

Never Such a Book

By **DR. EUGENE A. NIDA**

*Secretary for Translations
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A SHORT time ago a Bible seller in Syria was dragged off to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded, "Where is that man Paul who wrote this book to the Romans? Bring him into this court!"

The Bible seller did his best to explain to the judge that the apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, "Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."

Few Christians have the insight of this Moham-

Never has there been such a book as the Bible. It is the best loved and the most hated book in all the world today.

medan judge. We tend to look upon the Bible as an ancient book, more or less unrelated and unrelatable to our modern industrial civilization. Of course, we revere the Bible, but too often we do not read it. We honor it with high-sounding praise, but too many of us do not believe it with our hearts. We quote it, but we do not live it.

Perhaps the Bible would take on new meaning for us if we realized that it is not only the best loved but also the most hated book in the world. Though millions of people respect it, other millions suspect it. It is forbidden entrance into many parts of the world, and its distribution is systematically thwarted by its enemies. I have been in places where the Bible is called "the book of the devil," so hostile has been the attitude of the established religion to the message of this unique Book.

But despite all the opposition to this Book, it still remains the world's all-time best-seller, and has been translated in whole or in part into a total of 1,059 languages.

Every missionary realizes how easy it is to make silly and embarrassing mistakes in speaking a foreign language. But perhaps none has been more shocked than one missionary who discovered that in one of his favorite sermons about "going to heaven," he pronounced the words so incorrectly that the people thought he was telling them "to go sit on a stick."

The ways in which people talk about the experiences of life may be utterly different, and yet they may be saying exactly the same thing. We use the word "sorrow," but the Bambara people of West Africa say, "My eye is black." The Habbes in the Ivory Coast also talk about sorrow, but they say, "My liver is sick." The Mossi people to the north of the Gold Coast insist that sorrow is best described by saying, "My heart is spoiled"; but the Uduks, living in the Anglo-Egyptian Sudan, would say, "My stomach is heavy." *(Continued on page 17)*

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► Texas Steel Plant Appoints Chaplain

Spreading of the industrial chaplaincy idea in the Southwest was evidenced in Little Rock, Arkansas, with the announcement that the Reverend James W. Workman, local Methodist minister, has been named chaplain of a steel plant in Lone Star, Texas. Dr. Workman, pastor of a North Little Rock church and chaplain of the veteran's hospital, said he has been "put on the payroll" of the Lone Star Steel Company to be available for consultations with its workers, to help them contact area churches, and to conduct Protestant services in a chapel to be built on the company grounds. He said the chapel also will contain appropriate altars for Roman Catholic and Jewish services, which are to be conducted by members of those faiths.

► Calls Tithing Answer to Financial Problems

Tithing is the answer to the financial problems of the church, a businessman who is a lay member of the Lutheran Church-Missouri Synod told pastors of the Lutheran Free Church at their annual institute at Augsburg College and Seminary in Minneapolis, Minnesota. W. C. Dickmeyer, president of Wayne Candies, Inc., Fort Wayne, Indiana, and chairman of the board of Valparaiso University, pointed out that the work of the church "is more or less impeded or dwarfed by lack of money to do the job." The reason for this, he said, is that "we still give God the crumbs instead of the first fruits." The tithe, or giving 10 per cent of one's income to the Lord, is an Old Testament injunction, Mr. Dickmeyer noted. Although Christians are not legally bound by this rule, it still holds good as an indication of what God expects of us even now, he said.

► Psychologist Sees Religious Faith Basic Need

A basic need of the human personality is "spiritual belief involving some form of religious faith," Chief Psychologist John A. Blake, of Central State Hospital at Petersburg, Virginia, says in the current issue of *Mental Hygiene*, publication of the National Association for Mental Health. Clinical psychology has come to recognize that man's character is in large part built on a relationship with "some exalted power lying outside himself," according to Mr. Blake. "Psychologists have observed," he added, "that when such a relationship, early acquired and strongly rooted in the depths of man's personality in infancy and childhood, is either lost or seriously disturbed in later life a conflict results, manifesting itself in some form and degree of personality disorder. Such conflicts may be just as profound as, or even more than, those due to purely secular frustration. In such cases, one might rightly say that man became literally 'sick in the spirit.'"

► Archbishop Asks Amendment on Bus Transportation

Roman Catholic Archbishop Joseph E. Ritter of St. Louis said that if the Missouri constitution did not permit tax-paid bus transportation of parochial school students, it should be amended to allow it. His statement was the latest in a verbal skirmish over Attorney General John M. Dalton's ruling that such transportation, a long-standing procedure in many rural Missouri counties, is illegal. The ruling, in effect, cuts off State funds to finance parochial student transportation. When the ruling was issued Archbishop Ritter attacked it as "undemocratic." "Surely," he said, "it is not democratic to discriminate among a group of children standing alongside a public highway by picking some of them up and refusing others because they do not go to state schools. What effect, may I ask, must such action, if allowed to continue, have on the minds of these little ones, not only on those left standing on the highway but also those riding the state bus?"

New Threat to Religious Liberty

Philippine Sunday Law Enacted

By ALVIN W. JOHNSON

A new national Sunday law was recently adopted by the Republic of the Philippines. This law, House bill No. 2855, became effective September 20, 1953. The act prohibits labor on Sunday, Christmas Day, New Year's Day, Holy Thursday, and Good Friday.

Section 1 provides that "no commercial, industrial or agricultural enterprise or establishment, including stores and shops of any kind, shall be open on any Sunday, Christmas Day, New Year's Day, Holy Thursday, and Good Friday, from twelve midnight to twelve midnight."

The law provides certain exemptions from its provisions, namely, hospitals, dispensaries, medical and dental clinics, drugstores; the loading and unloading of cargoes; fishing and curing of fish; cattle raising and dairying; amusement enterprises; printing and sale of periodicals, referring to newspapers but not to books. Likewise in this exemption are included certain government and private systems of communication, embalming and burial of persons, domestic service, driving vehicles, restaurants and eating and drinking establishments, markets and fairs.

Cockfighting, horse racing, nonreligious motion-picture exhibits or theatrical performances, may not be held on Holy Thursday or Good Friday.

The penalty for violating this national Sunday law is not to exceed one hundred pesos (\$50, U.S.) or imprisonment not to exceed one month, or both, at the discretion of the court. If the law is violated by any association or corporation, the manager of such association or corporation shall be held criminally liable.

Such a law is all the more interesting in the light of paragraph 7, section 1, of Article III of the constitution of the

Republic of the Philippines, which provides for the complete separation of church and state in the following words:

"No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights."

In supporting this law, Congressman Miguel Cuenco, of Cebu, who introduced the act, commended this Sunday law in principle for the Philippines. He stated that it was "an acknowledgment of our faith in Almighty God and a recognition of our duties and obligations to Him." He further commented that a blue law is in harmony with the religious traditions of the Philippine people, who had solemnly proclaimed their faith in the existence of a Supreme Being in the preamble of their constitution. He also pointed out that blue Sunday laws existed in Protestant countries such as the United States, Great Britain, and Germany, and in Catholic Belgium, Spain, and Latin-American countries.

"Besides its religious aspect," stated Congressman Cuenco, "a Blue Sunday law is necessary for the health and welfare of the worker. French medical science, whose outstanding exponents, Doctors Calmette and Guerin, are pioneers in the treatment of tuberculosis—they are the authors of BCG preventive formula—has recommended to a Labor Congress in Paris the adoption of a Blue Sunday law. According to French scientists, a worker needs one day in a week to breathe fresh air and replace the oxygen that the human body consumes."

Congressman Cuenco continued to

point out that one day of rest has a wholesome effect on the worker. It gives him a chance to be with his wife and children, and "as it was aptly remarked by Fr. Canon Cardijn, an Australian laborite Catholic priest, in his pamphlet, *The Hour of the Working Class*, page 10, 'Not only the length of work, but also Sunday work and night work broke up the family.'"

It should be said here that it has not been proved that physical rest is better on one day than on another. Whatever significance Sunday has is religious. Whatever law governs Sunday work is a religious law, and should not be on civil statute books.

It will be noted that no attempt is made in the law or in the discussion by its author to deny the fact that it is a religious measure. The proponents of the Philippines national Sunday law appear to be very frank, and in no way do they attempt to hide its religious characteristics and purpose. This is somewhat in contrast with modern attempts in many European and Western governments, particularly in the United States, to camouflage Sunday laws as police-power measures. Such laws, it is maintained, are passed in the interest of the health, safety, morals, and general welfare of the people, rather than being religious laws.

One Day in Seven

If a rest law were adopted as a police-power measure in the interest of health, safety, morals, and the welfare of the people, it could at best, and might well, require simply one day of rest in seven. Such a law would recognize the needs of the workman without injecting the religious element into it. It would protect employees from seven days of work a week, but would recognize the principles of religious liberty by permitting every person to select the day for rest of his choice, so long as he rested twenty-four consecutive hours each week.

In America some States, as for example New Hampshire and California, have adopted such a law. The American Federation of Labor has on several occasions gone on record as favoring a one-day-of-rest-in-seven law, leaving each employee to select his own day and the manner of its observance. But for the most part, this is not the type of legislation desired by churches and ecclesiastical organizations.

The world's first Sunday law was enacted by the emperor Constantine in the year A.D. 321. It reads as follows:



COURTESY OF PHILIPPINE AIR LINES

Dewey Boulevard in Manila, Philippine Islands, running along the shore line of Manila Bay. Several fine hotels are shown in this view.

"All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in the trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish."—*Codex Justinianus*, bk. iii, title 12, 3. Trans. from J. C. Ayer, *A Source-book for Ancient History* (New York, 1933), para. 59 (g), pp. 284, 285.

This Sunday law was the product of that pagan concept, developed by the Romans, which made religion a part of the state. The day was to be venerated as a religious duty owed to the god of the sun. Eusebius in his *Life of Constantine*, book 4, chapter 18, indicates that probably at about the same time soldiers in the army were commanded to worship on the Lord's day. There was also a law protecting Jews from lawsuits and prohibiting them from bringing lawsuits on the Sabbath, the seventh day of the week, or on other days sacred to the Jews. (*Codex Theodosianus*, bk. ii, title 8, 26 [A.D. 329].)

Other laws followed forbidding circus performances and theatrical shows on the Lord's day.

The text of Sunday laws clearly reveals that the object of such legislation is the enforcement of religion. For example, the first Sunday legislation in the territory now constituting a part of the United States was adopted by Virginia in 1610. It required:

"Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechising, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second, to lose the said allowance and also be whipt; and for the third to suffer death."—"Articles, Laws, and Orders, Divine, Politique, and Martial, for the colony in Virginia: first established by Sir Thomas Gates, Knight, Lieutenant-General, the 24th of May, 1610. Again exemplified and enlarged by Sir Thomas Dale, Knight, Marshall, and Deputie Governour, the 22d of June, 1611." Reprinted at Hartford in 1876.

Liberty of Conscience a Sacred Right

Among the most sacred heritages of man is his right of conscience. In any legislation adopted by the state for the moral benefit of her subjects, the person's conscience should be respected. The claim put forth that Sunday laws are intended to secure freedom and help for the laboring classes does not justify the adoption of Sunday laws. The many cases on this subject clearly indicate that the ultimate and sole object in the minds of Sunday law legislators is to promote the interest and influence of the church by constraining men to attend to her ordi-

nances. Sunday legislation is not only contrary to the principles of separation of church and state but antagonistic to the principles and precepts of Christianity itself.

This thought was well stated by the United States Senate in 1829 when it made the following observation relative to the proper functions of government:

"It is not the legitimate province of the Legislature to determine what religion is true, or what is false. Our Government is a civil and not a religious institution. Our constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation." "The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them."—United States Sunday Mail Report, 20th Congress, 2d Session, Jan. 19, 1829.

Many efforts are being put forth in different parts of the world for the adoption and enforcement of more string-

ent Sunday laws. This is especially true in America and in countries of Europe. The union of Protestants and Catholics in a common endeavor to secure greater recognition of Sunday was demonstrated recently when in the city of Columbus, Ohio, Protestant and Roman Catholic leaders united in calling a halt to the commercialization of Sunday. According to the Religious News Service, the plea was read from the pulpit of every Catholic church and nearly every major Protestant church in Columbus. The letter reading signaled the beginning of a joint campaign against business places that remain open on Sunday.

The Union of South Africa is experiencing frequent attempts to revive old Sunday laws or enact new ones. The same is true of many other countries. We have been told through the pen of inspiration that "to secure popularity and patronage, legislators will yield to the demand for Sunday laws."—*Prophets and Kings*, p. 606.

The adoption of a national Sunday law by the Philippines shows how other countries are gradually joining hands with the powers of the Western world in the fulfillment of prophecy. Surely "the time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us."—*Testimonies*, vol. 5, p. 81.

Alcohol Abets Crime

By Henry F. Brown

The perusal of Senator Kefauver's book *Crime in America* is gloomy reading. He establishes the fact that great international syndicates exist for the purpose of crime. They deal in narcotics and gambling, and are tied into corrupt local government, and by their collusion manipulate the liquor business.

Years ago alcohol manufacturers made this astonishing statement: "No matter what laws may be made to cripple the beverage industries of our present time, they cannot and will not be observed by those managing these industries."—*The Brewers' Journal*, Jan. 1, 1910.

Alcohol has much to do with crime and divorce in the United States. The journal *Between the Lines*, is the authority for these sordid facts: "Liquor played a part in about a third of the crimes reported by the FBI in 1951. It was also revealed that liquor was a basic cause for almost half of the divorces granted that year. The coroner of Cleveland, Ohio, reports that alcohol is involved in over 50% of all fatal traffic accidents."—January 1, 1953.

Alcohol as a narcotic anesthetizes the

brain. It stupefies the finer qualities and renders a man a brute. It displaces the reason and self-control from their place as governors of individual action, and allows the animal nature full sway. The veneer of culture is removed, and the uncultured sinful man is released. Caution and respect of others' rights no longer sway his decisions, and the man commits crimes and sins he never would think of in his normal state.

The question then arises: "Is a man responsible for his actions while intoxicated?" No better answer could be given than is found in these statements:

"Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor dealer; for he will have to answer for his sin and for the degradation of his wife and children."—*Temperance*, p. 33.

"While intoxicated, every degree of crime has been committed, and yet the perpetrators have been excused in many instances, because they knew not what they were doing. This does not lessen the guilt of the criminal. If by his own hand he puts the glass to his lips, and

deliberately takes that which he knows will destroy his reasoning faculties, he becomes responsible for all the injury he does while intoxicated, at the very moment he lets his appetite control him, and he barter away his reasoning faculties for intoxicating drinks. It was his own act which brought him even below the brutes, and crimes committed when he is in a state of intoxication should be punished as severely as though the person had all the power of his reasoning faculties."—*Ibid.*, p. 25.

"When the appetite for spirituous liquor is indulged, the man voluntarily places to his lips the draft which debases below the level of the brute him who was made in the image of God. Reason is paralyzed, the intellect is benumbed, the animal passions are excited, and then follow crimes of the most debasing character."—*Ibid.*, pp. 23, 24.

"While paralyzed by the indulgence of appetite, Satan controls the mind, and leads to every species of crime and wickedness."—*Ibid.*, p. 59.

The Effect on Youth

Liquor advertising is now beamed on the youth. They are tomorrow's drinkers and drunkards. The Minneapolis *Star* (quoted by Fred Barnett of the General Board of lay activities of the Methodist Church) says, "Two-thirds of youth crime and juvenile delinquency can be traced to beer parlors and taverns."

Judge John C. Urblack, of the Municipal Court of Indianapolis, Indiana, says: "Excessive use of alcohol by adults is one of the principal causes of juvenile delinquency. . . . Frequently when fathers are brought into any court on drunkenness charges, one or more of their children are in juvenile court to answer for delinquency."—Indianapolis *Star*, Nov. 8, 1952.

Judge Stanley Sutton, commissioner of the Superior Court of Los Angeles for fifteen years, said in an address, "In cases sent to the State institutions, liquor was the main factor in 60 per cent of the cases." Judge Sutton has five thousand boys before him annually.

When the Eighteenth Amendment was repealed twenty years ago, we were solemnly assured that bootlegging would cease. But the Licensed Beverage Industries, Inc., of New York, representing the producers and merchants of alcoholic beverages, states in a paid advertisement: "Bootlegging a vicious racket hits the big time. . . . By 1951 Federal seizures of moonshine stills had jumped from 6,461 to 10,250, . . . an increase of 59% since 1946. More alarming, their daily producing capacity had more than doubled." "Bootlegging today is big business . . . an organized outlaw empire."—*Time*, July 13, 1953.

The liquor men are pleading for a reduction of the Federal tax, promising this will eliminate the bootlegger's motive. The liquor house organ *Tap and Tavern* says, "Moonshining and bootleg-

ging have once again become big city rackets run by syndicates."—December 1, 1952. Quoting Thomas J. Donovan, vice-president of Licensed Beverage Industries, Inc., Senator Kefauver said (United Press, Nov. 8, 1950), "Distribution of



Minute Meditations

By Harry M. Tippet

Keys to the Kingdom

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

F. B. Meyer, in telling of his consecration experience, said that one night he gave God the key ring of his will with all the keys of his life on it, except one little one to a tiny closet of his heart that he felt he must keep for himself. He didn't feel comfortable about that one reservation, however, for he was sure he heard the Lord saying, "If you don't trust Me in all, you don't trust Me at all."

Then he tried to make terms with the Lord as so many do in like cases. He promised he would be devoted in every duty that was put upon him. He would not spare himself in any direction, but he felt he couldn't live at all without reserving for himself the contents of that closet. But as he made this plea, he said it seemed as though Christ began receding from him. In contrition he sobbed and begged Him to return. "I am not willing," he said, "but, Lord, I am willing to be made willing."

As Meyer expected He would, upon receiving the key, the Lord went straight for that closet, opened it, and in a week had cleared it out. He took the sham jewels and filled the closet with real ones. He took away the idol that was disturbing His young penitent's peace, and put Himself in its place. And the wonderful witness of Meyer's subsequent life was the result.

One winter night I met a long-time friend of mine on the street badly befuddled with liquor. He accepted my offer to help him to his apartment, where he lived by himself. He was a long time at his door trying to unlock it, and I stepped closer in the dark to see what was the trouble. To my amazement he was trying to fit a fifty-cent piece into the keyhole. Naturally I had to find his door key, and let him in.

No, there can be no substitutes for the keys to home, to heaven, to the kingdom. The way to life, to security, to peace, cannot be bought with the world's silver or its gold. The gate Beautiful to Herod's Temple was closed to the crippled beggar who had his eyes on the pennies he might receive from passers-by. But when faith stirred in him to the cry of Peter and John, "Look on us," his ankle bones received strength, and he entered into the privileges of the sanctuary.

God has the keys to our happiness and spiritual joy. They are ours for the asking. But there must be no reservations, no secret door closed against His wisdom and love.

bootleg moonshine—a reputed business of one billion of dollars a year."

According to a report in the *American Mercury* "In the fiscal year 1953 agents seized 8,237 stills with a daily capacity of 275,431 gallons. This marked an increase over 1946 of 46.5 per cent in stills seized and an increase of 108.8 per cent in daily capacity."—August, 1953.

Little wonder that the *Christian Century* says that "drinking has become a national menace."—January 14, 1953. J. Edgar Hoover said during the last war: "This country is in deadly peril. We can win this war, and still lose freedom for all America, for a creeping rot of moral disintegration is eating into our nation."

The Saturday Evening *Post* (Dec. 20, 1952) tells the story of "The Shame of Skid Row," in Detroit. The author calls it "a national embarrassment." One instance given is that of Danny:

"Since June 17, 1928, Danny has been arrested for drunkenness and vagrancy 128 times. He'd spent 4,020 days in the Detroit House of Correction. In arrests, court appearances, jail keep, medical and hospital care he had cost the community \$18,500. . . . At least 400,000 men are leading the skid-row life. They cost taxpayers at least \$40,000,000 a year. If all were working, their tax contribution would be at least \$165,000,000 a year."

This would be more than two hundred millions direct loss because of drink.

Drunk More Than Two Hundred Times

The *Christian Science Monitor* (Nov. 5, 1952) tells of a man who was convicted for drunkenness 206 times. He spent 17 years of his life working out his sentences. What a loss of man power! The *Christian Century* (April 1, 1953) quotes a New York newspaper as saying that the yearly cost to New York of every compulsive drinker is \$3,000.

The following words of warning should awaken us to the danger of drink:

"Nine tenths of those who are taken to prison are those who have learned to drink."—*Temperance*, p. 23.

"Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."—*Ibid.*, p. 209.

"Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*Ibid.*, p. 232.

Character Building With Poetry and Pictures—3

By Mrs. Kay Cash

Assuming that you now have on hand several poems suitable for your child, and have carefully selected a picture which will aptly illustrate each one, let us now begin to assemble them for the making of a booklet.

Do not make the booklet too large—pages approximately 8" x 11" or 9" x 12" are suitable. I have found that it is far better to have two books of twenty pages than to have one with forty pages.

To tie the booklet with a ribbon is to invite trouble for a child under three, and often for an inquisitive four-year-old. What small, energetic child can see a ribbon neatly tied without yielding to the temptation to try to untie it? All too likely he will succeed, with devastating results. If you must use a ribbon, be sure that it is tied securely with a *square knot*, before tying the bow. Or cut the ends close to the knot itself without even tying a bow. A bow looks fine until little fingers get tangled up with the loops and ends.

A booklet for a toddler should specialize in sturdiness. A bright cover can be cut from heavy, colored cardboard purchased in an office supply store or an art store. With a beautiful colored picture on the front, it will appeal to almost any child. Office supply stores also carry excellent semicardboard filing covers that have a concealed fastener on the inside of the back cover. But do not think that even these are concealed from inquisitive little eyes and fingers. I have found these the most serviceable, however; for once the book is completed, a strip of construction paper can be firmly glued over the fastener for the little tots, whereas the older ones will by then have learned to treat such things with the care they deserve. In the use of these covers, all that is necessary is to punch holes on each sheet for the fastener, and then insert the sheet in its place.

Regular dime-store scrapbooks may be purchased and used, especially if the child is above four and tends to be careful of books. These usually contain only black or cream-colored construction paper, and thus have less appeal than do col-

ored pages. These may be replaced by your own colored paper if you desire. Another disadvantage of these scrapbooks is the cord with which they are tied. Being a shiny, slippery cord, it does not readily hold its tie. More often than not the pages will tend to become loose because of this feature. If you use this type of cover, you will find it more serviceable if you take out the cord guides (those little metal or plastic cylinders through which you thread the cord and which, by all appearances, are supposed to keep the pages from becoming frayed where they are punched). In practice these guides usually slip out and dangle on the ever-loosening cord. Far better to protect the holes from ripping by using gummed reinforcements on both sides of the pages. Some scrapbooks do not even have these cylinder-shaped guides.

Another good way to bind these pages for the small child is to sew them together, using a strip of wide cotton tape for joining the pages. So that this can be done, a page should be glued along each edge of this one-and-a-half-inch tape, leaving adequate space down the center for the stitching to follow. When all the pages

are bound together in sets of two, and a front and back cover are similarly joined together, the finishing detail is completed on the sewing machine. It is well to use double thickness of tape for the covers since they will take the brunt of the wear.

Arrange the book in order and open it to the middle. As it lies open in this position, every strip of cloth will be glued to the proper pages in such a manner that the space down the center between each set of two pages will be lying perfectly even on top of each other. Down this center strip, which should be at least one-half inch wide, make three rows of stitching, thus binding the sets of pages firmly together. It is not likely that this will soon be irreparably damaged by eager little fingers untrained in the art of turning pages carefully. This attractive booklet, pleasing to the eye of both younger and older members of the family, is especially adaptable to the very young child.

The Paper in the Booklet

A word about the paper that should be used in making the pages of this booklet. By all means use colored paper. School construction paper is satisfactory, and comes in all colors. Lightweight colored cardboard is also very sturdy. Be generous in using a variety of colors, and make each page attractive by using a color that will contrast with the picture or pleasingly blend with it. Some children manifest a preference for certain colors even at an early age; and if so, take this

into consideration when arranging the pages. If a child is especially fond of pink, use pink for every other sheet, alternating with a variety of other colors.

Each picture should be well pasted, so that there will be no loose edges or corners to tempt curious little fingers. I have found that library paste is preferable to a more liquid type of glue. The poem may be arranged in balance either above or below the picture. If desired, and often it is advantageous, both sides of a sheet may be used. A fifteen-sheet booklet is a good size, and I assemble it with pictures and poems on only one side of each sheet. That leaves the backs free for me to insert other poems and verses as I find them. This is also convenient when I make up a verse myself to suit a particular situation. No time need be lost in inserting this "needful" verse right into the child's booklet. During his nap a few minutes will serve



EDWARD ZYCHAL

Working with the preschool child brings highest rewards in character building and in joy.

to find a picture and get it firmly pasted in the book. Then when the nap is over, or the next time the child looks at his book, he will be delighted to find this new addition. Even a very young child is quick to notice such changes, and soon learns to look forward to them.

There are several fine ways to use such a booklet. You may even wish to have several. Besides using the little verses as you go about your daily duties—to teach invaluable lessons, to strengthen the memory of your child, or perhaps merely to entertain him—you will discover many other helpful ways of adapting it for use.

At times lay the booklet aside for a few days, and see what a pleasant surprise it is to bring it out again for him on one of those off days that every child occasionally has.

It is excellent worship material, particularly if you are endeavoring to impress a definite lesson. If the child is already familiar with the verse, it can be combined with a simple story (or a more complicated one simplified in your own words) and used as the basis of the worship. With the booklet open to the page, tell your story, and the lesson will be doubly impressed upon the child's mind.

A "Shining" Example

Here is an example of how this can be used:

Capitalizing on the current interest of our elder child, since the younger does not yet manifest any specific interests, I prepared a Friday evening worship on the subject of candles. With the booklet opened to our candle poem and its corresponding picture, daddy lighted one single candle and put it on a small table in the center of the room. We turned off the lights. At first the boys were a bit excited at the prospect of something unusual; but after the first excitement had passed, we all quietly watched the candle burning lower. We talked about how much light this one little candle gave the room, and that many years ago people did not have electric lights as we have now and instead used only candles at night. Billy asked several questions that indicated he was getting the idea. Then we turned on the lights and looked at the booklet, repeating together the candle poem, his favorite at that time:

"Candle bright, candle bright,
I like to see your shining light,
I wonder how such little lamps
Can make the room so bright.

"Little child, you can shine
By being kind and good each day.
Although you are but one small light
You shine for Christ that way."


In the second stanza, instead of saying "little child" I substituted the words "Billy boy," which gave the poem a real personal touch. And when Lerry chimed in with "Me, me," we repeated it once more for his benefit, filling in with "Lerry boy." Both boys were satisfied, and the

poem made a good foundation for some application thoughts. With the lights out again, we talked about the second stanza, explaining in simple words how little children can shine for Jesus: when Billy shares his toys with Lerry, his little heart candle is burning very brightly. The

angels can see it, Jesus can see it, and other boys and girls can see how unselfish he is too. This makes the angels and Jesus very happy. And it also helps Lerry to learn how to share his toys. But when Billy is selfish and will not allow other children to touch his things, then his little

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—25

Going Over Jordan

"You know it's the last day of school," said Miss Marian. "But really, school will go right on, if you all keep studying and learning this summer."

"Won't you tell us one last story?" Eleanor begged. And the other children chimed in. "You really haven't finished the wake-up stories, have you?"

"No," said Miss Marian; "the biggest wake-up is yet to come. And when it comes, that will finish the school of this earth, and we'll enter the school of the hereafter. It's like the Israelites going into the Promised Land. The Jordan River lay before them, barring their way. And Jordan was in flood, so they couldn't wade across, and there were no bridges and no boats.

"But one morning the Lord called to them, 'Wake up, My people! Wake up! Rise and prepare yourselves! For this day you shall go over Jordan into the Promised Land. Let the priests go first, bearing the ark of God. Let all the rest follow them—the fathers and the mothers and the youth and the children. And you shall see My wondrous work.'

"So the priests went first with the ark, and the people lined up behind them. And when the feet of the priests touched the waters of the Jordan, lo, the river parted, and let the people go over on dry ground. So in our day will the people of God go over Jordan into the Promised Land."

Then said Miss Marian:

The New Testament is full of the story of the second coming of Jesus, and the resurrection, and the new earth. Jesus promises it, Paul foretells it, and so do Peter and John. And so from all of them I will weave you the story of the last wake-up, the resurrection, and the translation, and the gathering of Jesus' people to go with Him to glory.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." All those who love Jesus will be waiting for Him. And when they see, far in the distance, the cloud of angels that surround Him, they will shout for joy. Then the cloud comes nearer, nearer, shining with the bright glory of heaven. And the voice of Jesus calls to the righteous dead:

"Awake! Awake! ye that sleep in the dust of the earth, and arise!"

Like the bursting of the buds in the spring, like the unfurling of the leaves, like the blooming of the flowers, the graves open, on mountaintop, in valley, on plain, even from the depths of the sea; and the redeemed of Jesus come forth to immortal life.

Thousands upon thousands, millions upon millions, from all the ages of time, from every nation and kindred and tongue and people on the earth, rise from the tomb and make up the innumerable host which no man can count. And they rise on wings of joy to meet the Lord Jesus in the air. They sing their Redeemer's praises. With Him and with all the holy angels they ascend through the heavens, past the sun, past the stars, through the corridor of glory in Orion, far, far away to the central heaven of the universe, where God dwells.

And there they find the Holy City, the New Jerusalem, and the lovely Garden of Eden, which God took to heaven before the Flood. And in it, and about it, and filling heaven with their praises, the great host of the redeemed live for a thousand years. Then Jesus, and the host of the redeemed, and all the hosts of the angels, come back, in the New Jerusalem, to this earth. The Holy City settles down upon a great plain made ready for it.

Then Satan and his host of evil angels and all the wicked men of all time, who have also been raised from the dead, come up to fight against the city and the saints and God. But they are slain by the brightness of Christ's presence, and in the fire of that last day they and the polluted earth are burned up.

Out of the nothingness that is left, God will then make a new earth, more pure, more beautiful, more perfect, than men have ever known since Eden. Center of it all is the garden and the New Jerusalem, where Jesus will ever dwell, and work, and teach, in the midst of His people whom He has awakened from the sleep of death.

The story ended, and the last exercises of the closing school were performed. And over the hills and the vales of the pleasant countryside there floated the strains of their final song:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

heart candle goes out in deepest darkness.

We illustrated this selfishness by blowing out the candle on the table and showing the boys how dark the room was without the light the little candle made. Then we told them how sad it makes Jesus and the angels when little children are selfish. More examples followed in the form of questions as to actions that make the heart candle go out, and those that cause it to burn brightly. To close this particular worship, a second candle was lighted, and we permitted each boy to hold one while we all sang together, "This Little Light of Mine." The children like this worship very much and call for repeat performances.

Such a booklet can be used to great advantage on Sabbath afternoons, especially if mother or father joins Sonny in going through the pages. With our boys, it does not suffice to go through it only once. When the last page is read, looked at, and commented upon, then the boys are ready to begin all over again. Sometimes this continues as many as three or four times. Usually we parents are ready for a change long before they are.

A miniature booklet, perhaps half the size of an 8" x 11" one, can serve to keep a small child quiet during the Sabbath service, as long as it doesn't attract the attention of other children and adults. If your child is by your side or on your lap, this is unlikely.

These homemade booklets make excellent gifts to other children, especially when they are ill.

I have found it practical to keep the booklets in some special place, perhaps out of reach of the child, especially when he is younger. I use the poems as they are needed during the day, and this frequently reminds him to ask for his "duddy" book, as he himself named it. (This was the subject of the first poem and picture.) If several days elapse without his asking for his book, a suggestion after his nap or near suppertime will remind him of his treasure and he will usually ask for it. Besides these occasions, it is often used on Sabbath and for worship, as mentioned previously.

Brother Lerry is two now, and for some time he has enjoyed the booklets as much as Billy, indicating the contents of several poems by two- or three-word phrases. And while I repeat the poem he points eagerly to the objects in the pictures.

There is no age at which it is too early to begin to instill the beautiful stories and truths of the Bible in the minds of our little ones. Children retain a far greater percentage of what they see than of what they hear. If more time is taken when the child is young to teach him lessons that he can visualize with his eyes, less time will have to be spent in talking to and scolding and nagging him when he is older.

Ellen G. White confirms this in many passages, stressing the fact that it is neces-

sary to teach even the very smallest children the fundamental principles of the Bible, and repeating over and over again that it is paramount to their later success in Christian living to teach them while young, in as cheerful and simple and attractive a manner as possible, to resist temptation.

"Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit. . . . The parents are to guard their children with wise, pleasant instruction. . . . This must be a daily, hourly work. Parents, watch, watch and pray, and make your children your companions."—*Testimonies*, vol. 6, pp. 93, 94.

"Children must be drawn toward heaven, not harshly, but very gently."—*Gospel Workers*, p. 209.

"The little ones should be educated in childlike simplicity. . . .

"As the human countenance is stamped by the sunbeam on the polished plate of the artist, so are thoughts and impressions stamped on the mind of the child; and whether these impressions are of the earth earthy, or moral and religious, they are well-nigh ineffaceable. When reason is awakening, the mind is most susceptible; and so the very first lessons are of great



How to Master Your Moods

By Harold Shryock, M.D.

Sometimes I feel as if I am sitting on top of the world, and I say to myself, "Wouldn't it be wonderful to feel this way all the time?" It is then I step lightly, I walk briskly, I sleep well, I have a good appetite, I am able to see the amusing side of every circumstance, and I have the courage to undertake new ventures.

But these periods of optimism and courage do not last so long as I would like. Too many times the sky looks gray. I see the impossible phase of every problem, and I find myself easily irritated. I feel as if I were dragging my heels.

I used to fear that I was peculiar. I wondered whether other people experience these occasions when everything seems to go poorly. But I have discovered that most people have moods, off days, and blue Mondays. Some seem to have learned how to control their feelings, however, so that these short periods of melancholy do not interfere with the usual way of life.

The person who is obviously moody is not popular. And who wants to be unpopular? So it is worth our while to give attention to the background of moody spells in the hope we may learn

importance. These lessons have a powerful influence in the formation of character. If they are of the right stamp, and if, as the child advances in years, they are followed up with patient perseverance, the earthly and the eternal destiny will be shaped for good."—*Counsels to Parents, Teachers, and Students*, pp. 142, 143.

So let us mothers use every possible means to reach the hearts of our children in their tenderest years. A great deal of thought and preparation—sometimes a little imagination and ingenuity in searching for ideas—is needed in order that we may teach them these beautiful truths in a variety of ways. The method I have spoken of is only one of those available. With prayer and perseverance any mother can think of other approaches suited to her own children and home situation. As we labor in the home in behalf of the preschool child, we may know that angels of heaven attend our every effort and that they are by our side as we strive to instill in the minds of the youngest children the principles that will guide them throughout their entire lives.

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how to control them, and, if possible, to overcome them.

Several years ago Dr. Rexford B. Hersey, of the University of Pennsylvania, made a two-year study of this subject. He solicited the cooperation of his students. They kept accurate diaries of how they felt from day to day. They recorded the times when they felt optimistic and the times when they felt downcast. They noted the length of the periods of optimism and of melancholy. They also made records of any related circumstances.

The conclusions of this study were very enlightening. It became apparent that every individual experiences oscillations of his feelings. If we were to represent this on a blackboard, we would draw a wavy line with every wave about as high as every other wave and the troughs between the waves just about as deep as the waves are high. The crest of each wave would represent a period of optimism and buoyant spirits. Each trough would represent a period of mild melancholy. In some cases the crests of optimism are higher than the average. In others the troughs of melancholy are deeper than the average. In still other

cases the crests are high and the troughs are deep, indicating that when they feel fine they feel very fine and when they feel blue they feel very blue. In some experiences the transition from crest to trough is not represented by a smooth curve but by a straight line indicating that they plunge quickly from one extreme to the other.

Waves of Optimism

The number of days between the crest of one wave and the crest of the next wave is not always the same. In some cases the crests come about three weeks apart. In others, four or five. For the same individual, the pattern usually repeats, time after time, with about the same number of days or weeks between the successive periods of optimism.

Sometimes a trivial incident will have the effect of shifting a person's mood from cheerfulness to melancholy or from melancholy to cheerfulness. When a friend gives way to a tirade of unfair criticism, there may be a prompt slump into melancholy so that for the rest of the day things do not go well. But if a debtor pays his bill or if some service the person renders is rewarded by genuine appreciation or if he receives some unexpected good news—any one of these can lift him prematurely into the high period of his temperamental cycle.

Nervous energy seems to be made available periodically. Every so often a new supply of vital force is released. These occasions correspond, quite closely, to the crest of the temperamental wave. Then, as this new quota of nervous energy is used up, there follows the period of relative melancholy.

When nervous energy is abundant, a person feels optimistic and courageous. When nervous energy is at low ebb, he feels relatively depressed. This is why a person feels downcast after losing sleep. This is why a person who is physically ill feels critical and discouraged.

When you understand this reason for your oscillations between optimism and pessimism, you will be careful not to consume your vital force too rapidly. Even when you feel on top of the world, you will avoid careless expenditures of nervous energy. You will make sure that you obtain adequate sleep. You will be careful to strike a balance between nervous activity and physical exercise. All of these simple precautions will have the effect of leveling off the crests and troughs so that you will become more even tempered.

You must not take yourself too seriously when you feel downcast. If the facts were fully known, I suppose that most of the personal tragedies have occurred during the periods of melancholy of those who were involved. Surely most suicides could be thus explained. Many divorces would not have been initiated had the parties responsible waited until they felt



WATCH AND BE READY

By Siegfried M. V. Sandstrom

O watch and be ready, be steadfast, dear friend;
Faint not though the way may seem long.
The day hastens near when all trials will end,
Then the faithful will sing vict'ry's song.

Away with all malice, all envy and guile;
Shun all evil, do that which is right.
Be patient and gentle; when others revile
Keep the cross of the Saviour in sight.

Rejoice, for the Potter is molding the clay
To conform with the pattern divine.
Despite pain, as He smooths all blemish away,
Murmur gladly, "Lord, thy will, not mine."

Be constant and watch lest indifference cold
Enters stealthily in unaware.
Pray often in faith, in His service be bold,
Spread His message of love everywhere.

more optimistic and courageous. Many good friendships have been terminated during the time when one or both of the friends were feeling downcast. Family quarrels have a similar background. When a person understands the natural swings of his mood, he will reserve his major decisions for the times when he feels fit.

When I Was Teen-age

When I was teen-age, I used to fear that I was naturally morose and gloomy. I had not yet observed that one's feelings swing, pendulumlike, and that every period of mild depression is simply a promise that another period of elation will soon follow. When I was feeling fine I did not feel introspective, and therefore hardly noticed my fortunate condition. Time passed quickly while I was optimistic. But, presently, as I began to feel downcast again, I forgot that a period of well-being had been interspersed. Thus I began to identify myself with the periods of melancholy, saying, "I guess I am naturally a melancholy person."

But now that I understand that even in the matter of temperament "every action is followed by an equal and opposite reaction," I have learned to ignore the period of depression rather than the period of optimism. Now, when I feel downcast I say, "I do not feel normal today. Something has overtaken me which obscures my natural, cheerful disposition. I must be careful today lest I become

irritable and lest I make some decision that I might later regret. I will limit my activities to routine things until a day or two passes and I begin feeling like my normal self."

Another bit of strategy that you can use as you try to become master of your moods is to keep other people from knowing that you feel melancholy. Optimism is contagious. When you maintain a cheerful exterior, your friends will react favorably, and you, in turn, will feel better. Realizing your responsibility to help your friends feel cheerful, you dare not let them down by giving way when you feel a little low.

Fortunately we can learn to be masters of our feelings as well as masters of our thoughts.

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. In His sermon on the mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—*The Great Controversy*, p. 447.

Make the Most of What You Have

By T. H. Jemison

In the vivid imagery of the poem called "Opportunity" (see this page) is mirrored something of the poet's own life. Edward Rowland Sill recognized that he had limitations; but, like the prince with the blunt and broken sword, he refused to be beaten. He resolutely made the most of what he had, and transformed handicaps into opportunities.

Edward Sill's lot had not included what would ordinarily be classified as advantages or special privileges. His life was difficult from the beginning. The early death of both his parents, plus his own poor health, stood as obstacles to his accomplishing many of the things he would have liked. He broke off preparation for the ministry because he felt the doctrine he was taught was too narrow. An attempt at newspaper work ended because neither his weakened body nor his temperament could stand the grind. Finally, he began to teach, and in this field he was successful enough to be called in the *Dictionary of American Biography*, "undoubtedly one of the great teachers of his generation." What a joy it would have been to him to have continued in this work, but failing health forced him to give it up—in disappointment.

We All Have Limitations

No one of us escapes limitations. Some are gifted as teachers. Some are especially talented in using their hands. Others excel in art or music. Still others have particular ability in the realm of abstract ideas. Some speak powerfully and persuasively. Seldom do we find one who excels in all of these fields. Not often does an Albert Schweitzer burst on the scene. His life-work seemed to have taken its full shape by the time he was thirty. Already he had attained distinction as an organist, a theologian, and a philosopher. He felt, however, that he was making no direct contribution to the service of mankind. At thirty he resolved to study medicine and to take up work as a missionary doctor in French Equatorial Africa. He added to his list of accomplishments a medical degree and considerable fame as an author.

If any man today is master of many realms of learning, Albert Schweitzer is. But even a man of *such* stature has limitations. As he approaches his first series of examinations in his medical course, we find him complaining: "The acquisition of the necessary knowledge did not come easily. All my interest in the subject matter could not help me over the fact

that the memory of a man of over thirty no longer has the capacity of a twenty-year-old student."

But limitations are not fatal to either happiness or success.

When young people complete their work in either high school or college, each receives a diploma or degree indicating that he has gained a measure of proficiency in preparation for his chosen calling or future education. But each does not begin with an equal chance for the same kind of success as success is generally measured. Some of you will be placed in more difficult situations than others. It may be that to the casual observer you will never enjoy what is usually classified as success. Your place may be obscure. You may never be the boss on any job you do. By comparison with others, your wages may be small, your other rewards inconsequential. The plans you would like to see carried out may be disregarded. Your fondest dreams may be shattered. *But each of you may be, in his own way, as successful as any other.*

If a man has one talent and uses the whole of it to the full in a worthy purpose, he is a success, despite all appearances. His success seldom includes riches or fame, because success is a relative thing. It means attaining what you set out to achieve. It cannot be measured by what others are doing or have done. It is related only to you and your personal

Opportunity

By EDWARD ROWLAND SILL

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed
by foes.
A craven hung along the battle's edge
And thought, "Had I a sword of keener
steel—
That blue blade that the king's son bears—
but this
Blunt thing——!" He snapt and flung it from
his hand,
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore
bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-
shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.

qualification. Consequently, as Emerson commented, "envy is ignorance; . . . imitation is suicide."

It is foolish for one man to be envious of the success of another. There is success enough for all. And because one has succeeded, he has not detracted from another's opportunities for success. The only real failure in life is not to live up to the best you know and can do.

Some make brilliant scholastic records in high school or college. Others barely get by. If you have worked to capacity and produced the best record of which you are capable, you have been successful. On the other hand, if your accomplishment has not been commensurate with your capability, your work has been to some degree a failure, no matter how much it might excel that of some of your classmates. If each has done his utmost, whether he is behind or ahead of his neighbor is of no consequence. In God's sight he has been successful.

Blessings From the Study of the Bible

By Mrs. Harold Mourer

It is unfortunate that in this hurried age quiet meditation is almost gone from some of us. It is a real sign of devotional intelligence to think on the things of God. The Bible is His great textbook for man.

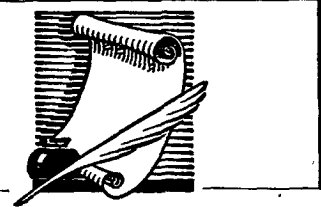
Considered from a literary standpoint alone, the Bible stands pre-eminent. Its terse, chaste style; its beautiful, impressive imagery; its interesting stories and well-told narratives; its deep wisdom and its sound logic all make it worthy of careful study. It does seem to me that our blessings might be greater if we would always breathe an earnest prayer before we open its sacred pages for study.

The Bible changes men's lives and plans. In my college days my life was changed by a consecrated Bible teacher and leader of a missionary band, and I found myself planning for missionary service someday. Years later this desire was realized, and my husband and I went to faraway China.

The Bible as an educating power has no equal, for nothing so broadens the vision, strengthens the mind, elevates the thoughts, and ennobles the affections as does the study of the Bible and thus brings a real blessing into the lives of mankind.

Blessings which are peculiarly individual to men and women are contained in the Bible. It changes hearts, soothes sorrow, and gives a calm peace in believing, and a firm hope of the future. The Bible helps us to solve the great problems of life and destiny and inspires to a life of purity, patience, and well-doing. It also fills the heart with love for God and a desire to do good to others, and thus prepares for usefulness here and a home in heaven.

EDITORIALS



The Fruit of the Spirit—4

The Peace of God

What does one have in mind when he speaks of peace? He may be thinking of the hush in nature after a storm, or the harmony that follows the discord of an orchestra that has been tuning up. He may be referring to the state of amity that follows a war, or to the serenity of mind that comes when a difficult problem has been solved.

All of these aspects of peace have similar reactions on the soul of man. They bring rest, contentment, and a sense of security.

There is nothing perhaps that men long for more than peace. The world is in a constant state of suspense waiting for some storm to subside, some clash of arms to cease, or the anxieties and noise of the day's labors to come to an end. Modern life seems to bring too few and too brief interludes of calm and rest.

Each of these aspects of peace is transient, each is dependent on place or circumstance. It is no wonder that among the most popular books today are found those that offer some formula on how to be peaceful in a discordant and uncertain world. None, however, offer a better panacea than that found in the New Testament Scriptures.

A Free Gift of God

In the Bible we learn that there are only two kinds of peace—that which the world offers and that which God offers. The one is something we work for and wait for and never fully or lastingly attain. The other is a free gift that nothing can take away.

Jesus spoke of this peace when He said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

This peace that Christ offers is called the peace of God.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

For us it is found in Christ Jesus.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

This peace is communicated to us by Christ's representative, the Holy Spirit.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (verses 13, 14).

Peace is one of the fruits of the Holy Spirit. Where it is manifested in the life it is a mighty witness to the power of Christ to make men and women peaceful in an unhappy world.

This gift of God is not for everyone. It comes only to the pardoned and obedient soul. The Bible states that there is no peace to the wicked (Isa. 48:22).

As Christ wept over Jerusalem He cried, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42).

What were those things to which Christ referred? It was their lack of genuine repentance and faithful obedience to God's will. The prophet Isaiah, speaking of Israel in his day, lamented, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

This is in harmony with what the psalmist wrote, "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

One cannot have peace who is in a state of rebellion against God and His requirements. This is man's natural state. We are separated from God through disobedience and enmity. No wonder man has no lasting peace.

But a new relationship to God is brought to us through Christ. In writing to the Philippians, Paul said that Christ is our peace, for He has broken down the wall of separation between us and God by bringing us into conformity to the will of God. When this has been done, we "are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19).

It is only in oneness with God that we can know the peace of God. Peace is an attribute of heaven, but it can be realized spiritually now by receiving Christ into the life through the operation of the Holy Spirit.

When we are justified by faith through Christ we have peace with God (Rom. 5:1). And again Paul states that to be spiritually-minded is peace (Rom. 8:6).

It is no wonder that so few Christians have the peace of God. We do not dwell enough in the atmosphere of heaven to cultivate this attribute. In order to have this peace we must "follow after the things which make for peace" (Rom. 14:19).

Such a peace comes not from conforming to the world. It is never purchased by compromise with evil. To have it, we must permit the Holy Spirit to work out God's will within our lives.

A Living Witness

The peace that God gives, we are told, is past understanding (Phil. 4:7). It is impossible for the people who love this world to comprehend how one dispossessed of most of the material comforts of life can be peaceful, or how one facing crushing sorrow can be calm. They cannot understand how one can bear up under injustice and misrepresentation and still be unperturbed.

This fruit of the Spirit identifies us with God when manifested in all of our personal relationships and in all the circumstances brought to bear upon us. There is no more convincing testimony of a true Christian than a state of peace and serenity at all times. No bad news, no dreary outlook, no threatening storms, no unhappy experience, can overthrow the steadfast faith and hope of one who has the peace of God within his soul.

The Christian who is quick to manifest ill will or express doubts or reveal resentment in a time of provocation loses much of his influence upon those who know not the truth or upon a weak member in the church. How careful we should be, as we go forth each day. We should see that the peace of God is dwelling within our hearts before we come into contact with men and women who perchance may be depending upon us to lead them into the way of truth and righteousness.

F. L.

Facts We Ought to Face

The wisest of men once said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

We should be glad this text is in the Bible. It gives us the word that God has created all of His rational creatures as free moral agents. They may make their own decisions and choose their own course of action. They are at liberty to walk in the ways of their heart and in the sight of their eyes. They are to rejoice in life and to experience happiness. God wants them to live. He does not compel them to do anything they do not want to do, but He warns them "that for all these things" God will bring them "into judgment."

This text does not give man freedom of choice without the prospect of judgment. This solemn word from God puts a governor on the speed with which we travel through life. In His mercy God would have man recall that we are accountable for the use that we make of our time and what we do with our lives. Thus we are able to regulate life and to control not only the speed at which we travel but the way we travel, the places to which we travel and with whom.

Two Important Facts to Remember

There are two important things to remember about the judgment of God. First, there is a judgment *now in progress*. This is the judgment of inquiry—the investigative judgment. Second, there is the judgment coming. This is the judgment of sentences and decrees—the executive judgment when God gives rewards to His saints and punishes the wicked.

How solemn is the thought that eternal life and immortality are at stake in the solemn work of investigation now going on. Sins of every hue—from off white to black as midnight—are accurately registered in heaven's record. If it were not that Christ stood in our defense, how hopeless would be the outlook. Mrs. White wrote:

"I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children—those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: 'Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish.'"

"A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble."—*Testimonies*, vol. 1, pp. 124, 125.

A living experience with Jesus Christ takes the terror out of the judgment. Paul comforted the church with the assurance that "some men's sins are open beforehand, going before to judgment" (1 Tim. 5:24). By this he meant that for purposes of investigation our lives are reviewed, so that when the judgment of decrees and sentences begins the record may be clear and the sinner exonerated from the wrath to come.

It is at this point that Christ intervenes. Those whose sins have been transferred to Christ through faith, and

who by confession and repentance obtain forgiveness, have pardon written after their names in heaven. When the judgment of execution comes, God has no judgment to visit upon them, because the judgments of God have already fallen upon Christ for them. They need not be punished for their sins, because Christ suffered for their sins on the cross and they have accepted Christ as their Saviour. His blood washes their sins away, and covered with the garments of His righteousness, they stand innocent before the judgment of all the earth.

The Overcomers Are the Saved Ones

And those who accept Christ by faith may live by faith in Christ as a personal Saviour. They may be overcomers in the battle of life. They gain the victory over every wrong word and thought and action. They are sealed with the seal of God's approval and prepared for immortality. Christ is prepared to ask for them the gift of an immortal life. Said John, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

It is the overcomers who are the wise virgins described by Jesus in His parable. They have oil in their vessels with their lamps. This oil signifies a sanctified experience with the Spirit of God as sanctifier. Clad in the pure white robes of Christ's righteousness and with their lamps trimmed and burning, they are prepared to enter into the marriage feast of the Lamb. God the Father looks at them through Christ Jesus, while they approach God through His Son. Thus both God and man meet in the Saviour.

In the last analysis of every life God will ask one great question: "Has this soul received Christ as Saviour?" He will look to see whether we have chosen Christ as our leader. That is what counts in the judgment. As God looks at a sinner He knows the poor soul does not have a chance. God looks for His Son Jesus. Has the sinner accepted Christ as Lord? Has he overcome sin through faith in Jesus? If so, he may stand in the judgment because Christ is his advocate to plead his case. In Christ he has the victory but only in Christ.

We are living in a solemn time, brethren and sisters. We do not know just when probation will close. These are facts we ought to face, and face now. Are we prepared, and are we helping to prepare others? D. A. D.

From the Editor's Mailbag

We mentioned in last week's issue that one of our Adventist soldier boys stationed overseas had written a long letter in which he asked four questions. We answered the first two questions in that issue. The following is our reply to his third and fourth questions:

Our Reply

3. You ask, "Is it wrong for me as a Seventh-day Adventist to go to church on Sunday at any time?" There is no simple Yes or No answer to this question. I would say that under ordinary circumstances we should eschew attendance at the services of the Sundaykeeping churches. There is always the mixture of truth and error in the doctrines set forth in those churches. And then there is the wrong witness we may bear to others if we are regularly found in attendance. However, the Bible, as well as the experience of godly men in all ages, reveals that there are certain exceptions to rules that may rightly be made at times.

You are in the army. That is an abnormal form of life in more ways than one. You are not the master of your own time or pattern of life. The United States Army has thoughtfully endeavored to give attention to the

spiritual needs of its soldiers. It has provided chaplains who have been of inestimable value and aid to our Adventist boys as well as to other boys in the army, and we may be truly thankful for that aid. Those chaplains seek from time to time to offer some kind of spiritual service in religious meetings. Those meetings, I understand, are not infrequently held on other days than Sunday.

I believe that under these unusual circumstances there would be nothing necessarily wrong in going to a Protestant chapel to join in singing Christian hymns and listening to the Word of God read. I believe you can avoid any possible false witness by taking appropriate opportunities from day to day to bear testimony before fellow soldiers as to what your hope and faith in God are. You may talk to them about the coming of the Lord and about God's holy Sabbath day, the memorial of His creative power, and about other doctrines, such as the resurrection, when those who have served God aright

will come forth to immortality. Of course, the ideal is for our soldiers, as far as possible, to secure passes for the Sabbath day, and to attend the Adventist services in the nearby city. That is what our soldiers generally seek to do. However, there are times when an army camp may not be anywhere near an Adventist church.

4. You say you are engaged to a Catholic girl. You ask me whether, if you marry her, your marriage would be happy. You confess that you are aware that you should marry within the faith.

The question you ask is a very old one. Young people among us have asked it in variant forms through the years. There is only one clear answer to give as to whether you should marry outside the faith, and that answer is an emphatic NO, an unqualified No. The prophet asked, "Can two walk together, except they be agreed?" (Amos 3:3). The answer is No. My letter would be far too long if I attempted here to set forth all the reasons why you should not marry outside the faith. Let me sum up the reasons in this brief sentence: Happiness in marriage is in ratio to the degree of fellowship of spirit that can be developed through the years of marriage. A deep, strong difference of religious belief and ideals is an almost hopeless barrier to the true development of a sense of fellowship. Of course, above and apart from all this, there is the fact that if you are married to one outside the faith, you will find yourself under constant temptation to give up the faith. What more reasons need I offer than these?

Events of Our Time



"Must America Live in Fear?"

Mary Ellen Chase, well-known journalist, has inadvertently written a striking commentary on the prophecy of Luke 21:25, 26, in *Coronet* magazine, of July, 1953. She answers the question, "Must America Live in Fear?" with a hearty No, and offers excellent suggestions for dealing with the problem of fear on a nationwide scale; however, her brief analysis and suggestive cure for the fear complex that has come over the people of America offer no spiritual solution. Only the Christian hope of the return of Jesus can light up the future and dispel the darkness of fear that has partially paralyzed the modern mind.

Miss Chase uses the word "frightening" to describe the American atmosphere today. Here is a sample of conditions that cause such widespread fear: "The pages of even our best newspapers tend often to warn rather than to encourage. War is imminent, and, if it comes, civilization is doomed; . . . a grave depression threatens; honest men are more rare than in the days of Diogenes; the purveyors of narcotics are on every street corner; teen-agers are fast becoming irreparable; our schools and colleges harbor 'subversives' on their faculties, and even the high places of government are beset by spies."

The author sees in "these dark prophecies" abundant cause for fear. But it is fear itself that is so ominous. "The fear which such forebodings constantly generate," said Miss Chase, "is most certainly far more ominous than any of the wrongs which exist among us or than any disaster which may, or may not, call forth our common courage and our resources as a people."

Our writer tells the story of a neighbor of hers in an isolated Maine fishing village who had come to her home one summer while she was there on vacation. "Upon my asking how people were faring there, he gave me his bad tidings. 'Not so good,' he said. 'Everybody's first-rate as to health, but for some reason everybody's uneasy. It's no fun any more even to smoke a pipe in the store. They're all kind of suspicious and afraid, and they all talk of bad things coming. Seems as though most people have lost their common sense. I don't like it. Fear don't set well in a man's mind.'"

Fear doesn't set well in man's mind. With this we heartily agree. But we ought not to be discouraged. This frightening atmosphere of fear is a fulfillment of Jesus' prophecy and an omen of better days after earth's trials are over. Said the Saviour: "Upon the earth [there will be] distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Permission to Spend Money on "Strong Drink"

A subscriber recently asked for an explanation of the permission given to the ancient Jews to spend money "for wine, or for strong drink" (see Deut. 14:26). Because the question recurs regularly, we give here our reply.

Our Reply

Let us confess at the outset that this is a hard text. However, it is no harder than some other texts in the Old Testament. What shall we say of those texts that permit slavery, or the securing of a divorce on grounds other than adultery? Or what shall we say of those texts that by clear implication permit polygamy? I think there is only one answer to the problem represented by these questions. It is the answer that our Lord gave regarding the Mosaic permission to secure divorce on various grounds: "Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. 19:8).

The Lord "suffered" the ancient Jews to do many things that were short of the heavenly ideal. He dealt with them as He found them at a certain time in history, and carried them along as rapidly as they were willing to be led, seeking ever to bring them on to higher and still higher ground. He gave them certain light, as much light as they could stand. Always remember that light can do two opposite things: it can light the path or it can blind the eye so that one stumbles and falls. It all depends on how much light is suddenly presented. If a person has come out of a very dark cave, he can stand only a little light without becoming blinded. Israel had just come out of the darkness of Egypt and could not stand even to look upon Moses' face, which gave forth but a mild reflection of the glory of God.

When the Christian church was founded, the same problem of limited capacity to understand Heaven's principles was evident. Though Christ had instructed His disciples for three and a half years, He declared, at the close of His ministry, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).



News From the World Field

Lay Preachers to the Front in East Brazil

By R. E. Adams, *Home Missionary*
Secretary, East Brazil Union

Throughout the length and breadth of the East Brazil Union our lay preachers are answering the call to service. There is a spirit of sacrifice such as has not been seen before in the history of this union. It was felt in making plans for the lay workers for 1953 that we should have a better organized and a better trained lay preacher force. And this in spite of the fact that during the last two years more than two thousand members within the East Brazil Union completed the course in training light bearers and received their certificates.

Definite plans were laid in January of this year to open, May 24, one hundred lay preacher efforts, all beginning on the same night, with a goal of five souls for each effort. In order that our lay preachers might be better organized, the workers of the East Brazil Union felt that a lay preachers' institute should be held in each field. After a careful study nine institutes were planned in strategic places throughout our field: one in the Northeast Brazil Mission, three in the Bahia and Sergipe Mission, four in the Rio-Minas Conference, and one in the Rio-Espirito Santo Mission.

In Recife, the capital of Pernambuco, we held our first institute. It is here that the headquarters for our Northeast Brazil Mission are situated. Beginning on Tuesday night, March 10, and running through until March 15, forty-two lay preachers from the four states of Alagoas, Pernambuco, Paraíba, and Rio Grande do Norte met together. These five days together were packed with instruction.

Our next port of call was the state of Sergipe. Beginning on March 17, and continuing through March 22, we met together with all the lay preachers of that state in our little church in the city of Lagarto. For the last two years this area has suffered a great deal from a lack of rain. The people have almost no fruit or green vegetables, but with all the privation that has been felt in this part of Brazil our lay workers were all of good courage, and were just waiting for someone to organize them and work and plan with them for carrying on the lay ministry program. These seventeen lay preachers

that met together with us from all parts of the state of Sergipe pledged themselves to a greater personal lay ministry program.

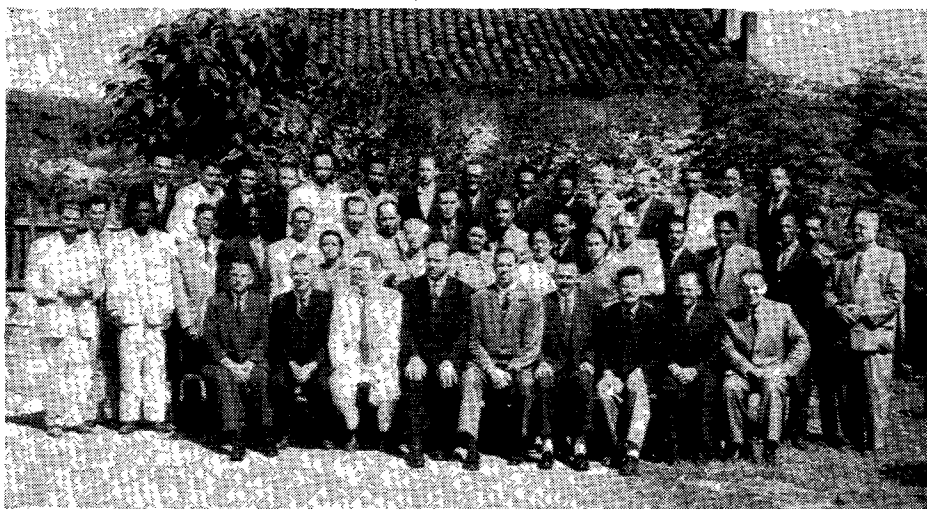
Two hours more by plane to the south took us to Salvador, the capital of the state of Bahia. Here we find our offices for the Bahia Mission, and in this capital city we have two churches. Here we met with our eighteen lay preachers of that city. This group of laymen are some of the most active within the union. One lay preacher present was instrumental in bringing into the truth five of the other lay preachers present. Every lay preacher in this capital city is well equipped with projectors and films. These lay workers had already won 131 souls, and they set as their goal for 1953, 64 souls.

On March 31 we opened our fourth institute of the series in Itabuna in the south of Bahia. Here we found one of the finest groups of lay preachers that one would find anywhere. They came from long distances by horseback, bus, airplane, and on foot. There were thirty-three in all, the majority being farmers and cattlemen. It was very interesting to note that among the lay preachers of our union we found twenty-one different professions such as carpenters, bricklayers, stone masons, shoemakers, shoe repairers, tailors, taxi drivers, fishermen, and many others.

Traveling several hours more to the south, we arrived by plane in Belo Horizonte, the capital of the state of Minas. It is a beautiful city with some of the finest weather found anywhere in Brazil. In this area we have two churches, and it was our privilege to unite the lay preachers of this great area. Twenty-nine laymen met with us, and never in all my years in the ministry have I seen a greater desire on the part of the laymen to prepare themselves for more efficient service for the Master than I found in this institute. This fine group have already won eighty-eight souls to Christ, and they set as their goal for 1953 one hundred souls. They opened ten lay efforts on May 24.

The next week we found all the laymen of the Federal District together in the large Maier church. The church was packed with more than seventy lay preachers. The two days that were spent together were very profitable. Here in Rio de Janeiro we have twenty-three teams of laymen that opened new series of meetings in May.

May 10-14 found us with the laymen of the Holy Spirit Mission. There were forty-two that attended our institute. Twenty-three teams were organized, and all began new series of meetings. In this mission we have more than one hundred active laymen preaching the soon coming of Christ. We are confident that with the 130 projectors and sets of film out in the field, with the great army of active laymen preaching the word, and with the 146 lay efforts that were begun on the night of May 24, that we will have a rich harvest of souls to place at the Master's feet when He comes for His sheaves.



One of many groups of lay workers and conference leaders gathered at recent lay preacher institutes in Brazil.

Binding Up the Broken-hearted in Burma

By Thara Peter

During my last trip through one of the western districts of Burma, I met a woman who had recently lost her husband. She was very sad and discouraged. As we traveled along on the river boat she told me the experience of her childhood. She said that her parents were strong Buddhists, and strictly taught her to worship in the temples at the new moon and full moon. This is the custom of the Buddhist people, and as an obedient child she observed her parents' instruction carefully.

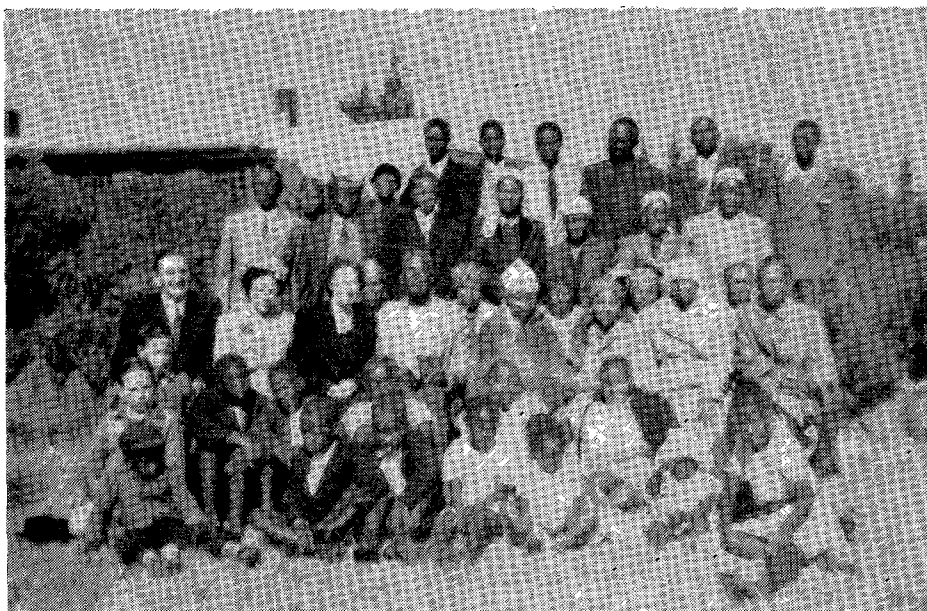
When she grew up she married a man who was also a faithful Buddhist. Her husband was a very religious man, and encouraged her to care for the priests and the visitors who came to their home. They were always prompt to attend the meetings in the temples.

As the family grew larger they moved out into the country, where they had a small garden. In that garden they planted cucumbers, eggplant, sweet potatoes, sugar cane, and many other things. When the vegetables were ready she and her husband took them home. On their way home they saw many who were in need, so they offered them the vegetables freely because they believed that the more they gave, the more they would be blessed. This is the teaching of Buddha. Later on they heard about Christianity, but were not interested. They thought that it was the white man's religion, and kept on believing that they were right, and that their religion was the best.

As they grew older they began to think what they should do to get into heaven. They went to the Buddhist priest and requested him to explain about heaven. His explanation did not satisfy them, and they began to doubt their religion. She and her husband began to search for a new faith that would plainly show them the future.

After many years a Seventh-day Adventist preacher came to their village. Her husband happened to hear him speak about the heavenly kingdom. It was new to him, altogether different from anything he had ever heard. So he went home quickly and said, "There is a preacher in our village, and he is preaching many things that I am sure you will be interested in. Let us go and listen to his preaching this evening." So without any hesitation both of them went that evening. They became greatly interested in the message, were convinced that this is the truth, and were baptized and joined the church.

Unfortunately the country was devastated by war and occupied by the enemy, but God always took care of them. Though trials and temptations were



Soul-winning Hospital in South Africa

For many years Nokuphila Mission Hospital ("Mother of Health") in Johannesburg has been faithfully serving the African and Indian populations. The Lord has blessed our doctors and nurses in a wonderful manner, and many apparently incurable cases have been miraculously healed. The spiritual side has been cared for by an African chaplain and the busy medical staff of the institution.

We are happy to report that more spiritual work has been planned. The matron, Miss M. Magee, and her helpers have organized a Missionary Volunteer Society and a children's Sabbath school. Besides this, a new Sabbath school was organized by the writer on a recent Sabbath.

The first response among the patients was inspiring. Even their visiting friends participated in the worship and studied the Word of God. Eager and happy faces showed their

appreciation and enjoyment of the Sabbath school program, which was new to them.

The Sophiatown church, just a short distance from the hospital, kindly assisted by offering us three of their church members to lead out in the Sabbath school. T. M. Kote, the hospital chaplain, and Edwin Majombozi, of our field office, are taking care of this project. The picture gives an idea of the size of the group who became charter members of the Nokuphila Hospital Sabbath school.

The interest that is created at this Sabbath school is carefully followed up by one of the workers, who continues with the studies in the home. Names of converted ones are sent to the Voice of Prophecy.

I am happy to report that already a number have joined the baptismal class, and we are looking forward to a rich harvest of souls.

J. D. HARCUMBE,
President, North Bantu Mission Field.

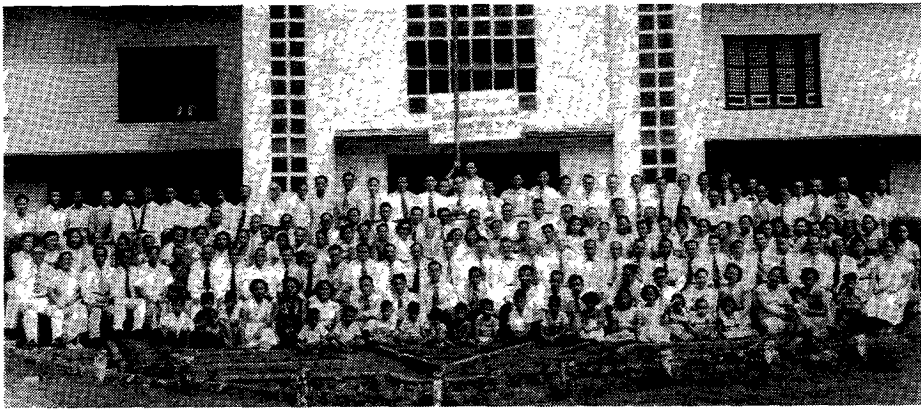
round about them, they felt that He was always near.

After a year or two of peace, again the country was in trouble. Their village was burned down to the ground by their enemies, and there was no place to take shelter. So they fled for their lives. At last they came to a Christian village and were received warmly. During that time of helplessness they were provided with sufficient food and a place to live. Soon they heard that nearby was a place where some Seventh-day Adventists lived, so they went down there to live.

Because they were refugees the husband cut firewood to support the family. One day he cut a load of wood, put it in his canoe, and said he would sell it in the town and be back home the next morning. His wife anxiously awaited his return, but weeks and months passed and he never appeared. Slowly the news came back that he had been murdered by his enemies. As his wife looked at their three

daughters she could not hold back the tears. She felt helpless as she thought of her lost husband. But this faithful sister is comforted with the thoughts of the place Jesus has gone to prepare where there is no disappointment or sorrow.

There is no comfort like the comfort of God. It gives the hope of seeing our loved ones again in the resurrection, and the hope of an eternal home. It is encouraging to realize that God can use us to give this comfort to those that mourn. Job said: "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out" (Job 29:12-16).



Workers in attendance at the first biennial session of the South Philippine Union Mission held at the West Visayan Academy in Cebu, February 19-28, 1953.

Advance in the South Philippine Union

By V. T. Armstrong
President, Far Eastern Division

There is a sound of advance in the four missions of the South Philippine Union. The headquarters for the union are situated in Cebu. In a good section of the city a beautiful union office building has been erected.

Four local missions with a total membership of 23,561 make up the territory of this union. Twenty-seven new churches were organized during the past two years, and 5,478 were added to the membership by baptism. Tithe receipts amounted to \$376,161, U.S.

The three senior academies have been crowded with earnest youth who are desirous of a Christian education. The academy at Manticao has been especially crowded since two years of college work have been offered there as an extension school of the Philippine Union College in Manila.

June 15, 1953, Mountain View College, about fifteen miles from the town of Malaybalay in the Bukidnon Province, opened its first school year. Here on twenty-five hundred acres of land purchased from the Philippine Government, a new college is being established. It will serve our Seventh-day Adventist youth, many of whom could not be accepted at Philippine Union College because the institution is filled to overflowing.

Courageously and enthusiastically the workers in the South Philippine Union and the staff at the college are meeting the many problems that come with the building of the college. For a year the sawmill has been cutting lumber from the timber granted by the government lease. Much has been sold to the lumber dealers in Mindanao aside from needed material for school buildings. Several hundred acres of land have been put under cultivation. Peanuts, corn, rice, beans, and vegetables have been produced for sale and school needs. God has blessed in this new college project, and the future is bright with promise.

During the past year students and teachers have visited homes and villages in the neighborhood of the school, holding meetings, conducting branch Sabbath schools, and preaching the message. Already a number have been baptized.

The medical work begun at Dansalan among the Moros has been growing in patronage and influence. A new clinic has recently been built on the outskirts of the city of Iligan. Another clinic is to be built in Cebu as soon as funds are available. During the past year destructive fires in Cebu and damage in many parts of the field by typhoons have affected seriously the financial resources of the country. This has been reflected in the tithes and offerings of our members and in Ingathering and other offerings.

Notwithstanding hindering causes, the work is advancing. The workers are of good courage. Colporteurs are taking literature to every corner of the field. The lay members are faithfully passing on the message to their neighbors. Evangelistic meetings are being conducted in many cities and villages. The faithful labors of the constituency of the South Philippine Union will certainly be blessed of God in the finishing of the work.

The Woman With the Missing Hands

By J. B. Cooks

*Secretary, Sabbath School Department
South African Union Conference*

An elderly African woman, with both hands missing, came to the late N. C. Stuart in the Chimpempe Mission district with a group of her friends for baptism. The sight of this elderly woman, without hands, aroused the interest of our missionary, for such conditions are often caused by African witchcraft. As soon as he could, the missionary asked her how it happened that she had lost her hands, and this is what she told him:

"Years ago, when I was just a girl, a severe illness came to our village, and many of the inhabitants died. The witch doctor was sent for. He came with his

medicine and communed with the spirits. He asked for a goat and killed it. He studied the intestines carefully and, after some meditation, announced that the blame for this judgment from the spirits rested upon me, and that it would be necessary to cut off one of my hands to appease the wrath of the spirits.

"I was led into a nearby forest by the witch doctor and a number of the men of my village. More incantations and more mysterious actions were performed by the medicine man, and then he told his helpers to hold my arm over a block of wood. With an awful sound and a terrific stab of pain the ax fell, and one of my hands lay severed from its arm.

"The men went away and left me in the forest to die. The blood flowed freely, and the pain was so extreme that I cried. I was afraid to stay in the forest alone; hence, I crept back to my village.

"The disease stopped. I was reproached and treated unkindly because the people believed that I had caused the sickness and death that had come. Life was miserable, but the stump of my arm healed, and I had to work with it and the remaining hand.

The Torture Repeated

"After two years that dreadful disease came back to the village again. Many people of our village became sick and died. Again the witch doctor was called to find out by means of his divination who or what was causing the displeasure of the gods. I did not feel afraid, for surely the people, including the witch doctor, would recognize that a mistake had been made before—the gods were not satisfied.

"He set to work consulting his gods. Once more he proclaimed that I was to blame. I cried, I implored, I begged for mercy, but there is no mercy in a witch doctor's heart. He had given the order. My other hand must be chopped off as well. By force I was taken to the forest once more. I recalled the dreadful experience through which I had passed before, and I shuddered at the thought of a repetition.

"Again there were mysterious actions, and finally the uplifted ax and the dreadful pain and blood. I was sick. The pain was terrible. I wished to die quickly, but I put some leaves over the wound. Eventually the bleeding stopped. I was very weak, but again I managed to get back to the village. Finally the wound healed."

"I have often asked myself, 'Why must I live to bear this shame and also to struggle for a living without hands?'"

Then a ray of light seemed to rest upon her wrinkled face as she said:

"Today I understand why God spared my life. He wanted me to know and love Him, and I know He will give me a new pair of hands when He comes to take me to the heavenly home where evil people will not be found, and only happiness and peace will reign."

Colorado Workers' Meeting

By Carl Sundin

Beautiful Glacier View Camp in the high Rockies of Colorado was the location of the recent retreat for the Colorado Conference ministerial and medical workers. The meeting convened the evening of July 20 and continued through the afternoon of Sabbath, July 26.

Careful plans had been laid by N. C. Petersen, president of the conference, and his committee. This was evidenced by the fact that every detail of the meeting was well organized. Not only was time given each day for matters pertaining to the work of the minister and the medical worker, but periods of recreation were also included in each day's program.

The watchword of the meeting was soul winning. Present to give help on various forms of evangelism were H. M. S. Richards, of the Voice of Prophecy radio

program, accompanied by the King's Herald's male quartet; W. R. French, beloved Bible teacher now living in Phoenix, Arizona; and Carl Sundin, Medical Department extension secretary of the General Conference.

Elder Richards brought much inspiration for public evangelism. He also introduced a new series of preaching films by which the layman will be able to do more effective work in lay evangelism.

The vital importance of personal acquaintance with the Bible was brought home to all present by the earnest, heart-searching presentations of Elder French. Every worker present determined to spend more time with the Book of books, that he might be a better workman for the Lord.

A more vivid concept of the part that the medical arm of the message is to play in the final work of God's church was presented by Elder Sundin. Spiritual ministry to the sick and the proper rapport between the minister and the doctor

were stressed as necessary elements in true ministry, revealed in the life and work of Christ.

Centuries ago Jesus invited His followers to "come . . . apart . . . , and rest a while." Truly this retreat was a time when such an invitation was heeded by all the ministerial workers of the conference plus thirty-two medical workers.

Never Such a Book

(Continued from page 1)

There has never been such a book as the Bible, because there has never been such a message. There has never been such a message, for there has never been such a person as Jesus Christ.

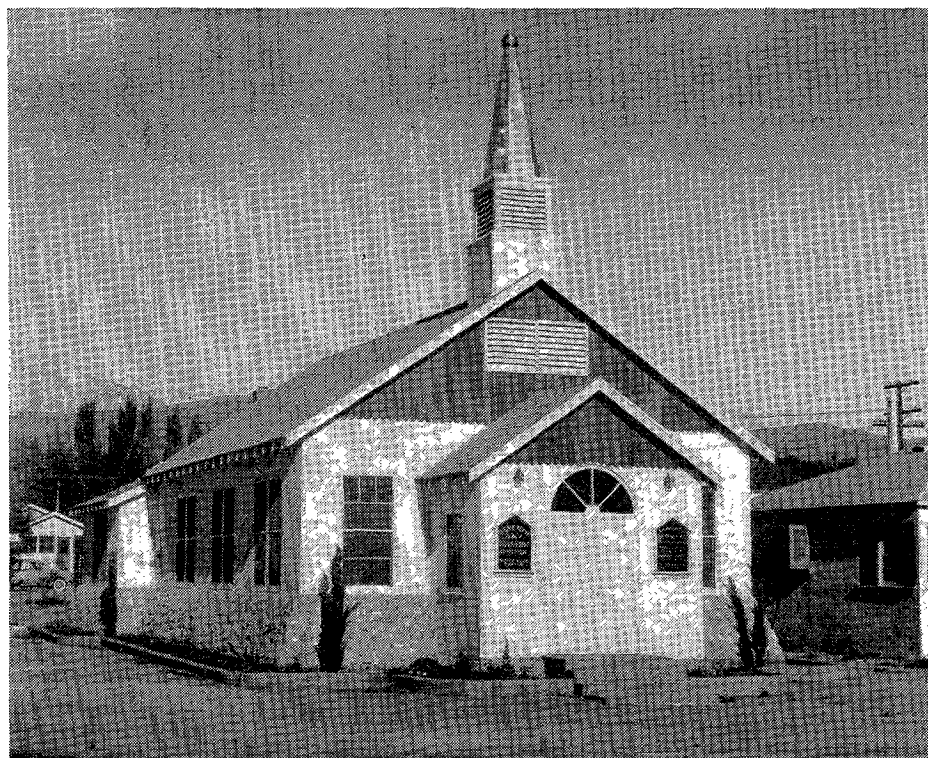
The peoples of the world are amazed when they read the message of Jesus Christ, for there they see no tendency to divorce morality and religion. In so many of their religious systems a man may be ever so evil and at the same time profoundly religious. I once met one of the pagan religious leaders of the northern Congo. His specialty was murder by black magic, and his life had been a series of violent crimes; but he was master of the secret formula, and this entitled him to religious leadership.

The message of the Word of God is not a code of laws but a way of life. People have complained that no one could possibly live up to the standard set by Jesus for His followers. If people are to depend solely on their own strength, this is perfectly true.

The message of Scripture is the message of life—real life and abundant life—but not lived through our resources. It is only possible through the power of the Spirit of God, who dwells within any person who will acknowledge Jesus Christ as Saviour and Lord.

Never has there been such a demand for this message of life. In Brazil there is a demand for at least twice as many Bibles as we have ever been able to provide in any one year. But it is not surprising that the churches of Brazil are asking for three hundred thousand Bibles next year. One cannot "sow the seed" of a million Gospels distributed each year for several years without experiencing unprecedented demands for all the Bible.

There is a demand not only for more Bibles but for more easily understood ones. There are more revisions of the Bible going on now than at any other time in the history of Christendom. "We must have the Scriptures which will speak in present-day words to the hearts of living men and women," is the demand. But the message of the Bible remains the same. These people throughout the world do not regard the Bible as a mere fetish or the possession of it as a mark of social respectability. They want to read it, to understand it, and to be transformed by its message.



Dedication of Lone Pine, California, Church

The new Lone Pine, California, Seventh-day Adventist church of the Nevada-Utah Conference was dedicated to our Lord's service on Sabbath, August 1. The speaker at the dedicatory service was C. L. Bauer, president of the Pacific Union Conference. Andrew Fearing, president of the Nevada-Utah Conference, led the people in the act of dedication; and I. E. Anunsen, secretary-treasurer, offered the dedicatory prayer.

O. W. Dolph, local elder and prime mover in the building work, read the history of the Lone Pine church. Dr. C. C. Curtis, local elder, presented a report of the present ac-

tivities of the church, which revealed the fine work of the Dorcas Society and a newly strengthened work in the Sabbath school and MV departments.

The members of the Lone Pine church are grateful to God for the new home He has enabled them to build. This new church is within view of the highest mountain in the United States, Mount Whitney. It is also within a short distance of Death Valley, the lowest spot in North America. Thus it is in the midst of a great resort area. Pray that we may be effectual witnesses in this place.

SYDNEY ALLEN, *Pastor*.

The Conversion of a Mohammedan Teacher

By A. J. Mustard, *President*
Gold Coast Mission, West Africa

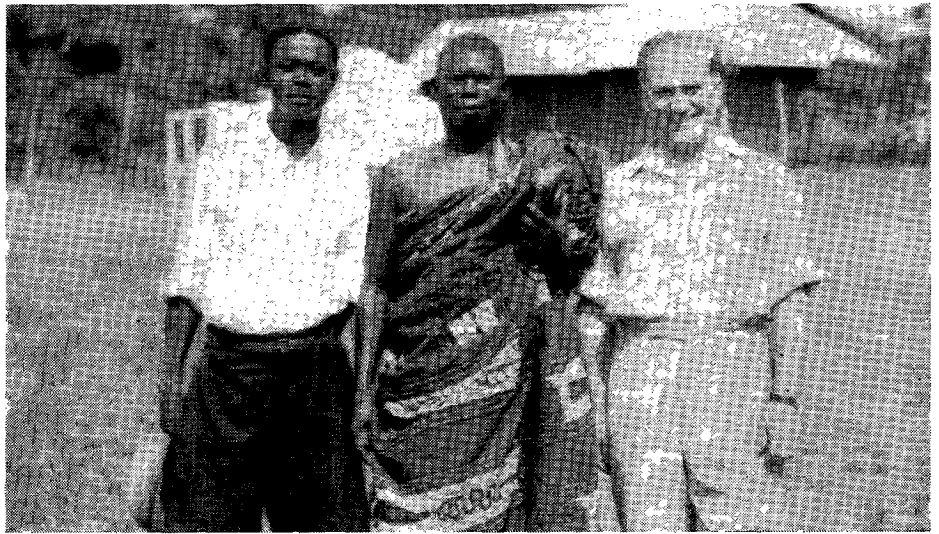
This is the story of Abraham Saffo, or Malam Isifu, Mohammedan priest, as he used to be called. I baptized him several months ago, but did not then know his story. It came to light recently, while he and I were attending a laymen's institute at Agona, Ashanti.

The laymen attending the institute had spent the Sabbath afternoon visiting in the compound (houses) of Agona, and one band reported in the meeting that followed the experience of having won a Mohammedan to Christ. They brought him to the meeting to prove their point, and he came forward, smiling, and handed us his Mohammedan prayer beads.

I had not had a close-up of these trinkets before and so inquired of the new convert, "What is the significance of these beads? Why and how do you use them?" He began a halting and labored explanation, and I was disappointed. Unexpectedly one of the listening laymen, a big fellow, burst into the little group, took the beads into his hands, and in a stentorian voice that must have been heard all over Agona, began to tell us all what they were for. The interpreter quickly jumped into his stride and provided me with an interpretation of what this man was saying.

As he finished, I asked, "Who is this man? How does he know all this?" "This is Abraham Saffo. He was a Mohammedan teacher," I was told. Realizing that here was a story likely to equal in interest anything that would be told in that "experience" meeting, I invited Brother Abraham to tell the story of his conversion to Christianity. This was just the opportunity Abraham wanted. Setting his rich Ashanti cloth a little more firmly on his shoulder, and with a look on his face as if he were about to do battle for God, our brother told a wonderful story of his acceptance of God's last-day message.

It seems that Pastor S. Appiah-Dankwa, leader of the Kumasi district of the mission, was visiting in the homes of the people one Sabbath afternoon, giving Bible studies. In one house he came upon a group of Mohammedans, who listened with respect and interest as he spoke to them about Jesus the Saviour of mankind. They invited him to come back sometime, and after prayer with them Pastor Appiah was about to go, when a big man, who had come in quietly while he was speaking and had remained behind his back, invited our pastor to visit him in his own room. Pastor Appiah accepted the invitation, and the man revealed himself to be a Mohammedan teacher, named Malam Isifu. He asked a number of hard questions about Christ



The man in the center is Abraham Saffo, a converted Mohammedan teacher. To his right is the Adventist worker who brought him to Christ, and to his left, A. J. Mustard, president of the Gold Coast Mission.

and the Bible. The Lord helped Pastor Appiah to answer in a way that astonished the questioner. At the conclusion of the interview he was invited to come the next morning and tell the teacher more about Jesus—His birth, death, and resurrection, and particularly His Second Advent.

Pastor Appiah prepared himself thoroughly for the second visit by prayer and faithful Bible study, and with much vigor and enthusiasm proclaimed the good news of the return of the Saviour. The face of the Mohammedan teacher beamed with delight as he listened, and when our brother had finished, he declared that what he had heard was right and true! He explained that in a certain chapter of the Koran, Mohammed himself had testified that Jesus Christ would come again to resurrect the dead.

As Pastor Appiah had opened God's great plan to him, light had broken into the darkness of his mind, and now he declared, "Mohammed is dead and his grave is in Arabia. Now I see that Jesus must come again before Mohammed will rise. Then what benefit do I have in following a man who is dead and is waiting for another to resurrect him? It is absolute blindness to follow one who is not able to save himself and his followers from the power of death. I have a desire in my heart to follow and worship Jesus, who has power to resurrect Mohammed himself."

Thus saying, he gave his name to Pastor Appiah as a follower of Jesus Christ and began to prepare himself for membership in the remnant church. Today he is baptized and is proving himself a vigorous preacher of the gospel of Christ. There is no doubt about his ability to preach. He has the voice, he has the enthusiasm, and he has the conviction that he should proclaim the good news of salvation through Jesus Christ.

While he was attending the laymen's institute at Agona a large crowd of his

former Mohammedan friends came to see him, and I am told that he gave a powerful witness to his new-found faith. This former Mohammedan teacher seems likely to prove himself a terror to the followers of Islam! May God be with our brother, Abraham Saffo, as he goes forth to bring the truth of God to others.

The Gospel Goes to Sikkim

By D. H. Hunter, *President*
Northeast India Union Mission

Another country is now opening its doors to the preaching of the third angel's message. Away up north of India on the borders of Tibet is the small country of Sikkim. This nation has steadfastly resisted every attempt to preach the gospel within its territory.

But some months ago one of our colporteurs, B. L. Albert, visited the capital city of Gangtok and took a few subscriptions to our health journal, the *Oriental Watchman* and *Herald of Health*. He was very careful to see that the religious supplement was not displayed or included in the subscription.

Recently Brother Albert felt that he must do more for the souls of the people in that closed land. With a prayer in his heart and *Signs of the Times* in his brief case he again made his way to Gangtok. His pockets were filled with Voice of Prophecy Bible Correspondence School enrollment cards. Arriving in the city, he secured a room in the only hotel there. Before retiring he was surprised by a visitor who informed him that he was a Christian and presently employed as radio officer of the neighboring country of Bhutan. This gentleman had just returned from the Tibetan capital Lhasa, where he had gone to install radio transmitters. Stopping at the hotel, he was told that another Christian was lodging there.

Hence the visit. This man had been strongly opposed to us, but before the night was over he had enrolled in the Bible school.

The next morning the two of them secured an appointment with the private secretary to His Highness the Maharaja of Sikkim. Being asked their business, Brother Albert said he was a representative of the Voice of Prophecy, and was immediately questioned as to what that was and what it meant. He writes:

"I breathed a short prayer thinking that that might be the last opportunity for me to give the message, and then the words of Scripture began to flow from my heart. The sermon that I would never be able to preach even after great preparation was delivered on that day. Believe it or not, I preached for about two hours to those officers and explained to them the Word of God from the creation of the world to the re-creation of it. The Bible declares what is going to come to pass in the latter days and the season when the end shall come."

The secretary was very pleased and asked for more information. This was just the opportunity Brother Albert needed to present the Bible correspondence course to him and secure his enrollment. Several other officers who had been listening also signed up right there to study the course. Lessons have been sent to them, and our Poona office tells us that they are prompt in answering.

This wireless officer took a number of the enrollment cards with him into Bhutan, and some of the highly placed officers of that country are now enrolled in the Voice of Prophecy. So far no living messenger has ever been allowed to preach Christianity in Bhutan. But we believe that, even though the doors be closed, God's work cannot be hindered. Whether it is through, around, over, or under the closed doors the gospel is going to go. We believe that our correspondence course is one of the means God has of getting into these otherwise closed lands. We urgently request you to remember our work and the people of these borderlands in your prayers.

Austral Union Publishing Convention

By Frank L. Baer, *Manager
Buenos Aires Publishing House*

For several years the colporteurs of Argentina, Chile, Uruguay, and Paraguay have been looking forward to the Austral Union colporteur institute to be held in Buenos Aires. No colporteur or publishing leader could have passed up an opportunity to attend this important gathering. And so it was that on the first of June the writer joined his comrades and fellow workers in this important meeting.

B. E. Wagner, associate Publishing De-

partment secretary of the General Conference, with whom I had conferred in Washington, had already preceded me, and was at the time actively engaged with W. A. Bergherm, the South American Division publishing secretary, in holding surveys and in visiting the fields of the Inca Union territory.

The Meeting Begins

On Friday evening, June 12, the many field leaders led their respective units into the large central church in the fashionable Palermo residential section of the city. Here they were warmly welcomed by Alfredo Aeschlimann and J. J. Oliveira, the Austral Union Conference president and publishing department secretary, respectively. Although many of those present were far from home and in a strange land, Elder Aeschlimann's cordial message of welcome caused all to feel that they belonged. The keynote of the institute was sounded a little later as Elder Oliveira invited all to come apart and rest awhile, calling upon each to consecrate himself anew to the great unfinished task.

On the Sabbath day the Sabbath school exercises were under the direction of a selected number of the colporteurs. Elder Wagner delighted the large congregation by addressing them in Spanish at the eleven o'clock hour. On Sabbath afternoon the large auditorium was full and overflowing as our church members from the twelve churches and groups in the metropolitan area joined in a great mass meeting to hear from the lips of our colporteur evangelists the triumphs of the literature ministry. For more than two hours one interesting experience after another was related. No one dared to get up and leave for fear of missing part of the unfolding of a dramatic presentation.

Spiritual Tone Uppermost

Throughout the week, and down to the closing moments on the following Sabbath evening, the spiritual tone was uppermost. The daily program was well balanced, and all agreed that a new feeling of Christian fellowship pervaded the atmosphere. The spiritual, as well as the technical, instruction was in the charge

of Elder Wagner and Elder Bergherm. Space will not permit the naming of all who collaborated to make this meeting the great success that it was. However, I might say that we were greatly honored by having the support of the local conference presidents as well as the editors and other personnel from the publishing house.

Elder Aeschlimann delivered the consecration address on the second Sabbath of the institute. The Spirit of the Lord was felt in a very marked way as the entire group stood in solemn and heart-searching renewal of consecrated purpose.

Does it pay to go to all the expense to bring our literature evangelists from far and wide to enjoy the inspiration of such a gathering? The answer is being spelled out in the excellent reports that are coming in after the return of these men and women to their territories. One colporteur who is working in the port section of the city of Buenos Aires (population of six million) has reported sales amounting to thirty thousand Argentine pesos' worth of literature in just three weeks after the institute. At the official rate of exchange this would amount to two thousand dollars in United States currency. This is not an isolated case. From all parts of our territory, from the equator to the Strait of Magellan, the good reports are rolling in.

Publishing Houses Working Overtime

Our manufacturing department at the publishing house is working three shifts around the clock. We cannot begin to keep up with the demand for our truth-filled literature. Last year we experienced a 53 per cent increase in sales over the same period of the year before. We are hoping to better that mark this year.

The literature sales in the South American Division topped the million-dollar mark for the first time last year. We trust that other overseas divisions may be able to join us in the million-dollar class in the near future. It is an established fact that the more literature we sell, the more souls we see won to the third angel's message. Won't you pray the Lord of the harvest to add His blessing to the seed thus sown?



Ministers of the printed page who faithfully serve the cause of God in the large Austral Union of South America.



Dr. J. A. Hay giving morning worship talk to patients gathered at the dispensary at Tshane in the Kalahari Desert, Bechuanaland, South Africa.

Medical Work in Bechuanaland

By J. A. Hay, M.D., *Director Kanye Mission Hospital*

It is a beautiful Sabbath afternoon in late April, and I am sitting here in a native rondawel hut, recording my impressions of a famous desert in Africa. The large Tshane salt pan in the heart of the Kalahari Desert in faraway western Bechuanaland Protectorate is a beautiful spot and a far cry from one's conception of a desert place.

This is the land of the Makgalagadi native of Bantu origin, the Hottentot, and the nomadic Bushmen. It is one of the most wild and primitive areas remaining undeveloped in all of Africa. It is desert only in that it does not have surface water. The soil is very largely sand, but is heavily grassed and supports large densely treed areas. Scattered over these many thousands of square miles of country are hundreds of flat, depressed areas called salt pans, dry at all times except for brief periods following the infrequent rains. The country supports hundreds of thousands of head of wild animals of numerous species, which serve as one of the sources of food for the people.

This is the second journey from my home at Kanye to this area of primitive wilderness. I am on a medical mission, and it is a difficult one. The days are almost unbearably hot in summer, but the coming of night brings a welcome coolness, and it is during these hours that the traveling is done. The truck, laboring through heavy sand at a slow speed, must carry a complete range of spare parts, since no help of any kind is available for the round trip of six hundred miles. Water for the whole journey is carried in two forty-four-gallon drums, and two hundred gallons of gasoline, together with grease and oil, must be taken along.

The Bushmen are the most difficult to reach because they are nomadic and adhere to almost unbelievably primitive

customs and superstitions. Infanticide is practiced among them, because it is so difficult for them to wring a living from the land that a baby is not always allowed to live until the previous child is able to take care of itself.

The exact population of the Kalahari is unknown, but it is estimated that six to eight thousand natives live within easy walking distance of our dispensary. Diseases of all types abound in advanced stages, and many years will be required to raise the general health of the people to an acceptable standard.

An African dispenser-evangelist has been called to Tshane from our Malamulo Mission Training Institute, and in the near future a full-scale evangelistic effort is being planned.

We ask an interest in your prayers that we here in Bechuanaland may have the strength to fulfill our calling in seeking to save the souls of these needy people.

New Secondary School in Nigeria

By L. R. Downing

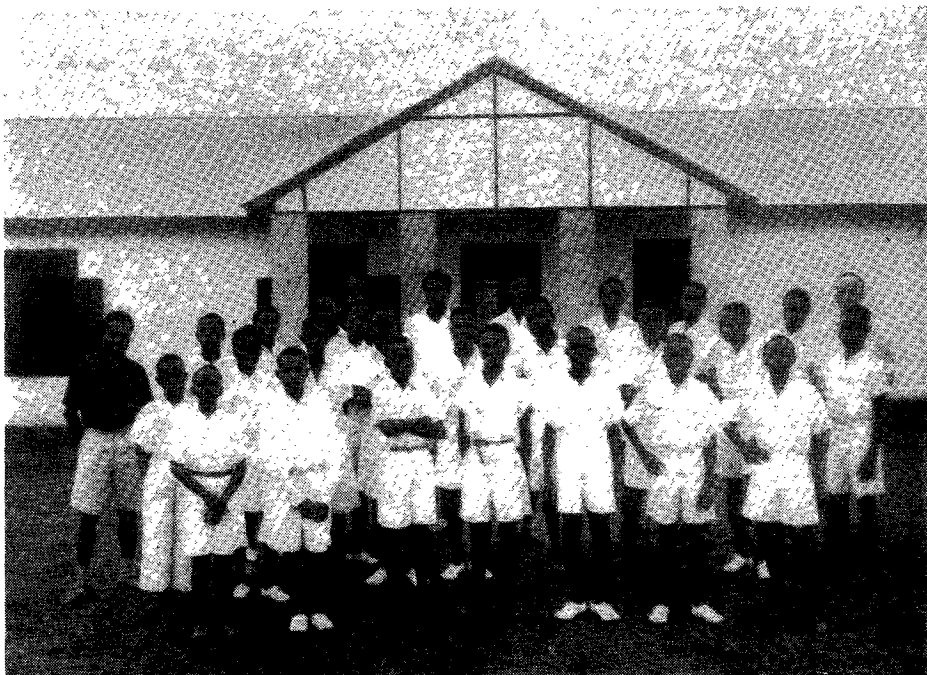
It is Friday evening, and the western sky is lighted with the glory of the setting sun as twenty-seven youth, marching two abreast and singing hymns dear to Advent believers, approach the new Forsythe Memorial Chapel. These young men are the vanguard of an army of Adventist youth that will, in years to come, find a Christian education in the secondary department of Nigerian Training College.

Coming from homes scattered throughout Southern Nigeria, they are learning the fundamentals of Christian living, as week by week they attend divine services with other Christian youth.

Adventist education includes the training of the hand as well as the heart and the head. Our secondary school boys find practical help in their agriculture classes and in the care of their farms and gardens and in the beautifying of the campus.

Scholastically they find adequate guidance in well-qualified teachers. Their headmaster, W. G. Fitcher, has come to the college from our own Watford Secondary School staff in England, where he taught for a number of years. He holds degrees from both Cambridge and London universities. His sympathetic interest in the problems of the boys in his care and his mastery of his teaching material make him ideally qualified to lay proper foundations for the new school. His assistant, for this first class, is Young Dickay, son of A. J. Dickay, the associate president of East Nigerian Mission.

Nigerian Adventist believers see in the new school a fulfillment of a dream of many years' standing.



Secondary school boys standing by their dormitory, Nigerian Training College, Ihi, West Africa.

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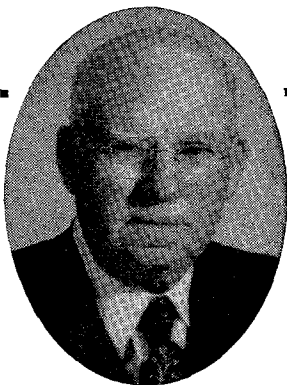
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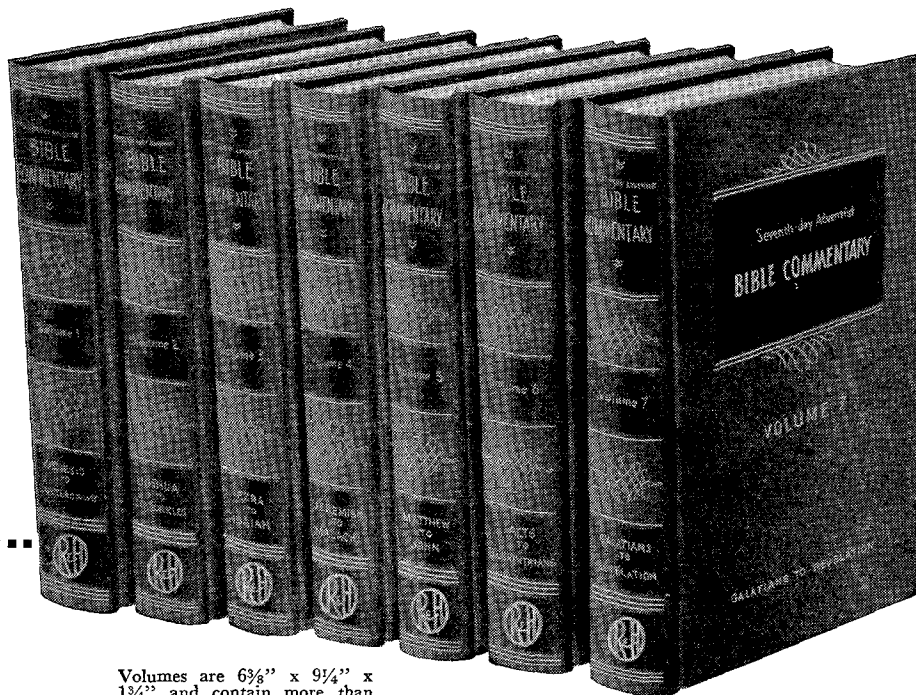
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—WILLIAM H. BRANSON,
President, General
Conference of S.D.A.



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Brief Current News



NORTH AMERICA

Atlantic Union

● Twenty-one church schools have opened in the Southern New England Conference. New teachers this year are Deane Gray, Miss Evelyn Frink, James Miller, Lloyd Fox, Henry Feyerabend, Mrs. T. R. Gardner, Mrs. Doris Clayton, Mrs. Mary Belle Thompson, and Willard Cross.

● H. F. Lease, of South Lancaster Academy, reports that on September 8, 175 students had registered, including 56 prospective seniors.

● Laura Jane Cummings, Bible instructor from the Ohio Conference, is now a Bible instructor in the New York Conference, working at Syracuse.

● Miss Shirley Hutchins, who has served as office secretary at the New York Conference, has transferred to the Central California Conference.

● Samuel Stovall, graduate of the Theological Seminary, is a ministerial intern of the Northeastern Conference, serving at New Rochelle, New York.

Central Union

● Clyde F. Kearbey has accepted the invitation to be the Central Union evangelist. E. E. Patton will be associated with him as union singing evangelist. These men have been associated together in the Colorado Conference.

● The Dove Creek, Colorado, members held a Vacation Bible School under the direction of Mrs. Ruth Stringer. The average attendance was 74, with only 3 children from Adventist homes coming.

Columbia Union

● Children representing 6 different church groups were sent to Camp Manatwny on the Allegheny Conference site by the Jersey City Dorcas Society as a Share Your Faith venture. The leaders feel the camp was a success, and reported that the 73 campers participated in all the activities with enthusiasm.

● Reports indicate that the Lord blessed in the nine efforts sponsored by the Allegheny Conference this summer. They have been held in Baltimore, Columbus, Harrisburg, Cleveland, Pittsburgh, Philadelphia, Canton, Ohio, Elmwood, Pennsylvania, and Charleston, West Virginia.

● Seven regular church school teachers led out in organizing six Vacation Bible Schools in Columbus, Cleveland, Cincinnati, and Toledo in the Ohio Conference during the summer. There were 169 in attendance, and more than a third were neighborhood children, not of our church.

Lake Union

● Under the supervision of J. O. Iversen the Illinois Pathfinder Clubs are very active. The Danville Club has published the first copy of a newspaper, called the *Pathfinder News*. The Italian Crusaders Club held a day camp in one of the forest preserves. The West Central Club has been working on a handicraft program. Five of the clubs now have their official Pathfinder flags.

North Pacific Union

● The official opening services of the Spruce Street church in Seattle (formerly known as the Shiloh church) were conducted on Sabbath, September 12. The property, which had been St. John's Danish Lutheran church, is of solid construction and in very good condition. The auditorium is well lighted, and seated with comfortable pews. A church hall and parsonage hall will supply ample room for Sabbath school, youth, Dorcas, and other facilities. A nicely built parsonage will supply suitable living quarters for the pastor, J. H. Laurence.

● On Sabbath, August 29, the Edgemere, Idaho, church in the Upper Columbia Conference was dedicated. C. Lester Bond, T. O. Willey, and Sunny Liu officiated. The Edgemere church has a present membership of 32.

Northern Union

● A clinic has been formed at New London, Minnesota, by J. A. Guy, M.D.; W. H. Sutherland, M.D.; A. G. Guy, M.D.; and D. V. Anderson, D.D.S.

● A. E. Millner, the conference president, reports that the North Dakota Conference is organizing its own Bible correspondence school.

● During the Iowa camp meeting a total of \$5,588.76 was received in cash and pledges in the Sabbath school, evangelism, and evening collections. R. L. Boothby conducted the evening services, and W. R. French had the Bible study hour each afternoon.

● A series of evangelistic meetings was opened on August 16 at Sioux Falls, South Dakota. M. C. Horn and Henry Turner are conducting these meetings, and they report a good attendance. C. A. Lindquist is also conducting meetings at Platte, South Dakota.

Pacific Union

● The Northern California Conference secured an excellent location for a booth at the California State Fair at Sacramento, September 3-13. Visitors were favorably impressed, and much free literature was distributed.

● For five years there have been just five members on the western side of the island

of Maui in the town of Lahaina, Hawaii. Now seven additional members have been baptized by the district pastor, Walter E. Barber.

● M. N. Skadsheim is the new pastor of the Tucson, Arizona, English church, coming from Syracuse, New York.

● Verlyn D. Bond, until recently manager of the Malayan Signs Press in Singapore, is now the assistant manager of the Arizona Book and Bible House.

● Elder and Mrs. W. R. French will spend the next school year in England, where Elder French will teach Bible at Newbold College. They will then return to their home in Phoenix, Arizona.

Southern Union

● J. O. Marsh, home missionary secretary of the Kentucky-Tennessee Conference, reports that in the month of August his Projector-commissioned Club gave 340 Bible studies with 644 people in attendance!

● F. W. Foster, Missionary Volunteer secretary of the Florida Conference, reports that Z. R. Currie, of Ocala, Florida, baptized 9 young people on a recent Sabbath. Elder Foster added that in the month of May, 99 young people were baptized!

● G. R. Nash, president of the Georgia-Cumberland Conference, reports 46 baptized in the month of August as follows: 19 by R. H. Nasvall, 8 by Arnold Kurtz, 6 by F. E. Froom, 4 by R. M. Ruf, 3 by George Stevens, 2 each by H. W. Walker and Ben D. Wheeler, and 1 each by George Butler and H. R. Thurber.

● The beautiful new church school building at Rome, Georgia, was officially opened by G. R. Nash, president of the Georgia-Cumberland Conference, on August 31. The building is modern in every way, and now the 16 children of that church have the privilege of a Christian education.

Southwestern Union

● The Oklahoma Conference is happy to welcome two new workers, both graduates of Union College. Cyril Miller's home is in Sapulpa. Earl Clark is the pastor-teacher at Addington.

● A baptismal service was held at Ardmore, Oklahoma, on August 29, at which time six were baptized. On September 5 a baptismal service was held at the Nowata church, one uniting with the Bartlesville church, one with the Claremore church, and three with the Nowata church.

Church Calendar for 1953

| | |
|------------|---|
| 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. 14-21 | Week of Prayer and Sacrifice |
| Nov. 21 | Week of Sacrifice Offering |
| Nov. 26 | Thanksgiving Day |
| Dec. 26 | 13th Sab. Off. (Australasian Inter-Union) |

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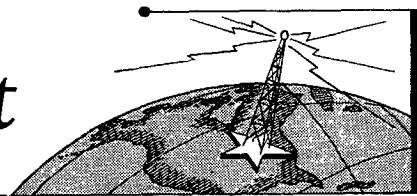
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Items of Special Interest



Bible Commentary, Volume 1, Off Press

In the REVIEW of July 30 the announcement was made that a seven-volume Adventist *Bible Commentary* was in preparation. Our readers will be happy to learn that the first volume, containing 1,120 pages, is now off the press. It is different from all other commentaries we have had to use. It does not attempt to prove that there is an eternally burning hell, that disembodied spirits hover over us, that infants must be sprinkled, or that an earthly millennium is near at hand! From first to last this Commentary is unqualifiedly Seventh-day Adventist. What is equally important, it gives particular attention to those Bible passages that are of special significance for us as a people. The many color maps and the numerous sketches of the travels of Bible personages, which will be found throughout the seven volumes, mark a new high level in commentary publishing.

The first volume may be ordered through the regular channels—see announcement of price, et cetera, on page 21. Succeeding volumes will appear at about five-month intervals.

Adventist Prisoners of War Released; One Missing

The papers have been eagerly scanned these past weeks for news of our Adventist POW's. In the Washington *Evening Star*, August 21, 1953, the name of Cpl. Jack D. Noble was found. He had been in Camp 3 since February 13, 1951. The name of Pvt. Lowell E. Snapp appeared in the *New York Times*, of August 30, 1953, as one of the repatriated American soldiers. He has been missing since June 14, 1952, and was also in Camp 3. Under the daily article entitled "Freed American Prisoners," appearing in the Washington *Evening Star*, August 26, 1953, the name of Pfc. Israel O. Royval, another Adventist soldier from Mexico, serving in Korea, was noticed. I rejoice with the relatives and many friends of these loved ones over their safe return to the United States.

Sgt. David A. Schreffler, missing since February 12, 1951, in Korea, is the only one on our list of missing servicemen that has not returned. His mother, Mrs. Edward Schreffler, of Island Park, Northumberland, Pennsylvania, wrote that she had never heard from him since he had been reported missing. If anyone has

any word concerning Sgt. David Schreffler and would report same to his mother, it would be greatly appreciated. May our prayers continue in his behalf.

W. H. BERGHERM.

Soul Winning Through Correspondence Schools

The report of the conference Bible correspondence schools throughout the North American division shows decided gains in nearly every phase of work. During the first quarter of 1953 a total of 397 students were baptized. During the second quarter as revealed in the report just released this week a total of 575 correspondence school students had been baptized. This is a gain of close to 200 souls baptized this quarter over the last quarter. This makes nearly 1,000 Bible correspondence school students already baptized during the first half of 1953. We should see more than 2,000 before the year ends—which represents the membership of a small conference. Think of it—a conference born in a year!

Surely the conference Bible correspondence schools are proving to be a mighty agency in the winning of souls in North America as well as in many other parts of the world field. Let us pray for these schools and for the students who are enrolled. During the second quarter nearly 600,000 pieces of literature were sent out to the thousands of students. We expect to see increasing fruitage from this seed sowing.

ADLAI ESTEB.

Enrollment at College of Medical Evangelists

The latest figures released from the College of Medical Evangelists indicate a total enrollment of 637 for the 1953-54 school year, as of registration weeks. This total enrollment is apportioned among the various schools as follows:

| | |
|------------------------------|-----|
| School of Dentistry | 42 |
| School of Medical Technology | 19 |
| School of Medicine | 371 |
| School of Nursing | 164 |
| School of Nutrition | 7 |
| School of Physical Therapy | 27 |
| School of X-ray Technology | 7 |

May the Lord bless these earnest young men and women and their instructors in preparation for ministering to the physical, mental, and spiritual ills of the world.

KELD J. REYNOLDS.

Growing Fruitage in Moslem Lands

Among Moslems we are seeing many hopeful evidences that our message is being received with increasing response and interest. Many times in talking with Moslems Adventists immediately find themselves on common ground on several points of Bible truth, which opens a path of approach to the heart of the listener.

Recently, when H. W. Peterson, of Singapore, arrived in America on furlough, he told of the activities of the Bible correspondence school in Malaya among the Moslem population. He reports that up to date 18 have been baptized and united to the Malay church in Singapore from among the followers of Islam.

A recent report from the Nile Union tells of 150 having been baptized in that predominately Moslem field since June 10. Another report tells of the small evangelistic effort that has been conducted by D. V. Kubrock in Beirut from which 10 Moslems have already been baptized.

It is indeed encouraging to view these results of evangelistic endeavors among the Moslems.

W. P. BRADLEY.

Recent Missionary Departures

Elder and Mrs. Donald F. Thomann and their children, Donald, Bettylou, and Janet, returning from a second furlough, left the United States September 1 on their way by automobile to Mexico City. Elder Thomann, who was born in Argentina while his parents were missionaries in that country, is a departmental secretary in the Mexican Union.

Elder and Mrs. L. F. Hardin and their children, James and Linda, sailed September 15 on the S.S. *Rintang* from San Francisco returning after furlough to Ceylon, where Elder Hardin is a mission director.

Elder and Mrs. T. H. Blincoe and their daughter Kathryn Ann, of La Sierra College, sailed from San Francisco, September 19, on the S.S. *Pacific Transport*. They are on their way to Japan, where Elder Blincoe will join the faculty of Japan Missionary College as Bible teacher. His mother, Mrs. Elizabeth Blincoe, is accompanying them to Japan.

Mr. and Mrs. H. E. Shull, of Meadow Vista, California, sailed also on the S.S. *Pacific Transport* from San Francisco, September 19. They have been appointed to Korea, where Mr. Shull will serve in the educational work.