

Miracles of Grace Witnessed in the South Seas

A Talk Given Friday Evening, April 10, at the Spring Council

By R. R. FIGUHR

THE great expanse of territory that we know as the Australasian Division consists now of five unions and thirty-seven local fields. The division extends over seven thousand miles, nearly one third of the distance around the world. Seventy years of Adventist activity in this extensive territory has resulted in the firm establishment of this truth in Australia, New Zealand, and in the islands of the South Pacific.

Australia and New Zealand have become strong and important home bases especially for the evangelization of the vast island territory included in Australasia. Courageous and devoted missionaries have gone out from our training schools in Australia and New Zealand to the many islands of the Pacific and are carrying forward aggressive and successful missionary activity that is resulting in larger and larger baptisms each year. The financing of such a large program is no small matter. But our people respond to appeals for help, because their hearts are in this

cause, particularly in the island fields of the Pacific.

Much could be said of the encouraging progress of our work in the home bases of Australia and New Zealand. There is a greater spirit of evangelism stirring our members and workers. God is moving upon the hearts of the people and leading them into the light, and our educational and other departmental work is developing. The wonderful spirit of loyalty of our Australasian members to our great world organization is most heartening. They rejoice in the recent reorganization that has bound them even closer to the General Conference and the world church. One feels the warmth of sincere Christian fellowship as one moves among our churches and people.

Interesting and encouraging as the progress of the work is in Australia and in New Zealand, this report will deal largely with our work in the great island fields of the South Pacific. Here one sees marvelous transformations of life through the grace of God. It

was not many years ago that these islands were wild and uncivilized. The inhabitants were fierce, cruel, and warlike. Those so unfortunate as to be shipwrecked among them were speedily dispatched and often devoured in cannibal revels. We revere the memory of such courageous souls as Chalmers, Williams, and Baker, who came to these inhospitable islands to win men to Christ. Though they themselves were killed and eaten, the results of their devoted la-

(Continued on page 5)



Many of these raw natives of New Guinea are turning to the Adventist missionary for guidance and are witnessing to the miracle of God's transforming grace.

Contents

FRONT PAGE Miracles of Grace Witnessed in the South Seas

GENERAL ARTICLES Page 3

Facing Unnumbered Millions in the Middle East and Asia—Evangelistic Advance in South Africa—"Joy Cometh in the Morning"—Four Essentials in Training Children—The Basic Date of the 2300-Year Period Confirmed by New Discoveries—Songs in the Night—The Lamb Opens the Seven Seals—Singing in the Rain

EDITORIALS Page 12

Wise Above That Which Is Written—Do Not Think You Are Forgotten—In Whose Image?

NEWS FROM THE WORLD FIELD Page 14

Our Adventist Servicemen in Korea—The College of Medical Evangelists—The Lights Come On in Old London—My Visit to Our West African Mission—Dedication of Woodbrook-St. James Church in Trinidad—Medical Evangelism in Walla Walla, Washington—Voice of Prophecy Stirrs Ceylon—Loyal Work of Our Army Chaplains—Correspondence School Workshops—My Favorite Text—Healing for a Dying Woman—Brief Current News—Camp Meeting Schedule, 1953—Church Calendar for 1953

POETRY

Sabbath, p. 8; Hold to the Cross, p. 10

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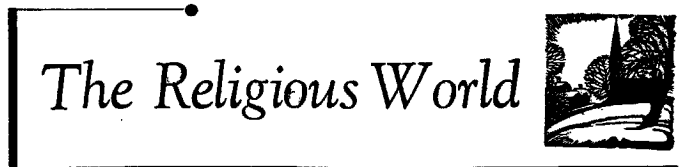
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► **Scriptures Published in 1,059 Languages**

Some part of the Bible has been published in 1,059 languages and dialects, as of December 31, 1952, according to a report issued in New York by the American Bible Society. Ten new languages were added to the list last year. The whole Bible, the report stated, has now been published in 197 languages, a complete Testament in 257 languages, and at least "a Gospel or other whole book" in 605 languages.

► **Educators Urge Religion in Schools**

The eighth National Conference on Higher Education went on record in Chicago as deploring "any decision that would ban teaching of religion or an appropriate expression of it from the halls of learning or from the lives of students." "While recognizing the principles of separation of Church and State," an adopted resolution said, the conference "also recognizes that man is spirit as well as matter." The conference was sponsored by the Association for Higher Education, a department of the National Education Association.

► **Religion Major Influence at Atomic Center**

Religion is a major influence in this celebrated "city of science" (Oak Ridge, Tennessee) with 27 churches, or about one for every 1,000 residents, now established in the Oak Ridge atomic center. Men famous in the world of nuclear physics as well as scientific research workers are regularly engaged in preaching, teaching Sunday school classes, serving as vestrymen, or playing the organ in virtually every one of them. What's more, only established churches are permitted to own land in the atomic center—ordinary householders and even business enterprises must be content with the status of lessees.

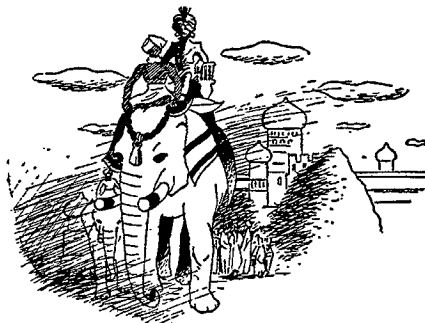
► **German Leaders Issue Refugee Appeal to Christian World**

A plea to the Christian world to intensify its aid to "the many millions of refugees whose existence marks our era" was issued by leaders of the German Evangelical Church Day (DEKT) movement at a special emergency meeting in Essen, West Germany. President Theodor Heuss, of West Germany, was among those who urged governments, industrial leaders, and individuals everywhere to speed up their refugee relief activities and make them more efficient. "Those who impelled by an overwhelming sense of despair, have fled their homes need a helping, neighborly hand and a love that is based on the Christian message and conscience," President Heuss said. "World Christianity must help that love defeat their distress."

► **Methodists Plan Tithing Experiment**

Following the success of the Seventh-day Adventist and other denominations with tithing programs, southern California Methodists will launch a six-month experiment this spring. If the Biblical injunction to donate a tenth of one's income were followed by the 160,000 members of the Southern California-Arizona Methodist Conference, it would raise its annual income from about \$7,765,000 to \$38,820,380, Bishop Gerald H. Kennedy calculated. Southern California Methodists, like others of the denomination across the nation, are estimated now to give only about 2 per cent of their income each year. Tithing is mentioned frequently in the Bible, and the custom, either in specie or in kind, is a very ancient practice. The churches early adopted it.

Facing Unnumbered Millions in the Middle East and Asia



[Talk given Saturday night, April 11, 1953, at the Spring Council.—Editor.]

No one can visit the lands found in the Middle East and Southern Asia divisions without receiving many varied and deep mental impressions. As a believer in the Advent message, the one that stood out in my mind most sharply is the colossal task that remains to be done in these fields before our work of proclaiming the message to every nation, kindred, tongue, and people can be accomplished.

The Middle East Division, with a population of more than one hundred millions, is composed mainly of Arab countries, in which more than 90 per cent of the people are Moslems. Because of the extremely fanatical nature of their religion, the Moslems throughout the centuries have been most unsusceptible to the gospel and very few of them have become Christians. There is little, or no, change in this attitude even today.

Small Membership in Near East

In most of the lands of the Near East, Islam is the state religion, and this circumstance also adds greatly to the difficulties that face the Christian missionary. Though we have worked in this section of the world field for more than half a century, we have there today a baptized membership of only a little more than 3,500. Some countries have not yet been entered. In those that have been entered, our work has chiefly been confined to a few of the large cities. Very little has been done in taking the message to the many large towns and the multiplied thousands of villages, the people of which must be given the opportunity of hearing the call of God before probation closes. The work that remains to be done is tremendous.

The situation in Southern Asia is even more overwhelming. The countries that comprise this division have a population of more than 450,000,000, speaking 225 languages, 75 of them major ones. In India alone there are more than a million villages besides numerous large towns and

By ERWIN E. ROENFELT

immense cities. If Christ had remained on this earth and had undertaken personally to visit one Indian village each day, it would take Him until the year A.D. 2739 to complete this program. As the result of the earnest efforts of our workers through the years we now have a baptized membership of less than fifteen thousand among these millions of Southern Asia.

Power of the Spirit Needed

We have preached the message in some of the cities and in a few of the larger towns of this densely populated area of the world, and have done work in a few of the villages. But the message must be proclaimed in every city, in every town, and in every village in India, Pakistan, Burma, and Ceylon; it must be preached in every one of the numerous languages of these lands; indeed, every soul must be given an opportunity to hear it.

The work that remains is altogether beyond our ability to accomplish. All the material and financial resources of our denomination are hopelessly inadequate to compass it. Men and means, though essential, cannot measure up to it, however much their supply might be multiplied. Only through the power of God, operating through His people, can this task be accomplished. There is no other way. Only as the church experiences the fullness of the outpouring of the Holy Spirit will it be made adequate for the demand of this hour, and be able to move forward to the speedy completion of its mighty and glorious mission.

Our unfinished work constitutes a mighty and most serious challenge to every Seventh-day Adventist. This is an hour for self-examination, for the humbling of our hearts before God, for new devotion in service, for wholehearted and unreserved consecration, for greater simplicity and self-sacrifice, and for seeking

after God so wholeheartedly that there will come to the church the Pentecostal endowment of power from on high that has been promised for the glorious consummation of its task.

The second outstanding impression that one gains from a visit to the divisions referred to is the shortness of the time that remains for the finishing of our work. During recent years a tremendous change has come over the masses of the peoples of the Near East and of Southern Asia; not a change in their customs and habits or in the conditions under which they live, but in their thinking. Unlike their forefathers, they are no longer satisfied with their lot. They feel that they have a right to some of the abundance that is enjoyed by the fabulously wealthy minority among them and by the peoples of other lands. In their disillusionment they are frantically turning to anything that offers them hope for the betterment of their condition. Nothing, they feel, could be worse than the hunger, nakedness, and misery they are enduring, and anything could be better.

O Church of God, Arise!

Forces are at work that threaten to shake not only these nations but the whole world. The spirit of nationalism is stirring the people. Riot and revolution is threatened in many places. Observing all of this, and much else besides, brings to one an awareness of the restraining power of God on the forces that will finally disrupt and destroy this present world. Angels even now are holding the four winds of the earth in order that God's people might complete the work that He has assigned them. The hour is late—very late! O church of God, arise, and panoplied in heavenly light and power, hasten to the consummation of thy task!

Another profound impression that comes to one as he visits these countries is that God is demonstrating again and again that He has unlimited resources and

a thousand ways of quickly finishing His work through His people when they are ready and willing to be used by Him as He purposes. Through many demonstrations of His power God is beckoning His church on to greater triumphs and accomplishments than ever before.

Many thrilling and inspiring developments are taking place in connection with our work. In Jordania, an Arab country, interests in the message are springing up in so many places that our workers are hard pressed to cope with them. In another strictly Moslem country the government recently passed special legislation, in which the name of our organization is mentioned, to make possible the granting to us of land on which to erect a hospital. In Cairo, Egypt, where a large evangelistic campaign has just begun, the spacious hall in which the meetings are being held cannot accommodate the crowds that wish to attend, and hundreds are being turned away. During the last two years the Middle East Voice of Prophecy Bible Correspondence School enrollment jumped from 4,000 to over 100,000, making it the fastest growing school in the world. Indications are that with little effort it could be quickly made to exceed a quarter of a million. Twenty-five per cent of the graduates of this school are Moslems.

Interest Growing Among Hindus

In South India some eighteen hundred people, all of them Hindus, after attending four meetings that were conducted by one of the doctors from our Nuzvid Hospital, began the observance of the Sabbath. All of the inhabitants of the approximately thirty villages in which these people live are refraining from work on the Lord's day in obedience to the decrees of the village elders. In Assam the hill tribes of that remote and mountainous region are ready for the message and are calling for our workers. So numerous are these calls that it is impossible to answer them all. Our workers hear of groups of thirty and forty and fifty persons observing the Sabbath, who, as far as they know, have had no contact whatsoever with any of our people. Some of these groups are in language areas in which we have no worker of any kind.

Tremendous Enrollment Gains

More than 120,000 persons are enrolled in the Southern Asia Bible correspondence schools, with upward of 7,000 applications being received each month. In a very recent month more than 65,000 test papers were graded. Hundreds of the students enrolled in these schools are in countries that are still closed to Christian missions, such as Tibet, Nepal, and Afghanistan. The government of one of the India states has signified its desire to cooperate with us in our temperance work and has outlined a program of mass meetings, membership drives, radio broadcasts,

newspaper and poster propaganda, and literature publication with government financial support that is far beyond anything that we could have imagined. Other state governments have informed us that they too are interested in assisting in such a program.

Evangelistic Advance in South Africa

By Frank H. Yost

[Talk given Saturday night, April 11, 1953, at the Spring Council.—EDITOR.]

A. L. White, R. M. Whitsett, and I conducted a Seminary Extension School at Helderberg College, thirty miles from Cape Town, for six weeks, December 15 to January 24. The courses offered were evangelism, Spirit of prophecy, the work of the Bible instructor, and the doctrines of Sabbath and Sunday. The attendance was small, with about thirty-five ministers enrolled, most of them young, unordained Afrikaners.

The students applied themselves earnestly, and we think successfully. They showed a determination to acquire information both in doctrine and in method. And it was inspiring to see them, at the close of the school, pledge themselves to unity in the service of Christ. They adopted the motto "Unitedly we follow Christ to new horizons." We can believe that from this fourth Seminary Extension School the students have gone back to their fields with a renewed vision, a quickening of heart and mind, and practical information that will count in the progress of the work in South Africa.

The prosecution of the message in South Africa is not easy. Statistics of population are indicative: There are 2,000,000 white people, 40 per cent of them of British descent. The Bantu native, or black population, is 8,000,000. The colored, the mixed white and Hottentot population, number over a million. There are 350,000 Asiatics and 62,500 descendants of Moslem Malay slaves. Those of British descent in South Africa are largely members of the Anglican Church, and are conservative. The Afrikaners are largely members of the Dutch Reformed Church. They are of a definitely conservative tendency. However, evangelism is being pushed, and new methods are being adopted as they are presented to the workers.

B. L. Hassenpflug went to South Africa about four years ago and has held several series of meetings in a number of places in the Union. Brother Hassenpflug has had working with him a number of young licentiates, and they are enthusiastic over the methods he uses. Evangelism is acquiring a new impetus, and we believe that the Extension School will be a progressive

The thrilling story of what God is doing in these lands could be continued at great length. To the church at this hour comes the call to a glorious adventure of faith that will enable God through it quickly to consummate His work in the earth.

influence. Brother Hassenpflug's evangelistic company is now at Port Elizabeth, an important manufacturing city on the south coast. He writes me that 800 families are being visited and that 175 have signed the Sabbath pledge card.

There are several strong Afrikaner evangelists. They preach in Afrikaans, and are increasingly successful. Since the schools in the Union of South Africa are bilingual, most of those of British descent can understand, and usually speak, Afrikaans, and there is some influx of British through the Afrikaans meetings.

Our Two Colleges in South Africa

There are two colleges in the Union of South Africa. The older school, Helderberg College, near Cape Town, has a strong faculty and is offering several well-chosen curriculums, the emphasis being on teacher training, secretarial training, and theology. Both Hebrew and Greek are being taught this coming winter in the theology curriculum.

The need for better training of the ministers is recognized. If for no other reason, the competitive impact of the Dutch Reformed ministers compels this. These ministers are well trained and are schooled in Biblical languages and Calvinistic theology.

Our other South African college has just been raised from an academy status. It is Sedaven, in the Transvaal. The faculty is still being formed, and the enrollment is increasing.

In Cape Town there is an up-to-date church school of excellent design, well equipped, with a good teaching staff. Two of the teachers of this school were in attendance at the Seminary Extension School. There is a great need of more church schools.

The work for the colored inhabitants is organized as the Cape Mission Field, a huge territory as large as the United States east of the Mississippi. An active work is being carried on. Successful and intensive evangelism is in progress by white and colored ministers, and the endeavors of the laymen are very successful. It is difficult to keep pace with the evangelistic efforts of the laymen among the colored.

Good Hope Training School, designed primarily for the training of colored work-

ers, is well attended. At the commencement address last December I was deeply impressed with the high caliber of students. Elders White, Whitsett, and I each made note of the enthusiasm and earnestness manifested in the colored churches where we preached. The Cape Field has also the responsibility of working among the Hindus. The work among these people is perplexing and goes very slowly. Almost no work has been done among the thousands of Moslem Malays in and around Cape Town.

There are millions of natives in the Union of South Africa. Part of the difficulty experienced in working among these natives is due to the fact that thousands of them are transients, men who leave their families in the hinterland and come to work in the diamond and gold mines, remaining there for a term of labor and then returning to their homes. The natives are Bantus, a huge aggregation of tribes related in blood and language, and extending into the Congo and as far north as the Sudan. In the South African Union Conference there are the North and South Bantu missions. Graduates from Helderberg College and some native workers constitute the evangelistic and teaching staffs of these missions.

Bethel Training College, on the south coast, is for the sole purpose of training native teachers for the Bantu tribes. These men are given a practical education and then a course in teacher training, and are employed as teachers among their own people. Later, some who are good prospects are brought back to Bethel for training in theology, to become evangelists. There are about six European and three or four native teachers on the staff of Bethel Training School.

The Dutch Reformed Clergy

Note must be made of the strength and influence of the Dutch Reformed Church in South Africa. This church is presbyterian in organization and Calvinistic in theology. It seeks to maintain a high spiritual tone, and Andrew Murray, the late noted and much-lamented Scotch Presbyterian evangelist, who spent some time in South Africa, is revered as the spiritual mentor of the Dutch Reformed clergy. The morale of the clergy and of the church is high. The finances are sound, the church buildings are for the most part well built and well maintained, and there is a responsive and compliant laity.

The ministers of the Dutch Reformed Church frankly participate in politics. There are clergy members of Parliament, and clergymen serve as mayors on town councils. There is not an organic union of church and state, but South Africa furnishes an efficient illustration of the Calvinistic philosophy of ecclesiastical concern in public affairs. The Dutch Reformed Church is taking a leading part in seeking to resolve race issues and work-

ing openly for an ultimate South African Republic.

There is religious liberty in South Africa now, but there is strong ecclesiastical opposition to the work of the Seventh-day Adventists on the operational level.

South Africa a Beautiful Country

As a summation, we must be reminded that South Africa is a beautiful country, with an excellent climate, with the exception perhaps of a few months in the winter season. There are good ports, roads, and railroads, which are being improved constantly, and there is a progressive people.

But we must be reminded, too, that the people of this great country have never been united racially or politically. We can ask the question, What will such a people do in such a country if a free republic is established?

What are we Seventh-day Adventists to do? We are to keep free of politics, maintain unity among ourselves in spite of conditions around us, and finish the work of God with all speed and efficiency, looking to the soon return of our Lord in glory.

Miracles of Grace Witnessed in the South Seas

(Continued from page 1)

ers are evident today. Their works do follow them.

Perhaps there is in the world today no more primitive region than the interior of New Guinea and Papua. One writer calls it "the land that time forgot." Time and civilization seem to have by-passed this land and left it centuries behind. In the more remote regions cannibalism is still practiced. As people die they are devoured. If asked where the cemeteries are, the people point to their mouths and say, "Mat Mat." As our missionaries pushed up the Sepik River in Northeast New Guinea they found the people completely naked and still using stone axes. But though time seems to have forgotten this people, God has not. Our foreign missionaries, as well as our native workers, are pushing up rivers and crossing high mountains to bring this message to these neglected and so-long-forgotten people.

Mount Hagen Leper Station

By tiny planes called "kites" we were flown back into the mountains of New Guinea to see where our missionaries had established themselves and are carrying forward their work. We found them scattered through the mountains and valleys doing a wonderful work, teaching, train-

The following observations, applicable to any field, are, we believe, generally accepted:

1. Every means to spread the gospel which promises any hope of success should be adopted and adapted by every field at the earliest opportunity. A method old and tried should not be stressed to the exclusion of fresh methods that have promise of success.

2. Young men must be trained, and equipped by experience, and placed under the yoke of responsibility quickly enough to keep the supply of skilled workers fully abreast of the demand.

3. Those from outside a region can never in the long run do so permanent a work as can well-trained workers from within an area. If this were not a fact, it would still be important to train workers indigenous to any region, merely because of the constant threat in these troubled times that the supply of missionaries from without can be readily shut off, and entry to a region denied.

4. Indigenous laborers for Christ must be trained as rapidly as possible to assume the responsibilities of leadership in the work of God.

ing, encouraging, and healing these primitive but fine people. At Mount Hagen we found three trained nurses, L. H. Barnard and the Misses Gwen Long and Olive Pearce, caring for three hundred lepers. A little more than three years ago this work was begun. Since then one hundred have been discharged as cured (negative they call them) and other stricken ones have come to take their places.

It is touching to see the gratitude of these simple people. One man got up in meeting and said that they liked the "seven day mission," for it brought them help that they were not able to find anywhere else. "Formerly," he said, "our young people just rotted away with the leprosy. Now they come, are cured, and can go home happy."

Seventy-five had been gathered into the baptismal class. The heroic service that these devoted nurses are rendering cannot be spoken of too highly. Mount Hagen leprosy station was opened and is owned by the government, but it has been turned over to Adventists to run. We have a free hand to operate it as an Adventist institution. In Northeast New Guinea the government is opening another similar station and is asking us to take it over too.

The cannibal country back in the mountains of central New Guinea is gradually

opening up. The people are becoming friendly. Our workers, unable to send foreign missionaries into this section, gathered together fifteen mission boys, outfitted them very simply, provided some funds that the foreign missionaries themselves had contributed, and sent the boys back into the new territory to hold it for the Seventh-day Adventists. Some of the boys had never been in our schools. Others had only a few months of schooling. The boys who were married took their wives and families with them. This expression of confidence pleased the cannibals.

Where the boys found people living in poor villages they frequently succeeded in transferring them to better sites, arranging clean and orderly villages. Mornings and evenings the people were called together for meetings. The arguments in teaching the truth are sometimes unique. One of the boys came to a group sitting around the body of a dead lad. Their plan was to cut him up and eat him in harmony with their past practice. Our boy spoke about the resurrection of the dead. He asked, "How will you feel in your stomach if you eat this boy when the resurrection takes place?" The boy was buried.

Among these boys was a lad by the name of Tavi. The teachers had told him in the school that he was not able to learn anything and advised him to go home and farm and be a good boy. But he wanted to do something so they put him to work and he has been very successful.

Now Tavi goes from village to village and tells the people that the Seven-day Mission is coming. He seeks out a suitable site in the village for a church, explaining to the people that this place must be saved for that purpose. To keep the people reminded of the coming church, he plants a tinket plant on the spot saying, "Where I plant this tinket, a Seventh-day Adventist church will be erected."

An Old Man's Dream

Down on the Turama River some of our Papuan workers pushed up the river in a small canoe. Toward evening they came to a village and found the people just returning from their work in the gardens. The people came together for a meeting, and our workers hung up a Sabbath school picture roll, explaining the pictures and telling of the Lord's soon return and how we should prepare for that great event. At the back of the group sat an elderly man who kept nodding his head, assenting to what was being said. When our workers had finished he got up and said, "Now I want to speak. You all know how I left this village this morning to go up the river for two weeks to make sago. But here I am back again tonight."

While this man was up there he had had a dream in which a bright and shining being appeared to him and told him to return to his village, because a

teacher was coming there. He was also told that he should take one tenth of his crop and give it to the teacher as food. He did this with the sago he had made, and as he came back to his farm he set aside one tenth of the bananas also. "Now teacher," he continued, "I believe you are the man that the bright being told me of, and I want you to come down to my canoe and get the food I have set aside for you."

A little later our missionary visited this place and found that the entire village had been moved across the river. When asked why they had moved the village, the people replied, "Over on the old village site we worshiped the devil, kept pigs, and had vices. We want to start a new and better life over here."

At the Papuan training school we found one hundred teachers in attendance for a short summer course. One third of them were self-supporting teachers who go into villages, plant their gardens, from which they secure their living, and gather the people to worship mornings and evenings. Simple classes are also conducted a few hours each morning in pidgin English.



Minute Meditations

By Thomas A. Davis

"Joy Cometh in the Morning"

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

A mountain of trouble rivaling Everest loomed over me, casting a heavy shadow of anxiety around, so that in comparison the dark night shades were as nothing. Sleep came home late that night, and the distant town clock tolled a weary two before it turned out the light of consciousness. But with the morning sun the forbidding mountain shrank to something about the size of a molehill, and the Stygian shadows melted into the ocean of morning light.

Perhaps it is the effects of the accumulated fatigue of a day of physical or mental toil. Or possibly there is something about the night, an atmosphere, if you like, that seems to warp and magnify so many things out of their true shape and proportion. Psychologists will have an explanation. But whatever the reason may be, David described an experience that comes at times to just about all of us.

And doubtless under the impact of such an experience many people have performed unwise acts which, had they "slept on it," would never have been done.

"Beware of desperate steps; the darkest day, Wait but tomorrow, will have passed away."

The real problem seems to be lack of trust in God and His absolute ability to meet every situation for us. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:5. "Casting all your care upon him; for he careth for you." 1 Peter 5:7.

Thirteen of the teachers reported that they will have a total of 537 candidates for baptism in 1953. Things are beginning to move in Papua. The record, according to C. E. Mitchell, the mission director in Papua for the last four years, appears as follows:

Year	Baptized	Church Members	S.S. Members
1949	116	469	2,934
1950	118	587	3,238
1951	415	1,002	4,371
1952	583	1,585	5,554

It was in Papua on the Turama River that one of our mission launches blew up last year, resulting in the loss of Sister E. C. Lemke and two of the Lemke children. Pastor Lemke and the smallest child were saved. This has come as a heavy blow to our work, for this was an outstanding missionary couple, and all grieved over the heavy loss. But there is no note of retreat, least of all from Pastor Lemke. In faraway New Zealand, when the tragedy was reported, one brother jumped up and said, "Here are £500 (\$1,400) for a replacement. The work must go on." One is reminded of the saying, "God buries His workmen, but He carries forward His work."

We went on to Rabaul, New Britain, which appeared so often in news dispatches during the war. It is reported that in the bottom of Rabaul harbor lie more than 350 sunken ships, casualties of the war. This once-beautiful and prosperous little city was razed by the war. It is slowly rising from its ruins. Though the bombings wrecked ships and buildings, they did not destroy the faith that had been established in the hearts of our people. When the smoke of battle cleared away they were still there. The first of our European workers, upon returning to Rabaul after the war, asked a native what day it was. He replied, "Master, mi no know. Live like rats in holes." He, with almost all others, had been forced to flee from hiding place to hiding place, and he had lost all track of time. When this same worker met our native believers he asked them what day it was. They promptly told him the day of the week, the month, and the year. They had daily observed the Morning Watch and had lost no time. They kept every Sabbath as it came around.

Loyal Believers on New Britain

At the foot of the volcano Matupi is the first Seventh-day Adventist church of New Britain. Our work was started here by that intrepid man of great faith, Captain Jones. From this little church twenty missionaries have been sent out to various islands of the Pacific. Some lie buried in those islands, awaiting the great reunion at the coming of the Lord.

It was here that I met Brother Turopel, a lay member, who during the war lived as others did, "like rabbits," to put it into his own words. Seven of his children are

workers. The younger ones he is training to be workers also. When the first missionary returned after the war, he brought with him money for our people and workers. Their need, it may be imagined, was great. When this good lay brother was offered money, he said, "Wait." He ran to a cemetery where ten thousand soldiers were interred and came back with £70 (\$196) he had secreted there. He turned it over to the missionary. It was tithe he had gathered and carefully guarded during the disruptive war years. First he must return to the Lord His own before receiving anything himself.

In central New Guinea, Pastor E. A. Boehm was out looking for a site on which to establish a new mission station.

Word of his plan preceded him. Delegations appeared along the way urging him to come to their villages. A messenger arrived with this message from a chief: "Why did you pass by our village? We want the Seven-day Mission. When you come to build your mission, we will help you."

The messengers are coming to us for help. These poor, forgotten people, whom time seems to have by-passed, have seen the fruitage of the truth in others. They too long to enjoy its blessings. Let us pray that the tempo of God's work may be speeded up in that great area until every dark corner there and in every part of this old world shall be lightened by the bright beams of God's great torch of truth.

They were from homes in good neighborhoods and poor ones. These children had parents who were highly educated, and some had parents who had little formal education. These children came out of about as many different home conditions as can be imagined, yet all were well adjusted.

Agreement on Fundamentals

One of the most noticeable things in the accounts is the simplicity with which the parents spoke. What they said revealed that thought and care had been put into the rearing of these children. Their adjustment was no accident. The fact that these children were so well adjusted is significant. There was general agreement among the parents on the importance of certain fundamental points.

It was suggested by some that only common sense was used. Yet various points were revealed as to the source of common sense. One said, "I have followed many suggestions read in magazine articles." Another person said she never paid any attention to those magazine articles, for she wondered whether any of the people who write about children had any. Over and over again parents spoke of their joy in being parents, though this joy is not without its moments of anxiety and bewilderment.

Different parents told how out of the everyday family living they were learning about the important things, the knowledge of right and wrong, the understanding of what is real, the sense of value, knowing that one cannot get love without giving love, the high sense of honor. The families did not wait for a special time that was set aside to talk things over, but more often took time while the back screen was being repaired, while the laundry was being put out, while the house was being painted, and probably while out on a Sunday ride.

The Most Important Contributions

Parents were unanimous in stating that four things were most essential:

1. Loving the children and letting them know that they are loved.
2. Thinking of them as real people and treating them as such.
3. Appreciating and trusting them and telling them how they are appreciated.
4. Above all, letting them know that they are wanted.

In every account, without a single exception in all these families, it was underlying feelings such as these that the parents named as the most important contributions.

There is no single pleasant approach to the training of children. As Christian parents, with humility in our hearts and with a hopeful attitude of faith and love, we must go forward in the work that is the gravest and most important given to parents—the training of our children.

Four Essentials in Training Children

By John Lukens, M.D.

A good emotional relationship between husband and wife is basic for the rearing of well-adjusted children. The attitudes an individual manifests toward life are largely reflections of those that impressed him favorably or unfavorably in his early years. John Milton wrote in *Paradise Regained*, "The childhood shows the man, as morning shows the day."

Mrs. White wrote in *Counsels on Health*:

"You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. . . . The destiny of your children rests to a great extent in your hands. . . . If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities, and work for time and for eternity."—Pages 429, 430.

One well-known physician stated that "there are no problem children, only problem parents."

A study was recently conducted for the purpose of finding from normal, healthy, happy children some of the factors that contributed to their good adjustment to life. Grace Langdon and Irving Stout state that of the more than 250 children studied, over 50 were "only" children. The difficulties of rearing an only child are obviously numerous, so we can learn a great deal from the parents of these little ones.

The well-adjusted child was found to be able to play well with other children, he appeared to be a happy child, he had reasonable control over his emotions, he could be depended upon, he was kind and helpful to teachers and classmates, and he was liked and respected by his seniors.

The parents of this group were asked

the following question: "What is it in the home life that accounts for your child's good adjustment?" The account reveals a picture of busy, alert, active children, doing acceptable, sometimes outstanding, work in school subjects, and likewise contributing to school life in other ways. They are full of fun, bubbling over, ready and willing to help, dependable, trustworthy, and true to their promises. They are thoughtful, always on the go, doing something. They are affectionate, sometimes good, sometimes bad, always lovable, sometimes exasperating, but always interesting.

These children were from big homes and little homes, from families with big incomes and little incomes. They were children from families that owned their own homes, and from families that rented.



H. A. ROBERTS

The well-adjusted child is a happy child, dependable and helpful.

The Basic Date of the 2300-Year Period Confirmed by New Discoveries

By Siegfried H. Horn

Seventh-day Adventists have held for more than one hundred years that Christ began His mediatorial work in the most holy place of the heavenly sanctuary in 1844, using this date to mark the end of the great prophetic period of the 2300 years (Dan. 8:14). They have also taught that the period began, along with the seventy weeks (Dan. 9:24), at the going forth of the commandment to restore and to build Jerusalem in the time of Ezra (Ezra 7), in 457 B.C.

Both these dates of this great prophetic period were taken over from the Millerites, but with a different interpretation of the events connected with the close of the period. In the time of William Miller the events described in Ezra 7, from which is derived the starting point of the 2300 years, were dated by most theologians in the year 457 B.C., a date that Adventists from the beginning of their history have accepted as correct. This and other dates connected with Biblical history were computed some two to three hundred years ago, with the use of the best source material then available. At that time the Bible was considered by Christians of all shades as a reliable source book for secular as well as Biblical history, and its chronological statements were used with other sources as a basis to arrive at correct dates.

The events narrated in Ezra 7, with which the 2300-year period is connected, are dated in the seventh year of Artaxerxes I, a Persian king, since the little province of Judea was part of the Persian Empire in the time of Ezra. The B.C. dates for the years of Artaxerxes' reign were known through the canon of Ptolemy, which is a list of secular rulers compiled by the Greek astronomer and geographer Ptolemy, who lived in Egypt in the second century of the Christian Era. This list extends from the eighth century B.C. to Ptolemy's day.

Ptolemy's canon was and is accepted as correct because it can be checked by astronomical calculations. Yet not until recent decades could scholars fully understand this king list for two reasons. First, they did not know the difference between the Egyptian calendar, which Ptolemy used, and the Babylonian calendar, which the Persians used; and second, only after many ancient dated documents were found by archeologists were scholars able to date exactly the reigns of many Babylonian and Persian kings. But until very recently there was no known document that indicated the time of the year when Xerxes died and Artaxerxes came to the

throne. Therefore difference of opinion was found among writers as to the exact beginning and ending of the year that Ezra referred to when he said "the seventh year of Artaxerxes."

A full explanation cannot be given within the limitations of a REVIEW article, but it may suffice to say that the problem hinged on two factors: first, the time of year in which Artaxerxes succeeded his father; and second, whether Ezra reckoned Artaxerxes' years by a calendar that began in the fall or in the spring.

Since Nehemiah's statements (Neh. 1:1; 2:1) show that the Jews at that time reckoned the years of Persian kings by means of their own calendar, in which the month Kislev preceded Nisan in the same calendar year, the conclusion was reached that the twentieth year of Artaxerxes was counted by the Jews from the fall of 445 B.C. to the fall of 444, and not from the spring to the spring as the Persians reckoned it. Likewise the seventh year of Artaxerxes was then reckoned by Ezra from the fall of 458 B.C. to the fall of 457, since Ezra and Nehemiah were contemporaries (Neh. 8:9; 12:36-38), and the books of Ezra and Nehemiah, which were one book in the ancient Hebrew Bible, would have used the same calendar throughout. Hence, all the events recorded in Ezra 7 took place in the year 457 B.C., and Artaxerxes' decree went into effect in the fall of that year after Ezra had reached Jerusalem. (See E. G. White, *The Desire of Ages*, pp. 233, 234.)

With the emergence of higher Bible criticism during the nineteenth century, the statements made by Nehemiah with regard to the reckoning of regnal years were questioned, like many other Bible passages. This was done especially since the contemporary cuneiform documents

showed that Artaxerxes' seventh regnal year was reckoned by the Persians from the spring of 458 B.C. to the spring of 457, and the twentieth year from spring to spring, 445/4. Many historians and critically inclined Bible scholars thought that the Jews counted like the Persians, and that the statements in Nehemiah contained mistakes. This is the reason that a number of modern books dealing with Ezra's return from Babylon date that event in the year 458 B.C.

The accuracy of the date forming the starting point of the 2300-year period is of the utmost importance to a correct understanding of that prophecy. It is therefore a matter of joy and satisfaction to the student of the Bible to see that recently discovered archeological material has vindicated Nehemiah and corroborated the date that Adventists have used for more than one hundred years in connection with Ezra 7, by basing the reckoning used by Ezra on that attested by Nehemiah.

The reconstruction of the Jewish calendar from sources outside the Bible has been a difficult task, since the available source material is extremely scarce. Only a few Jewish dated documents of the Old Testament period have so far been discovered. These were all written in the fifth century B.C., the same period in which Ezra and Nehemiah lived.

These documents, written in the Aramaic language on papyrus, come from a Jewish colony of Elephantine, a Nile island in Upper Egypt. They give us much information concerning the religious and civil conditions under which the Jews lived. Some of them are official documents similar in nature to those interspersed in the books of Ezra and Esther, and thus support the authenticity of the documents quoted in the two mentioned Biblical books. Several of the dated papyri bear double dates, one in the official Egyptian calendar, the other in the calendar used by the Jews. Unfortunately, the documents that bear two year dates came from that part of the year in which there was no difference between the Jewish system of reckoning and the Persian one, so that the real nature of the Jewish calendar could not be ascertained by means of these documents.

However, another group of papyri lying in a locked trunk in a New York storehouse was waiting for many years to be rediscovered. These had been bought by Mr. Charles Edwin Wilbour, a collector of Egyptian antiquities, in 1893 while traveling in Egypt. They had been shown to another scholar, and then brought to America in Mr. Wilbour's trunk. There they remained, because of the owner's death soon after his return from Egypt, until the trunk passed into the possession of the Brooklyn Museum as part of a bequest of Wilbour's daughter.

When the trunk was opened three or four years ago, the papyri were rediscovered.

Sabbath

By RUTH E. BROWN

At eventide
All work so earnestly pursued
Throughout the week
Is laid aside;
And we, with equal earnestness,
Our rest we seek.
How sweet to know
That this one day is ours
To share with Thee,
Who long ago
Ordained and blessed this token
Of eternity.

ered, and after a laborious work the very brittle documents were mounted under glass so that they could be studied by experts. Dr. Emil G. Kraeling is preparing the publication of the papyri in two volumes, to be issued by the Brooklyn Museum this year.

It was in April, 1952, that the writer saw these manuscripts for the first time in the Brooklyn Museum. Owing to the generosity of John D. Cooney, the curator of the Museum, he was allowed to copy the date lines of the fourteen dated papyri, and later received also photographs of these priceless documents. They at once double the number of our dated Jewish documents of the time of Ezra and Nehemiah.

As soon as Dr. L. H. Wood, who for years has worked on the date problems of the formerly known papyri, and the writer began to study the dates of these new papyri, it became evident that one of them proved conclusively that the Jews of Elephantine, like Nehemiah, reckoned the years of the Persian kings according to their own system, and that their calendar year began in the fall, and not in the spring, like the Persian calendar. This discovery therefore proves that Nehemiah's statements concerning the twentieth year of Artaxerxes contain no errors. Since Nehemiah and the Jewish writers of the Elephantine papyri lived at the time of Ezra, there is no reason left to doubt that Ezra reckoned the years of Artaxerxes in the same way.

During the recent Bible Conference held in Takoma Park, Maryland, this find was briefly announced in one of the studies on archeological discoveries that establish the veracity of the Bible and the trustworthiness of its text. It was stated at that time that this discovery "gives us virtually the evidence that we are correct in dating the events in Ezra 7 as having taken place in 457 B.C."

Since that time some additional evidence has come to light which makes this date even more certain than it already was. When working on a report concerning this subject in December 1952, the writer looked through a recently published book on business documents which had been unearthed in Ur, the city where Abraham was reared. There he found a tablet by which it can be proved that Artaxerxes I had come to the throne not earlier than December 465 B.C.—several months after the beginning of the Jewish calendar year. Thus the nine months lying between his accession to the throne and the next Jewish New Year's Day were counted as falling in Artaxerxes' accession year, the "accession year" of a king being the interval between a king's accession to the throne and the next New Year's Day. Artaxerxes' first year could therefore not have begun, according to Jewish reckoning, earlier than the fall of 464 B.C.

These two discoveries are extremely valuable for establishing the chronology

of Ezra 7. One provides the date of Artaxerxes' accession to the throne, and the other proves that the Jews of the time of Ezra and Nehemiah reckoned the years of the Persian rulers according to their own fall to fall calendar. Thus conclusive evidence is provided by which it can be shown that the seventh year of Artaxerxes, according to Jewish reckoning, began in the fall of 458 B.C. and ended in the fall of 457 B.C. The four-month journey of Ezra, beginning in Nisan, took place therefore in the spring and early summer of 457 B.C., and the decree of Artaxerxes went into effect shortly afterward.

We see thus that the date, the fall of 457 B.C., held for a long time by Seventh-day Adventists as forming the starting point of the great 2300-year prophetic period, is correct, and consequently also the date at which this period ended—the fall of A.D. 1844.

A detailed study of the chronology of Ezra 7 and the Jewish calendar of that time is being prepared for an early publication in book form as a report of the Advent Research Committee appointed by the General Conference.



Songs in the Night

By Fenton Edwin Froom

Fastened in stocks, two champions of the cross lifted their voices in melodious praise. Amid trying circumstances these noble ambassadors of Christ suffered triumphantly.

An earthquake came, but the song continued. The prison doors swung open, and the melody pierced the darkness. The jailer, despairing of his own life, stood on the threshold of a Christless eternity, but the singers cried out, "Do thyself no harm: for we are all here."

A song can make a great difference. Music stirs men on to battle, quiets the sick, is a tonic to distraught nerves, and produces the atmosphere of heaven.

In that ancient prison house at Philippi a perishing soul listened intently as Paul and Silas preached to him the way of salvation. How did this happen? All because of a song!

How is it with you, young friend? Around you are problems and perplexities. The pressure at times becomes heavy; discouragement presses in on you like a cloud. Temptation becomes so overwhelming that you almost give up. What do you do when in despair? Why not try singing a song. A song in the night will open the floodgates of glory.

Sing, friend, sing in the night. At creation the sons of God shouted for joy. When the Saviour of mankind came to Bethlehem, angels heralded His arrival singing, "Glory to God in the highest, and on earth peace, good will toward men." Songs in the night!

A Momentous Hour of History

Adventist youth live today in the most momentous hour of history. We may come to dark and trying times in our experience, but we can always sing as did Paul and Silas. A song in the night turns gloom into glory, despair into delight, and remorse into rejoicing.

Perhaps you have been waiting long to

know His saving power and redeeming grace. Christ is searching for *youth* today who have a definite experience. And remember, what we lack, He supplies!

It was the songs that Luther and his followers sang that his enemies feared most. It will be the songs of Christ that you sing in difficulty that Satan will fear most today. A gospel song usually describes the experience of the song writer. A repentant sinner can sing gospel songs with meaning and determination. His testimony in song is a melodious burst of joy from the heart of one who has been snatched from the clutches of sin. He has stood on the brink of despair; he has looked into the cunning face of the evil one. But he sings such songs as "What a Friend We Have in Jesus," and his burdens flee.

A Song of Experience

After the children of Israel had crossed the Red Sea, Miriam, the sister of Moses, led the mighty host in singing the song of Moses. It was a song of victory, a song of triumph! Yes, it was a song of experience.

Soon the day will come when God's spiritual Israel, His remnant who live today—and this includes you, young friend—will march through the Red Sea experience of the last days of trouble. The victors will stand on the sea of glass. Then it will be no longer a song in the night, but a *song in eternal day*, for "there shall be no night there." "And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3. This is a new song, a song never sung before by mortal lips. It is a song of experience, a song of deliverance! It is a song that Christ will put in our mouths. Do you long to stand on the sea of glass and sing that new song? That will be your privilege someday. But even here and now in the midst of life's trials we may learn to sing songs in the night.

The Lamb Opens the Seven Seals

By B. P. Hoffman

The Lamb of God as revealed in the book of Revelation is seen by the prophet opening the book, or scroll, that was written both inside and outside and sealed with seven seals. Here is one of His important functions. The chapter presenting this scene, we are told, "needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days."—*Testimonies*, vol. 9, p. 267.

The scroll was seen to be in the right hand of Him who sits on the throne of the universe. A strong angel was proclaiming in a loud voice the challenge: "Who is worthy to open the scroll and break its seals?" Rev. 5:2, R.S.V. Not one in heaven, on earth, or under the earth was found who was worthy to open and reveal the contents of the scroll. That the contents were of great concern to mankind is revealed by the fact that the seer wept much over his failure to find anyone qualified to open and read the writing.

The Lion of the Tribe of Judah

Then John's attention was directed to a Person and an event that gave him hope and comfort. The Lion of the tribe of Judah, the Root of David, the Lamb that had been slain and had conquered, was found worthy to take the book and to open it. This discovery was made the occasion for the singing of a new song, a most sublime anthem of praise, adoration, and worship, in which ten thousand times ten thousand and thousands of thousands of the angelic choir are finally joined by every creature in heaven, on the earth, and under the earth in ascribing "blessing, and honour, and glory, and power, . . . unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Verse 13.

The contents of the book has been the subject of much study by serious Bible students, and unfortunately also of not a little idle speculation by others of varying motives. But, thanks be to God, the book has been opened, and "we are standing with the veil removed in the holy place of sacred things."—*Testimonies to Ministers*, p. 113.

The Lamb is judged to be worthy to take the scroll and to open its seals by virtue of His death on the cross. It was said of Him: "For thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth." Verses 9, 10, R.S.V.

On the opening of each of the first four seals one of the four living creatures

about the throne of God is heard to pronounce the invitation, "Come." Could this be the gospel echo of the Voice that in human form was heard saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? The invitation is again repeated in the last chapter of Revelation, where "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." Verse 17.

With each repeated "Come" is the appearance of a horse, each differing from the other in color. If the first horse, white in color, and ridden by one with a bow and a crown, going forth conquering and to conquer, represents the victories and achievements of the church in its apostolic purity and strength, then the second, third, and fourth horses of red, black, and the pallor of death, respectively, could surely represent the succeeding stages of the church's struggles with apostasy, worldliness, and persecution.

Do not think that the conqueror on the white horse disappears from the scene or is vanquished, any more than "he that holdeth the seven stars" or "he which hath the sharp sword with two edges" ceases to walk in the midst of the churches after the periods represented by Ephesus and Pergamos have past. The white-horse experience will be present in the church of all ages, as will also much of the red, the black, and the pale, until the time of final triumph.

Speaking to the church in this remnant period, the Spirit has borne witness:

"If they will surrender all to Him, He

Hold to the Cross

By T. EDWARD HIRST

Reach out, reach up, there is a way—
You'll find it when you seek and pray—
A better way that God will show
When you are willing there to go.

Turn now from sin. God calls to thee.
He waits to cleanse and set you free.
His healing grace He will reveal;
Turn now to God, before Him kneel.

Take now the gift God waits to give,
In pleading voice bids thee to live.
Why will you die? God longs to save.
His Son for you He gladly gave.

Hold to the cross though faith is weak;
God waits forgiveness now to speak.
Christ's cleansing blood, love will apply;
O to His arms now turn and fly.

will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them the comforting message that the Lord will lead them on, conquering and to conquer."—Mrs. E. G. WHITE in *Review and Herald*, Sept. 17, 1903, p. 7.

Even in the darkest days of apostasy and worldliness God keeps watch above His own, and the voice in the midst of the four living creatures is heard demanding, "See thou hurt not the oil and the wine." Therefore, "how carefully should brethren and sisters in the church guard every word and action lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ."—*Testimonies*, vol. 5, p. 614. There is a very close connection between the appearing of the four horses and the voices of the four living creatures each in his turn giving forth the invitation, "Come." Certainly here it is seen "that the connection between God and His people is close and decided."—*Testimonies to Ministers*, p. 114.

Christ Present With Us

Christ is, in blessed reality, present with His people in the struggle. And when death and hell seem to have done their worst, He is not deaf to the cries of the martyrs that ascend to the true and holy Judge. His answer is heard in the rise of the great Protestant Reformation by which the basic truth of justification is again sounded forth in the world. But for yet "a little season" the conflict must go on toward its climax.

The opening of the sixth seal reveals in rapid succession the fulfillment of those signs given in the Old Testament scrolls as well as in the prophecy of the Lord that signal the near approach of the "great day of his wrath." (Rev. 6:17.)

Before the actual coming of the Lord is introduced by the opening of the seventh seal, a more detailed picture is given of events that further emphasize the close cooperation of Heaven with the divine agencies on earth for the finishing of the mystery of God. The winds of strife that are about to sweep the world into its final turmoil and destruction are ordered stayed until the servants of God are sealed. (Rev. 7:1-3.)

Our Faithful High Priest

It is the merciful and faithful "high priest over the house of God" who has been opening the seals. It is He who commissions the angel that ascends from the sunrising with the seal of the living God, to make sure that nothing shall prevent the full number of His saints from being ready and sealed for the kingdom. With that work finished He Himself opens the seventh seal, and there is "silence in heaven about the space of half an hour." Rev. 8:1.

The great moment for which the universe has waited and toward which all human history has been unfolding has arrived. The work in which countless heavenly angels have been engaged for six millenniums has been completed, and for the moment even the usual continuous chant of "holy, holy, holy, Lord God Almighty" that has filled the courts of

heaven is hushed in the supreme and intense interest that centers in the next act. When His priestly garments are exchanged for royal robes, the Lamb upon the throne of His glory, accompanied by all His holy angels, sets forth for the deliverance and full redemption of His redeemed ones. The record tells us that then there is "silence in heaven." What

words could more strikingly convey the interest, the contemplation, and the wonder of the heavenly beings over the events about to transpire on earth! No other activity is noted, no song of angel or voice from the throne. "Everything is hushed. Eternity breathes the sense of time, for the silence is measured by the hours of men."—G. C. MORGAN.

That silence is broken when the saints, escorted by the heavenly entourage, "stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

It is the Lamb, who has overcome, who is to open the seals. He is the "Alpha and the Omega, the beginning and the ending. With Him is the solution to all the problems and the cure for all the ills of this old world. What is true concerning the scroll of this world's history and God's great purposes in eternity is just as true regarding each individual life. The pattern of our lives is written in His Book. (See Ps. 139:14-17.) He "that loved us, and washed us from our sins in his own blood" is worthy and willing to open the seals for each one personally.

"Our lives may seem a tangle; but as we commit ourselves to the wise Master-worker, He will bring out the pattern of life and character that will be to His own glory." "If we come to Him in faith, He will speak His mysteries to us personally." "Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty, He has His way prepared to bring relief." "Come unto me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty."—*The Desire of Ages*, pp. 331, 668, 330, 329.

The Seven Spirits of God

Let it also be remembered that the Lamb, who is the opener of the seals, was seen to have seven eyes, "which are the seven Spirits of God sent forth into all the earth." Rev. 5:6. As the seven churches and the seven stars are understood to represent the church and the ministry in their seven periods, so the seven Spirits would seem to mean the Holy Spirit in its complete manifestation, ever present with God's people in all places. None is beyond the reach of those loving eyes that are always seeking to save those who were lost. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

A Christian life is not an imitation but a reproduction of the life of Christ.—*Van Dyke*.

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—4

Singing in the Rain

What a dark and dismal morning. And cold. Jimmy wished it wouldn't rain. He wished it wouldn't get cold again, just when spring had shown a smiling April face. Jimmy dragged a shoe onto his left foot. Then he pulled the other onto his right foot.

"Jimmy! Jimmy!" called his mother. "Breakfast is waiting. And you have chores to do before you go to school."

"Yes'm," answered Jimmy. "Always chores to do," he muttered as he puttered down the stairs. "Same ole chores! Same ole school! Same ole everlastin'—"

"Cheer up! Cheer up! Cheer up!" sounded a voice just outside the window. Jimmy stopped to look out to see whether he could find that loud and cheerful singer.

And out of the maple tree down to the lawn flew a big, plump bird with the reddest breast. He hopped along, stiff-legged, as though he would pound holes in the ground. He turned his head on one side to look with his right eye. Then he turned it the other way to look with his left eye. What was he searching for? "Ah," he seemed to say, "there it is!" And he seized upon a long, fat earthworm and pulled and pulled and pulled, until he got it free. Then down his throat it went. He hopped along some more, stamping the ground with his hop, hop, hop, and pulled another worm out. And another.

Mother Morgan came to see what Jimmy was watching. "Oh, Robin Redbreast!" she exclaimed. "I thought I heard him. What a cheerful fellow he is!"

And to prove it, Robin Redbreast flew up on a limb, in full sight of the two watching, and sat singing in the rain:

"Cheer up! Cheer up!
Cheerily down! Cheerily up!
Take a sup—from my teacup!
Cherries are ripe! Cheer up! Cheer up!"

"That's absurd, Robin," said Jimmy, using one of his mother's favorite words. "Cherries won't be ripe for two or three months. They haven't even blossomed yet."

Nevertheless Robin's little song had cheered Jimmy up. "What's rain?" he said. "Has to be rain as well as sun. Takes 'em both to make strawberries, and apples, and cherries. Guess ole Robin Redbreast looks a long way ahead."

Jimmy ate his breakfast. He did his chores. And though it still drizzled rain, he got through very well, helped by Robin, who hopped about hunting worms and flew from tree to tree, stopping every once in a while to sing:

"Cheer up! Cheer up! Jimmy, cheer up!
Jimmy, come lively! Jimmy, cheer up!"

When he reached school that morning he found that the other children, too, had heard Robin Redbreast singing his song in the rain. And as they gathered around the hot fire in the wood-burning stove—some of them, who had no raincoats, having to dry out a bit—there was a good deal of lively talk.

"Don't know of any other bird that sings in the rain," said Chris. "Robin Redbreast sure is a cheerful fellow."

"Robin belongs to the thrush family," said Miss Marian. "All of them are beautiful singers. You hear the wood thrush in the evening as the sun goes down, and you wonder how God could make so beautiful a voice. And there's the hermit thrush, that you hear away back in the woods, where he can't be seen. And then there's the brown thrasher, who has his own sweet song, but imitates other birds too. But Robin Redbreast, although he can't quite equal their sweetness, doesn't care. He just goes around cheering us up."

"Let's thank him for his cheery song. He's bold, and bright, and not afraid, and never down in the mouth. He helps us a good deal too by devouring injurious insects. He does eat a great many earthworms, and that's not to his credit, for earthworms are very valuable to us for their work in the soil. And Robin likes cherries too, and we have a hard time keeping him out of them when they are ripe. But he certainly makes us know that the resurrection time is at hand, even when it rains. How about a rousing song that sounds like Robin?" And she led them in singing:

"In the resurrection morning we shall see
the Saviour coming,
And the sons of God a-shouting in the
kingdom of the Lord!
We shall rise, hallelujah! We shall rise,
hallelujah!
In the resurrection morning we shall rise!"

EDITORIALS



Wise Above That Which Is Written

The Bible repeatedly confronts us with the fact that God has not seen fit to reveal to us fully His mind or His mighty acts. There are statements that seem tantalizingly brief, even obscure. Most Bible students have been content with such light as is clearly obtainable from these passages, in connection with the light that shines from related passages, awaiting the day when we shall no longer see through a glass darkly. However, some have sought to expand the brief statements and clarify the dark passages by means of speculation and the light of human reason.

Take, for example, the first chapter of Genesis, which is frequently the object of such attempts at clarification. There are those who present plausible theories as to the nature of the "light" on the first day of creation week, ere the sun shed its light on the fourth day. Others seek to work out the details as to the exact nature of the "waters which were above the firmament," whether they were liquid or vapor, and how they were suspended "above." These are but illustrations of the attempts that have been made to amplify and clarify the revelation given by God.

It is not necessary to prove such speculations wrong in order to decline to give them weight. It is necessary only to call attention to the fact that they cannot be proved right. It is not necessary to question either the scholarship or the Christianity of those who promote speculative views in order to discount such views. It is necessary only to remark that they do not possess the gift of inspiration, and inspiration alone can give us the true meaning of certain difficult texts of Scripture.

Study of Scripture Encouraged

This is not to say that earnest study and meditation should not be given to the hard passages of Scripture. Far from it. The Bible encourages us to study ever more deeply and assures us that further light is yet to come. Nor is it sinful to entertain in one's mind tentative views as to how certain great acts of God may have taken place; for example, the details of creation week that are not stated in Genesis.

The danger comes in focusing on such thinking to the point where one unconsciously begins to feel that his private mental picture of an ancient and miraculous incident is an authentic representation of it, is undergirded by statements of Scripture, and should receive general acceptance. From this it is an easy step to the making of dogmatic declarations on his views, when discussing them with others. Sometimes those "others" have equally speculative views, held with equal dogmatism. Such discussion adds little to the understanding of Scripture, though it often subtracts much from the state of peace and fellowship that should distinguish those who give their allegiance to the Scriptures. Sometimes the "others" are the matter-of-fact, nonspeculative type of Bible students who declare they know for certain nothing beyond that which is written. The result, oftentimes, of discussion in such instances is that the matter-of-fact Bible student is assured that he is dull of understanding, because he cannot see what is to the speculator the most simple and evident intent of the Bible passage.

In other words, intellectual and spiritual pride, as well as a spirit of dogmatic disputation, often result from speculation. But more than this results. The mood of speculation tends ever to take one's feet from the simple "Thus saith the Lord," and to place them on the airy clouds of finite imaginings. Speculation on Scripture is twin brother to the spiritualizing of Scripture. And the latter, as Luther picturesquely remarked, gives to the Bible a nose of wax so that it may be turned in any desired direction.

Seventh-day Adventist theology has been singularly free of both speculation and spiritualizing. Very particularly, we have been content, as a people, to read the first chapter of Genesis without attempting to work out fine details that are not revealed. Furthermore, we do not believe that the miracles of God are made more reasonable or plausible by rationalistic attempts to "explain" just how they occurred. We believe there is an irreducible element of mystery in all divine miracles, a mystery that exists because of the finiteness of man and the infinite nature of God who performs the miracles. To attempt to "explain" that mystery is to darken counsel with words. Not only is such an attempt profitless; it may even prove dangerous. One of the marks of religious modernism is that it has attempted to explain the miracles of the Bible. The net result has at best been a minimizing of the power of God and at worst a denial of that power, for the miracles that they could not rationalize they have largely denied.

In our discussion of Scripture, whether in the family circle, the Sabbath school class, or from the rostrum, it is folly to give the impression that we understand fully all we have read in the Bible. On a difficult or dark passage of Scripture it is always well to be brief in our comments. Brevity is confessedly an admission of ignorance; it is also a protection against the display of much greater ignorance.

F. D. N.

Do Not Think You Are Forgotten

When calamity strikes, many are inclined to feel that they are forsaken of God. As we go along each day with friends and loved ones around us, we may not think much about the need of God's care, but when friends depart and loved ones are removed, then it is that we begin to see how important it is to have faith in One who will never leave or forsake us.

Let us ever remember that God changes not. His solicitous interest in our welfare is not dependent on circumstances. He is the same yesterday, today, and forever. He is as near to us in adversity as in prosperity.

Nevertheless, when days of trouble are prolonged, it is natural for the human heart to say, "God has forgotten me. He does not care." It was thus of old when Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me." Isa. 49:14.

But it was a good word that God sent through His messenger to these discouraged people: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Verse 15.

Here God calls attention to the tenderest and most lasting human affection—that of a mother. Yet this love

cannot adequately compare with God's love for man. A mother may forget her child. Some mothers do. But God's love is unfailling. He can never forget the creatures of His hand. To prove this, He adds, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Verse 16.

As the Son of God stands before the Father, He bears the marks of the suffering He endured here on earth. The cruel nailprints are in His hands. They are reminders of His own despair when He cried, "My God, my God, why hast thou forsaken me?" No, God's love for us is so vast, so deep, so everlasting, so ever present, He can never forget. The sacrifice of Christ for us all is surety of this.

And in order to impress us that He is thinking upon us individually He specifies that the very walls that surround us where we live are continually before Him. He knows our circumstances. He understands our individual needs. He knows where we live and is very much concerned with our circumstances. Of this we read:

"As an earthly shepherd knows his sheep, so the divine Shepherd knows His flock that are scattered throughout the world.

"Jesus knows us individually, and is touched with the feelings of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. . . . He cares for each one as if there were not another on the face of the earth."—*The Desire of Ages*, pp. 479, 480.

The Pledge of God's Love

In the day of his trouble the psalmist sought the Lord, but seemed unable to find Him. Thus he cried out, "Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Ps. 77:7-9.

But he finally said to himself:

"I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. *Thy way, O God, is in the sanctuary*: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." Verses 11-15.

When this disheartened man remembered how God's goodness had followed him all the days of his life, and when he thought upon the sanctuary and its typical sacrifices for him, he found assurance that God did care and would help him in his need.

Yes, it is in the sanctuary service above that the depth of God's love is revealed. There before the mercy seat stands the Lamb of God "as it had been slain." It was for you and me that the only-begotten Son of God died on Calvary. How, then, could the Father ever forget the objects of such sacrifice?

David, from the depth of his trial, could say with comfort:

"I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, O my God." Ps. 40:17.

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10.

What wonderful assurance comes to us as members of spiritual Israel today when we read this promise:

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant, O Israel, thou shalt not be forgotten of me." Isa. 44:21. F. L.

In Whose Image?

"Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work, but to let Christ do the molding."—*Testimonies*, vol. 9, p. 135.

We all like to see things done our way. It is human to expect the best results to follow close upon our plans. Even the best of Christians may be guilty of harboring wrong ideas about life and religion. The human mind is naturally intolerant and self-deceived. One of the most common errors among Christians is to weave a pattern of conduct into which the life of every man must fit. We ought to be meek enough to recognize that some of our ideas may be wrong and that any attempt to mold the lives of other people, especially those near and dear to us, in our own image, is a risky procedure.

The work of Christians is to help restore the image of God in human life, all of which raises the question, Which is better—the human pattern or the divine? Do you want your husband or your wife or your children or your fellow workers to be cast in your image or in Christ's image? Isn't it better to let the Lord mold the life? He is equipped to do a better job than we can do. In this work of grace we may cooperate by pointing our dear ones to the Saviour.

The Chief Worker in the Field

Ministers, parents, teachers, Christian workers in general, may be encouraged by the fact that the chief worker in the field is Christ. But unless the trophies of our soul-winning work bear the marks of the divine restoration, our work is lost. A revelation of what Christ has wrought for the soul is the only sure proof that we are not laboring in vain. We ought to pray earnestly that the molding work of the Holy Spirit will not be hindered by our narrow views, our careless habits, and our sinful ways.

Stop for a moment and think seriously of your life today. Be honestly critical of yourself and true to the facts. Would you want your friends or loved ones to be just like you? Compare your life with the Saviour's. There is quite a contrast, isn't there? Jesus is worth emulating, but seriously, now—are you pleased with yourself? Perhaps it may be that Jesus has not been permitted to mold your life according to His pattern. And yet it may be that you want to mold, to fashion, to control another life and make it just like yours. There's something wrong here. Would it not be wise to stop where you are, and let the Lord take over that part of the work that you are not prepared to do?

It is restful to know that there is Someone qualified to transform human hearts after the divine similitude. But the restless heart of man prompts him to put the human touch on the shaping clay, and thus mar the work of God. If we have given ourselves to God's service, as good soldiers, let us learn meekness and lowliness of heart at the feet of Jesus. Let us bid others follow us only as we follow the Saviour. We have this word of counsel from God's messenger:

"Cultivate restfulness, and commit the keeping of your souls unto God as unto a faithful Creator. He will keep that which is committed to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted. But *the good work will go on if you will only go forward and not be trying to adjust everything to your own ideas*. Let the peace of God rule in your hearts, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him."—*Ibid.*, p. 136. (Italics supplied.) D. A. D.



News From the World Field

Our Adventist Servicemen in Korea

By E. N. Dick

It has been my happy privilege to visit our Seventh-day Adventist servicemen in Korea. Gen. Maxwell D. Taylor, commander of the Eighth Army, was very courteous and hospitable. He gave me every opportunity to visit our boys and to hold a meeting for them. The chaplain of the Eighth Army, Col. Luther Evans, conducted me on a three-day tour of the front lines, where I was able to see our boys in action.

A considerable number of our men serve in the front lines. There they live with the infantry in sandbag dugouts, commonly called bunkers. Nightly the infantry leave their trenches and stealthily advance in the dark toward the enemy lines until they have made contact with the enemy. These patrols are often successful in capturing some of the enemy. Frequently sharp fighting results. Ordinarily these patrols consist of about twelve to twenty-five men. One medical soldier, carrying a litter, accompanies the infantry. Our boys bravely respond to orders and take care of the casualties that regularly result from such action.

Other boys drive jeep ambulances, which carry the wounded back from the front lines to the aid station perhaps a mile or two behind the main line of resistance. Some of our men work here, and still others drive ambulances back to the medical installations farther toward the rear.

The larger part of the Adventist men in the Eighth Army are in the medical battalion, which operates a clearing station and transports the wounded by ambulance from forward positions to the clearing station, a temporary field hospital. The clearing station operates about seven miles behind the extreme front lines. The ambulances run up within two or three miles of the front line and bring back the wounded from the collecting station to the clearing station. The danger to the ambulance driver is principally from artillery fire.

In some places the road is under enemy observation and is out in the open, unprotected from shellfire, whereas the front lines are entrenched. A medical battalion has about three hundred men. I found thirty-one Adventists in one such battalion and twenty-five in another. With

approximately 10 per cent of the men Adventists, naturally our men are well known.

On one occasion the division surgeon arranged for me to have lunch with the men of one of the medical battalions. The men gathered in the officers' mess for a special meal, and we all enjoyed Christian fellowship as we ate together. The chaplains have been very cooperative and have arranged a place for our boys to meet for Sabbath services in areas where there is a concentration of our men.

The crowning event of my visit was a gathering of the men from the Eighth Army to Sabbath services. An order from General Taylor directed that all Adventist men should, where the military situation would permit, be sent to Seoul to worship on Sabbath, March 7. To many of the Adventist men the first notice of such a meeting was a call from the headquarters of their military unit ordering them to leave their posts and prepare to

attend this meeting. One man happily remarked, "That was the first time I was ever ordered to go to church!"

The men of one division were pulled off the line at nine o'clock on Friday morning and sent on their 140-mile truck ride to Seoul. The Army not only provided transportation but arranged for a place for the boys to sleep at one of the Army units at Seoul. The men preferred, however, to stay at our sanitarium, for it seemed like home to be with our folk at the mission.

About three o'clock the Army vehicles began to roll in. The boys from a position 140 miles away, dusty and tired from the long ride over the rough road, happily drew up in front of the sanitarium. They were hospitably received by the sanitarium family, and nooks and corners were found in which to house the men for the night. Supper was served by Mrs. Rue, wife of Dr. G. H. Rue, and the evening was spent around the fireplace in the living room of Miss Irene Robson, superintendent of nurses. Stories of escapes and dangers were exchanged as the boys enjoyed this atmosphere of the homeland.

The next morning the Army vehicles began to arrive early. There were large

The College of Medical Evangelists

By W. E. Macpherson, M.D., *President*

It is well accepted among Seventh-day Adventists that the care of the sick and the maintenance of good health form a fundamental part of good religion. Because of this belief the College of Medical Evangelists was founded by the denomination in 1909 and has been maintained in its unique position among the educational institutions operated by the church.

Although the faculties and the student bodies of the various schools within the College of Medical Evangelists unite in bringing the gospels of health and salvation to thousands of people, the most important function of the college is to produce alumni who, in full recognition of their privileges and responsibilities to mankind and to the denomination, continue in the performance of the work for which they have been educated. The medical work of Seventh-day Adventists has been a leading entity within denominational activities throughout the world.

The church operates a large number of sanitariums and hospitals in many countries. One of the functions of the College of Medical Evangelists is to furnish well-trained medical personnel to form the staffs of these

institutions. In addition there are a large number of privately owned institutions and medical groups situated in many different countries that maintain the same fundamental principles as do the denominationally owned institutions. Also, many alumni who work independently continue to represent the cause of Seventh-day Adventists and to witness for the Master and Minister of the healing arts.

The security of the College of Medical Evangelists and of the medical work of the denomination is dependent upon the continued interest and support of all Seventh-day Adventists. If the ratio of interest and of support to the College of Medical Evangelists were in proportion to the growth of church membership, the results would be pleasing and satisfactory.

It is with a sincerity of purpose that we at the college ask our believers to continue to uphold our hands as we endeavor to direct and teach the students who come to us. Such support consists not only in financial assistance but in praying that we may perform our duties as good stewards under the blessings of God.

six-wheeled, uncovered trucks, covered trucks, ambulances, light trucks, and jeeps. Each brought its load of Adventist GI's down from where the guns are heard daily. Some hitchhiked on hospital train or other vehicle; one man from a hospital 250 miles away caught a ride on a plane. They came bringing their helmets and towels, for we were to celebrate the ordinances of the Lord's house. Some were in dress uniform, with shined shoes, but many had come directly from the front, and fatigue clothes and rubber footwear were the common uniform of the occasion.

Lt. Joseph Powell, one of our own Seventh-day Adventist chaplains, was in charge of the services. The writer presented the message of the morning, and C. W. Lee directed in the ordinances, assisted by Chaplain Powell and Lt. Daniel Peyffer, our Belgian Seventh-day Adventist chaplain, who is serving as a member of the Belgian Expeditionary Forces in the Eighth Army.

It was the first time that many of the men had had the opportunity of participating in this service in months. As

brother knelt before brother and washed his feet in a steel helmet, a spirit of brotherly love pervaded the service such as one rarely sees. After the meeting all were served lunch by Miss Robson, and shortly afterward, one by one the government vehicles began rolling away, bearing our boys to the front once more. As the men left they expressed their gratitude for the hospitality so unselfishly bestowed by the women and for the financial help the General Conference gives in making this homelike entertainment possible. Present were 126 men, the largest number of Seventh-day Adventist servicemen ever to assemble in Korea.

As I took leave of the boys I felt renewed admiration for the record that they are making for our denomination. They are our representatives, and they are serving cheerfully and uncomplainingly. Day by day they are doing the work of the Master, binding up the wounds of those who have been stricken, speaking words of encouragement to the unfortunate ones, and doing well the job they have to do. Let us remember to pray for them.

The Lights Come On in Old London

By T. R. Flaiz, M.D.

During the last week of February I passed through London, where George Vandeman, Tom Bradley, Ben Glanzer, Dr. Wayne McFarland, and associates have been conducting one of the greatest campaigns of evangelism London has ever seen.

It was my privilege to attend one of these services. After the meeting I was privileged to meet a number of the people who are attending these meetings. Many are influential and professional people. I recall being introduced to a woman and her daughter who expressed to me at that time their great appreciation for what these services had meant to them and to many of their friends.

After returning to Washington I found in my accumulated correspondence a letter from this woman. This message is primarily an expression of appreciation to Adventists everywhere for making possible the large London evangelistic meetings. Because it reveals so clearly the spiritual situation of this great metropolis, I pass on for your benefit a portion of this very revealing letter.

"When you came to London, Elder Vandeman introduced us, and from my contact with the utter sincerity of your group I feel sure my writing will not be regarded as an impertinence. It is impressed upon me that for this Heavensent gift to us here in London we owe

much under God to the church in America, and I thank them through you. Only with a knowledge of spiritual conditions here could you realize how powerful has been this campaign.

"If you only knew conditions since the first war. Only 6 per cent attend church. What is the use of a call to live by the law of Christ if one has never heard of Him? On this road where my daughter and I live are children who had never heard of Him. It is considered quaint to really believe. It was said to me only a few weeks back by a good man, 'Surely you don't believe in all of those old fables!'

A Great Hunger for Truth

"Yet from my own contact I know there is a great hunger for truth—people are sick of dogmas, but feel there is something somewhere. We are all so weary, exhausted, we want security.

"My own experience is like that of Job, and although I had been holding on in blind faith for years, I was just about to go under. As an answer to prayer I was led to the Coliseum, not even knowing it was a religious meeting. The singing was beautiful. After a few minutes of Elder Vandeman's talk, I was electrified; it was coming home indeed. It is quite impossible to explain the experience that came to me. I stumbled out, and somehow got to Victoria Station and on home, but I was in heaven. The circumstances were the same, but all the clouds had gone. Intellectual queries too. God had given me back certainty."

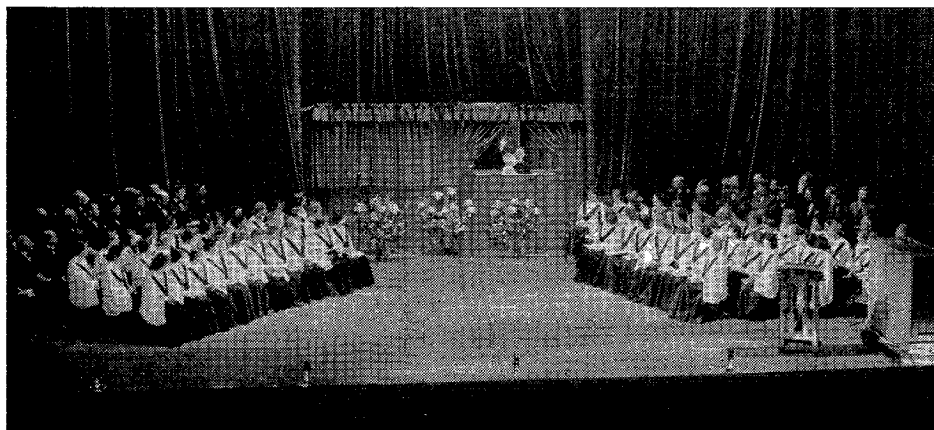
Concerning the spiritual situation in London, she observes:

"London is teeming with people, many of whom know nothing of God and are giving care to the Eastern philosophies and the innumerable isms and split groups, each with a strand of truth. Some are turning to Spiritualism and cannot understand what it is all about—confusion is complete.

"The superb presentation of the complete picture of God, of life, and of man brings the plan of redemption into focus. Jesus becomes relevant and intelligible to this day. And we are just two of thousands. I am more conscious every day of the subtlety of the evil one and of how even I, who had knowledge of truth, had begun to feel it didn't really matter, and I was being conditioned to accept the counterfeit.

"My daughter said to me yesterday, 'O Mummy, just think, if you had not gone to that meeting, I should never have learned this truth.' Whatever you may do all around the world, nothing will be greater than the light turned on London's confusion. May God bless you all."

Thousands are attending these meetings in London, and we may presume that many are undergoing the same experience as the woman whose story appears here.



View of the first of a series of baptisms being held in the Stoll Theater in London during the present evangelistic campaign. On the stage is the choir watching as John French is baptizing one of the seventy-four candidates who received this rite on a recent Sunday night.

My Visit to Our West African Mission

(Concluded)

By A. F. Tarr

President, Northern European Division

Dr. William Wagner's report for the Ile-Ife Hospital in Nigeria was brimful of interest. On the day before his report was prepared, 417 people were treated. In the maternity section of the hospital 538 deliveries were reported for the year. Altogether in the hospital and clinic nearly 55,000 cases were treated. At least twenty-six beds are constantly occupied on the hospital porches which cannot be accommodated inside the buildings. The hope was expressed that a new ward might be built soon.

The spiritual activities of the hospital workers include clinic worship service five days weekly, daily worship service by the chaplain in each of the hospital wards, daily Bible study with the nonprofessional workers, daily studies with interested patients, *Signs of the Times* mailing club, literature distributed to ward and clinic patients, literature sales, evening Bible studies on the compound, compound meetings in the town, and Ingathering.

Commenting on this spiritual program, Dr. Wagner added: "One of our sisters has faithfully conducted two compound meetings each week in the town. The attendance at one has grown until she has had to leave the compound and hold the weekly meeting in the local Methodist church. At one of the meetings last week the mayor of Lagos was present. He remarked later how fine he thought the meeting had been."

The president of the East Nigerian Mission, W. J. Newman, incorporated in his report an interesting experience at a recent camp meeting:

"Rain came on the Sabbath and again on Sunday morning, so we were forced to hold the meetings in the church. Just as I was about to preach the closing sermon, Pastor Meze touched me on the shoulder and remarked that there was a witch doctor in the audience. I lifted up a silent prayer and directed my appeal to her, for the doctor was a woman. When the appeal was made she was the first to raise her hand. After the meeting I spoke to her, asking when she would take off her charms and ornaments. Her husband chimed in: 'That will be done gradually, for we have already tried, and the devil throws her on the ground.'

"After I spoke to her we went back into the church and silently prayed. There was a hushed silence. Then a struggle took place, but I am happy to say that the Lord won, and the priestess took off all her ornaments and charms. These things were burned as we sang hymns around the fire. I have since learned that this couple

were driven from their home and are now staying with the pastor. The members are helping to build a new house. This was a wonderful victory in this superstitious and idol-worshipping area."

Brother Newman's story became more interesting when he added that on the night previous to this experience the woman had had a dream in which she saw Christ coming in the heavens. She said she was not ready for eternal life, and the impression came to her to go to the Seventh-day Adventist church and get ready. It was the last service of the camp meeting. She had arrived just in time to share in its blessings.

Bible Class in Accra

From the first to the last meeting J. O. Gibson, union president, gave energetic and inspiring leadership to the work of the committee. He himself had had a personal share in many of the lines of endeavor covered in the reports. Outstanding among them was a Bible class he had conducted in the Community Center, Accra. Already a number have been baptized, and others are preparing for baptism. It was a great pleasure to me to meet with the thirty to forty members of this class on the first night of my arrival in Accra.

Another enjoyable occasion was a week end spent at the Bekwai Training School. Here Principal H. J. Welch, assisted by Brother and Sister A. M. Moyer and Miss Joyce Mohlman and an African staff, leads out in training workers for several of the West African fields. In the training classes were 109 boys and girls, in the middle school 50, and attending the day school were more than 300. My visit happily coincided with the welcome night for the beginning of the new school year, and what a happy, heart-warming occasion it was.

My last appointment was with the Gold Coast Mission Committee at Kumasi. Here with A. J. Mustard, president, and

R. L. Cone, secretary-treasurer, another well-planned meeting was held. The workers in this local field baptized 1,103 new members in 1952, the net increase in church membership being 920. In addition to the baptisms, 1,713 converts were reported from the 1952 evangelistic efforts, and these await baptism at some future date. Eighty persons were won by colporteurs during the same twelve-month period.

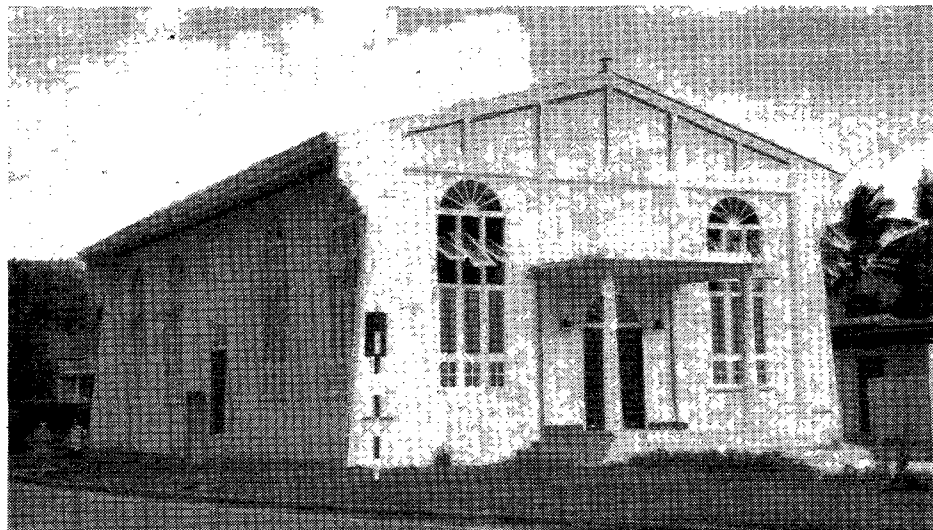
Surely the Lord's blessing is attending His servants in the mission fields of West Africa. Some of those countries are on the eve of great developments politically, educationally, economically. And it looks as if God is ready to match these developments with a new and unmeasured spiritual power on behalf of the Advent message.

Dedication of Woodbrook-St. James Church in Trinidad

By Leslie Morrill

One of the interesting events that took place during a recent visit to Trinidad was the dedication of the Woodbrook-St. James church on December 28, 1952. My wife and I were happy to be among the five hundred people who gathered outside the church to watch the mayor set the corner plaque and to observe Mrs. Brines, who represented her husband, a government official, as she cut the ribbon signifying the opening of the church. E. J. Parchment then swung open the doors, and as we crowded inside we were thrilled as we saw the beautiful decorations made of tropical flowers and palms.

A spirit of reverence settled over us as the choir members, dressed in white robes, filed into the choir loft at the left of the pulpit. In the balcony, behind the pulpit, and under the direction of the baton of



Woodbrook-St. James church in Trinidad, which was dedicated December 28, 1952.

S. D. Ash, the orchestra played several numbers.

E. S. Greaves gave the Scripture reading. Prayer was offered by L. A. Kraner. The mayor of Port of Spain, George Cabral, then spoke.

In reading the history C. Ford, local elder, said: "In 1934 plans were drawn up to build a meeting place in St. James. A tabernacle was erected at the corner of Agra Street and Western Main Road, and the third angel's message was heard for the first time in St. James. The pioneers of this noble work were G. A. Coon and S. D. Ash. In May of the same year a baptismal service was held as a result of the labors of these faithful missionaries. Subsequently, a church consisting of twenty charter members, seven of whom are still alive, was organized at 15 Clarence Street on the twenty-fourth of May, 1934.

"We take pleasure in paying high tribute to N. Payne, J. T. Carrington, Charles Manoram, S. L. Gadsby, and H. E. Nembhard, who have all contributed much to the advancement of the work in St. James."

B. L. Archbold, president of the South Caribbean Conference, gave the dedicatory address, in which he said: "Sixty years ago the Advent work began in the British West Indies, and today there are sixty churches on the island of Trinidad. The members of this church have been faithful and have sacrificed to raise the twenty-five thousand dollars for the building of this sanctuary. Let us always keep God in the picture of growth and progress."

After the sermon A. A. Ward led the congregation in the act of dedication.

Medical Evangelism in Walla Walla, Washington

By Claude Thurston

The medical evangelism program carried on by the Walla Walla General Hospital is unique in operation and successful in soul-winning emphasis. This institution, established nearly fifty years ago, operated during the first twenty-five years on the campus of Walla Walla College. In 1931 the conference purchased a practically new plant in a residential district of Walla Walla from another group who were unable to operate it on a paying basis. It has been the home of the Walla Walla sanitarium for the past twenty-two years.

This fifty-three-bed institution is urgently in need of more space, since many patients are assigned to beds in the halls and still others are turned away. The sanitarium has a large staff of doctors. There are 110 employees, about two thirds of whom are students at Walla Walla College.

Many prominent people have been



This interested group is attending evangelistic meetings at Walla Walla Sanitarium and Hospital, Walla Walla, Washington. Front row, left to right: C. C. Rouse, chaplain; Carl Sundin, guest speaker; Leon Robbins, pastor, College Place church; L. E. Hubbs, manager; Mrs. Teresa Potter, Bible instructor; and Mona Oliver, Bible instructor.

patrons of the sanitarium. These include a State Senator, a Texas sheriff, and numerous professional people. The sheriff was taken ill a long way from home and insisted on an Adventist doctor as well as an Adventist hospital. This was because of the fine service he had received at a sister institution at an earlier date.

About four years ago, when W. E. Guthrie was manager and I. M. Burke served as chaplain, a hospital visitation program was inaugurated. This was sponsored jointly by Adventist doctors and the Upper Columbia Conference. Two Bible instructors, Mrs. Teresa Potter and Miss Mona Oliver, devoted full time to patient visitation and follow-up studies during convalescence. A number of people were baptized during the first year of this program, and many find and accept their Saviour each year as a result of this soul-winning endeavor.

A typical example of the results of this work is the case of a Baptist minister's wife who read a portion of the book *The Marked Bible* in the Seattle waiting room of an Adventist doctor. Later she consulted another doctor in Walla Walla, also an Adventist. He passed the word on to the chaplain and then to the Bible instructors. Their kindness and help won her interest, broke down prejudice, and resulted in this woman and her daughter joining the Adventist faith. Now the mother is a conference Bible instructor, and the daughter became a church school teacher after attending one of our colleges.

Evangelistic Meetings

This year a more aggressive program has been launched in the form of evangelistic meetings conducted for the benefit of ambulatory patients and former patients. A large residence which the sani-

tarium purchased some time ago, has been converted into a nurses' home by the present manager, L. E. Hubbs. The treasurer, Roy Schmunk, and his wife are in charge of this home where several nurses live. The large combined living and dining room is very convenient as a meeting place for patients and friends to attend Bible studies.

The Blalock Foundation, an organization of Seventh-day Adventist doctors and dentists in the Walla Walla valley, recently donated forty folding chairs in order to provide seating accommodations for the meetings. The present chaplain, C. C. Rouse, began an evangelistic series of meetings January 15. Studies are conducted in the nurses' home each Sunday and Wednesday evening. Brother Rouse has been assisted by Dean Dudley, who is conducting meetings in Waitsburg, a nearby town.

Twice a week the Adventist doctors, nurses, Bible instructors, and sanitarium workers bring patients and their friends to these meetings. The first study was given to more than fifty people, half of whom were not Adventists, and all of these were either patients or former patients. The attendance ranges from thirty-five to sixty, and definite interests are developing.

As our workers at the Walla Walla General Hospital launch out on a more thorough and intensive program of missionary work, they are finding that the interest is very great, and that it is developing something like a chain reaction. Thus many souls are won, and those who have found relief from pain gain far greater benefits in finding a personal Saviour who grants freedom from sin, as He leads them into a new life of service for Him.

Voice of Prophecy Stirs Ceylon

By A. E. Rawson, *Radio Secretary
Southern Asia Division*

Our work in Ceylon through the years made little headway. It seemed that we were knocking on doors that were to remain closed forever. Nevertheless, when the most earnest efforts on the part of our workers proved of little or no avail, they turned to God in desperation and prayed for His guidance in this Buddhist land. And God did not fail them.

Today doors that have been long closed are slowly but surely opening, and the gospel message is being received as never before by all classes of people—Christian and non-Christian alike.

The Voice of Prophecy keeps abreast of the times and is playing a leading role in this great forward movement of the Advent faith. Our workers in Ceylon have learned how to coordinate their evangelistic endeavors with that of the Voice of Prophecy.

Bernard Pinghe, our enthusiastic union Voice of Prophecy secretary in Ceylon, tells in his own words how the work is going:

"A new day has dawned in the beautiful island of Ceylon. As never before it is being stirred by the message. What previously seemed impossible is now being achieved through the Voice of Prophecy in close coordination with the leaders of the union. Wherever you go on the isle you will find thousands studying either the English or the Singhalese Voice of Prophecy lessons. Besides, each Sunday two radio broadcasts are beamed directly to Ceylon. Thus by lessons and voice the people are hearing the message of salva-

tion and are being warned of the approaching end.

"Ceylon is establishing what is doubtless a world record. At present 955 of the baptisms are from among Voice of Prophecy students. This is being made possible by the faithful follow-up work being done.

"Baptisms are frequent. Twenty-four were buried with their Lord in baptism on September 20. Enderamulla is the home town of some of the twenty-four baptized on this date. Land has already been purchased in this town for the erection of a church edifice and a school. This will, we are convinced, do much to strengthen the work in this center.

"The union leaders are fully behind the Voice of Prophecy, and a wave of enthusiasm that is contagious is assurance that the members of the church in the beautiful isle of Ceylon will grow rapidly under the outpouring of the Holy Spirit."

Loyal Work of Our Army Chaplains

By W. H. Bergherm, *Secretary
International Service Commission*

Our people will be interested in knowing that there are now eight Seventh-day Adventist ministers serving in the United States Army as chaplains, and one of our brethren has recently been accepted by the Navy. Four of our eight chaplains are already overseas. Our first chaplain to enter upon duties in Korea was a colored minister, Joseph T. Powell. Chaplain Powell was commissioned a first lieutenant in July, 1952. Three months later, because of the great need existing there for the services of an Adventist chaplain,

he volunteered to go to Korea. His offer was accepted, and he was assigned at once to a front-line position, where he has been able to visit many of our boys. In writing of his own experiences Chaplain Powell says: "My work over here with my men brings me great happiness. During the month of December I conducted services for 163 of our men. This month I am trying to get around to even more."

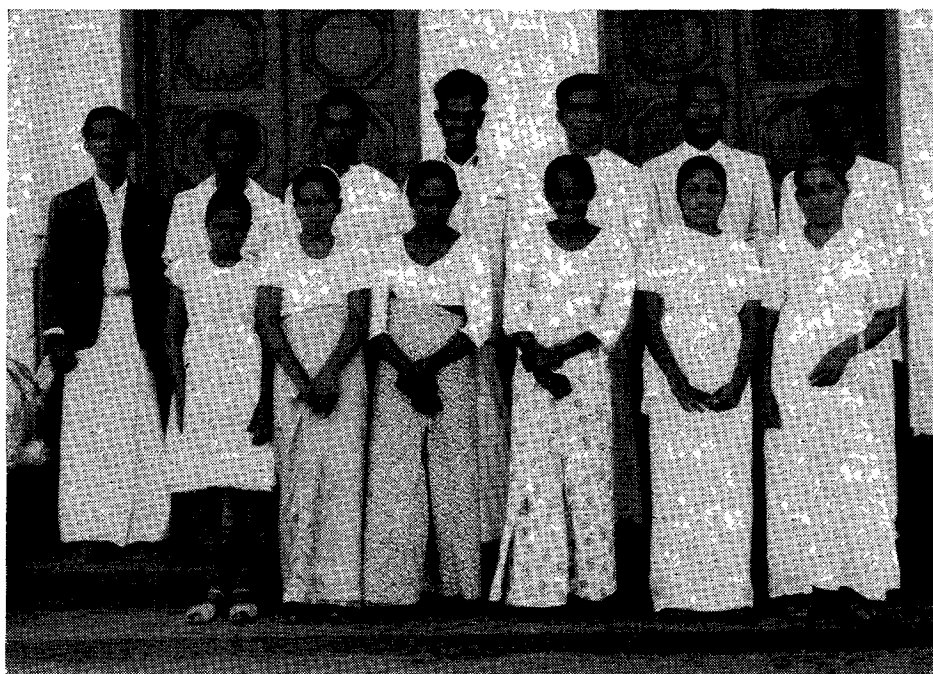
Chaplain Carl R. Holden recently arrived in Korea. Chaplain Holden has given outstanding service for the past six months in connection with the large group of Seventh-day Adventist men at the medical training center at Camp Pickett, Virginia. Here are a few lines from Chaplain Holden:

"The Lord has blessed us here at Camp Pickett. The important policies affecting Seventh-day Adventists are already laid down, and I believe things will go well, the Lord helping. Last week I baptized an ex-prize fighter. He is soundly converted and is a good witness for the truth. He is shipping out today. Before coming to Pickett, he had scarcely heard of Adventists. A young soldier, who is now out of the service on a medical discharge, studied with him and introduced him to me. I studied and prayed with him about his fighting, looked after his spiritual welfare, wrote recommendations for Sabbath release, then baptized him to the honor and glory of King Jesus. There is nothing like this soul-winning work. It gives the greatest pleasure of all. The Lord has blessed us at Pickett. I have baptized six souls here. I am now looking forward to Korea. Pray for me."

The other two chaplains now overseas are Capt. Floyd Bresee, assigned to headquarters of the 64th AAA Gun Battalion, APO 994, in Japan, and Lt. Horace E. Walsh, of the 12th Infantry Regiment, APO 39, in Germany. It was my privilege to visit Chaplain Walsh recently while I was in Germany. His work is greatly appreciated both by his superior chaplains and by our own people. In addition to his regular duties with troops, Chaplain Walsh drives to Frankfurt each Sabbath, where he conducts a meeting for eighteen or twenty Adventist servicemen of that area. Before Chaplain Walsh went there, these men had no opportunity of attending a service on the Sabbath in their own language.

Chaplain Floyd Bresee is the dean of Adventist chaplains, having served in this capacity for ten years. He speaks to large military congregations and is an able representative of the church wherever he goes.

We are grateful for these nine ministers who have been willing to offer their lives to their country and to the service of our own boys in uniform. Will you not remember these consecrated men at home in your daily prayers, as well as on Sabbaths in your church gatherings?



Voice of Prophecy converts recently baptized in Ceylon.



Bible correspondence school workers in attendance at a workshop conducted in Takoma Park recently. This fruitful phase of our church work is under the direction of the Home Missionary Department.

Correspondence School Workshops

By J. Ernest Edwards
Associate Secretary, Home Missionary
Department, General Conference

Years ago, after a decisive battle that brought victory to the European nations, the ruler commanded that each soldier should be presented with a special medal. On the emblem were inscribed the words, "An Enlarger of the Kingdom."

Enlargers of the heavenly kingdom, through the mighty evangelistic agency, the Bible correspondence schools, met during March in two workshops, one held in Denver and one in Washington, D.C. These were the first workshops of their kind ever to be held in denominational history. For three days earnest study and spirited discussions were given to these five important phases of Bible correspondence school service: (1) new techniques in securing better-type enrollments, (2) the standardization of forms and the unifying of procedures, thereby materially reducing expense, (3) the best methods of financing the schools, (4) the most effective office procedures, and (5) the most fruitful follow-up methods using workers and laymen.

It is of interest to review the accomplishments of the last five years of the forty-six conference Bible correspondence schools in North America and the large union school now being conducted in the Southland. During the five years the Bible correspondence schools in North America have been under the direction of the Home Missionary Department, 6,576 students have been baptized into our message. Each year the correspondence schools win a larger number of souls. By years they won: 1948—895, 1949—1,128, 1950—1,303, 1951—1,410, 1952—1,840. In half a decade the soul-winning results from the schools have more than doubled.

It is also gratifying to know that during

this five-year period the graduates from the conference correspondence schools have more than doubled, the amount of literature distributed has increased five-fold, and at the same time the expense in operating the schools has been reduced year by year. We are seeing greater results at less cost.

Of major interest at the workshops were the evening programs of the Voice of Prophecy and Faith for Today and the climax service with its mighty challenge to greater evangelism. The last service closed with the response of each conference to an appeal for a finished work. In the two workshops 168,700 enrollments and 3,226 souls baptized were pledged for 1953.

My Favorite Text

By Sharon Oh

[The following is the testimony offered by one of our young Chinese sisters at a testimony meeting in our church at Singapore.—EDITOR.]

I recall six years ago when I told my mother of my decision to become a Christian. She said to me:

"Daughter, I have no objection to your being baptized and becoming a Christian, as I believe all religions are the same, but for your own sake, I advise you to wait awhile. If you become a Christian now, you cannot change your religion. But if you embrace no particular faith now, you can easily adjust yourself to any environment and follow any profession that may prove most favorable."

I have always loved my mother and respected her counsel and judgment. At this juncture I was faced with a question most Christians have asked themselves at one time or another. "Do I love God so much and take religion so seriously as to put God first in all my plans?"

For days I pondered this question in my mind.

The answer came while I was receiving

a Bible study from Mrs. M. S. Tan. We turned to Matthew 6:33, and there Jesus spoke to me, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Yes, Jesus has promised; He never fails. I was baptized on a rainy afternoon with none of my loved ones present. They raised no objection then, but have never been sympathetic.

Most of my former friends never came to see me again after I became a Seventh-day Adventist. Disappointments, trials, and difficulties came. But every time I became discouraged and life seemed hard to bear, I clung to the Lord's promise and pleaded with God to help me through my trials.

Six years have passed since. I have known sorrows and temptations, but I have also known the peace and joy of Christian living. I have lost many friends, but in the church I have found many truer and dearer friends, who have been most kind and loyal.

Many times I have failed to live up to the standard that God has set up for His people, but He has been merciful. Life has not been a bed of roses, yet come what may, I try always to keep my eyes on Matthew 6:33, and pray that by the grace of God, I may one day reach the heavenly home, where I will exchange my cross for a crown.

Healing for a Dying Woman

By Robert H. Pierson

Tucked away in a tiny hamlet nestled among the hills of North India lives a poor Hindu woman named Ganote. Some months ago this village woman was taken seriously ill. Living forty miles in the interior, she found herself without medical attention. For a while her husband and neighbors cared for her, but she grew progressively worse.

Ganote's husband watched grief-stricken as she grew thinner and thinner, until he realized that something must be done at once or she would die. In Simla, some forty miles over mountain and down dale, there were several hospitals and doctors; but she could not walk, and there were no busses or any other mode of transportation in those hills. There was only one solution to the problem. Her husband must carry Ganote on his back for the full forty miles. He was happy to do it. Picking up the emaciated body of his wife, he started out on his long journey. For days she had been unable to lift her hand to her mouth to feed herself or to comb her hair. Her body was covered with sores, and her condition was such that few of the villagers expected him to reach medical help in time. But off the husband trudged, carrying Ganote on his back.

The journey was a long and tedious one. It meant climbing steep mountains, negotiating treacherous gorges, fording swift-running streams, and facing dense jungles. But they must run those risks. Several days later they reached Simla, the wife very weak and weary.

Her Last Resort

Some hospitals are not eager to admit patients that are apparently hopeless, and two such institutions refused Ganote admission. It seemed to Ganote and her husband that the long arduous journey had been made for nought, and that she must die unattended. Then someone told them of the Seventh-day Adventist hospital in Simla. This was their last resort. Once more picking up his helpless companion, the old Hindu carried her to Dr. I. R. Bazliel's doorstep.

The initial examination did not offer much hope. "But," Dr. Bazliel said to his associates, "if she *must* die, let her spend her last hours in comfort. Bring her in, and we will do all that we can."

She was such a spectacle and the stench

of her open sores was so offensive that the hospital attendants found it difficult to stay in the same room with her. But soon after admission she was cleaned up and placed in a clean bed. The doctor diagnosed her case as T.B. of the spine. She was soon placed in a cast that was changed from time to time during the course of her treatment.

As the doctor and nurses ministered daily Ganote responded. Good treatment and good care, with God's blessing, accomplished a miracle. In five months she looked like a different person. Her emaciated body had filled out, and her face, so pinched and colorless before, now was round and of excellent color. At last the day came when the doctor told Ganote's husband that he could take her back to their home. Side by side they left, singing the praises of the Christian hospital.

There are thousands in India who need health and healing physically and spiritually. Our medical units in Southern Asia are playing their important part in doing this very work.

Spangler was publishing secretary in the Manitoba-Saskatchewan Conference.

Central Union

- Five converts were baptized in the Lincoln, Nebraska, church on Sabbath, February 21, by W. K. Chapman, assisted by F. S. Kannenberg, who brought one candidate from the Seward church.

- C. F. Kearbey baptized 13 believers on Sabbath, March 7, as a partial result of the effort he and E. E. Patton held in Grand Junction, Colorado, during the fall and winter months.

- The Kansas Conference reports 20 baptisms for the first two months of 1953. E. E. Lutz, of Wichita, baptized 7 converts; Marion Lockwood, of Garden City, 4; B. A. Scherr, of Salina, 4; R. E. Browning, of Enterprise, 2; W. K. Dale, of Iola, 2; J. R. McWilliam, of Wellington, 1.

- Five district pastors baptized 11 persons during February in the Wyoming Conference. L. G. Beans reports 7 baptisms; B. J. Furst 1, B. K. Chalker 1, L. L. Smith 1, and William Iverson 1.

Columbia Union

- A group of believers in Reedsville, West Virginia, was organized into a company on March 10. An interest was awakened in 1951 in this territory by the Bible correspondence course. Meetings have been held, and at present the average Sabbath school membership is 15.

- A union meeting was held by the Fredericksburg and Kilmarnock, Virginia, churches on March 14. Ten persons were baptized at this first baptismal service to be held in the new Fredericksburg church.

- March 21, 700 West Pennsylvania Conference members gathered at Punxsutawney for a youth rally. Visiting ministers and students from Washington Missionary College took part in the program.

- The dedication of the Waynesboro, Pennsylvania, church was conducted April 4. D. A. Ochs, president of the Columbia Union Conference, was present for the occasion.

Lake Union

- A Spanish-speaking ministerial intern has been sent to Gary, Indiana, to foster the growing interest among the Spanish-speaking people. A worker from South America, who has been attending Emmanuel Missionary College, has led out in the Sabbath services.

- V. E. Garber, who has served as principal of Adelphian Academy for the past eight years, has been invited to become business manager of Emmanuel Missionary College. He will take up his new work on July 1.

- The youth of the Evansville, Indiana, district and visitors from southern Indiana enjoyed a fine youth congress over the week end of March 13 and 14, conducted by J. H. Hancock, of the Lake Union, and V. C. Hoffman, of the Indiana Conference. The congress came at

Brief Current News



OVERSEAS

Southern African Division

- The statistical reports for the Southern African Division for 1952 have been compiled, and our hearts rejoice as we realize that 17,174 persons were baptized into the church during the year. This is an increase of 2,654 over the previous year.

- Our membership now stands at 99,402. Considering our baptismal classes, the number of adults keeping the Sabbath within the division now totals 190,386. Fifty-nine new churches were organized during 1952.

- R. M. Whitsett and F. G. Clifford recently conducted a series of evangelistic institutes in various parts of the division. A large number of workers gathered together and received instruction and inspiration to enlarge our soul-winning endeavors. Altogether 531 workers attended the institutes.

NORTH AMERICA

Atlantic Union

- The new Woodside church in Greater New York was organized on March 21, with services in the chapel of Greater New York Academy. R. H. Kerr and Mrs. Anna Brandon have conducted services and visited interests in the community, and Dr. E. E. Wareham and Mrs. J. Croft presented health lectures and nutrition classes. The church has 33 charter members, 6 of whom were baptized on March 21.

- Winners in the academy temperance oratorical contest held in South Lancaster, March 28, were Walton Whaley, of Northeastern Academy, Lorraine Boyden, of Greater Boston Academy, and Horace Murphy, of South Lancaster Academy.

- R. J. Hammond was re-elected to the principalship of Greater Boston Academy for the coming school year.

Canadian Union

- Sabbath, March 21, was a day of rejoicing in the Calgary, Alberta, church when 14 were baptized. The church was filled to overflowing with those who had come together for this glorious occasion. Tears of joy were shed as families were united in the faith and others, who had come apart from the world, joined God's remnant church. G. E. Taylor conducted the baptismal service.

- The Quill Lake church in the Manitoba-Saskatchewan Conference is the first church in the conference to reach its In-gathering Minute Man goal. To date \$800 has been gathered in.

- Three persons were baptized from the Winnipeg Ukrainian district on February 7 in the Winnipeg English church as a result of C. G. Samograd's work in that district.

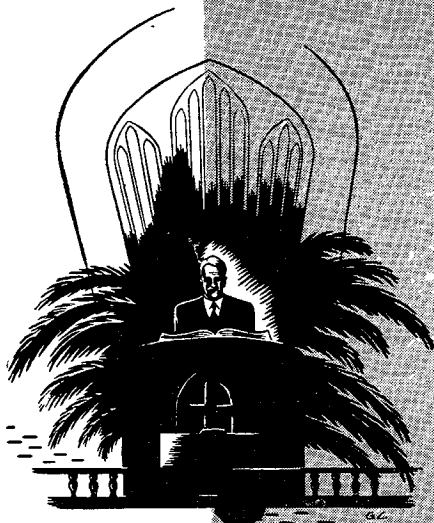
- R. C. Spangler, publishing secretary of the Maritime Conference, has recently accepted a call to connect with the Alberta Conference as publishing secretary of that conference. Previous to laboring in the Maritime Provinces, Brother

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CRUCIFIED AND RISEN ()

The chapter titles alone of this book reveal the fresh appeal of its spiritual philosophy: "The Devil's Lie," "Enemies Incorporated," "Fire From Heaven," "God's Friends—If."

FAITH ON TIPTOE ()

This is one of those books you want to read more than once. It has a charm and persuasion about it that gives a lift to the chin and puts a new song in your mouth.

FIREWOOD ()

From the pen of this well-known poet-preacher comes this delightful treasury of inspiration and subtle humor—always reverent and revealing.

GO FORTH, PILGRIM ()

More than a book of poetry, this is a book you will keep on a lower shelf for days when the heart needs tuning with eternal verities.

IN THE BRIGHT SYRIAN LAND ()

This little volume weaves a happy symbolism from the names of Christ as they relate to the hills and valleys and sacred historic places of Palestine. Nicely illustrated.

LIGHT FOR LIFE'S TUNNELS ()

One cannot read this thoughtful book and put its precepts into practice and remain a failure in spiritual living. Its counsel is as inviting as a path through a flowery meadow.

LIVE AND HELP LIVE ()

Sixteen chapters here teach how to meet life's limitations, how to conquer worry, how to play second fiddle, the evil of blaming others, and the triumph of happy service.

MUCH-LOVED BOOKS ()

The enthusiasm of the author for the glowing truths found in the writings of some of the world's great authors cannot help being caught by every reader of this volume.

THIS I BELIEVE ()

A series of prayer-meeting topics on the basic, fundamentals of our faith.

THOUGHTS OF JESUS ()

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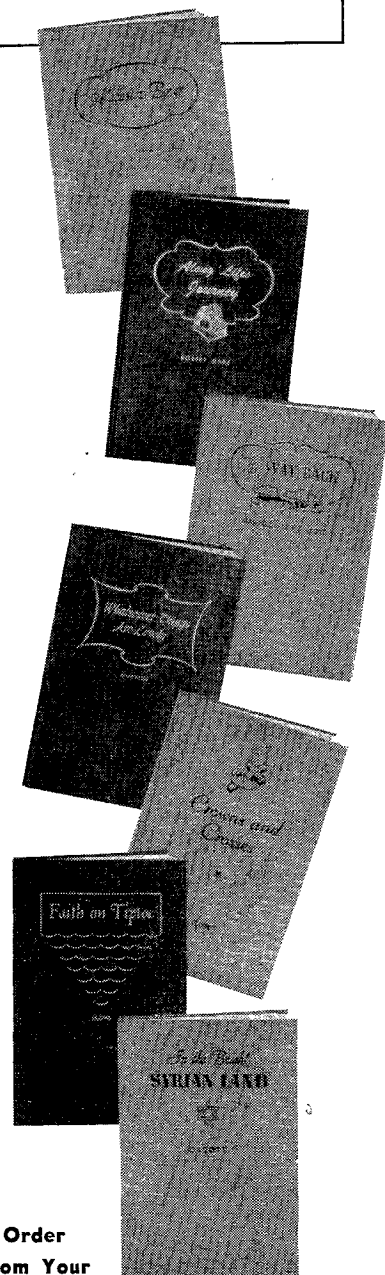
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Northern Union

● P. M. DeBooy, MV and educational secretary of South Dakota, conducted the Week of Prayer at Sheyenne River Academy, Harvey, North Dakota. A baptismal class was organized, and 6 of the 11 students who are not church members have taken their stand to be baptized.

● E. R. Osmunson, president of the Minnesota Conference, officiated at a baptism on March 7 when three young men, inmates of the State prison at Stillwater, were baptized. K. I. Foss, the pastor, and laymen of the Stillwater church have conducted Bible studies at the prison for some time.

North Pacific Union

● Lela Landing, of Tacoma, Washington, reports that on March 1 a weekly Story Hour for the children was begun. At the opening session 94 children were present, and each Sunday afternoon there is an average attendance of 80 children from three to twelve or fourteen years of age.

● W. W. Ring and his family have transferred to the Florida Conference and are living in Miami after having labored for nine years in the Oregon Conference.

● Baptisms in the Washington Conference during March include: J. J. Robertson 4, G. E. Patterson 5, J. G. Ziegler 9, D. A. Neufeld 7 for W. E. Dopp.

Pacific Union

● Eleven were baptized and another admitted to church membership on profession of faith in the San Francisco Tabernacle church on March 21. H. N. Brodersen, the pastor, expects another baptism soon.

● The Chula Vista, California, church has acquired a residence adjoining the church that will be used for two purposes—a Dorcas Welfare center and Sabbath school classrooms. The welfare center will open after alterations and painting have been completed.

● First fruits of the effort being conducted by H. H. Hare in the Campbell, California, church were baptized on March 14. Thirteen received this rite.

Southern Union

● On March 24 the cornerstone was laid for the new nurses' home at the Florida Sanitarium and Hospital. Carlyle B. Haynes was the speaker for the occasion. L. K. Dickson, V. G. Anderson, and Leighton Hall also participated in the service.

● Laymen's congresses were held in Atlanta, Georgia, and Charlotte, North Carolina, for the Georgia-Cumberland and Carolina conferences, respectively, on the week ends of March 21 and 28. A. A. Esteb was the guest speaker at both meetings.

● On March 28 the beautiful new brick church building in Brunswick, Georgia, was officially opened. The mayor of the city, Robert A. Sapp, welcomed the new

church to the community; and the president of the ministerial association, Louis Gholson, also gave a hearty welcome.

Southwestern Union

● James D. Meade, who, with his wife, recently returned from a term of service in Africa, is connecting with the work in the Texico Conference, at Lubbock, Texas. F. H. Hewitt and his family, formerly at Lubbock, are now in Amarillo.

● Herbert Morgan, one of the colporteurs in the Arkansas-Louisiana Conference, has been asked to serve as an assistant publishing secretary for the conference.

● Open house was held recently at the Choctaw, Oklahoma, church to initiate formally the new wing added to the church. This will be used as a welfare center for community needs.

● The Oklahoma Conference had a good gain in Ingathering in 1953 over that of 1952. The gain is \$20,000.

Camp Meeting Schedule, 1953

Atlantic Union

Southern New England	July 2-11
South Lancaster, Mass.	July 2-11
New York	July 3-12
Union Springs	July 3-12
Northern New England	July 17, 18
Lewiston, Auburn, Maine	July 17, 18
West Lebanon, New Hampshire	July 31, Aug. 1
Northeastern	July 24-Aug. 2
Middletown, New York	July 24-Aug. 2
Greater New York	Aug. 28-Sept. 6
Eagle Lake Park	Aug. 28-Sept. 6

Canadian Union

Manitoba-Saskatchewan	June 26-July 5
Saskatoon, Saskatchewan	June 26-July 5
Alberta	July 3-11
College Heights	July 3-11
Beauvallon (Ukrainian)	July 15-19
British Columbia	July 10-18
Hope	July 10-18
Maritime	July 31-Aug. 9
Pugwash, Nova Scotia	July 31-Aug. 9
Newfoundland	Aug. 13-16
St. John's	Aug. 13-16
Ontario-Quebec	Aug. 21-30
Oshawa, Ontario	Aug. 21-30

Central Union

Wyoming	July 23-26
Casper	July 23-26
Nebraska	July 24-Aug. 1
College View	July 24-Aug. 1
Missouri	July 31-Aug. 8
Sunnydale Academy, Centralia	July 31-Aug. 8
Colorado	July 31-Aug. 8
Campion Academy, Loveland	July 31-Aug. 8
Kansas	Aug. 7-15
Enterprise Academy, Enterprise	Aug. 7-15

Columbia Union

Ohio	June 4-14
Mt. Vernon	June 4-14
Potomac	June 19-28
Takoma Park, Maryland	June 19-28
Chesapeake	June 18-28
Catonville, Maryland	June 18-28
East Pennsylvania	July 9-19
Wescosville	July 9-19
Allegheny	July 9-19
Pitt. Forge, Pennsylvania	July 9-19
New Jersey	July 23-Aug. 2
Kingston	July 23-Aug. 2
West Pennsylvania	Aug. 13-23
Somerset	Aug. 13-23
West Virginia	Aug. 13-23
Parkersburg	Aug. 13-23

Lake Union

Illinois	June 3-7
Broadview Academy	June 3-7
Central Illinois	June 11-14
Southern Illinois	June 18-21
Indiana	July 30-Aug. 8
Indiana Academy, Cicero	July 30-Aug. 8
Lake Region	June 19-27
Cassopolis, Michigan	June 19-27
Michigan	Aug. 6-15
Grand Ledge	Aug. 6-15
Upper Peninsula	June 4-7

Wisconsin	Aug. 13-22
Portage	Aug. 13-22
Spooner	June 27

Northern Union

South Dakota	May 29-June 6
Huron	May 29-June 6
Minnesota	July 3-11
Anoka	July 3-11
North Dakota	July 10-18
Jamestown	July 10-18
Iowa	Aug. 14-22
Nevada	Aug. 14-22

North Pacific Union

Montana	June 25-July 4
Mt. Ellis Academy, Bozeman	June 25-July 4
Upper Columbia	July 1-11
College Place, Washington	July 1-11
Idaho	July 8-18
Gem State Academy, Caldwell	July 8-18
Oregon	July 16-26
Gladstone Park, Portland	July 16-26
Washington	July 22-Aug. 2
Auburn Academy, Auburn	July 22-Aug. 2

Pacific Union

Arizona	Aug. 14-22
Prescott	Aug. 14-22
Central California	July 30-Aug. 8
Soquel	July 30-Aug. 8
Nevada-Utah	July 10-18
Lake Tahoe Camp (Methodist), California	July 10-18
Northern California	June 5-14
Lodi	June 5-14
Southeastern California Regional Meetings	April 29-May 3
El Centro	April 29-May 3
La Sierra, English and Spanish meetings	June 10-14
Loma Linda	June 24-28
Southern California	June 24-28
Lynwood Academy	June 25-July 5

Southern Union

Alabama-Mississippi	May 28-June 6
Meridian, Mississippi	May 28-June 6
Carolina	May 29-June 6
Blue Ridge, North Carolina	May 29-June 6
Florida	May 29-June 7
Forest Lake Academy, Maitland	May 29-June 7
Georgia-Cumberland	June 4-13
So. Miss. College, Collegedale, Tennessee	June 4-13
Kentucky-Tennessee	May 28-June 6
Highland Academy, Fountain Head, Tennessee	May 28-June 6
South Atlantic	June 4-13
Hawthorne, Florida	June 4-13
South Central	June 4-13
Huntsville, Alabama	June 4-13

Southwestern Union

Arkansas-Louisiana	May 28-30
Shreveport, Louisiana	May 28-30
Gentry, Arkansas	June 3-6
Baton Rouge, Louisiana	June 11-13
Texas	May 28-June 6
Keene	May 28-June 6
Oklahoma	July 30-Aug. 8
Oklahoma City	July 30-Aug. 8
Texico	Aug. 6-15
Sandoval, New Mexico	Aug. 6-15

"Success usually comes to those who are too busy to look for it."

Church Calendar for 1953

Apr. 4-May 16	Ingathering Campaign
May 2	Medical Missionary Day
May 23	College of Medical Evangelists Offering
June 6	Literature Evangelism
June 20	Literature for Servicemen Offering
June 27	13th Sabbath Offering (Southern Europe)
July 4	Bible Correspondence School
July 11	Midsummer Offering
July 25	Educational Day and Elem. School Offering
Aug. 1	Enlightening Dark Countries
Aug. 29	Riverside San. Offering (colored churches)
Sept. 5	Neighborhood Evangelism
Sept. 12	Missions Extension Offering
Sept. 26	Sabbath School Rally Day
Sept. 26	13th Sabbath Offering (Southern Africa)
Oct. 3	Colporteur Rally
Oct. 10	Voice of Prophecy Offering
Oct. 17-24	These Times Campaign
Oct. 17-24	Message Campaign
Oct. 31	Temperance Offering
Nov. 7	Witnessing Laymen and Home Visitation Day
Nov. 7-28	Review and Herald Campaign
Nov. 26	Thanksgiving Day
Nov. 28-Dec. 5	Week of Prayer and Sacrifice
Dec. 5	Week of Sacrifice Offering
Dec. 26	13th Sab. Off. (Australasian Inter-Union)

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WOLF AT OUR DOOR, by Emily Mary Bell

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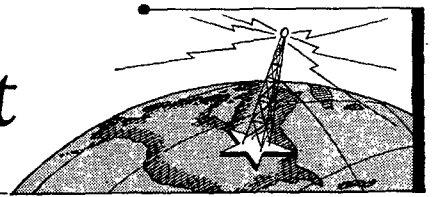
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Items of Special Interest



Prayer for Servicemen

There are several thousand Adventist men now in the uniform of their country. As E. N. Dick tells us in his report from Korea in this issue, a considerable number of our boys there serve in the very front lines. They need our prayers.

I have recently visited Germany, where I saw more than a hundred of our men in uniform. They are far from home and subject to strong temptations. Wherever I went they asked for our prayers.

May I appeal to our elders and pastors to bring this to the attention of our people. We know not what the future has for our youth, but the assurance that back of them is a praying church will afford our men everywhere a deep source of comfort and courage.

A. V. OLSON.

Recent Missionary Departures

Miss Alice Franks, of College Place, Washington, left New York, April 2, on her way to Karachi, Pakistan, where she will serve as a nurse at our Karachi Hospital.

Miss Harriet Dinsmore, of Takoma Park, Maryland, also a nurse, left New York, April 7, bound for service in the Rangoon Hospital in Burma.

Elder and Mrs. C. C. Cleveland and their younger son, Sydney, sailed from Seattle, Washington, April 8, on the S.S. *Washington Mail*, returning to Singapore after furlough. Their other son, Edgar, is remaining in America to continue his education. Elder Cleveland is secretary-treasurer and auditor of the Malayan Union Mission.

Elder and Mrs. James L. Pogue and their two sons, James and Jerry, sailed April 8 on the S.S. *Washington Mail* from Seattle, returning after furlough to Singapore, where Elder Pogue is Malayan Union Mission evangelist.

W. P. BRADLEY.

1953 Autumn Council

At the recent spring meeting of the General Conference Committee careful study was given to the matter of suitable locations for the holding of our Autumn Council meetings. Some months ago it had been decided to hold the 1953 Autumn Council in Detroit, Michigan, from November 5 to 12. However, in the interest of economy and to make the holding of the session more convenient for all our

church leaders, the Spring Council voted to hold the coming Autumn Council in Takoma Park, Washington, D.C., and to begin the council at 7:30 P.M. on October 22 and continue to October 29.

As a preparation for this very important council meeting, it was decided to arrange for the General Conference officers and other precouncil committee meetings to be held from October 19-22.

It seems the part of wisdom to use our own General Conference facilities here in Takoma Park in connection with as many of these gatherings as possible, for here at the headquarters all the necessary information and facts are available.

We invite our people throughout the world to pray especially for this coming Autumn Council. The problems connected with the administration of God's cause throughout the world are becoming greater as the years pass. We need the help of every church member in praying that God and His Spirit will guide in all our work.

D. E. REBOK,
Secretary, General Conference.

Accuracy of 457 B.C., Date

A key date in Adventist prophetic teaching is A.D. 1844, which marks the end of the 2300-year period mentioned in Daniel 8:14. We believe that this period should be dated from the time of a certain decree given in "the seventh year of Artaxerxes." Throughout our history we have held, in common with most other writers on prophecy, that this decree was given in the year 457 B.C. However, authorities on ancient history have largely come to the conclusion that the date should be 458 B.C. Some time ago the General Conference appointed a research committee to explore the whole matter thoroughly. Very particularly, investigation was carried on by L. H. Wood and S. H. Horn, past and present professors, respectively, of archeology in our Theological Seminary. The result of the extended study by the committee, including the securing of a hitherto unpublished papyrus, is that the date 457 B.C. stands out firmly and surely as the correct date.

A nontechnical report of the findings of the committee, written by Dr. Horn, appears on pages 8 and 9 of this issue of the *Review*. Our ministers and other workers, who will naturally wish to go into the evidence more fully, are referred to a more technical discussion of the findings that will appear in the June issue of *The Ministry*, a journal invaluable to all our workers.

Health Evangelism Course at Loma Linda

The College of Medical Evangelists' School of Tropical and Preventive Medicine at Loma Linda, California, is scheduling its third annual course in health evangelism, June 29—July 9, 1953.

Designed especially for evangelists, pastors, Bible instructors, and responsible laymen, the ten-day course emphasizes the principles of health as outlined in the Spirit of prophecy. The purpose of the course is to give ministers and laymen a thorough background in Adventist health principles as they relate to Seventh-day Adventist welfare and church work.

Students will receive nine lectures on the opportunities afforded in medical missionary work. They will listen to six lectures on physiology and receive an insight into the provisions God has made in creating the human body. Other subjects include six lectures and six practical demonstrations on physical therapy and home nursing; ten lectures and three demonstrations in nutrition, cookery and gardening; fifteen lectures on special subjects such as mental hygiene, religion and health, first aid, and effects of tobacco and alcohol on the human system.

A special series of lectures are available for missionaries and mission appointees. Emphasis will be given to the nature of prevention. Principles of modern therapy will be presented and control procedures demonstrated.

New Converts in the Middle East

Arthur R. Mazat, Bible School director in the Middle East, writes: "The Voice of Prophecy in the Middle East marches on. We recently received a letter from a Mohammedan teacher residing in Sidon. He had just studied the Sabbath question, and with his lessons we had sent him a two-color tract on the Sabbath. He studied these and was convinced that he must keep the Sabbath. He wrote back saying that from now on every Sabbath day, instead of teaching algebra and geometry, he will teach his students the Bible.

"We have been busy doing follow-up work with the Voice of Prophecy graduates. The other day we found a woman who has finished the course and who has read her Bible through 25 times. She is now ready for baptism and will soon join the church."