based in Guajará Mirim on the borders of Bolivia and Brazil, and will serve this very needy boundary region.

In spite of the fact that three of the Light Bearer launches, *Luzeiros I, II, and III*, were out of commission for major repairs during the first half of 1959, the following encouraging figures are gleaned from the report of the launch activities for the period ending June 30, 1959:

Literature distributed	5,507
Number attending religious meetings	7,755
Number of persons given medical attention	15,052

With the three Light Bearer launches now back in service, and with the addition of a new launch, the report for the last half of the year should be much larger. Elder Olson closes his report by requesting that we remember the launch workers in our prayers, "that success may attend their efforts as they journey on the rivers month by month, caring for those who are in need."

L. L. MOFFITT