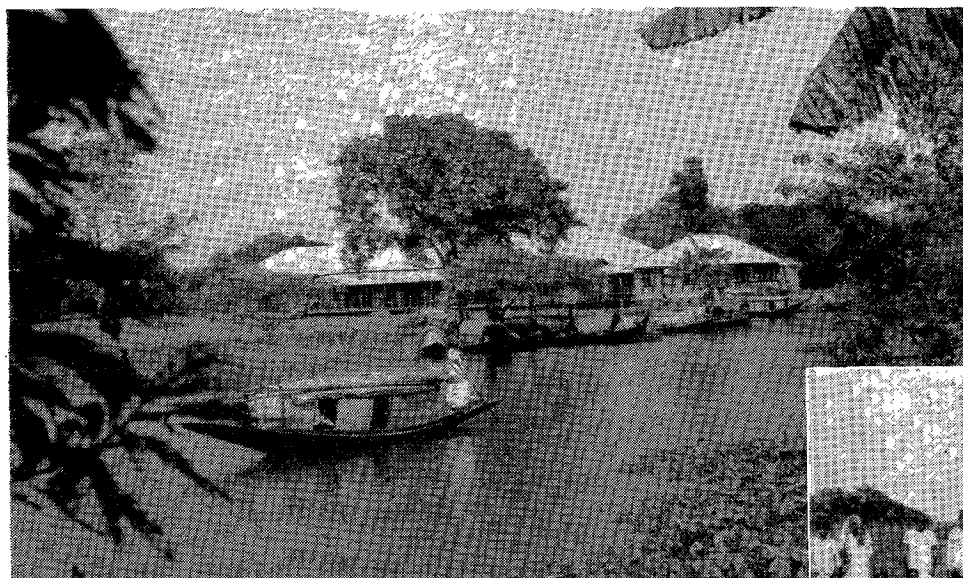


The Advent **REVIEW** *and Sabbath* **HERALD**

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Above: East Pakistan mission headquarters. Property was purchased by the late L. G. Mookerjee in 1904. From this center the Advent message is being heralded to the forty-four millions in East Pakistan.



Below: A group of believers in East Pakistan going to Sabbath school on boats. In this place, due to tides, it takes eight hours to go to a church 2 miles away and return home. But the believers are faithful churchgoers.



HARVESTTIME IN EAST PAKISTAN

By R. S. FERNANDO
President, East Pakistan Mission

EAST PAKISTAN is a land of rivers, inland lakes, and ponds, with a population of 777 to the square mile. Malaria is the number one enemy of health. West Pakistan is a great desert brought to life by a system of canals that would encircle the globe twice. In East Pakistan, Bengali is the language, and rice is the staple food; whereas in the West they speak Urdu, and eat wheat. Both East and West Pakistan are Moslem.

When the sun sets in East Pakistan over the Sundarbans forests, where royal Bengal tigers live, or over the blinding sands of the Sind desert in West Pakistan, though separated by 1,100 miles of Indian territory, the peoples of both lands bow toward Mecca.

Islam is the chief religion of 76 per cent of the East Pakistanis and is a tremendous challenge to Christian missions. The Word of God translated into Bengali by William Carey has through the years done a mighty work in preparing the soil to receive the heralds of the

judgment-hour message, who entered East Pakistan in 1904. As we meet older members of the church it is not unusual to hear the names of the late Pastors Shaw, Spicer, Burgess, Little, and Mookerjee.

Most of our work during the first four decades was carried on among the castes in the southern delta regions, where rice grows plentifully but not abundantly enough to match the increase in population. Eighty per cent of the jute produced in the world is grown in this territory, and prior to partition the entire trade moved through the Calcutta port. When Pakistan was created in 1947, the sadly underdeveloped territory of East Bengal was cut off from Calcutta and became the Eastern wing of Pakistan. Eight of our churches in this territory can be reached only by country boats, and the other ten by steamer and railway transport. It was while visiting these villages that Missionary John C. Little died of cholera in a railway station in (Continued on page 17)



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► Greek Church Gets Ban on Sunday Markets

A decree banning open-air markets traditionally held on Sundays in villages throughout Greece has been issued by the Ministry of Commerce. The action was taken at the recommendation of the Orthodox Church in Greece, which for years has been seeking to end the practice of Sunday markets on the grounds that it keeps villagers from attending worship services.

► Fifty Planes Blessed at Airport

More than 50 planes were blessed by a priest-pilot at the airport in Lafayette, Louisiana, in one of the first ceremonies of its kind in the United States. The "blessing of the airplanes" was conducted by Father A. O. Sigur, assistant chaplain of Our Lady of Wisdom chapel of Southwestern Louisiana Institute. Father Sigur, a licensed pilot, is a veteran of World War II. The ceremony was sponsored by the local chamber of commerce, which said that it may become an annual event. Brig. Gen. T. B. Herndon, chief of the State aeronautics division, was among the officials attending.

► Pope Hails Lateran Treaty on 25th Anniversary

Pope Pius XII, in a letter commemorating the Lateran Treaty between the Holy See and Italy, hailed the pact as a "stable and immovable cornerstone" of the public welfare. The letter, addressed to President Luigi Einaudi of Italy, was read at a ceremony in the Vatican sculpture gallery in connection with the treaty's silver jubilee. Signed on February 11, 1929, the Lateran Treaty recognized the Pope's sovereign rights over the Vatican City State and various extraterritorial buildings. It included a concordat regulating relations between the Roman Catholic Church and Italy and recognizing Catholicism as the official religion of the state.

► Principals Get Plea for Teaching of Spiritual Values

America's educators will commit a "sin of omission" if they fail to teach spiritual values, a college president said in Milwaukee, Wisconsin. Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wisconsin, spoke to 4,000 high school principals at the annual meeting of the National Association of Secondary School Principals. Dr. Kuebler said teachers could not teach religious dogma but "can let their pupils know indirectly that they themselves are people of principle—exemplars of the good life as well as imparters of knowledge and skills." The college president attacked "pseudo-liberalism," which, he said, holds that one ideal is as good as another. "Let us get away from that," he said, "and once again become people of ethical and spiritual commitment."

► TV Called Effective Medium for Church

Television was described in Dallas, Texas, as the greatest medium the church has yet found to reach into the homes of countless families who have no church connection. Bishop Donald H. Tippett of San Francisco, president of the Methodist Radio and Film Commission, told the commission's annual meeting that the use of television is "opening the door to greater horizons for the Church. Never have we had a communications means as far-reaching." But he cautioned that "a great many people in the Church are not ready for the TV medium" because they do not fully understand it.

"What Have They Seen in Thine House?"

By H. L. RUDY

After the Lord had performed a special miracle in connection with the healing of King Hezekiah, "God left him, to try him, that he might know all that was in his heart" (2 Chron. 32:31).

The Babylonians, who were alert students of astronomy, were astonished when, without any apparent reason, the shadow on the sundial was brought ten degrees backward. When they finally heard that this happened as a sign (2 Kings 20:8, 9) from the God of heaven that He would heal Hezekiah and prolong his reign fifteen years (Isa. 39:5), they came to visit the king and to "enquire of the wonder that was done in the land."

Hezekiah was very happy to greet his Babylonian guests, and "shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not" (Isa. 39:2).

"Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them" (verses 3, 4).

God left Hezekiah free to act as he pleased. Now the king had the opportunity of a lifetime to reveal the knowledge of the true God to those idolatrous Babylonians. God had manifested His power to Hezekiah and greatly blessed him in his reign. He blessed the whole nation of Judah and the stragglers of Israel who had united in the great Passover and the reforms that followed. Also, God performed this natural wonder in order to arrest the attention of the Babylonians, who were soon to come and carry Judah captive. The stage was perfectly set for Hezekiah to give a powerful and convincing witness of the greatness and majesty of the God of heaven. Now it was up to Hezekiah. What would he show the Babylonians, and what would he tell them? The king had so many things to be thankful for: his own physical recovery, the consecration of his people to the service of God, the high esteem of other nations, the material prosperity of his reign, and now the wonderful opportunity to proclaim the knowledge of the true God to the ambassadors of Babylon.

But Hezekiah failed his God. "Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. . . . Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days" (Isa. 39:5-8).

Poor Hezekiah! He saw his mistake, but it was too late. The only comfort he could enjoy was that there would be "peace and truth" in his days.

How different Judah's lot might have been had Hezekiah given a decisive witness when he had the opportunity! Now the captivity was sure to come with all the severity possible. The witness that God's people failed to give before the nations in times of freedom and prosperity must now be given in captivity under most trying circumstances. The witness was ultimately given, to be sure, by Daniel and his companions, but at what a cost!

A Lesson for God's People Today

Is there a lesson in this experience for God's people today? The apostle Paul reminds us: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). These things were written for our learning, yes, for "our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). What are we to learn from the times of Hezekiah?

First of all, this was Judah's last opportunity to witness before the nations under

such favorable circumstances. Israel—the northern kingdom—had already gone into captivity (2 Kings 17:1-23). Time was rapidly running out for Judah. Now Hezekiah had failed, and the opportunity that he missed was never to return before the final captivity. Second, God's purpose was ultimately accomplished, regardless of failure on the part of His chosen people. True, it required additional time and called for much suffering at the hands of the enemy, but nevertheless God accomplished all that He had set out to do.

Similarly today, God has raised up a people and has given them the last and final message of hope and salvation. The message of Revelation 14:6-12 is God's last message to a perishing world. There is no other message to follow. This message must be given now, without delay.

At the moment Seventh-day Adventists are in the most favorable position in all their history to witness to the great threefold message. The world is ready to listen to apocalyptic truth. Christianity generally is beginning to think in terms of the "last things," or eschatology. The hope of the second coming of Christ is being grasped by people who only a few years ago would not have admitted interest in that great, central doctrine of Christianity. This is the hour of great opportunity for God's people to give the last message with certainty and power.

Is not this the time for us to learn and take courage from the times of Hezekiah? Then God waited with His test question until the king had passed by his great opportunity. Today, thanks to the record of Scripture, we know the test question in advance. In these days of favor and opportunity, which may well be the last ever to come to God's people, God is asking, "What have they seen in thine house?" Is the Advent message, first of all, accomplishing the revival and reformation among us as a people that it is designed to accomplish? Second, are we satisfied with the preaching of a general gospel, without pointing up the vital, distinctive truths of the threefold message of Revelation 14? Are we satisfied with a mere display of our organizations, our institutions, our financial budgets, and our world statistics? These are all good in their place. So were the treasures of Hezekiah in the king's house in their place.

God has placed us in the world, under the present favorable circumstances, to give us the greatest opportunity we have ever had as a people to witness to the truth of the God of heaven. May God give us grace to do His will at this time.

The Cooling Spring Along Life's Way

By CHARLES E. GREY

A cooling spring of living water
Bubbling up through clean white sand,
To cheer the footsore, weary traveler
Pressing onward o'er the land.

As he travels the dusty wayside,
Weary in the heat of day,
How refreshing is the shadow,
And a cooling spring along life's way.

"Come!" Thus pleads the lovely Jesus,
"Come thirsty one! Do not delay!
I am life's refreshing fountain;
The cooling spring along life's way."

Natural Agencies That Contribute to Good Health

By W. H. Branson

A lack of understanding of some of the simplest principles of health was one of the important reasons for the voluminous instruction along health lines that first came to us through the Spirit of prophecy a generation or more ago.

Sister White stated that it was at the home of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, "that the great subject of Health Reform was opened before me in vision."

Much of the counsel that we have received then and since is very specific. This includes definite instruction as to the rational approach to the treatment of disease and the prevention of illness. Take the following as an example: "In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system."—*Counsels on Health*, p. 90.

This counsel cut directly across popular concepts of treatment and medication of those times. Physicians then carried a great array of chemicals, drugs, patent medicines, and poisonous concoctions. They had no idea of the evil effects of these medicines upon the human system. In cases of illness these physicians, knowing little of the cause of the disease, set about to administer what they thought to be the appropriate drug. When we observe a list of the medications used at that time, we are surprised that patients survived either the disease or the medication.

In this very specific instruction, which we have read above, we are told that the first step in the treatment of disease is to learn the cause. How rational this approach is. Every scientific physician today realizes that the treatment of any disease must be preceded by an accurate diagnosis.

Looking back to the time when this instruction was given, we see how sorely needed it was. There were the many and strange ideas that prevailed concerning factors contributing to health. A concept, which still prevails in some countries, was that a person's health could be measured somewhat by the roundness of his contours. The thin, skinny person was pitted as a possible subject of tuberculosis. The person who was fat, grossly overweight, either man or woman, was thought to be very healthy, and possessed a physique the envy of those with a less imposing figure.

It was supposed to be a very meritorious thing both to prepare and to eat large and luxurious meals. The richest of foods, white bread, cakes, pies, pastries, fried foods, roasts, and meats of all kinds were thought to be evidences of good eating. Those who were able to so indulge would naturally be presumed to be very healthy.

Any attitude that showed a tendency to conserve one's strength by way of rest or proper sleep at night was rated by the more ambitious as a mark of weakness of character. Men of greatest intelligence often vied with each other in seeing how far they could reduce their night's rest. They did not associate the high incidence of tuberculosis among these people with their ill-advised practices.

The therapeutic value of such natural agencies as water, fresh air, exercise, and sunshine was overlooked.

The role of water in human health was very little understood at that time. As is the case in some parts of the world today, even the physicians of these earlier times removed water from their fever patients. These poor sufferers were consigned to the almost impossible situation of having to recover without the help of much-needed liquids. Typhoid fever patients so numerous three fourths of a century ago were not permitted the use

of water, and doubtless this very practice was responsible for untold numbers of deaths from this disease and other fever conditions.

Today, our physicians insist that patients who are suffering from fever, whether typhoid or practically any other fever condition, must have water freely. Without water the body becomes dehydrated. The fluid content of the blood is so reduced as to impair its effectiveness as a healing agent in restoration from disease and in the body's attempt to regain its normal, natural functioning.

Many people today do not recognize the great need for an adequate intake of water to maintain the normal functioning of the body. Our physicians insist that unless we have at least eight glasses of water per day, or their equivalent in other fluids, we are asking our bodies to function under an unreasonable handicap. As a part of our fluid intake during the day we are advised to use wholesome fruit juices, milk, and appetizing and wholesome hot drinks. We are told that proper function of the digestion, elimination, and, in fact all body activity is dependent upon an adequate supply of water.

Though playing a very important role within the body, water also is an important factor in health when used externally. Probably this is because water is nature's most efficient carrier of heat. It is a very effective agent in the treatment of the exterior of the body. Our cleanliness is dependent upon water. Our circulation may be very favorably affected by proper use of water. Hot and cold showers and soothing tepid showers serve a very important role in the maintenance of health. In illness the heat-carrying capacity of water serves to stimulate circulation of the blood and increase the activity of various organs of the body. We can here see the reasonableness of the instruction that came to us many years ago that water is an important element in the maintenance and the restoration of health.

Fresh Air and Health

Strange ideas then prevailed among certain people concerning the role of air in health and disease. A hundred years ago a group of 150 prisoners were confined in a comparatively small cellar in the city of Calcutta. The only source of air in this cellar was a small vent in the ceiling. With only a few cubic feet of air available to each of these 150 people, only a few hours had passed before all or nearly all were dead. Ignorance of the importance of fresh air on the part of the captors spelled out a tragedy, which has come down to us in this story of the Black Hole of Calcutta.

However, until comparatively recent years, many homes of reputedly civilized people were little better than the Black Hole. Fear of night air prevented many

Pain Is Not Meaningless

By MARGARET LOCKE

Pain is not meaningless, purposes high
Are only accomplished through tear and sigh.

Pain drives the soul to prayer,
And it finds comfort there,
Solace for deepest care,
For God draws nigh.

Pain is not meaningless; oft crushed by grief
Hearts send out songs that give joyous relief.

From their soul's depths they bring
Praise to their heavenly King,
Pain loses all its sting,
Sorrows seem brief.

Pain is not meaningless; none can attain
To heights of perfection who never knows pain.

One, Rose of Sharon fair, sore crushed for me,
Perfumes my thorny paths, precious is He.

people from allowing the life-giving fresh air to come into their homes or bedrooms at night. In many backward lands even today, homes, huts, or sleeping rooms are practically sealed tight against the admission of air. People who live much in the fresh air, particularly if that air is of a cool temperature, are generally more rugged and healthy than those who live an indoor existence. Air is a large factor in this result.

Many people even today live in closed rooms at night, not aware that the uncomfortable stuffy headache they have in the morning may be the direct result of their lack of fresh air during the night. Perhaps in no place are we so impressed with the results of bad air as in our churches. Could not our deacons take note of this rather vital need and help bring a greater physical and spiritual blessing to our people on Sabbaths?

Physicians tell us that our blood takes up the oxygen of the air much more readily from cold air than from warm air. This explains why a person rises in the morning with a feeling of much more vigor and strength if he has slept in a cold room than he does if the air has been warm. Comparatively, how important is this air we breathe? Under favorable cir-

cumstances we can live for one month without food. We may survive a few days without water, but we can survive but a few minutes without air.

God has provided us an abundance of this life-giving substance free to all. Should we not have more of it introduced into our homes? Should we not live more in the fresh air? Should we not fill our lungs with this life-giving substance in the great out-of-doors? This, the greatest essential to our life and health, is perhaps the only element that costs us absolutely nothing. Let us use it more freely.

For the optimum utilization of fresh air, exercise is an absolute essential. From *Counsels on Health*, page 173, we read the following: "The chief if not the only reason why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and it pursues its course sluggishly through the system. The more we exercise, the better will be the circulation of the blood."

From the same page of this volume we read: "More people die for want of

exercise than through overfatigue. Very many more rust out than wear out." Just how true this statement is, we cannot begin to realize. I am told that in a recent lecture by Dr. Paul White, the world's leading authority on heart diseases, he made the observation that probably the one thing that would do more for preventing heart failure than anything else would be for people to do more vigorous walking in the open air. He pointed out that this walking stimulates better circulation, that the vigorous movement and vibration of the body keeps the blood vessels clean and free from those conditions leading ultimately to heart failures. This is entirely in harmony with instruction of the Spirit of prophecy given to us sixty years ago.

Regarding the health needs of our believers and our ministers, we read the following from page 564 of *Counsels on Health*:

"If they worked intelligently, giving both mind and body a due share of exercise, ministers would not so readily succumb to disease. If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. . . . Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, He loves us, and He does not require any of His servants to abuse their bodies."

Perhaps one of the greatest health evils of our times is the unwise use of the automobile. People who are reasonably sensible in every other matter of life seem to have no ability to properly evaluate the wholesome, invigorating exercise of walking that they exchange for a moment's ride in the automobile. The housewife must get into the car to go three blocks away to the grocery store, the husband gets into his car and rides the four or five blocks to his office.

In England and in Northern Europe on any clear day over the weekend, however cold the atmosphere may be, you see large numbers of well-dressed people out vigorously walking in the parks, along the country lanes, drinking in the beauties of the landscape and the stimulation of the tingling, cold air. Perhaps this habit, along with the abstemious diet forced upon the British people by the circumstances of war, may be one reason for the very high standing of their health situation at the close of the last war.

From the pen of inspiration we read: "When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter." —*Counsels on Health*, p. 52.

This last observation taken from *Counsels on Health* gives us a reasonable connection between fresh air, exercise, and



Minute Meditations

By Harry M. Tippet

Service With a Foreign Accent

"The tongue of the stammerers shall . . . speak plainly" (Isa. 32:4).

The church was intended as a heavenly interpreter's house on the crossroads of human activity, declaring the counsel of God in such terms that wayfaring men might hear in a language they understood. But alas, there are many professors of faith in the Lord Jesus whose testimony has a foreign accent. There are nominal Christian husbands and wives who speak a different language as far as the basic things of life are concerned. There are teachers of the Book who fail to make clear the terms in which life is interpreted to their students. There are even gospel workers whose witness is so feeble that their flocks languish for the pure Word of life.

Every adherent in God's church on earth was meant to be an interpreter of the things of the kingdom. Millions of the sons of earth have grown to maturity without knowing the vocabulary of heaven. Jesus was sent into the world to restore to the understanding of men alienated from their Father's home the language of His Spirit. He used the only universal language that has ever had any international acceptance, and that was the language of love.

At Pentecost, Parthians and Medes, Cretes and Arabians, Roman soldiers and Jewish

proselytes, all heard a few Galilean fishermen speaking each in his own tongue because the vernacular of the Judean countryside was interpreted by the Holy Spirit in the vocabulary of love.

At Jacob's well the Saviour opened up to the darkened understanding of a Samaritan woman the meaning of the gospel in terms of love, and she became an interpreter for her nation, which had had no dealing with the Jews. The world is still thirsting for the water of life as interpreted by Jesus at Sychar.

Isaiah saw that under the power of the Spirit the tongues of even stammering men would speak. Love does things to us. A well-known singer of England used to stammer so badly in ordinary conversation that it was difficult to understand him. But when he sang the songs of Zion in his mellow tenor voice, there was no foreign accent or impediment in his speech, and hearts were melted by his gift.

Let love interpret every gift you have, and there will be no defect in your service. That language speaks through the tired feet of the physician as he makes his last round of the hospital wards for the night. It speaks through the ministering hands of nurses who have had to give up some special recreation to go on duty; it speaks through the lives of missionaries who put up with primitive surroundings in order to be the light of life to savage peoples. It speaks in the common tasks of everyday as parents minister to their children.

Let us so give ourselves to the Lord of life that we shall be able to speak the language of heaven without any foreign accent. God's interpreters of the lost language of heaven—what a privilege!

sunshine. We have our best exposure to the fresh air in the wide-open spaces of the out-of-doors. It is in this out-of-doors environment that we have our most splendid opportunity for vigorous bodily exercise. Combining with these the blessings of the healing rays of the sun, we have a health formula well intended to maintain us in the best of condition.

We are all well aware of the important role played by sunshine in the life of every living thing. Vigorous-growing grass that has been covered by a board for one week is seen to be pale and sickly. If that board remains there for two or three weeks, the grass beneath is found to be dead. It is dead for lack of sunshine, not because there was not air, not because there was not the warmth, not because there was not the soil or moisture, but because there was not the sunshine. In countries where women because of custom are kept indoors and behind purdah curtains, they are found to be pale, anemic, and far less healthy than their plebeian sisters doing rugged work out in the sunshine.

Sunshine and Bodily Health

Physicians tell us that sunshine is directly concerned with the formation of certain vital substances in the body, and that the sunshine is directly concerned with the production of blood, and, therefore, indirectly concerned with the total health of the entire body. To be most effective, the sun must shine directly upon the skin of the body. When we are getting our exercise out of doors, the larger the portion of the body that can be exposed to the sunshine, the more valuable will be the time thus spent.

Most people are aware of the value of sunlight to the body, and thereby on rare occasions clothe themselves in sun-suits and go into the sun and expose their delicate, well-bleached skin to the fierce rays of midday sun. The result of this may be tragic, because lives have been lost by severe sunburn. It is the regular, frequent exposure of the body to the direct rays of the sun, even if it is only the hands and the face in our daily walking, that is of greatest benefit.

The Source of All Healing

Christ, in speaking of the air or the gentle winds, compared them to the work of the Holy Spirit. Christ said of water, "The water that I shall give him shall be in him a well of water springing up into everlasting life." Inspiration in the closing verses of the Old Testament speaks of "the Sun of righteousness" that should "arise with healing in his wings." Truly this Sun of righteousness is the source of all healing, the One who will create that condition where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Excavations at Nineveh Confirm Bible Prophecy

By Siegfried H. Horn

Nineveh was to become "a gazingstock." This prophecy was proclaimed about twenty-five centuries ago by the Hebrew prophet Nahum in a time when the capital of the cruel Assyrians was at the height of its power and glory. It was a time when a visitor to that mighty city could hear the "noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots" (Nahum 3:2).

This was also the time when Nineveh was the center of the world, and when from its administrative offices governors were dispatched to rule over a vast empire reaching from the bleak wastes of Persia and Arabia in the east to the green shores of the Mediterranean in the west, and from the borders of Ethiopia in the south to the Black Sea in the north.

For centuries the heartless armies of that nation had subjugated one people after another, had destroyed one city after another, and brought untold misery to many lands. At the time when Nahum stated that "it shall come to pass, that all they that look upon thee shall . . . say, Nineveh is laid waste" (Nahum 3:7), it was incredible that such a prophecy could be fulfilled. For long ages peoples of many countries had prayed for delivery from the Assyrian yoke, and looked for a deliverer who seemed never to come.

However, the sure word of prophecy spoken by inspiration did not fail. Nineveh fell in the dust. In 612 B.C. the city was destroyed by the combined forces of the Medes and the Babylonians, who themselves for centuries had suffered much from the cruel hands of the Assyrians. The palaces of the proud city were burned, its temples were broken down, and its strong fortifications demolished. The last reigning king died with his family and retainers in the flames of his burning palace, and, because the Assyrians had never shown any mercy, no mercy was given them.

When Assyria finally fell to the relentless onslaught of her enemies, her inhabitants were slaughtered, her wealth was spoiled, and her mighty cities, which had existed for long centuries, were left as heaps of ruins, never to be rebuilt again.

About two hundred years after the destruction of Nineveh, Xenophon and his ten thousand "immortals" marched along the Tigris River after the battle of Cunaxa. Seeing the tremendous heaps of ruins that once were Nineveh, he wanted to know the name of this great city of old. Its real name, however, had been for-

gotten, and the people who lived on the site told Xenophon that it had been a city of the Medes by the name of Mespila. It seems almost incredible that only two centuries after the fall of Nineveh its name had already vanished completely, and a few centuries later the writer Lucian said that no one knew where Nineveh had been located.

No wonder that in the beginning of our modern age—an age of scepticism—many people questioned the truth of the stories in the Bible and classical writings that mentioned Nineveh as the mighty capital of Assyria. Could it be, they asked, that a city of such fame and size as Nineveh has been wiped from the face of the earth and that even its site remains unknown? Many historians of the late eighteenth and the early nineteenth centuries doubted that a great Assyrian capital had ever existed, thinking that the ancients had exaggerated, and that it had been no more than a small, insignificant place.

Nineveh Near Present-Day Mosul

When modern excavations started in Assyria, first by Botta, and then by Layard and Rassam, no one knew where old Nineveh was located. Botta, uncovering the great palace of Sargon at Khorsabad, thought that he had found Nineveh, and therefore entitled his excavation report: *Monument de Ninive*. When Layard excavated the Biblical city of Calah (Gen. 10:11) he thought he was digging up the old palaces of Nineveh, and therefore called his famous volumes describing the discoveries: *Nineveh and Its Remains*. It was only later, when the decipherment of cuneiform script had been accomplished, that scholars learned that Nineveh lay opposite to present-day Mosul, where two mounds by the names of Kuyundshik and Nebi Yunus covered the old palaces and temples of Nineveh.

Since the last-named mound is topped by a Mohammedan sacred place, according to local traditions the tomb of Jonah, no excavations of any importance have ever taken place on that site. But from the formless mound of Kuyundshik many of the priceless treasures, which are now in the British Museum, were excavated, among them thousands of cuneiform tablets that once made up the library of Assurbanipal. The ruined palaces, temples, and walls of Nineveh and other Assyrian cities of Mesopotamia were fruitful hunting grounds for the early archaeologists. From these palaces winged bulls, carved out of one stone and weighing forty tons, were extracted, as well as

hundreds of great orthostats, slabs of stone containing reliefs with which the rooms of the palaces and temples were lined. Also obelisks, statues, beautiful pieces of carved ivory, and many other objects of art were found.

The destroyed archives of Nineveh provided the young science of Assyriology in the middle of the nineteenth century with tens of thousands of cuneiform documents that gave to the astonished world an insight into the rich literature and history of the ancient world. From these documents it was learned in 1872 that the people of Mesopotamia had known the story of the Flood in practically the same form as the Bible records it. Bible characters like Ahab and Hezekiah, besides many others, were found mentioned in these records, and royal names like Sennacherib or Sargon, which were well known from the Bible but practically unknown from most other sources, were suddenly resurrected.

Arriving at Mosul, the most important modern city of northern Iraq, in one of the most comfortable and best-equipped trains operating in the Near East, one plunges right into the bustling life of the modern successors of the ancient Assyrians. However, Mosul lies on the west bank of the Tigris, but the ruined site of the ancient city of Nineveh is located on the east bank. Great elongated mounds, the remnants of the old fortification walls, are still clearly visible from a great distance. Arriving in the area enclosed by these former walls, which have a total length of about eight miles, one sees the bare mound of Kuyundshik and the village of Nebi Yunus, covering a second large mound. The remainder of the old city, forming once the residential sections of Nineveh, is now covered by fields.

The sight-seeing tourist will be keenly disappointed when visiting this or other city ruins in ancient Assyria. Except for one excavated gate in the northern wall of Nineveh, where two mighty winged bulls are visible, no ruins can be seen anywhere. The eyes of the visitor rest only on formless heaps of earth, sand, and rubbish. Nevertheless, a visit to this famous site is of extreme value for one who knows its history and the prophecies proclaimed over it.

On the second day of my visit to Assyria, I stood on the summit of a hill west of Mosul, from which I could look over the modern city of Mosul and the ancient one of Nineveh, with the Tigris flowing between them. From a hill like the one on which I stood, Jonah, after having completed his message of warning to its population, must have watched the city to see whether it would be destroyed. At that time the city had been willing to listen to the words of the prophet, and 120,000 people "that cannot discern between their right hand and their left hand" (Jonah 4:11) turned from their wickedness and repented. As a result of their repentance the city was spared, and existed for another century and a half. Very soon, however, Nineveh's population fell back into its former wicked life with the result that God's wrath was poured out upon it.

The Size of Jonah's Nineveh

From the vantage point of that hill I could compare the size of Mosul with that of Nineveh, and noticed that Mosul, with a present population of more than 100,000, seems to occupy an area that is not greater than that of ancient Nineveh. The Bible figures that give Nineveh a population of 120,000 can therefore not be considered to be unduly great, as has sometimes been claimed.

In this connection a brief discussion of the statements found in Jonah 3:3,4 concerning the tremendous size of Nineveh is in order. It is said there that "Nineveh was an exceeding great city of three days' journey" and that "Jonah began to enter into the city a day's journey." The first of the two statements was understood by early Bible commentators to mean that it took a man three days to walk around the city. However, this interpretation cannot be correct since the city walls were only about eight miles long.

Others have thought that these statements include not only the actual city of Nineveh but also its neighboring cities of Khorsabad, Nimrud, and Assur, which lie at a distance of from ten to sixty miles from Nineveh. Also this interpretation can hardly be correct, because the Biblical account mentions only one city by name and states explicitly that it had a popu-

lation of 120,000 (Jonah 4:11). If the whole central part of Assyria were included in the statement that "Nineveh was an exceeding great city of three days' journey," a much greater figure for the population should have been given.

For these reasons a valid interpretation of the texts in question must be applicable to the ancient city of Nineveh only, and take account of its actual size as revealed through archeological evidence. Jonah's report was written by a Palestinian Israelite in the first place for people of Palestine. For the author and his readers Nineveh was a city that could not be compared in size to any other city of western Asia known to them. Samaria, the capital of the kingdom of Israel, covered only fifteen acres, and no other city of Palestine was larger than eighteen to twenty acres. For people coming from that country, Nineveh, covering almost two thousand acres, was "an exceeding great city." Hence, the text that the city was "of three days' journey" probably means that it would take a man three days to cover its whole territory by going up and down its streets, if he wanted to reach all the people who lived within its walls.

Also the text stating that "Jonah began to enter into the city a day's journey, and he cried" (Jonah 3:4) can hardly mean that he walked for a whole day until he reached a place in the city where he began his work of warning. This text must rather be understood to refer to the commencement of Jonah's work and the proclamation of his message during the first day, the result of which is stated thus: "The people of Nineveh believed God" (Jonah 3:5).

In a time like this when the last prophecies concerning this world's history are being fulfilled, it is worth pondering over the marvelous fulfillment of the prophecies regarding ancient world powers. No one, who with his Bible in hand visits the old ruined sites of Mesopotamia, can escape from the strong conviction that the Word of God is sure and that its predictions will never fail. As those were fulfilled that dealt with the fate of the mighty powers of Assyria and Babylonia, others will completely be fulfilled that deal with the last events of this sinful world.



A distant view of the excavation mounds of Nineveh, covering the ancient city's walls.



Inside Nineveh, with excavation trenches in the foreground and town of Nebi Yunus in the background.

The Indwelling Christ

By M. E. Kern

A junior girl at camp meeting said to me, "I have given my heart to God here, but I'm afraid I can't hold out when I go home. Mother, who is a widow, and sister, and I are the only Adventists in our town, and I know the temptations we will meet. I was just thinking, if you could go home with us and live in our home, and tell me what to do, I could always do right."

I said to her, "My child, even if I could live in your home, that would not assure you victory; but Jesus will go home with you and live in your heart; and with His help you will not fail."

That is the privilege of every child of God, young or old to have Jesus in the heart.

In speaking to His disciples about His departure from the world, Jesus said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Jesus, in His message to the Laodicean church, after reproving us for our lukewarmness and urging repentance, said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

This blessed truth was very prominent in the teaching of the apostles. Paul wrote: "We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). That is, we are saved day by day by the life that He lives in us. The beloved John gave the reason why those to whom he wrote were overcomers: "Because greater is he that is in you than he that is in the world" (1 John 4:4).

Victory Over Sin

In the same epistle John made a statement that has troubled many good Christians: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). The impossibility, of course, is not physical, but moral. We say that wood cannot sink. Joseph said, "How can I do this great wickedness, and sin against God?" (Gen. 39:9). No, he couldn't do it. Regeneration does not free us from our human nature but, thank God, it gives us the power to prevent us from falling into sin.

In a previous article a statement was quoted from *Steps to Christ* regarding Christ's righteousness being imputed to us for all the sins of the past. Following that statement the author says: "More

than this, Christ changes the heart. He abides in your heart by faith." Then we are told how we can hold to that experience. "You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure."—*Steps to Christ*, pp. 67, 68.

This is the secret of victorious living—faith and continual surrender of ourselves to Him. In *Christ's Object Lessons*, we read: "The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity."—Page 384. The historical Christ will not suffice. We must know Him personally and have His abiding presence in our lives.

Several years ago I visited the Church of the Nativity in Bethlehem, built by Constantine in A.D. 330, over the reputed

spot where Christ was born. This visit seemed to make a bit more vivid in my mind the reality of that most important event in human history. It stirred my emotions of love and wonder as I contemplated what it meant to me, to the world, and to the inhabitants of the whole universe. And yet, to stand where the miracle of the incarnation was wrought had no power in it to save me from my sins. Only the miracle of the new birth and of the indwelling Christ can save my soul.

Only a few steps from that reputed birthplace of Jesus is a little room where Jerome, one of the early Church Fathers, lived for several years. He was a great scholar, and produced the Latin Vulgate translation of the Bible; but from what we know of him it is evident that his living there by that sacred spot did not result in changing his rather disagreeable disposition. No—

"Though Christ a thousand times,
In Bethlehem be born
If He's not born in thee,
Thy soul is still forlorn.
O make thy heart His resting place,
A chamber for His birth.
And Jesus Christ will live again,
Within thy heart on earth."

Evangelism for the World, the Church, and the Individual

By M. K. Eckenroth

The story of the love of God cannot be detached from the fact of His passion for the salvation of the world. This is revealed in these oft-repeated words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It has ever been in the mind of God, since the foundations of the world, that His redeeming love shall be known and experienced by His children. Though cruel charges may be made against Him by His despicable enemy, God shall yet, through long-suffering and mercy, prove His eternal love.

If the world ever needed redemption, a guide and a promise, an assurance of a better world, that time is now. The world is ripe for the heralding of such a message and the revelation of such a Redeemer. To tell the wondrous story of God's love is to do the work of an evangelist. To this high calling the church has been summoned. The young and the old, the weak and the strong, the rich and the poor, the educated and the uneducated—all have been exhorted to do this blessed work: "Watch thou in all things,

endure afflictions, do the work of an evangelist" (2 Tim. 4:5).

The call to duty was an obvious necessity in the apostle Paul's day. In the keen expectation of the triumphant church the apostle sounded the great call. Evangelism was a necessity in Paul's day, and we can see that the need exists even more critically now than when the Christian church first launched forth to meet a pagan world.

The messenger of God declared in 1903: "The whole world appears to be in the march to death."—*Evangelism*, p. 26. But that was more than fifty years ago. Since then two major world wars have been fought, with millions of casualties. Entire nations have been uprooted, and now the world is caught in the grip of another tremendous conflict. Indeed, "the whole world appears to be in the march to death."

This is why evangelism is so necessary for the world. Not the purely emotional, superficial, popular type; but a deep, profound evangelism, wrought out in the power of a grace such as was manifest in the lives of all the converts in apostolic days.

The world needs the Adventist evangelist today. We are plainly told:

"Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. . . . The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of Satanic agencies. Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath."—*Ibid.*, p. 27.

Here then is the reason for our existence in this hour. It is a matter of the salvation of the world. This is not an hour in which the church is to be found facing her task with casualness. This is the time for an extreme intensity to lay hold upon the hearts of God's people.

Yes, evangelism is the answer to the needs of a bewildered world; but how can the world be evangelized until the church sees and accepts her responsibility for the redemption of the world? God loves the world, and He gave His Son; but the Scriptures also declare that "Christ also loved the church, and gave himself for it" (Eph. 5:25). Here is expressed God's love not only for the world but for the church. The church, enfeebled as it might be, is still the object of God's great love. This love is manifest to the church in the call to evangelism, to the redemption of lost sinners. It is a high calling.

The remnant church will be buffeted by every unfavorable wind the enemy can stir up in the latter days. "The dragon was wroth with the woman, and went to make war with the remnant of her seed" (Rev. 12:17). Here is a spiritual warfare. The remnant church is called upon today to measure up to the dramatic picture painted by the prophet so many centuries ago:

"A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done."—*Ibid.*, p. 31.

Important to Act Now!

This statement, found in *Testimonies*, vol. 5, p. 463, helps us to see how important it is to act now:

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."

This is the great evangelistic challenge to the church now. We are in those days of challenge now as the poet has written:

"There is a darkness still, gross darkness,
Lord,
On this fair earth of mine.
There are prisoners still in the prison
house,
Where never a light doth shine.
There are doors still bolted against thee,
There are faces set like a wall;
And over them all the shadow of death
Hangs like a pall.

"Do you hear the voices calling,
Out there in the black of the night?
Do you hear the sobs of the women
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers, we must seek them
Or there in the darkness they die."

The Individual to Be Warned

Now the love of God narrows down to its smallest focal point. Not only does God love the world and the church, but the Scriptures say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I

now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Christ "loved me, and gave himself for me." This, therefore, becomes an intensely personal thing as far as God is concerned. He is not detached from the salvation of the single soul! Wonder of wonders!

These are the three purposes for which God has called us into this service: because of His love for the world, His love for the church, and His love for the individual. How then can we who claim to be crucified with Christ not share with Christ in the salvation of the world?

The messenger of God told us, "The world, who acts as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape."—*Evangelism*, p. 26. This is an appalling and tragic fate awaiting rebellious mankind. They must know about it! They must be told of it! They must be shown the way of deliverance now in this day of salvation!



How True Happiness Is Found

By James J. Aitken

Algiers was hot and sultry. Roland Esposito, Missionary Volunteer secretary for North Africa, and I lugged our heavy bags past the sleeping forms on the street and entered the station. We were both glad to rest for a moment before the grand rush when the train should arrive. As it puffed into the station a large crowd shoved and pushed. Craning necks followed the coaches as the train came slowly to a standstill. Everyone wanted a seat near a window.

I stood guarding the bags while Brother Esposito pushed into the coaches and procured two good seats. Then I handed the bags through the window. After much arranging they finally fitted into the racks above our heads. Then we sat down and breathed sighs of relief. The trying weather had made us weary. We longed for a nap.

It had been a strenuous ten days of youth evangelism. Every night we had held public meetings, and often there had been afternoon meetings besides. We were tired, and we felt we deserved a rest.

"I hope no one else wants to share our compartment," I said. "I'm tired of talking." Brother Esposito agreed and instantly fell asleep. I joined him.

Suddenly the train jolted to a stop. A young officer of the French Army entered

our compartment and sat down opposite me. Now, why did he have to sit in our compartment? Although we had just been preaching to our youth that they should share their faith at all times, I surely thought I could be excused this once. So I went to sleep again.

Another jolt brought me back to consciousness, and as I opened my eyes I found this officer eyeing me rather interestedly. At last I straightened up and decided to obey Mr. Conscience and speak to the man. Except for the weather, about the only suitable subject of conversation with a complete stranger is the destination to which one is traveling. So I asked: "*Ou allez-vous, Monsieur?*" (Where are you going, Sir?)

Are You a Seventh-day Adventist?

The officer's face lighted up. "Oh, I'm going down to Constantine to help quell a rebellion."

"Oh," I said, "that's where I'm going."

Then the officer straightened and looked me in the eye. "Are you by any chance a Seventh-day Adventist?"

I was shocked with surprise. Now how had he come to that conclusion?

He must have noticed my puzzled look for he quickly added, "I noticed your Missionary Volunteer pin. It's just like the one I used to wear."

Then I asked him, "Are you a Seventh-day Adventist?"

"Oh, no," he replied, "not any more. I married out of the truth and now, of course, I'm in the army." He looked down sadly. "But I've never been happy," he added.

These words penetrated through Brother Esposito's sweet dreams of home, and he gradually woke up. "Brother Esposito," I said, "this is a new friend I've made. He used to be a member of our church."

Brother Esposito rubbed his eyes.

"Esposito!" exclaimed the officer, "why, Roland, sleeping there beside me all this time!"

"Reny!" Brother Esposito thought he was still dreaming. "What are you doing in that uniform? I haven't seen you since we used to go to camp together!"

Such a reunion! They jumped up and slapped each other on the back and talked French so fast I could hardly keep up with them. But after the first few minutes of conversation he told us with tears in his eyes that it had been six years since he had seen a Seventh-day Adventist.

I glanced at my watch. In thirty minutes we would be in Constantine. Only thirty minutes to try to help a young man who had lost his way! We made good use of those thirty minutes, I can tell you. He asked us to send him a Bible, and we gave him some literature we had with us.

After we had said good-by to him and were on our way to our hotel, I said to Brother Esposito, "That young man is in search of life, a more abundant life, and we almost slept too long!" Brother Esposito agreed that we had been rather selfish.

The Watchword of Youth

Life is the watchword nowadays, "Put more life into it!" someone says, or "Liven it up!" "He doesn't have enough life." Life and youth go together. Unfortunately most young people have a mistaken sense of values. Anything that can produce a momentary laugh, a light tune that goes to the feet, an exciting, adventure-packed picture, a night in a crowded amusement park—these, youth thinks, are life.

We human beings are a strange lot. When we buy an article of clothing we look inside to see whether the seams are finished, and we take special notice of the material. Or if it's a new car, we want a good motor. When purchasing transitory things for this life we want full value for our money and effort. But when it comes to things of *eternal* nature, we often take the cheapest and gaudiest, the one that pleases the eye or the ear. We spend much and get nothing lasting in return.

People do this because they think it will make them happy. But what fleeting pleasure! Immediately they start all over again, till they are taken up in a whirl-

wind of activity they call "life." When it stops they suddenly don't know what to do. They don't really enjoy it, but it's better than doing nothing, and they think someday their ship will come in and they will be happy.

One of Hollywood's famous movie stars, writing her life story, said it always made her feel bad when people criticized her for having married so many times. "After all," she wrote, "I'm only seeking happiness." What a false conception of how true happiness may be found!

The cry of the world today is for happiness. So few know where to find it. But the Christian should know.

The loving Father's plan is that youth should be happy. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

To the Christian young person the more abundant life means many things.

A beautiful sunset, a concert, a rosebud with the dew still clinging.

My mother taught me to enjoy nature. Early in life as I sat at her side watching the changing colors of the western sky, she told me of the great Creator. I never see a sunset without thinking of her.

This more abundant life is a life full of unselfish service for others. There is no thrill on earth equal to the thrill that comes from seeing a soul saved through one's own efforts. Service to others helps us to forget our own troubles and protects us against experiencing the disappointments and heartaches that come to those who search for happiness in their own way.

As Seventh-day Adventist youth it is our business to help others find happiness. And as we lead others into the more abundant life, we ourselves find happiness that we never realized was possible.

Days of Trial for Youth and Parents

By Clifford R. Anderson, M.D.

"Parents are the only things that children wear out more quickly than shoes!" Such was the opinion of one mother who was trying to raise several teen-age youngsters. Maybe she was right. Every home has its own peculiar problems, and no family is immune from trouble.

Every community has its quota of perplexed and worn-out parents. No wonder some folks shrink from the responsibility of a family. Times are growing more difficult for parents, especially those who live in the large cities. Only those who are faced with these problems day by day can really understand the situation. Young folks today have so many more temptations to meet. Many of these youngsters also have far too much leisure time. Unfortunately, good, hard work is not always available for teen-agers. In too many homes—even Adventist homes—honest work is scorned and avoided. This is the machine age. It is also an age of sports and clothes and flashy cars. The world has changed a great deal during the last twenty or thirty years. That is why some of the methods used by our grandparents may not always work with the young people of our day.

Bringing up a family has never been easy at any time. Today it is more difficult than ever. Some of the world's most outstanding leaders in business and professional life seem to fail miserably as parents. Is it any wonder that other people should find it a bit difficult too? But let us beware of criticizing others. It is so easy to tell others how to raise *their* youngsters, especially when we may never have had any adolescents of our own!

But parents are not the only ones who

are finding the going a bit hard these days. Children and young people are having their troubles too. The world in which they are growing up is not a very dependable place. On every side there is a feeling of insecurity, a lack of confidence in the future. The prospects of war and of universal military service are very disturbing to both young men and young women. Neither can look forward to settling down to normal living. Can anyone say that they do not have a right to get a bit frustrated and impatient with their world? We who are older would react in just the same way if we were in their place.

Let us not blame our young people for the difficult times in which they find themselves. They are not responsible for the upheavals that are coming in the world in which they have to live. They are the victims of a devilish plot to overthrow and to destroy the whole human race, just as in the days before the Flood.

Many of the sophisticated people of our age no longer accept the old, time-honored standards of the past. For a long time large groups of social planners have been whittling away at the very foundations of civilization. The great principles for which Lincoln stood are laughed at today in some circles. So-called liberal teachers have infiltrated the universities and colleges of the world. They have rewritten the textbooks and are training the present generation of youth to think that there is no such thing as *sin* any more. They are so afraid of a few inhibitions that they prefer to have young folks grow up without any definite ideas of right or wrong. It is sometimes difficult

for those who have spent their lives under the protective wings of the church to realize the vast differences between the philosophies of the modern world and "the faith which was once delivered unto the saints." But we must understand this if we are going to help our youth.

Every year the gulf widens between these liberal thinkers and those who still hold to the basic standards of the Christian church. Because of this the young people of our time are being trained to despise and to reject all authority. There is no longer any respect for the past. In many educational circles the greatest characters of history are held up to ridicule. We need not wonder that Paul described our day as a time when young folks would be "disobedient to parents, unthankful, unholy, without natural affection."

The real question is, How are we as parents going to help our young people meet this situation in which they find themselves? They cannot help absorbing some of these foolish notions. We can never help our young people by criticizing them, nor by making unfavorable comparisons between the present and the "good old days." Some of those days were a long way from perfect. Our young folks need intelligent and spiritual leadership. They need parents and friends who can be patient with them. They need older associates who can tactfully guide them away from the evil philosophies of our age. They need kindness and understanding, not pessimistic criticism.

No Rule for Every Case

In handling young people it is well to realize that there are no rules that fit every case, not even among members of the same family. Methods that may succeed with one may completely fail with another. Every young person must be treated individually. Regardless of whether children of the same family may look alike, their personalities may be vastly different. Even identical twins may be quite opposite in nature. Every parent should spend enough time with each child to know his real needs and to help him as an individual. Remember, standard rules of training are bound to fail, for the human spirit refuses to be regimented.

To be a good parent requires much tact and self-control. All too often we blunder along, making enemies of our children, simply because we are ignorant of the basic principles of family life. Jesus came to reveal the very nature of God, not as a stern disciplinarian, but as a loving Father. We may drive our children until they hate us, or we may so fill their lives with love that they are ours forever.

Avoid Family Favoritism

Some parents never seem to grow up. They just want to remain foolish adolescents all their lives. Some of them are silly, and lovesick, and immature, and their children grow up to despise them.

Other parents seem to resent the presence of children in the home. They become jealous of each other and of the children. In their desire to have the predominant position in the home, they may force a young child to choose a favorite parent. Such actions are cruel to children. No

youngster should ever have to choose between his father and his mother. Both should be equally dear to him, and one should complement the other. It is morally wrong to force a young child to make such a choice, even in fun. What may appear as rather amusing to an adult

A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—11

Three Dark Days

It is surprising how many times some people have to be punished before they learn to do right.

You would think that after Pharaoh had seen all the water of the Nile turned to blood, after he had had frogs jumping all over his palace, and swarms of lice and flies tormenting him to death, he would have come to see that the God of Moses and Aaron, who had sent these dreadful plagues, was not a God to be trifled with. But as soon as each plague ceased he hardened his heart again.

So he had to suffer some more.

Soon the cattle of Egypt began to die in droves, thousands of them. Then painful boils broke out on the people. Next there came a frightful storm with thunder, lightning, and hail such as Egypt had never seen before. It broke down every tree and flattened the entire crop of flax and barley. Then came myriads of locusts, which ate every green thing that remained after the storm.

This meant ruin and starvation to every Egyptian family. It meant ruin for the government too, for there would be no money for taxes. And while everybody was wondering what dreadful thing would happen next, a great darkness fell upon the land. The Bible says that it was so dark that people couldn't see each other.

At the end of the third dark day Pharaoh again sent for Moses and Aaron. Just how he found them we are not told.

"Go!" said Pharaoh, angrily, as the two men came before him. "Go, serve the Lord!"

This time he was willing for all the Israelites to go—men, women, and children. But not their cattle. With all the cattle of Egypt killed, he naturally had his eye on the Hebrews' cattle, which had been spared.

But Moses would not agree. The Hebrews would take their cattle with them. They would need them for sacrifices, he said.

This made Pharaoh madder than ever.

"Get out!" he cried. "See my face no more; for in that day that thou seest my face thou shalt die."

Moses was beginning to get angry now, and he said something full of meaning that Pharaoh did not understand—not then.

"Thou hast spoken well," he said, coldly. "I will see thy face again no more."

Then, with rising wrath, he told the king that one last terrible plague was about to

fall upon him and his rebellious people.

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt. . . . And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger" (Ex. 11:4-8).

The darkness had passed by now, and as Moses strode through the streets, with Aaron at his side, the people looked at them in awe. By obeying God's word and following God's leadings, Moses had gained more power in Egypt than he ever dreamed of having forty years before, when he tried to save Israel by himself.

Now things began to happen fast. Knowing that only a few hours remained before the great exodus would begin, Moses gave orders that the Hebrews should visit the Egyptians and collect the wages they had not been paid for years. They were to ask for "jewels of silver, and jewels of gold." And the Egyptians paid up. They were too scared to do anything else.

Then word was sent from home to home through all the land of Goshen, to every Hebrew family: This is the night of deliverance. Tonight God will smite all the firstborn of Egypt. Pharaoh will then let us go. Pack your things. Tomorrow we shall be on our way to freedom!

Imagine the excitement everywhere. It all seemed too good to be true. Old men and women, who had toiled long years for the Egyptians, and had been beaten many times by the taskmasters, cried out with thankful hearts, Thank God!

Boys and girls looked up into their mothers' faces and asked, "Are we really going away, Mamma? Where to? To the land flowing with milk and honey you told us about?"

And when their mothers said, "Yes, darlings, that's just where we are going," they cried out in glee, dancing and jumping around, "Oh, goody, goody, we're off to the land of Canaan!"

may have serious consequences in the mind of an adolescent or a child. The Master said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

Who can measure the pain and sorrow in the hearts of millions today because of broken homes? Every town, almost every street, has its sorrowing hearts that bleed. It is not the husbands and wives who suffer so much. Their situation is bad enough. But it is the children who suffer, and the younger they are the worse the tragedy. Too many within our own church tend to consider the marriage vows as something that can be set aside at will. Selfishness on the part of one or both parents is usually responsible for any broken home. O that God would help us to give more and demand less! We realize that some divorces are inevitable, and are Scripturally permitted. But a great many homes now going on the rocks could be saved by intelligent help from some doctor or minister who knows how to deal with personal problems.

There are no ideal mates this side of heaven. The person who thinks the pastures look greener on some other hill is only fooling himself. Breaking up one's home for someone else will never bring a person anything but the deepest sense of guilt, whether he be an Adventist or an agnostic. Every doctor meets these disillusioned people, most of whom have acted on the impulse of the moment. They are sick in body and in mind, secretly wishing they could live their lives over again. It never pays to break the divine laws.

State of Mind Affects Health

Several years ago an ambulance rushed to one of our hospitals with a man who was almost dead from a bleeding peptic ulcer. For weeks he hovered between life and death. He was given many blood transfusions. His recovery was very slow and painful. But every day he seemed to be more unhappy—as if he carried a deep sense of guilt. He occupied a very responsible position in the Federal Government. Senators held him in high esteem, but he was a desperately unhappy man.

Some years before his illness his home had been broken up. It was largely his own fault, but not entirely. After a bitter quarrel his wife and young son moved out. Another woman moved in. Much gaiety and high living followed. He tried to drown his grief in liquor, and to burn up his past with chain smoking. For some time he put on a cheery front, trying to convince the world that he was happy. But in his quiet moments he was utterly miserable. He dared not give himself too much time to think.

Secretly he longed for his old home and his boy, but his pride prevented him from inviting his wife and son back. Now

his inner conflict was crushing him. He began to fail in his work. The strain of constant unhappiness was too much for him. He had a deep sense of the wrong he had done. But he could not bring himself to acknowledge it. Gnawing pains developed in his abdomen, and he steadily went downhill.

Then the bleeding began, just a little at first. At times he made a partial recovery. At other times he was much worse. Then the big hemorrhage occurred, and he collapsed. The ulcer had eroded a large blood vessel. Most of his stomach was removed at the operation. But scars remain, not only in his body, but also in the life of his boy, now nine years of age. This man may be a great lawyer, but as a father he is still a hopeless failure.

It is a solemn responsibility to be a parent. We need to be tolerant with each other, and kind and considerate to our children. Never for a moment should we allow ourselves to deviate from the pathway of right and truth. Never should

we make light of the marriage responsibilities or the home. Never should we, even in fun, ask a child or a youth if he would care to have someone else as his Mother or Dad. If there are differences in the home, they should be settled as soon as possible under the loving influence of the Holy Spirit.

The eternal destinies of our children and youth are in our hands. We need much of the saving grace of God in our own lives every day if we are to guide these priceless children and youth into the kingdom. We need to realize that our words, our actions, even our attitudes, may either open or close the gates of heaven to the children within our homes and our churches. May God help us to so live that we may meet all our children in the kingdom of our Redeemer at last.

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. —*Gospel Workers*, p. 384.

Questions From Mothers—9

What to Do About Whining

By Archa O. Dart

Question

My little four-year-old girl has the habit of whining about everything she is asked to do. I thought she would outgrow this baby habit, but it is getting worse and worse. It seems that she is either sobbing or crying most of the time. Nothing I do seems to cheer her up. Should I just ignore it, or try to do something about it?

Answer

You must do something about it. This is a very dangerous habit that will not be outgrown. First of all, have the little girl examined by a physician to see whether she has some physical ailment. Check up on the following: Is she getting enough sleep? A four-year-old ought to be getting at least twelve hours of sleep a day. Are her eating habits good? Eating between meals or nibbling on candy can keep the stomach upset, and when the stomach is upset, the disposition is also. Does she feel that she is loved and wanted? She may need to be cuddled and loved more. Does she have cheerful, pleasant surroundings? Cheerfulness is very important from a mental hygiene viewpoint. Is Daddy always cheerful? Is Mother? Does she have plenty of free time to play outdoors? All of these have a very definite bearing on her attitude. Find the source of her trouble and eliminate it just as soon as possible.

But if the habit of whining still stays

with her, it *must* be corrected; otherwise it might contribute to a mental disorder. Play little games with her, like finding a pretty girl in the mirror. Whiny girls are ugly, but smiling girls are pretty. Avoid calling attention to her whining. Talk about her smiling. Mother might say, "Oh, how lovely you look when you smile." *Never* let her have a thing when she whines for it. Say, "When my little sunshine girl asks for it she will get it, but no one else." Or, "Smiles are the only things that work around here." It will not take long for the average child to change her habits when she sees that whining *never* brings her what she wants, but smiling does. We compliment her smiles, we talk of her smiles, and, of course, we smile ourselves.

Now after a fair trial, if these measures fail to bring about a reformation and she still sits and sobs, more drastic measures must be used. One father, realizing that he was about to have a mental case on his hands, was driven to "try anything." He decided to put his hand over his little daughter's mouth whenever she started to cry. He sat there for five minutes, ten, fifteen, twenty. His arm nearly gave out, but Mother was ready to take over. After thirty minutes—a very long time for a child—she stopped sobbing, the clouds disappeared, she began to smile. The battle had been won, and the child has been much happier ever since.

EDITORIALS



From the Editor's Mailbag

A church member writes that he has been hearing of late certain new ideas concerning the trinity. Evidently some—whether clergy or laity, he does not indicate—are attempting to go into details as to the relationship of the Divine Father and Son both before and after the time of Adam's fall. We need not here set forth the intricacies of the view to which our correspondent refers. But inasmuch as questions concerning the Godhead come to us betimes, we give the substance of our reply:

Our Reply

Through the long centuries of the Christian Era devout men, and some not so devout, have from time to time speculated on the nature of the Godhead. Not infrequently churchmen have even engaged in most bitter controversy over the mystery of God. One of the chief causes of the split between eastern and western Christendom, which occurred in the eleventh century, was over one aspect of the doctrine of the trinity.

Such speculation is both profitless and dangerous. The Bible does not say a great deal that throws light on the mystery of the Godhead. Indeed, I don't believe it would be possible for the Bible to throw much truly helpful light on it, and for the simple reason that the Godhead involves mysteries so profound that human language is incapable of explaining them, and human minds are incapable of understanding them. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job 11:7). To which Isaiah replies, "There is no searching of his understanding" (Isa. 40:28).

On some great Bible questions silence is golden. It is more honest to admit the darkness of our own understanding than to darken counsel with words. On great mysteries of Scripture it is often far better to admit that there are apparent contradictions than to make the inevitably inadequate attempt to remove them. I confess frankly that I cannot explain how there is but one God and yet three persons in the Godhead. Nor have I ever heard anyone explain it satisfactorily. Yet I believe it. And why? Because the Book of God so declares. Someday, when by God's grace I reach that better land, I hope to begin to understand the mystery and remove the apparent contradiction.

Let us never forget that an apparent contradiction in a doctrine we believe may be strong proof, not that we hold to the incredible and irrational, but that we stand at the entry way to greater truth than men have hitherto grasped. When certain men began to believe and advocate not only that the world is round but also that men do not fall off the under side of it, they were not guilty of entertaining irrational, contradictory views, as some declared. Instead they had hold of two great truths, and awaited only a knowledge of the third, the law of gravity, in order to make clearly reasonable their belief in the first two. Gravity explained how people down under do not fall off the earth! Perhaps in the heavenly school our minds may become able finally to comprehend a mysterious spiritual law of gravity, shall I say? that enables Three to be held together as One. In the meantime let us not attempt to speak of the relationships these three

bear, one to the other, beyond the few brief and awesome statements found in God's Book.

You may be interested in what the Seventh-day Adventist statement of belief says regarding the Godhead. I give it herewith:

"2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

"3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25."

The Spirit of Prophecy Exalts the Word

We have respect for the Word of God because of its internal unity. One writer does not contradict the statements of another, but merely adds to them; nor does he undermine the principles enunciated by another, but supports them.

This unity and oneness in the Bible could not have been planned by the writers, for they wrote in different countries over a period of fifteen hundred years. We must conclude that it came about simply because their work was directed from one source. Paul mentioned that source when he stated, "All scripture is given by inspiration of God" (2 Tim. 3:16).

Peter describes the procedure of this inspiration thus: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21).

The Spirit of prophecy, which inspired the prophets and the apostles when they wrote, has again been manifested in the last days, as the Word of God declared that it would be. In the writings of Ellen G. White, God has spoken to His remnant people of things pertaining to their particular needs. How are these inspired writings related to the Bible? Do they set it aside, contradict its statements, or belittle its teachings? What does Sister White say about this Holy Book?

In general we are told that the Testimonies were not given as an addition to the Holy Scriptures, but simply to amplify, and make them plain. These writings shed light on the whole Bible. Of this we read:

"The Testimonies are not to belittle the word of God, but to exalt it and to attract minds to it, that the beautiful simplic-

ity of truth may impress all." "If you had made God's word your study, with the desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given." "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."—*Testimonies*, vol. 5, p. 665.

Scattered through the writings we note these statements regarding the Bible.

1. *The Bible, and the Bible only, the rule of faith*

"Our watchword is to be, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' We have a Bible full of the most precious truth. . . . Take the Bible as your study-book. . . . Do not advocate theories or tests that Christ has never mentioned, and that have no foundation in the Bible. We have grand, solemn truths for the people. 'It is written' is the test that must be brought home to every soul. Let us go to the word of God for guidance."—*Gospel Workers*, pp. 309, 310.

2. *The Bible a perfect guide*

"We all need a guide through the many strait places in life as much as the sailor needs a pilot over the sandy bar or up the rocky river, and where is this guide to be found? We point you, dear brethren, to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young."—*Testimonies*, vol. 5, p. 264.

3. *The Bible the only foundation of faith*

"The truth of God is found in His word. Those who feel that they must seek elsewhere for present truth need to be converted anew. . . . With the word of God in hand we may draw nearer, step by step, in consecrated love to Jesus. As the Spirit of God becomes better known, the Bible will be accepted as the only foundation of faith."—*Ibid.*, vol. 8, pp. 192, 193.

4. *The Bible to be used as only proof of doctrines.*

"Some have taken an injudicious course; when they have talked their faith to unbelievers, and the proof has been asked for, they have read a vision, instead of going to the Bible for proof. I saw that this course was inconsistent, and prejudiced unbelievers against the truth."—*Ibid.*, vol. 1, pp. 119, 120.

5. *Thorough study of the Bible needed*

"Movements are being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's people. Every soul will be tested. Oh, that we would, as a people, be wise for ourselves, and by precept and example impart that wisdom to our children! Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will lead us astray."—*Ibid.*, vol. 5, p. 546.

Purpose of the Spirit of Prophecy

What, then, is the purpose of the Spirit of prophecy writings? We are given a clear answer in these words:

1. *To bring men back to the Word of God*

"To leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow."—*Ibid.*, vol. 2, p. 455.

2. *To bring unity to the church*

"God designs that His people shall be a unit, that they shall see eye to eye and be of the same mind and of the same judgment. This cannot be accomplished without a clear, pointed, living testimony in the church."—*Ibid.*, vol. 3, p. 361.

3. *To awaken a sense of sin*

"If the people who now profess to be God's peculiar treasure would obey His requirements, as specified in His word, special testimonies would not be given to awaken them to their duty and impress upon them their sinfulness and their fearful danger in neglecting to obey the word of God."—*Ibid.*, vol. 5, p. 667.

4. *To check fanaticism*

"There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite. Many are fanatics. They are consumed by a fiery zeal which is mistaken for religion, but character is the true test of discipleship."—*Ibid.*, p. 305.

5. *To exalt Christ as the center of all our teaching*

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

"Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."—*Testimonies*, vol. 8, p. 287.

Thank God for His Holy Word, which brings to us a knowledge of the Lord Jesus Christ, by whom alone we are saved. We never would have known of this blessed Redeemer unless the Word of God had been brought to us. In its pages stand revealed the Lamb of God, which taketh away the sin of the world. It is this revelation that makes the Bible so powerful.

F. L.

Events of Our Time



A Senator Speaks His Mind

Ralph E. Flanders, Senator from Vermont, figured in the headlines of newspapers across the country when on Tuesday, March 9, he delivered a brief but powerful address before the United States Senate. His solemn words principally concerned the political tactics of another Senator. These remarks were forceful, but his analysis of the cause for the political and military battles of our time was particularly striking.

"Look out, Senators," he warned his colleagues, "and see what is creeping upon us. In very truth the world seems to be mobilizing for the great battle of Armageddon. Now is a crisis in the age-long warfare between God and the devil for the souls of men."

In a ringing conclusion he quoted from the words of a great hymn written by St. Andrew of Crete about the year of our Lord 700. It was a magnificent appeal for Christians to rise and fight the forces of darkness.

The Vermont Senator's words are strangely similar to the following inspired statements well known to all Seventh-day Adventists, and serve to remind us that thinking men are aware that the final events of Bible prophecy are soon to take place.

"The crisis is stealing gradually upon us."—Mrs. E. G. White in *Southern Watchman*, Oct. 3, 1905.

"We are standing on the threshold of the crisis of the ages. . . . We are not to be surprised at this time by events both great and decisive."—*Prophets and Kings*, p. 278.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. . . . Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*Ibid.*, vol. 6, p. 14.

"Let us arouse! The battle is waging. Truth and Error are nearing their final conflict. Let us march under the blood-stained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us."—Mrs. E. G. White in *Review and Herald*, March 13, 1888.



News From the World Field

Little Jimmy McKinley

The Story of a Korean War Orphan

By E. A. Zinke, M.D.

A cold wind was whipping sheets of rain along the dreary water front in Pusan, Korea. It was Thanksgiving Day. Moored alongside the cluttered pier was the U.S.S. *Mount McKinley*, flagship of the Commander Amphibious Forces, Far East.

Aboard ship, the day had been observed with the traditional feast. Hordes of underprivileged Korean children had been fed and entertained by the sailors on board the Navy ship.

Two officers, returning from the town of Pusan, were sloshing their way back to the warmth and comfort of the ship. Suddenly a wet and shivering lad darted out from behind a discarded packing crate.

"I'm hungry, sir," he said in perfect English. The shadows obscured his spindly, hollow frame, but evidence of his tragic past could be seen as he shyly edged toward the two officers.

Jimmy, as he was later named, was brought aboard ship for a nourishing supper and a hot shower. In place of the wet rags he was wearing, Jimmy was given a makeshift outfit of Navy togs. Later his pathetic story was pieced together.

In the early days of the Korean war, Seoul, the capital of South Korea, was a doomed city. People everywhere were in flight. During the siege Jimmy's family was killed when his mother, father, brother, and sister were trapped in their burning home. The details of Jimmy's escape are unknown, but the all-seeing Eye must have guided his faltering steps.

From fragments of his conversation it was learned that Jimmy was first "adopted" by an Army medic, who apparently had dressed his wounds and shared his rations with him. It was evident that the little fellow quickly adjusted to Army life. Undoubtedly he soon became a favorite throughout the camp. Because of his keen perception and attentive ears the language barrier gradually disappeared, and in time he learned to speak English.

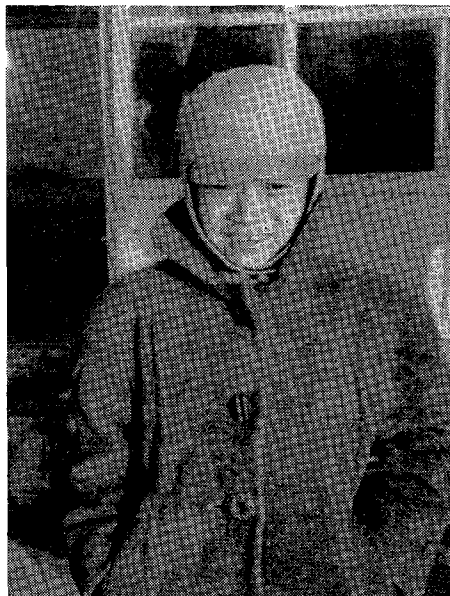
Months went by, and then the soldier received his eagerly-awaited orders to the States. Jimmy was then assigned to the care of another Army command. His new guardian rode a hospital train that shuttled back and forth across the Korean

countryside, carrying the sick and wounded from the battle line to rear-area hospitals, or to the port of embarkation. Jimmy then became a railroad man.

It is not known when Jimmy's career with the U.S. Army ended. But in all probability another set of orders broke up his happy home on wheels, leaving Jimmy at the dockside to wave a bewildered adieu to his benefactors.

Again benevolent Providence took a hand in Jimmy's destiny. He now became a temporary ward of a merchant mariner. While the cargo ship remained in port Jimmy did not lack for food or shelter. However his merchant marine career ended when the ship got under way, and again he became a homeless orphan on the dock. At this point the U.S.S. *Mount McKinley* and her crew entered little Jimmy's life.

The next morning, after Jimmy was brought aboard the flagship, conversation at the breakfast table centered around our new guest. The ship was scheduled to get under way shortly, and a decision regarding his future was urgent. It was soon apparent that he must not be put back on the dock again—if it could be helped. But to take a Korean orphan



Jimmy McKinley, war orphan of Korea.

to sea in an American warship—the flagship at that—required high-level approval.

Jimmy was introduced to the Commander Amphibious Group Three and the Amphibious Forces in the Far East. When the conference was over, the lad emerged an honorary commodore in the U.S. Navy. For humanitarian reasons it was decided Jimmy would be kept on board until a more permanent home for him could be found.

Like all new sailors, Jimmy had to have a physical examination and take his "shots." His physical examination revealed malnutrition—he weighed but thirty-seven pounds—and scars from past wounds were also discovered. When we gave him the prescribed immunizations his misgivings were vociferous. His resistance was additional proof that the Army had not slighted him in this respect.

Further proof of his sheltered Army upbringing was soon dramatically demonstrated when he heard a sailor swear. His reaction was: "Watch your language!" Thereafter no vulgarity was ever heard when Jimmy was present.

Jimmy Disappears!

Then one night Jimmy disappeared. Appeals over the speaker system remained unanswered. A search was launched. From the bridge to the boiler room sailors hunted for the young crew member. Jimmy was found in the central control room, deep in the bowels of the ship. Only his guardian angel stood between him and doom, because all about him were shiny copper cables, charged with sudden death.

It was decided that a suitable home for Jimmy must be found before serious harm could befall him. On one of the *Mount McKinley's* earlier visits to Inchon, Korea, officers and men visited the Seoul Hospital and Orphanage, a Seventh-day Adventist institution operated by Dr. and Mrs. George Rue. A considerable quantity of clothing, collected by the *McKinley* and other ships, had been distributed there. It was decided that if arrangements could be made, Jimmy should be placed in the care of the Rues, where he would be in a wholesome Christian environment, receive an education, and again learn to play with children his own age.

A Collection for Our Orphan

Shortly before our arrival at Inchon a collection was taken and food purchased from the ship's commissary to help defray the cost of Jimmy's keep. Soon Jimmy,

supplied with needed groceries, and in company with several officers, was rolling across the frozen Korean roads enroute to the orphanage. Mrs. Rue and Miss Robson, a nurse, gave him a warm welcome, and he was berthed in Mrs. Rue's own quarters.

Although we had visited the institution before, it was only now that we learned of the deep faith and courage possessed by the directors of this organization. Here 235 homeless waifs, ranging in age from newborn to adolescence, were dependent upon the Rues for treatment, care, food, and shelter, and a Christian upbringing. Many owed their very existence to this missionary family. The Master's admonition, "Inasmuch as ye have done it unto one of the least of these," was forcefully driven home to us.

A recent letter from Mrs. Rue tells of Jimmy's continued rehabilitation, of his adjustment to children of his own age and background, and of his progress in his lessons. He now sings "Jesus Loves Me" in both Korean and English. When he first heard the story of Jesus he asked if Jesus were "really coming again."

Here is a challenge to Adventists everywhere. In Korea there are one hundred thousand little Jimmys in need of physical and spiritual sustenance. Instead of one brave orphanage founded on the faith and courage of a consecrated missionary couple, there should be many such orphanages founded by other missionary couples, fired by the same zeal to serve the homeless victims of war.

Parana-Santa Catarina Conference Session, Brazil

By A. V. Olson, Vice-President
General Conference

In our round of union and local conference sessions here in South America, we have reached the Paraná-Santa Catarina Conference. The biennial session is being held on the campus of the conference academy, situated on a large farm a few miles from the city of Curitiba, Brazil, with a population of more than 150,000.

Because of its altitude of more than 2,500 feet, this section of Brazil has a delightful climate. The scenery also is pleasing. Wooded hills, green pastures, and open fields cover this wide rolling plateau as far as the eye can see. Stately pines and giant eucalyptus trees adorn the school grounds.

The territory of this conference consists of the states of Paraná and Santa Catarina in southeastern Brazil, with a combined population of nearly 2,500,000. The northern part of this territory lies within a rich coffee belt. The center is devoted to general farming and grazing, and in the southern section lumber is one of the main industries.

It was in the port city of Itajaí in the state of Santa Catarina that the third angel's message first found its way into Brazil. It was there that a sea captain tossed a bundle of German papers from his ship onto the dock. These papers created an interest that later developed into a church.

The membership of this conference at the end of 1953 numbered 6,076. During the two-year period of 1952 and 1953 there were 1,208 new members brought in through baptism, which was an increase of 219 over the previous biennium. The tithe income for the period amounted to \$224,747 at the General Conference fixed rate of exchange. Fifteen churches, six church schools, and four workers' homes were erected during this period. Six additional church buildings are now under construction, and will be finished early this year.

The attendance from the beginning of the meeting was very encouraging. All were fed in the large academy dining hall. The main services were held in the school gymnasium. The young people met daily in the school chapel, and the children in some of the classrooms; none were neglected. On the Sabbath three young men were ordained; this was a very impressive service.

In the city of Curitiba, where the conference headquarters are located, our central church has more than six hundred members. By the side of the church we have a clinic for the poor. Here Dr. Berger, a Brazilian Seventh-day Adventist physician and surgeon in private practice, gives two or three hours a day of his time free to the poor sufferers, of whom there are many. When the destitute are in need of operations, these are performed free of charge by the doctor, and the church pays the hospital expense. This medical work is greatly appreciated, and it is having a wholesome influence throughout the

city. Dr. Berger is the only heart surgeon in the city, and one of the very few in all Brazil.

It was a real pleasure to meet and mingle with our brethren and sisters of this conference. They love the Lord and His cause. Many eyes filled with tears as we told of the progress the message is making throughout the world.

School of Nutrition in Takoma Park

By Wesley Amundsen

"This has been one of the most outstanding schools of nutrition I ever attended." This statement and others in a similar vein were heard frequently from the lips of those who attended the five-day Washington Sanitarium School of Nutrition, which was conducted in the spacious demonstration rooms in the basement of the new Takoma Park, Maryland, church building.

Under the guidance of Dr. and Mrs. H. W. Vollmer, Dr. J. W. McFarland, and a score of able assistants, the school progressed smoothly from day to day. Each succeeding day found new students present. The total registration exceeded the two hundred mark.

Afternoon sessions from two to four o'clock were comprised of lectures, panel discussions, moving pictures on health and nutrition, and question-and-answer periods. A number of physicians from the Washington Sanitarium and Hospital, besides a few who are in private practice, and several dietitians and nurses brought a wealth of information and counsel.

The evening classes were chiefly in the field of human nutrition. Mrs. H. W. Vollmer presided over this period. The great variety of healthful, appetizing, and eye-appealing foods demonstrated, proved



Church and believers at Itajaí, Santa Catarina, Brazil.



Mrs. J. W. McFarland (left) and Mrs. H. W. Vollmer demonstrate the preparation of a healthful coffee substitute at the Takoma Park School of Nutrition.

beyond the question of a doubt that the healthful diet, as recommended by the Lord for His people in these last days, is the best.

It was of interest to note that the emphasis was placed upon the positive side of the food question rather than the negative.

A number of non-Adventist friends attended the classes, among them the editor of the woman's page of the *Washington Post*. The editor had made special request that coffee substitutes be the topic for discussion at one of the afternoon meetings.

It was a good school. We trust the instruction given will make for better nutritional standards in the homes of many more people. This school was the beginning of a series of health education projects to be given monthly in the Takoma Park church.

Harvesttime in East Pakistan

(Continued from page 1)

the twenty-ninth year of his short life.

Unreached by radio or newspaper, with perhaps not even a village teacher to guide them, the people are backward and isolated, living on small islands that have never been charted. Night travel is dangerous, and abductions and murders are frequent. Six of every seven that we meet are illiterate, but the gospel must be preached within this generation, and it can be accomplished only by pass-

ing on the good news of the soon return of Jesus from lip to ear.

The young government of Pakistan, though faced with problems of gigantic magnitude, including the relief of seven million refugees, is doing her part to build up these backward regions, and a ten-year plan to make primary education free and compulsory is under way. Adventists have a good name in education, and many calls come to us to open schools.

During the period under review ten church schools were opened. Thus the total number of schools has reached fourteen, with an increase in enrollment from 168 to 472. Our one boarding high school, named to

commemorate two of our pioneers who gave life service to East Pakistan—Kellogg and Mookerjee—is now in need of expansion.

We look to this school for our village workers, and we are not disappointed. One Bengali young man left his water-logged village and began to preach among the Garos living in a district bordering Assam, and after six years of work we ordained him to the ministry. He cares for four churches, consisting of 150 baptized members and almost 300 Sabbath school members.

Another Bengali young man and his wife, both educated up to the tenth standard in our high school, became missionaries to the Santals and Oraons living in the districts bordering West Bengal. There are three churches among the Santals and Oraons in this section, and 75 per cent of the tribal church members were baptized during the last twelve months.

The medical work has proved to be not only an entering but also a sustaining wedge for the gospel work in this Islamic state. God overruled in a marvelous way in securing the site on which the hospital has been built. In 1926 some of our pioneer missionaries tried to find a suitable location on which to build the hospital. They saw what appeared to be a suitable place, where an indigo factory had been built during the days of British rule. The site was by the side of a river. But God led His servants not to purchase that property, and that place is now forty-five feet under water.

The hospital opened by Dr. C. F. Schilling was continued by Drs. H. G. Hebard and Joseph Johannes. Outdoor clinics were operated by Missionaries C. C. Kellar and LeRoy Hunter in their mission stations. After the second world war these medical missionaries could not return, but the men trained by them are carrying on this phase of the work in an admirable manner.

In two such dispensaries managed by the mission 50,322 received treatment in 1952. Scores of laymen who received training under the foreign missionaries continue this work of healing in the malaria-stricken villages. The need is great for a doctor and a medical launch to coordinate the work of these laymen and our evangelists for more effective soul winning.

We were happy to associate with J. Ernest Edwards of the General Conference in a five-day lay institute in 1953. Forty-nine laymen pledged to win 317 souls before they meet again in another year.

"Seven Day Advancement"

The visit of H. M. S. Richards struck the headlines in the East Pakistan press, placing before the educated Moslem "the Seven Day Advancement" as we were referred to by a clerk of the Dacca University.

The Voice of Prophecy schools operated from India and West Pakistan and the radio messages from Ceylon and Beirut, in the Middle East, are opening doors hitherto closed among the English-, Urdu-, and Arabic-speaking people. Baptisms are being recorded.

The work has grown slowly but steadily at great sacrifice and on a foundation well laid by the pioneers according to the blueprint. In these closing hours of probation the message is now gathering momentum. In 1951, after 47 years of work, our membership stood at 509. This is an average growth of about 11 a year, but in 1952 and 1953 there were 258 accessions. The baptized membership now stands at 738. The 1953 lay tithe showed a 400 per cent increase over the 1951 figure. The Sabbath school membership has risen from 637 in 1951 to 1,339 in 1953.

Nineteen hundred fifty-four is the Golden Jubilee year for East Pakistan and we will

"Hold on to the plow,
And weary not now,
For the work is almost done."

Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein.—*The Desire of Ages*, p. 462.

A Year of Evangelistic Advance in Central Luzon

By J. O. Bautista

In the Central Luzon Mission, Philippine Islands, 1953 was an exceptionally good year for the work of God. It was one of growth and progress in almost every line of endeavor, but especially so in the field of evangelism, our baptisms having reached the all-time high figure of 1,140.

The holding of the first large-scale evangelistic effort in the city of Manila marks an important epoch in the history of the work of Seventh-day Adventists in the Philippines. The meetings were held at the Flight of Time Auditorium, which was erected on Taft Avenue. In charge were F. W. Detamore and R. M. Turner, assisted by evangelists and Bible instructors from the six missions comprising the North Philippine Union, and lay members in the Manila-Rizal district. The effort lasted for almost five months, from January 11 to June 7, during which period 438 persons were baptized.

Because of the large number of people who learned about or began attending the meetings toward the close of the campaign, they were extended for six additional weeks under the leadership of A. E. Gibb and A. A. Alcaraz. This extended meeting resulted in 105 more taking their stand for the truth, making a grand total of 543 for the entire effort.

We rejoice over this good harvest of souls, but a cause for greater rejoicing is the enthusiasm and inspiration gained by our workers who have already gone out this year on their own to put into practice what they have learned from participating in this major evangelistic program.

In view of the extensive campaign being planned for our field, it was felt early in the year that our mission should take a large share of the baptismal goal of the union. Accordingly, a goal of one thousand was set for our field. Before the launching of the Manila effort, 87 converts had already been baptized in different parts of the field. This number, together with those won to Christ as a result of the Flight of Time campaign, the mission-wide revival and reformation effort that followed immediately after, as well as the meetings held by the laity, and the missionary activities of the various institutions, brought the total of baptisms for the year to 1,140.

Our Faithful Laymen

A total of twenty-four evangelistic efforts and cottage meetings were held by our workers and laity during the year under review. Our lay members, we are glad to say, are doing a good share in this soul-winning endeavor. The commendable record made by the churches

in the Pampanga-Tarlac district deserves special mention. During the first quarter of 1953 every church and company in that district, numbering seventeen in all, presented candidates for baptism. The holding of the laymen's congress in the city of Baguio last October has given fresh inspiration to those who were privileged to attend, and the brethren returned to their churches determined to spread the enthusiasm they had acquired to other members and to attempt far greater things for God in the days ahead.

Our work among those who are confined behind prison bars is expanding. After the repatriation of the Japanese prisoners, H. W. Bedwell, editor of the Philippine Publishing House, together with faculty members and students of Philippine Union College, continued working for the Filipino inmates in the national penitentiary at Muntinlupa. Thirteen of the prisoners were baptized on December 19, 1953. Meetings are being held by the young people of Malolos and some ministerial students of Philippine Union College at the Bulacan Provincial Jail. The way was opened recently for our worker in Rizal to hold weekly studies at the provincial jail at Pasig, and Brother and Sister David H. Dee were given permission to do missionary work among the Chinese at the military stockade in Camp Murphy. The latest development was the opportunity given some ministerial students of Philippine Union College to hold meetings

for those that are detained at Camp Vicente Lim in Canlubang, Laguna.

This is our day of opportunity. God is opening the way for the preaching of the message. Thousands are eager to hear God's last warning message. This is evidenced by the response from the people of three towns in Nueva Ecija where one-night evangelistic rallies were held. The first one was held on October 11 by A. A. Alcaraz and the Voice of Hope Trio at Laur. He preached to an estimated crowd of five thousand. The following night another meeting was held in Gapan, and although a political meeting had just been held, some four thousand of the town's inhabitants were in attendance. The third rally was held at Peñaranda. A. E. Gibb preached from a kiosk owned by the Catholic Church, and upward of seven thousand people gathered to hear him.

During these three meetings the workers in the district, assisted by the brethren from neighboring churches, were able to secure more than two thousand enrollments to the Voice of Prophecy Bible Correspondence Course. At the time, our traveling clinic truck was on its maiden trip to the field, and it was used to great advantage in advertising these evangelistic rallies.

We thank God for all that He has done for us and take courage for the future. We are given another goal of one thousand for 1954. With God's help we will reach and even go beyond it!



School of Nursing in Burma

Our picture shows the capping service for the first class of nursing students admitted to the first Seventh-day Adventist school of nursing in Burma. The school of nursing is conducted at the Rangoon Mission Hospital, Rangoon, Burma. Eliada Mann, director of

the school of nursing, is pinning on the caps. Harriett Dinsmore and Ruth Wilson Murrill, nursing instructors, are standing behind the table. Pray for these dedicated Burmese young people as they prepare themselves for service. D. LOIS BURNETT



Religious Town Hall Meeting in Minneapolis

In recognition of the first anniversary of the telecasting of the American Religious Town Hall Meeting the sponsors of the program gave a banquet for the members of the panel, State officials, and certain guests who had appeared on the program. Speeches commending the panel were given by Governor C. Elmer Anderson of Minnesota, Mayor Eric Hoyer of Minneapolis, Mayor John Daubney of St. Paul, and Mayor Frank Petrich of South St. Paul. We also heard from Dr. O. Benson, district superintendent for the Lutheran Church, and Jere D. Smith, president of the Northern Union Conference of Seventh-day Adventists.

Pictured above (left) are the Honorable C. Elmer Anderson, governor of the State of Minnesota, and our own Adventist minister, A. A. Leiske, moderator of the panel. Much good in the way of favorable publicity has been done by this program, which is telecast each Tuesday at 7:30 P.M. over Channel 11 WTCN-TV, a Minneapolis station that reaches out to a 50-mile radius and will soon reach to a 200-mile radius when the station power is increased. Newspapers, radio, and the *TV Guide* magazine have given favorable publicity to this cooperative religious program and the public interest is keen.

L. H. NETTEBURG

Medical Volunteers in the Inca Union

By R. A. Hayden

The Inca Union of South America has been very fortunate in having several doctors from the homeland spend their vacations in this land of the Incas.

In 1951 Dr. L. E. C. Joers, with Mrs. Joers and daughter Mary Lou, made an extended trip into the Amazon country. There he visited our newly established mission at Unini on the upper Ucayali River among the Campas and Piros. He spent several days caring for the Indians. Then he made a tour of the jungle and highland regions, visiting several hospitals as well as helping our brethren all along the route. A great impetus was given our work, many friends were won, and in one place persecution was turned to praise because of his visit.

In 1952 Dr. R. A. Pellow, of Spokane, Washington, visited the Amazon Mission. He traveled with the president of the mission, S. C. Pritchard, and our medical worker, J. D. Repogle, along the Amazon in the mission launch *Auxiliadora*. The influence of his visit is still felt among

these abandoned people of the interior.

In October of that year our union was again favored by the arrival of Dr. Howard C. Smith, his wife, and daughter Marita, of Chula Vista, California. They came to carry the responsibility for the work of the clinic at Juliaca while Dr. David Duffie and his family enjoyed a much-needed and overdue year's furlough in the homeland.

Owing to personal introduction to the people of the area by the Duffie family, who are greatly beloved and highly respected, the work of the clinic continued on without a decline; in fact it grew steadily. Because of Dr. Smith's extensive training in surgery and years of surgical practice, this phase of the work was greatly strengthened, and the patronage grew so large that a system of appointment by number was instituted so that attention to all could be distributed impartially. During the ensuing months the appointment list grew into the hundreds, with many being attended in the hours after midnight in an effort to meet the ever-increasing demands.

The twenty-five-bed capacity of the little hospital was augmented by putting more cots in a room and by partitioning

off hall space to raise the number to a maximum of fifty bed patients. More could not be kept, so gradually the three small hotels in Juliaca became overcrowded with patients waiting their turns for consultation or surgery.

When Ingathering time came it was understandable that the people were eager to give to help increase the size of the clinic. The need was evident to all. When I solicited in the region, I saw people gladly double and even triple their previous year's donations without being asked. The superintendent of the railroad wanted to help build a new wing for the hospital. He said he would get us ten thousand sols. Another friend, who was accustomed to giving five hundred sols, increased his donation to one thousand and wanted to know whether the doctor would accept a monthly donation. Then I learned some of the reasons for the favorable interest in the Juliaca Clinic. The sick were attracted because of a combination of the highest diagnostic and surgical skill with a patience and kindness toward rich and poor alike very near to what the Physician of Galilee showed toward the blind and palsied that came to Him in the long ago.

One wealthy philanthropist from Cuzco who waited her turn to see the doctor told him that she had expected to be received just as soon as she came in. She explained, "It was hard for me to sit there and see one Indian after another being cared for while I waited. At first I was very much offended, but by two o'clock in the morning this feeling had left me and I was perfectly reconciled to wait my turn, because I saw poor people go in ahead of me who I know could never pay a sol, and they came out cared for and satisfied." She realized that if the doctor did not use the number system, only the rich would ever be taken care of, and the poor would never have a



(Left) Dr. and Mrs. Howard C. Smith and Marita; (right) Dr. and Mrs. W. W. Stiles and John—all medical volunteers working temporarily in Peru.

chance, but the rich did not take precedence with this man of God.

At the request of the doctors in a leading clinic in Cuzco, Dr. Smith went down there to make some demonstrations in surgery. He had expected to do three or four operations, but instead performed dozens. The many people who thronged the hotel begging for appointments were turned away because the doctor was most careful to maintain the highest standard of professional ethics.

An Overruling Providence

We consider the experiences that Dr. Smith has had in Juliaca evidence that the Lord is opening up the medical work in Peru in a special way. Only His favor has kept the clinic open in the face of prejudice and opposition. Because the population of the surrounding area was flocking to the clinic, some of the doctors in nearby towns were jealous and succeeded in a plan to get government action to close the clinic. There was nothing the doctor could do. The door was sealed, and the doctor calmly retired to his home. But the overruling providence of God worked through friends in this case, and the townspeople demanded that the clinic be opened, and hundreds of telegrams and letters raised a protest before the authorities. A group of friends came to Lima to take the matter up with the Ministry of Public Health, and when they did not get immediate action the prefect (state governor) of Puno himself made a trip to Lima to secure the order for the reopening of the clinic.

On Dr. Smith's recent trip to Lima he and his family arrived early Sunday morning in the city of Arequipa, supposedly unannounced, but found a large group of people at the depot to welcome them. Friends took them home to breakfast, and a leading doctor of Arequipa offered the use of his office, where attention could be given to those who were already ringing the doorbell and calling by phone. He even asked his office secretary to be on the job that day at Dr. Smith's service. The doctor had expressed himself as willing to help as many of the poor as he could while he was there. By ten o'clock there were four hundred people on the waiting list, and the doctor had expected to stay only long enough to examine about thirty! The office secretary stopped answering the telephone—but the people swarmed into the patio, where the doctor's office was located. The patio was so full and so many people were crowding the street that traffic was interrupted, and eight policemen came to keep order.

Toward the end of a long day's work, when it seemed that the crowd would never diminish, Mrs. Smith tried to get in to give her husband a message. The policeman at the gate asked, "What is your number?" and Mrs. Smith answered, "I am the doctor's wife and I need to see him." The policeman looked

skeptical but opened the way for her to pass through the crowd. On the way in, Mrs. Smith's sympathy was aroused by one shabbily dressed old woman who evidently had been waiting a long time and was very weak and tired. She suggested that the doctor make an exception and try to see this poor woman right away, so that she wouldn't have to wait so long. Because Mrs. Smith had been kind to her, she begged her to come to her house to see some curios.

So it was that Mrs. Smith accompanied that poorly clad woman to her home, thinking that a little visit might encourage her. To Mrs. Smith's complete surprise, she was ushered into a veritable palace and museum of art with beautiful furnishings, velvet draperies, and a lovely garden; and the lady herself, of the aristocracy of Arequipa, had made herself appear poor in order to receive attention from the "renowned surgeon" who gave preference to the poor.

So the year slipped by, with the doctor

always busy saving physical life and at the same time offering the water of life that saves men's souls. The urgency of the hour has induced him to relinquish his remunerative practice at home and prolong his service in favor of the needs in the Inca Union. At present Dr. Smith is in Lima taking official examinations that will entitle him to a license to practice in Peru. Holding the fort in Juliaca are Dr. Teodoro Zegarra, a Peruvian and a graduate of the College of Medical Evangelists, and Dr. W. W. Stiles, another self-denying medical missionary on "vacation" relief.

This is our golden opportunity to expand the medical work in Peru. There are wonderful openings in Piura, Chiclayo, Lampa, and other cities and towns where experienced doctors willing to take a "vacation" from their practice in the homeland would find unlimited opportunities for missionary endeavor, as well as for making the work entirely self-supporting.

Brief Current News



OVERSEAS

Australasian Division

- Recently a delegation came into Kainantu, in the central highlands of New Guinea, from the adjoining cannibal country. They came to plead for a white worker to go back with them. They said they had marked out some two hundred acres of land for the mission. The harvest is ripening, but where are the workers and the funds to support them? It is planned to send a native Mussau teacher into this area soon.

- The first time the American King's Heralds broadcast over the Australian network of the Voice of Prophecy, our headquarters radio secretary received telephone calls from two Protestant ministers and other listeners in New South Wales, congratulating him on the beautiful music in the service.

NORTH AMERICA

Atlantic Union

- A large crowd of young people gathered at the sixth annual tri-conference youth rally held at Pittsfield, Massachusetts, March 13, and enjoyed talks by James E. Chase, of the General Conference Radio Department; W. T. Crandall, editor of the *Youth's Instructor*; Lawrence Maxwell, editor of *Junior Guide*; and local and union MV secretaries. Music was provided by the Atlantic Union College band and choral group under the direction of E. F. Judy and G. W. Greer.

- W. R. Leshner is carrying on two series of meetings, one at Bangor and the other

at Lincolnville Center, Maine, with a number of non-Adventists attending. Nature films from the Moody Bible Institute are shown preceding each meeting.

- A number of dentists and physicians of the Southern New England Conference met with the ministers in a workers' meeting held in South Lancaster on February 25.

Canadian Union

- Forty persons were received into church membership, 35 by baptism and 5 on profession of faith, in Winnipeg, Manitoba, on February 12. These new members are the first fruits of the Winnipeg evangelistic effort being held by C. A. Reeves and his associates during recent months.

- E. M. Peterson, educational and Missionary Volunteer secretary of the British Columbia Conference, recently baptized 11 persons at Terrace, British Columbia. These new members were brought into the truth through the work of Colporteur R. Reimche.

- R. J. Ritchie and his wife from Poona, India, have recently arrived in Canada, where Elder Ritchie will be taking over the pastorate of the church in Edmonton, Alberta. While in India he served as MV secretary of the Southern Asia Division.

- Mrs. Nellie Ritchie, who has served as an office secretary in the Southern Asia Division, has accepted a call to work in the same capacity in the Ontario-Quebec Conference, and has already entered upon her new duties.



Let the Children Sing in Praise

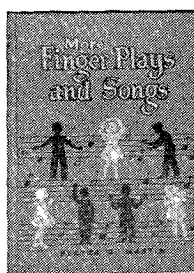
Song and activity books can play an important part in the Sabbath school program. These particular books contain a wealth of material that every Sabbath school teacher will find useful and helpful. Two of the titles are for the primary and kindergarten ages, and the other is for the juniors. Every teacher should keep these essential books close at hand.



FINGER PLAYS AND SONGS

by Bertha D. Martin

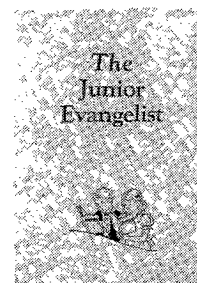
This book is full of helpful material for primary and kindergarten teachers. The picture songs are illustrated, and besides these there are marching songs, nature stories, and poems. \$1.00



MORE FINGER PLAYS AND SONGS

by Bertha D. Martin

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Sabbath School LESSON HELP

Second Quarter, 1954



LOVE

By Taylor G. Bunch

TO READ this book is to look at the meaning of God's love as through a magnifying glass. The chief aspects of divine love are set forth under eighteen chapter titles presenting such themes as "The Humility of Love," "The Behavior of Love," "The Character of Love," "The

Permanence of Love," and similar topics allied to the Sabbath school lessons for the second quarter of 1954. The book is packed with quotations from many sources as illustrations of the underlying concepts unfolded by the author. Aside from its important value as a **Sabbath school lesson help**, it is one of those thought-provoking treatises that one will take up to read again and again. We see love here as a divine principle rather than a soft sentiment, a demonstration of grace rather than an emotional exploit, a rule to live by rather than a license for indulgence. **Every Sabbath school teacher and member** should have a copy of this book for the deeper insight and spiritual penetration it affords in the study of these wonderful lessons.

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Central Union

● R. E. Brewer has organized a new Sabbath school in Campbell, Missouri. There are 25 to 35 people meeting each Sabbath in a nice store building. The laymen from Poplar Bluff faithfully assist in making the Sabbath school attractive.

● In January the Kansas City Welfare Center found itself overstocked with clothing. On February 9 and 10 the city welfare held open house, giving clothing away to those in need. One hundred and fifty families registered, and of these, 35 families needed further help. Six hundred pieces of literature were given away.

● On the weekend of February 12-14 the Platte Valley Academy choir, under the direction of Miss Frances Chamberlain, made a tour of some of the churches of eastern Nebraska.

● February 17, 1954, marked the groundbreaking ceremonies for the new Loveland, Colorado, church.

Columbia Union

● Laymen are active in Richmond, Virginia. As a result of a training class conducted under the direction of the pastor, some 20 laymen are giving Bible studies. The number of persons receiving weekly Bible studies varies between 150 and 200.

● Annual colporteur institutes have recently been held in the Columbia Union Conference. Reports of progress of the work have been favorable, and new laborers have been added to the working force.

● The second annual Columbia Union oratorical contest was held in Mount Vernon, Ohio, February 27. A capacity audience of more than one thousand students and other members, representing every senior academy in the union, filled the Mount Vernon Academy physical education building for the program climaxing a weekend of temperance activities. Winner of the contest for the second consecutive year was Walter Sherman, Mount Vernon Academy senior student.

Lake Union

● R. G. Campbell, Lake Union publishing secretary, attended the colporteur institute that was held at Adelphian Academy on February 22. He states that there was the biggest response ever experienced at a colporteur institute for students. More than 60 students attended the classes.

● E. L. Gammon, who has been serving as principal of Wisconsin Academy, accepted a call to the Laurelwood Academy in Oregon. F. W. Bieber, at the present time MV and educational secretary of the Wisconsin Conference, will succeed Brother Gammon as principal of Wisconsin Academy.

● On March 7 the second Annual Academy Band Festival was held at Emmanuel Missionary College. Bands from the various academies joined to form a massed band of more than 150 pieces. For the last two numbers on the program the Emmanuel Missionary College Band joined them, increasing the total instrumentation to over 200.

Northern Union

● The Blackberry, Minnesota, Home and School sponsored a hobby show on February 14, proceeds to be used for school equipment.

● The members of the Atlantic, Iowa, church harvested \$1,200 worth of corn in 1953 to assist in their church building project. W. R. Caviness, the pastor, reports they are at present meeting in the basement and are planning to complete the church soon.

● A Twin City Area MV Federation has been organized, with L. H. Netteburg as president. The first area meeting was held on the afternoon of February 20 at the YWCA in Minneapolis, Minnesota, when groups from Maplewood Academy and Union College gave the musical numbers and Mrs. Josefina Pascual from the Philippines told a thrilling mission story.

North Pacific Union

● Mrs. Doris Miles, nutrition instructor in the Pasco area of the Upper Columbia Conference, is currently engaged in teaching a class for the Juniors there. Under the auspices of the Pathfinder Club the Junior boys and girls are being trained in the principles of healthful cookery.

● The Ballard church in Seattle is presenting a series of prophetic and inspirational meetings each Sunday and Friday evening beginning March 7 and continuing through May 14. These meetings are sponsored by the youth and are illustrated with sound motion pictures concerning great Bible prophecies.

● The Washington Conference reports that three new members were added by baptism to the Auburn city church on February 20.

● A. L. Zumwalt, president of the Alaska Mission, baptized seven persons on February 9 in the Craig, Alaska, church.

● Merle Smith reports from his northern outpost at Selawik, Alaska, on the Arctic Circle, that he is holding meetings with the Eskimos six nights a week and has had very good attendance, even when the temperature dropped to 57° below zero.

Pacific Union

● L. L. Moffitt, of the General Conference, and R. R. Breitigam, of the Pacific Union, were speakers in Arizona churches on February 20 and conducted a Sabbath school workshop in Phoenix, February 21.

● The Yreka-Fort Jones district in far northern California rejoiced in a baptism held February 13. The Baptist church was used for the occasion, and a family of five were baptized. The Yreka members have purchased ground, and the plans are prepared for the erection of a church in that city.

● The former Southern California Conference office in Los Angeles has become the headquarters for the Federated Dorcas Welfare Society of that field. The dedication was held March 1, with representatives from various civic organizations joining our own members in the service.

Southern Union

● W. R. May, pastor of the Meridian, Mississippi, church, reports that the members have begun enlarging and remodeling their old church building. The new building will seat 275, and will also contain rooms for the various Sabbath school divisions.

● L. R. Holley, pastor of the Birmingham First Church, in the Alabama-Mississippi Conference, held a Survival Through Faith crusade in the church, February 12-21. Twelve joined the baptismal class, and 25 others are continuing to study the message.

● Georgia-Cumberland reports 14 baptized in February: 5 by George Butler, of Savannah, Georgia; 4 by Arnold Kurtz of Bristol, Tennessee; 1 by W. T. Skilton, of Brunswick, Georgia; and 4 by H. A. Welklin, of Dayton, Tennessee.

Southwestern Union

● B. K. Mills, coming from East Pennsylvania, is the new district leader of the Galveston district of Texas, replacing H. C. Christensen, recently called from Texas to the East Pennsylvania Conference.

● R. F. Schneider, home missionary secretary of Texico, joined F. D. Rusche, pastor of the Roswell, New Mexico, church, in a two weeks' revival service, which brought nine individuals to the decision to unite with the church.

● Two persons, a man and his wife, were baptized at Nowata, Oklahoma, on a recent Sabbath, while H. C. Klement, president of the conference, was visiting the church.

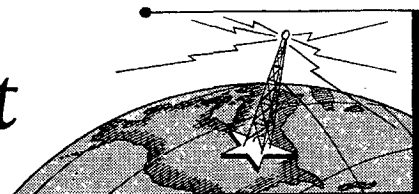
● Recently a Sabbath school was organized at Poteau, Oklahoma, and now M. T. Reiber is conducting a series of evangelistic meetings in a theater in that town. Another new Sabbath school was organized at Pryor the first Sabbath of February.

● A thrilling all-day meeting of the Eastern Oklahoma Associated MV Societies was held in Nowata, Oklahoma, on February 13.

Church Calendar for 1954

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| April 3 | Home Missionary Day (Dorcas Welfare) |
| April 10 | Spirit of Prophecy Day |
| May 1 | Medical Missionary Day |
| May 8 | Literature for Servicemen Offering |
| May 24-June 5 | General Conference Session |
| June 5 | Literature Evangelism |
| June 19 | College of Medical Evangelists Offering |
| June 26 | 13th Sabbath Offering (Inter-America) |
| July 3 | Bible Correspondence School |
| July 10 | Midsummer Offering and Service |
| July 24 | Educational Day and Elementary School Off. |
| Aug. 7 | Enlightening Dark Counties |
| Aug. 28 | Riverside Sanitarium Offering |
| Sept. 4 | Colporteur Rally Day |
| Sept. 11 | Missions Extension Day and Offering |
| Sept. 25 | 13th Sabbath Offering (Northern Europe) |
| Oct. 2 | Neighborhood Evangelism (Visitation Day) |
| Oct. 9 | Voice of Prophecy Offering |
| Oct. 16-23 | These Times and Message Campaign |
| Oct. 30 | Temperance Day and Offering |
| Nov. 6 | Witnessing Laymen |
| Nov. 6-27 | Review and Herald Campaign |
| Nov. 13-20 | Week of Prayer and Sacrifice |
| Nov. 20 | Week of Sacrifice Offering |
| Nov. 25 | Thanksgiving Day |
| Dec. 25 | 13th Sabbath Offering (Formosa, Hong Kong, and Macao) |

Items of Special Interest



God Searches Them Out in the Mountains

At home, as well as in foreign lands, the Spirit of God is searching out the hidden in heart. A colporteur writes: "I called at a humble abode in the foothills of the mountains. There I found an old man living alone. As I talked with him he said he knew there was a God. Pointing to a little old radio sitting on the floor, he said that the 'boys at the store' had given it to him, and that he listened every Sunday to the voice of God. He said, 'When I turn it on, the man says something about a voice in the wilderness, then some boys begin to sing and always say that Jesus is coming again. It is so real, I go to my window to see if He is really coming. I know that when that man speaks it is the voice of God, for I can tell by the way he talks.' A worker has visited this place and is now giving Bible studies to the old man and the 'boys at the store.'"

ELMER R. WALDE

Old Bible Contest Marks Bible Society Anniversary

The Old Bible Contests stirred into life by the General Conference Bureau of Press Relations, continue to draw interest in communities round the world.

In Australia, E. H. J. Steed, press secretary for the Greater Sydney Conference, tied the contest in with the 150th Anniversary of the British and Foreign Bible Society. Elder Steed worked in very close cooperation with Doctor H. W. Arrowsmith, Commonwealth secretary of the society, who furnished two Bibles as awards in the project. Besides publicity in the metropolitan newspapers, seven radio stations gave time for news of the contest with word going out over the air 38 times.

"In two days the phone scarcely stopped ringing," reports Elder Steed, and adds, "All told, more than 500 names were entered."

The search for the oldest Bible climaxed with a Bible thanksgiving service in the North Sydney Adventist church on March 6. People of many faiths attended, some even coming early for Sabbath school. Dr. Arrowsmith spoke on the 150 years of progress of the Bible Society. Then he expressed his appreciation for what Seventh-day Adventists had done in bringing the Holy Word to the attention of the people.

"They have marvelously brought the anniversary before the public," he said, "and we are most grateful for the Old Bible Contest. It has done a great deal, and a real stirring and a Bible awareness have been developed."

The winning Bible, a 1487 German edition with wood-cut lettering and illustrations, all hand painted, is the oldest yet to be discovered anywhere, according to reports now in.

M. CAROL HETZELL

Large Book Sales in Indonesia

E. A. Brodeur, the publishing secretary of the Indonesian Union Mission, recently sent to us the following encouraging report concerning the progress of the publishing work in that important union territory.

"I have just returned from a trip to the Northern Celebes. We had a fine institute, with more than 80 colporteurs attending. The work is progressing nicely in that mission, and we have added an assistant secretary in the department.

"We are very thankful to the Lord for leading the colporteurs of Indonesia to their largest year in delivery of our literature. Our total deliveries for 1953 was Rp. 1,772,029.70 against Rp. 1,002,395.68 for 1952. We are grateful and humble for this manifestation of His goodness to us. I have not received the yearly report for the division, but I believe that Indonesia will be in first place for 1953. In 1953 we also had a gain of 13 credentialed colporteurs over the year 1952. As we see the progress of the work here we are encouraged to attempt even greater things in the future."

D. A. McADAMS

Giant Massed Choir at General Conference

The music committee appointed for the forthcoming General Conference session is laying plans for a large massed choir on the two weekends of the session in San Francisco. The choir will be under the direction of Ben Glanzer, of the General Conference Ministerial Association. It is hoped that from 500 to 700 voices can unite in this huge choir. We request that our singers watch for further announcements in the Review, and in our other papers.

E. W. Dunbar, Chairman,
General Conference Music Committee

Recent Missionary Departures

Mr. and Mrs. Julian Werner left Miami March 10, returning to Medellín, Colombia, where Mr. Werner is teacher of science and mathematics at the Colombia-Venezuela Union Training School.

Miss Ruth Wightman, returning from furlough, sailed from New York, March 11, on the S.S. *Capetown Castle*, to resume her work as a teacher at the Ruanda-Urundi Mission in the Belgian Congo.

Dr. and Mrs. Ira E. Bailie and their daughter Cheryl Lynn, of Martinez, California, sailed March 12 from Baltimore on the S.S. *Argentina*, bound for Montevideo, Uruguay. The doctor is to be medical director of the clinic in Asunción, Paraguay.

Mr. and Mrs. Roy E. Brooks, of Amarillo, Texas, left Baltimore March 12 on the S.S. *Argentina*. They go to the South American Division office in Montevideo, Uruguay, where Mr. Brooks will serve as accountant.

Elder and Mrs. Bert Elkins and their two daughters, Kathleen and Darleen, sailed from Baltimore on the S.S. *Argentina*, March 12, returning to Asunción, Paraguay, where Elder Elkins is to be secretary-treasurer of the Paraguay Mission.

Miss Alma Binder, returning from furlough, sailed from New York, March 13, on the S.S. *Queen Mary*. She is connected with the Zauditu Memorial Hospital in Addis Ababa, Ethiopia, as a nurse.

W. T. Collins left Miami March 15, returning from furlough to Medellín, Colombia, where he is connected with the Colombia-Venezuela Union Training School as manager of the press. Mrs. Collins will return later.

Miss Eulalia White, of the Union College School of Nursing, left Miami, March 18, for Puerto Rico, where she will become supervisor of nurses at the Bella Vista Hospital.

Miss Darlene Lainchbury, of the Colorado General Hospital, Aurora, Colorado, sailed from New York, March 20, on the S.S. *Queen Elizabeth*, en route to serve as a nurse at the Kendu Mission Hospital in Kenya, East Africa.

Miss Alberta Parish, of the Colorado General Hospital, Aurora, Colorado, sailed on the S.S. *Queen Elizabeth*, March 20, from New York, going to connect with the Kendu Mission Hospital in East Africa as a nurse.

D. E. REBOK