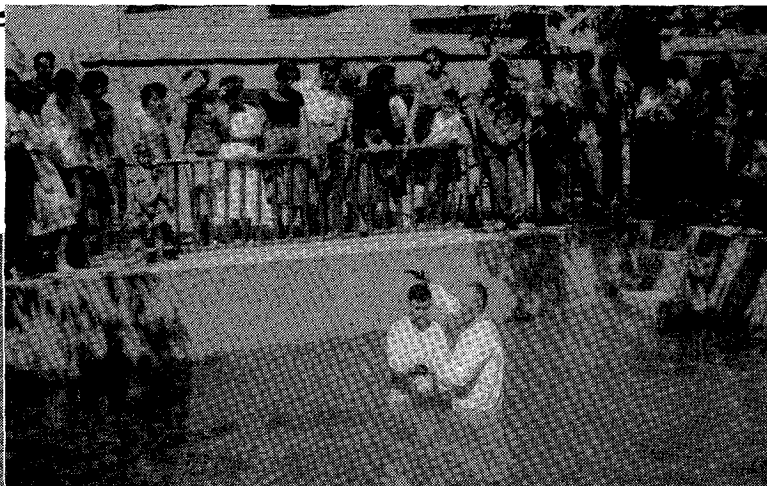
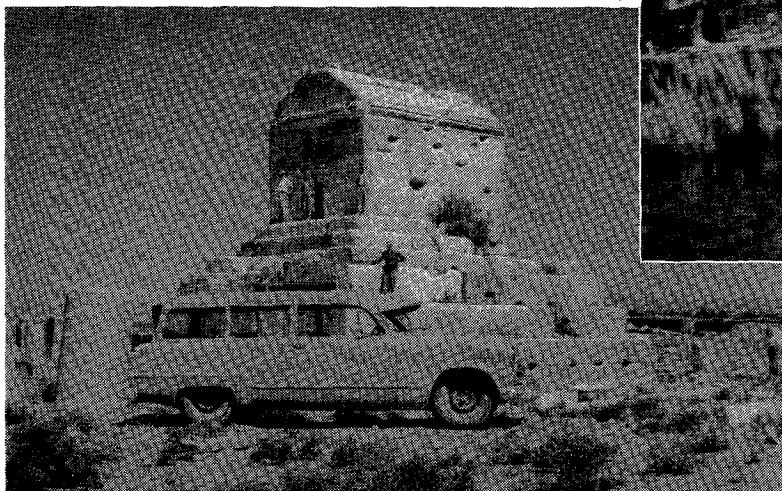


REVIEW and Sabbath HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

The tomb of Cyrus the Great in Central Iran (Persia). In this ancient land God is opening the way for the preaching of the message.



Baptism conducted during the camp meeting held recently in Teheran, Iran. Thirteen were baptized on two occasions during the meeting.

Victories in Old Persia

By G. J. APPEL

President, Middle East Division

THE annual camp meeting of the Iran Mission was held in Teheran, September 3-13, 1953. Delegates were in attendance from all the churches and companies in this ancient land where Daniel, Esther, Darius, Xerxes, and many other men and women lived and labored in times when the Old Testament Bible history was made.

Through the years this has been one of the most difficult fields in the Middle East. Until recently almost all of our missionary endeavor has been carried on for the Armenian and Russian peoples. However, owing to the unfavorable situation, many of these people have moved away to other lands.

Recently more aggressive work has been started for the nearly twenty million Farsi-speaking people. The Bible lessons of the Voice of Prophecy have been translated into this language. Already more than ten thousand have enrolled, and several have finished the course. A new headquarters building has been erected for the Voice of Prophecy work in Teheran, which provides space for offices, reading room, and a good-sized chapel. It is felt that evangelism through the Bible correspondence lessons, through literature, and over the radio will be the means by which the gospel of a soon-coming Saviour will

be given to the millions in this land who are still without a knowledge of God's message for these last days.

Land has been purchased for a church home in the northern part of the field, where there are more than five hundred readers of the Voice of Prophecy, among whom are a goodly number of graduates of the course. The new building should be completed early next spring. Another new church home and school building is planned at Julfa in central Iran, where there is a fine group of Armenian believers.

Conditions in recent months and years in this field have made it very difficult to carry on with freedom any aggressive evangelistic work. The workers and believers there are praying that the doors may open a little wider, making it possible to warn quickly the honest in heart.

A spirit of consecration prevailed throughout all the camp meeting. Many victories were gained. Thirteen were baptized during the two baptisms before the meeting closed. Some of these came out under truly great tribulation, but they went forward with faith and confidence that God would give them strength and power to remain loyal to Him. All who believe the third angel's message in this field face mountains of difficulty; however, they know God will make a way to victory.

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The Adventist **REVIEW** *and Sabbath* HERALD GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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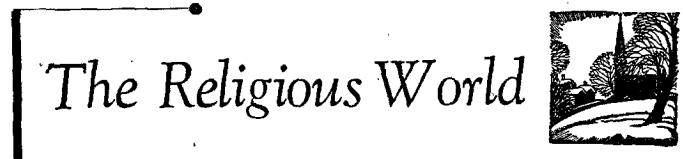
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[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

► Lutheran Church Sets Tithing Example

Diamond Lake Lutheran church in Minneapolis has given a tithe that leaders of the Augustana Lutheran denomination hope sets an example for other congregations. It took over the job of "mothering" a new Lutheran congregation in suburban Richfield and "tithed" itself to provide members for the new House of Prayer Lutheran congregation. The transfer of members took place at a worship service in Diamond Lake church when the Rev. Gordon Bergin held a "God-speed service" for 62 adult members of his congregation. After this service they motored to the public school in Richfield, where the new congregation is worshipping temporarily.

► Religion Important to Physician, Says A.M.A. Head

Religion is as important to the physician as is a knowledge of physiology and therapies, the president of the American Medical Association declared at the fourth annual Campus Conference on Religion, held at the University of Toledo, a municipal institution. Dr. E. J. McCormick, Toledo, told the students that the profession of medicine would lose its purpose if religion were taken out of the doctors' lives. Physicians must be concerned not only with the body but also the soul, he said. Most medical schools fail to place enough emphasis on religious training, Dr. McCormick said. No one without sound moral principles has any place in medicine. One cannot practice medicine long, he stated, without becoming convinced that there is a God who rules the universe.

► Schweitzer Enlarging Hospital at Lambarene

Dr. Albert Schweitzer, famous medical missionary, philosopher, and musician, will welcome the Nobel Peace Prize as a means to intensify his efforts on behalf of mankind in French Equatorial Africa, where he runs a hospital at Lambarene. The prize amounts to about \$33,200. The coveted award, the crowning glory of his many achievements, was given to Dr. Schweitzer at a time when he is undertaking a new development program at the hospital. A recent letter to Religious News Service, written by a member of the hospital staff, told of the many new demands being made on the 78-year-old missionary. "In addition to the usual work in the hospital," the letter said, "new buildings have to be constructed. Ever-increasing numbers of leprosy patients who have heard about the efficient new drugs made in America have to be sheltered. Land is now being carved out of the jungle—this work, too, is being supervised by Dr. Schweitzer."

► See "Shrinking" World Increasing Missionary's Task

"Shrinking" of the world through modern means of communication has vastly increased the missionary's task, it was stressed by speakers at the annual meeting in Wichita, Kansas, of the American Board of Commissioners for Foreign Missions, Congregational Christian Churches. The board, America's oldest foreign mission body, came to Kansas—for the first time in its 144-year history—to hold its annual meeting. "It is a truism to say that the nations of the world are almost literally 'sitting in one another's laps,'" said Dr. Alford Carleton, president of Aleppo College, Aleppo, Syria. Also underscoring this theme, Dr. Stuart Leroy Anderson, president of Pacific School of Religion, Berkeley, California, said "the outstanding characteristic of our day is that forces which are creating proximity are, at the same time, destroying community. Proximity without community spells chaos, but it is into this kind of chaotic world that the Christian missionary must go to preach the gospel that all men are brothers."

A Spiritual Ministry

By R. R. BIETZ

The burden of my heart this morning is expressed in the words of Paul as recorded in Galatians 6:1-3: "Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye also one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself."

Here we are told that the work of restoring sinners can be done only by those who are spiritual-minded. Restoring fellowship between God and man is a spiritual ministry. I like the word "ministry." We may call ourselves leaders, executives, administrators, presidents, officials, secretaries, but I prefer the word "minister." Christ was the greatest leader the world ever heard, yet He did not wish to be called Rabbi. The Son of man "came not to be ministered unto, but to minister."

No matter what our work in the cause may be, it should all be a spiritual ministry. Everything we do must have a spiritual emphasis. We might ask, When is a man spiritual? Can our spirituality be measured? We have fairly accurate scientific methods by which we measure our intelligence. But no such method has been developed to measure spiritual life and capacity for spiritual growth. We cannot measure a man's spirituality by putting a thermometer under his tongue.

We Must Live to Please God

There are some, however, who carry a measuring rule to measure the spirituality of their brethren. This consists of a few man-made rules and regulations; and as soon as they see someone who does not meet these standards, they are free to say who is spiritual or who is not. Our spirituality cannot be measured by a standard some brother might set up. We are not to live as the brethren please, nor are we to live as we please. We must live as God pleases.

I believe it is possible to know whether our ministry is a spiritual one. There are certain fundamental principles given in the Word of God upon which a spiritual ministry is based.

In Matthew 7:18 we read, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It is quite evident that a spiritual ministry will have spiritual fruit. The fruit that should be evident in the lives of all of us, especially in the lives of our ministers, is mentioned clearly in Galatians 5:22:

A devotional talk given at the Autumn Council by the president of the Southern California Conference.

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If we have this fruit of the spirit, we are spiritual ministers. If we do not have it, we are carnal.

This morning I would like to emphasize the first of these, namely, love. Love is basic. It is the foundation of a spiritual ministry. We may speak with the melodious voice of an angel, we may have the prophetic insight of Daniel, we may manifest a faith that will astonish and amaze the brethren, we may have all knowledge and understanding; but unless we have love, our ministry is empty and meaningless.

I wish now to turn to a chapter in the Bible (1 Corinthians 13) that gives a very clear picture of a spiritual ministry in action. This chapter is known as the love chapter. This morning I would like to call it the chapter of spiritual ministry.

The Winning Power of Kindness

First of all, a spiritual ministry is *patient and kind*. It is long-suffering. Surely, as ministers of Christ, and leaders of this cause, we need to have patience. When we are abused, mistreated, and misquoted, we need to have the grace to say, "Father, forgive them; for they know not what they do." When invectives are hurled against us, when anonymous letters come our way, and some that are not anonymous, telling us of our failures, we need to be kind and patient. We want to make sure that we are doing the Lord's will as we know it; and if there are those who disagree with us in spite of our best efforts, we need to be charitable with them.

Lead Me Home

By VIVIAN A. PAIGE

Precious Lord, why dost Thou tarry,
And heed not Thy servant's call?
Hast Thou too grown tired and weary?
Precious Lord, forsake Thee all?

Once I cared not for Thy presence.
Worldly pleasures now seem bleak,
For they all have lost their glitter.
Precious Lord, Thy way I seek.

Helpless and alone I'm drifting,
In a world of hate and sin.
Other refuge is uncertain.
Precious Lord, oh, let me in.

Take my hand and walk beside me,
Lest I lose my way alone.
Guide my footsteps lest I stumble,
Precious Lord, please lead me home.

Jesus set a good example in patience in dealing with Peter. This disciple was with Christ for a period of approximately three years. Yet he didn't seem to learn as much as he should. At the close of a three-year course under the greatest Teacher that the world ever saw, there occurred that heartbreaking incident in the palace of the high priest, when a certain damsel said to him, "Thou also wast with Jesus of Galilee." Unhesitatingly Peter replied, "I do not know the man," and began to curse. Certainly the pangs that went through the heart of Jesus at this particular time must have helped to break His heart when He was on the cross.

How did Jesus relate Himself to this man who had been overtaken by the sins of cursing and lying? We are told that when Peter looked at Christ, he saw "in that gentle countenance . . . deep pity and sorrow, but there was no anger there. The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow. Conscience was aroused."—*The Desire of Ages*, p. 713.

Seeing this, Peter rushed to the Garden of Gethsemane to the same spot where Jesus had prayed just a few hours before, and fell on his face. He wished that he might die. He did. He died to self. He was converted, and became a great spiritual minister.

It must be remembered that it was spiritual ministry that won Peter. We might well ask, How could Christ be so patient and so long-suffering and so kind? I believe the answer, at least in part, is given in 1 Corinthians 2:14-16, Goodspeed's translation: "A material man will not accept what the Spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values, but his own true value no unspiritual man can see."

Christ was patient because He had spiritual insight. He saw not a cursing, lying Peter, but He saw in Peter a man who could preach, a man who could be changed by the grace of God, a man who could, on the day of Pentecost, proclaim a risen Christ. Christ was a spiritual minister. He saw something good in a sinning Mary. The Pharisees could see nothing but sin in her. They were carnal. They were throwing stones. He was granting mercy. They were anxious to kill the sinner. He was anxious to save the sinner. They said, "The law of Moses gives us permission to kill her." He said, "Go and sin no more."

Second, a spiritual ministry envieth not, vaunteth not itself. It is not puffed up. It is not jealous or boastful, not arrogant or rude. Love accomplishes everything good, but does not spend time boasting about it. Love needs no publicity manager. A spiritual minister will not be boastful of his accomplishments. Boastful leaders never make a healthy contribution to the cause of God. We may like to speak of our success as leaders, referring to good records in Ingathering, tithes, mission offerings, and baptisms. We may say within ourselves, "I am rich, and increased with goods, and have need of nothing," while spiritually speaking, we may be "wretched, and miserable, and poor, and blind, and naked."

There always is danger that we substitute zeal and activity for spiritual experience. This is one of the greatest deceptions confronting our ministry.

Nothing of Which to Boast

A few years ago a great scholar and religious leader lay on his bed while his life ebbed away. He was through as far as this earth was concerned. His work was finished. He had been, as was universally felt, a genuine Christian saint. His unselfish and kindly spirit was an inspiration to many. His work in the field of Oriental scholarship had been enormous. A friend slipped in to see him. He tried to tell him what a saint he was. But the man lifted up his hand and said, "Don't say I'm a saint. I am only a sinner looking to God for mercy." No matter how much we may accomplish here on this earth we are only sinners saved by grace and have nothing of which to boast.

Third, spiritual ministry does not "behave itself unseemly." A spiritual ministry is not a borderline affair. We are to be children of the day, and not of the night, nor of the twilight.

One minister writes: "If a man lives so close to the boundaries that a night is long enough for him to get over and back without his being seen, there will come times when men will suspect he has been over while they slept. But the man whose constant life is so remote from the line that one night's journey would not carry him across is secure from suspicion. Men may hate him but they cannot distrust him."

A spiritual ministry seeks not its own, does not insist on its own rights. Love is willing to admit that mistakes can be made. Love can change its mind without losing its face. It is my conviction that as spiritual ministers we must be careful always not to insist on our own rights. We are not to be domineering and force our ideas upon others against their convictions. We don't need more power to dominate, but we need more power to minister.

We read:

"Men whom the Lord calls to important positions in His work are to culti-

vate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to the work of ruling, but to plan and counsel with fellow laborers. . . .

"Any human being who spreads himself out to large proportions and who seeks to have the control of his fellows proves himself to be a dangerous man to be entrusted with religious responsibilities."—*Testimonies*, vol. 9, p. 270.

It is well that we make definite suggestions to our fellow workers, but we should also be willing to accept other counsel if the brethren do not see light in them.

Fourth, a spiritual ministry "rejoiceth not in iniquity; but rejoiceth in the truth." Our ministry must be honest. We must always be happy to know the truth, even though it may hurt. We must be glad to live with the truth and in the truth. Love is honest in all its relationships with its fellow workers. It has no plan to deceive anyone. Honesty in our ministry is more important than our prayers, our tears, and our sermons.

One of the great spiritual ministers of the Old Testament was Samuel. When old and gray-headed and ready to lay down his responsibilities, he appeared before his people and said:

"Behold, here I am: witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any

bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

Surely Samuel left a good example for all of us. I pray that all of us will be as honest and as unselfish in our ministry as was this great minister of God.

Last, but not least, spiritual ministry never ends, because love never ends. If our ministry is a spiritual one, it will continue to live on in the lives of others, even after we have passed off the stage of action.

I read this remarkable paragraph:

"Moses was dead, but *his influence did not die with him*. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, with silent, persuasive power molding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peak long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will forever live."—*Patriarchs and Prophets*, p. 481. (Italics supplied.)

This is the kind of ministry that I crave this morning. This is the kind that all of us can have. It is a ministry that comes "not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).



Minute Meditations

By Harry M. Tippett

Forbidden Reservations

"For as many of you as have been baptized into Christ have put on Christ" (*Galatians* 3:27).

It is reported that among the Franks of olden time whole armies were given baptism at one time. But many warriors went into the water with right hand held high so that they did not get it wet. Then as they entered into battle they swung their swords and battle-axes with savage destruction, soothing their consciences with the claim, "This hand has never been baptized."

This retreat for the conscience is a familiar subterfuge for those who find it convenient for whatever reason to keep certain areas of personal privilege for themselves. There are few, if any, of those who bear the Christian name who have never been in a situation where they did not have to face a responsibility that was distasteful or called for some measure of sacrifice. Evading such responsibilities they have found themselves ill at ease with their consciences, or hiding behind a flimsy barricade of excuses for their action or failure to act. There

is no joy or satisfaction in such a religion.

In matters of Christian conduct many excuse their loose practices in Sabbathkeeping, tithe paying, business dealing, and family duty by comparing themselves with someone in the church who is openly more brazen in flouting the principles of their faith than they. Again, how many we see who are devout in all matters pertaining to the letter of the moral law yet who betray its spiritual import by critical attitudes of mind or infringements of the golden rule.

In the coronation of English kings in the seventeenth century, they were anointed by being stripped to the waist and having oil plentifully applied to the head, chest, shoulders, and back. The symbolism was that nothing was held back in their dedication to God. Saul made a great show of worship by holding back some of the best sheep and oxen of the Amalekites for sacrifice, only to be reminded that "to obey is better than sacrifice," and cooperation with God's demands more acceptable than a noisy demonstration of loyalty.

Just as God is not pleased with battle-axes wielded with unconsecrated hands, neither is He pleased with heated disputes between brethren brought on by a lack of humility, nor with other forms of indulgence of personal privilege arising from a lack of complete devotion. When the sacred and profane are blended in our service, God rejects them both. To "put on Christ" means complete dedication in every area of one's experience.

The Birth of Christ

By Carlyle B. Haynes

It ought to be required reading for all who look forward to celebrating Christmas to read again, or for the first time, the story of the birth of the Babe of Bethlehem. I have just read it—again! That birth, and the story of it, has made this world a different place to live in. It has changed history. Indeed, had it not been for that birth it is likely that there would be no world to live in, and no race to live on it.

There are many strange and inconsistent things about the celebration of Christmas. Men like to think they are celebrating the birth of our Saviour. They are not. Christmas has nothing to do with it. It is wholly pagan in its origin. Christ was not born in December. The celebration of Christmas is the old pagan Saturnalia of licentious and corrupt Rome, brought over into the church.

Christ was rejected by the world. He is rejected now. But those who reject Him, and will not have Him to reign over them, make much of His pretended birthday. The Christmas season, with its dinners and celebrations and giving of gifts, helps business, and so the world welcomes it. But it is not Christ who is honored at Christmas.

No Thought of Christ

The members of a college class were once asked to write down the very first word that came to them with the thought of Christmas. When the papers were collected and the words read, there was not a single mention of Jesus. There were such words as tree, candles, holly, mistletoe, gifts, and so forth, but nobody used any word connected with the birth of the Christ Child. Several students said they thought of that second, but not first.

This did not happen in Africa, or China, or Asia, or Europe, but in America. Does that not tell the story of the way many Americans, even Christian Americans, celebrate Christmas? In all the hustle and bustle, the frolic and merrymaking, they forget whose birthday it is they celebrate.

So the best slogan for the season is, "Christmas for Christ."

Not many years ago I received a Christmas greeting card, of course from a mercantile firm in the gift business, quoting the Bible verse, "And they that dwell upon the earth shall rejoice . . . and make merry, and shall send gifts one to another." Certainly a fine sentiment, and calculated to stimulate giving, and business in general—but not entirely appropriate to the incarnation of the Son of God. This text is the prophecy in Revelation 11:10 that tells of the jubi-

lation of God-defying, Christ-rejecting, atheistic men, when the two witnesses of God were slain by those who hated God and Christ.

It is not because men have accepted Christ, or His teachings, or His Word, or His ways, or His Spirit, that they rejoice and make merry at Christmas. As we read our daily papers we see this is not so. For there we read searing, scorching stories of men's lust, covetousness, degeneracy, and unthinkably brutal crimes. The world is not nearer God; it is farther away, and the distance is widening rapidly.

Look about you in this approaching holiday season. You will see Christmas wreaths of holly over doors and in the

To My Daughter— Being Fifteen

By WILLIAM T. HYDE

My little lass, my firstborn child, and still
my dear delight,

Is growing up with every day that passes into
night.

The tiny hand that seized my thumb and
strangely stirred my heart

Is bigger now, and learning fast to do a
woman's part.

And yet the feet that found it hard to start
on life's long road

Now pause again with vague-felt fear to bear
a grown-up's load.

And so my heart is deeply moved to see those
troubled feet

Reluctant stand where childhood's land and
woman's pathway meet.

I would that I could snatch her up and hold
her on my arm

As once I did when she was small and met
some petty harm.

But I must learn to stand aside and watch
her find her way

Through all the varied stumbling stones of
our nigh godless day.

But hard it is to loose the reins and give her
will its play,

And glad I am I still can help and glad I
still can pray

For guidance from the God on high who
played a Father's part,

And knows the fears that plague the soul,
the joys that fill the heart.

O God, protect her from the snares and pit-
falls of our land

Until her eyes grow clear and wise, and she
can understand

The need for her to make firm choice a
score of times a day,

Swayed not by friends, but by the thought,
"What would my Saviour say?"

windows of drinking places. Very few notice it, but such a thing has a vast significance in its unconscious, and mainly unnoticed, irony.

A Christmas decoration for the place where poison, misery, degradation, and physical, mental, and eternal death are sold for a price! A place dealing out death celebrating the birth of the Giver of life!

Not long ago the London *Times* published a remarkable editorial the day before Christmas. It was entitled "The Christmas Message," and some of its sentences are well worth remembering.

"The Christmas message . . . is not an opiate to lull us into temporary forgetfulness of evil, but news of the advent of the one Power by which evil must ultimately be overcome. It is . . . glad tidings of great joy, for unto you is born this day a Saviour. . . .

"Even among definitely Christian people the modern tendency is no longer to speak of Jesus Christ as 'the Saviour,' except in the traditional language of devotion. They revere His earthly life as the supreme example. They discern the nobility of His ethics, and accept Him as the greatest of teachers. Profoundly true as such a conception is, it remains unsatisfying as a basis of Christian belief. . . .

"If He who lay in the manger of Bethlehem were destined to become no more than a great example and a great teacher, the commemoration of His coming would justify vain regret rather than happiness. . . . But there is a startling difference between these modern conceptions and the Christian message as we find it in the New Testament. . . . The glad tidings of great joy to be proclaimed were not of a Teacher but of a Saviour. . . .

"It had freed them not only from the guilt of sin but also from its dominance. . . .

"Again, because Christ was the Saviour of the world they were assured of His final victory. Sooner or later the day must come when the last forces of evil would be mastered, and God would be all in all. Such was the belief making the early church a household radiant with joy. Such was the belief glorifying each Christmas with exultations, as each reaffirmed the supreme truth that 'unto you is born . . . a Saviour, which is Christ the Lord.' "

And such is the belief in which we should exult as the world about us engages in the merrymaking of the coming holiday season. "Christmas for Christ," should be our thought, and our minds should be absorbed during this Christmas season with thoughts of this "Child" who has been born to us, this "Son" who has been given to us.

I would have you look at Him more closely and know Him more intimately. For this purpose it is in my mind to turn the searchlight of God's Word upon Him in a later article. We will look in on this Babe of Bethlehem, the incarnation of the mighty God, and meditate upon what His birth really means.

The Survival of Grace

By D. A. Delafield

"I predict," said Charles Clayton Morrison, "that we are about to witness the return of certain ideas of the historic Christian belief which have been cast aside or neglected during the past two or three generations. I can think of a number of them right now, but one particularly stands out with increasing prestige in the writings of modern criticism as well as of philosophical and religious interpretation. That is the idea of grace."

This distinguished editor made these comments while previewing a book by Dr. Moffatt on the New Testament. He described how the doctrine of grace was well-nigh lost during the years when modern science began to rise and theologians tried to harmonize religion with the ideas of the skeptical scientist. Wrote Dr. Morrison, Grace "lost caste in our intellectual circles with the passing of Calvinism and the rise of modern science. Salvation came to be something to be 'worked out' by each soul for itself. Little if any room was left for the faith that, after all, it is 'God who worketh' in us. But grace is coming back! The shallow humanism that limits man's resources to his own abilities is being counteracted by the 'grace note' in our lives."

Evidently this writer and other Christian leaders like him sense that the redemption of the church today depends as much upon God's grace as it ever did. Modernism and liberalism must either turn from their unorthodox preaching to this precious gospel of God's grace or at least make room for it in their teaching. Life in this war-crazed, fear-plagued world will never adjust itself by pious musings on the platitudes and vain philosophies of humanism. Grace is needed. The power of God is demanded to keep abreast of the dynamic forces of evil that confront us in the church as well as in the world. Men are turning to God in this Atomic Age. They want a God who has abounding grace.

The state of moral collapse in which society finds itself today testifies to the spiritual impotence of a world-loving church and the inadequacy of its message. Ever since church leaders turned their backs upon the preaching of the law and the twin truth of God's marvelous grace, the churches have been powerless to stay the flood tide of evil that is sweeping through their congregations and through their communities. Why has the so-called Christian church failed the Christian people at a time when she should have stood forth bright as the sun, clear as the moon, and terrible as an army with

banners? The answer is to be found in her misdirected faith and emphasis that has bogged Protestantism down into the mud and mire of humanistic teaching and modernist Bible-disbelieving, gospel-repudiating, grace-neglecting, law-despising, sin-coddling, Christ-denying complacency.

The Church Has Failed the People

There is an awareness on the part of many church leaders that the church has failed the people and proved recreant to her sacred duty, and there is an effort being made to rectify the tragic failure of modernist Christian witnessing. Dr. Morrison's pleas for a renewal of the "grace note" in our lives testifies to this urge. We wonder whether the churches will actually respond to the idea he suggests. This is the big question in Protestant circles today.

Will the free grace of God be poured out upon the churches of Protestantism and result in a universal revival of pure Christian teaching and witnessing for God? Doubtless a revival will come. Indeed it may be on its way. But will it be genuine? Will God Himself work in the Protestant churches of today for the conversion of sinners and the transformation of hearts through the Holy Spirit? Will the Bible be exalted as the guide to conversion? Will the law of God be preached with all its convicting force and power as the mirror of the soul and the standard in the judgment? Will the Sabbath truth be proclaimed from the Protestant pulpit? Will the imminence of Christ's coming kingdom of glory be announced? Will the grace of Christ manifest in the atoning sacrifice of Calvary be held before inquiring minds as the way to life?

Before this actually happens, the churches are going to have to revise their

The Love of a Mother

Mother love is the best medicine, several British hospitals have discovered. Instead of confining mothers to infrequent visiting hours, hospital directors decided to let mother come in every night, tell baby a story, tuck him in bed, and kiss him good night.

The results were so successful in helping the children to get well faster that other hospitals are following suit. They've found that the best doctors and nurses in the world and the most sanitary conditions are not enough by themselves. There's no substitute for the love and devotion of a mother.—Chicago News Foreign Service.

theology and change their emphasis. Grace—the free grace of God—is for sinners, for people who know that they are lost in trespasses and sins, and who know that there is no way out except through the mercy of God. And let us not forget that it is the preaching of the law of God that makes men conscious that they are sinners, for "sin is the transgression of the law." Grace brings people into harmony with that law.

Sermons on the Ten Commandments

It is difficult to find a church today in which the preacher actually discourses on the Ten Commandments, summoning his congregation to the fiery environs of Mount Sinai, while sinners tremble in the presence of a sin-hating God. Where are the men who point their conscience-stricken converts to God's grace as manifested through the atoning work of Christ on Mount Calvary?

And because the law is despised in modern church circles, poor sinners feel no need of grace to save them. They have no consciousness of sin, for there has been no law to point it out to them. Of what use is grace to people who are conscious of breaking no law, of offending no holy God, of violating no moral standard, of trespassing against no one?

The Law a Schoolmaster

When Paul preached the law he testified knowingly of its power as a schoolmaster to bring sinners to Christ. "I had not known sin, but by the law," he said: "for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). Sensing that he, though outwardly a righteous man, was inwardly corrupt, he was brought to the feet of Christ by the bold exposure of the law. Because of the holy, just, and good law of God, sin became exceedingly sinful to the apostle. The law revived a consciousness of sin in Paul's heart, and led him to Christ for deliverance (verse 25).

The apostle had a clear understanding of the nature of the law. He knew that while there is no salvation in it, there is a vital and necessary place for the law in the gospel plan. It is to expose sin in the human heart and condemn the transgressor to death for his iniquity. With a heavy hand, the transgressor is kept "under the law," tremblingly waiting for the sword of God's wrath to fall upon his head. This is its mission. Then grace steps in and takes the blow that would fall. Christ pays the penalty for our sins and lifts the sinner to his feet a free man. He is no longer under law. He is under grace, a debtor to God for his miraculous deliverance.

The Law in Man's Heart

But the work of grace is not over. It has just begun. Now grace must make friends between the law and man, lest man come back under the condemnation

of the law. Since the law has no grudge against man, grace must not change the law. But grace must change man, for man is by nature at enmity with the law of God. "The law is spiritual," said Paul; "but I am carnal, sold under sin" (Rom. 7:14).

So grace is now prepared to take the next step in man's salvation, and that is to enshrine the law of God in his heart and to write its holy precepts in his mind. This God has promised to do in the new covenant (Heb. 8:10). When this work of grace is accomplished and man is changed by the Spirit's work in the new birth, the relation of man to law becomes one of familiarity and friendship. Grace has united the two, and man now lives in harmony with law while basking in the smile of grace. Nothing can change this relationship except the violation of friendship on man's part. If man chooses to bring himself once more under the frown of the law by some breach of its precepts, then he must look to grace again to bring reconciliation between him and the law.

To the converted ones Paul wrote, "Let not sin [lawbreaking, see 1 John 3:4] therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:12-15). Grace has made provision for man's errors, even after his conversion. (See 1 John 2:1, 2.) But God's purpose in the gospel is frustrated when Christians continue to sin. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" (Rom. 6:1, 2).

Law Established by Faith

The whole purpose of the gospel is to bring man back into harmony with God and with His holy law. This Paul believed and taught. That grace which saves man and that faith by which man appropriates grace are both gifts of heaven provided as a means for man's redemption. The restoration of the moral image of God in man can be accomplished only by restoring the moral law to its rightful place in man's heart. "A man is justified by faith without the deeds of the law," the apostle avers (Rom. 3:28). But he does not want anyone to misunderstand him. "Do we then make void the law through faith?" he questions. "God forbid: yea, we establish the law" (verse 31).

Law and grace have both survived the onslaughts of modern science and religious heterodoxy. True conversions are possible today in large numbers only if the churches restore law and grace to their rightful place in the preaching of the gospel. The formula that Christ gave

for the saving of the world will work today as it worked at Pentecost. There is nothing wrong with Christianity. There is still a balm in Gilead and a Physician there. The fountain for cleansing from sin is still open. It has not run dry. A highway of holiness still stands elevated above the broad and low paths of earth for Christians to walk in.

But we doubt that the churches will

return to the simple law and gospel of Christ. This will require too many changes in basic beliefs, too much of a turnover in plans. It will be too upsetting, too big a maneuver, too self-effacing. However, we believe that many people will have the courage to step out and take their stand for the law and the gospel. For them God's grace will perform its blessed work.

The Day That God Has Blessed

By J. Walter Rich

How often we have heard it said that it doesn't make any difference which day you keep as the Sabbath just so you keep one-seventh part of time. To this someone replied, "Since I can get plenty of work in the summer, I won't take time to keep the Sabbath then. I'll wait until winter, when work is slack. Then I will rest enough extra to keep the Sabbaths that I worked in summer. You see, all we need is just to keep one-seventh part of time anyway, and this will be helpful both to me and to the people who need my services during the time of harvest." Peculiar logic, you say. Is it any more peculiar than the former logic? In either case, it is the seventh part of time.

Anyone who knows anything about the Bible and what it says about the Sabbath, knows that from the earliest days of human history the Sabbath was the seventh day of the week, and that the seventh day of the week was, and is, and always will be Saturday. We say this with certainty, for the days of the week can be traced back through the years to the days of Christ, on to the days of Moses, and still on back to the days of Adam. It is affirmed that the day kept by Moses and the children of Israel was the seventh day of the week, and it is an established fact that that day was Saturday. Note the following authorities:

"Sunday is the first day of the week, adopted by the first Christians from the Roman calendar."—*Popular and Critical Bible Ency.*, Art.—"Sunday." "Sunday—the first day of the week."—*Webster's Dictionary*. "Saturday—the seventh day of the week."—*Ibid*.

That Sunday is further attested to be the first day of the week is evidenced by the fact that Christendom commemorates Sunday as the day of the resurrection, which the Scriptures affirm was on the first day of the week (Mark 16:9), and is thus recognized by the world historically and otherwise.

We may not think there is any difference in the days God has blessed and those that have not received His blessing, but with God there is a difference. Note these words written by the prophet

Ezekiel, and remember it is God that is speaking through His prophets.

"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them" (Eze. 22:26).

Those priests said then, just what many people say now: There is no difference in days. One is just as good as another. But here God definitely makes known the fact that all days are not the same. Holy and profane were classed together. And because of this procedure God states plainly that He was profaned by their failure to recognize the difference in a day that had been blessed and one that had not.

We may fail to recognize the blessing, but that does not remove the blessing nor indicate that it is not there. God placed His blessing on the seventh day of every week, and when our hearts are in sympathy and in tune with God and His word and work, we too will discern the difference. It is there because God put it there.

When God blessed the seventh day of the week at Eden, that day was blessed forever, and no one can ever remove that blessing to another day. Since then, no one can truthfully say that that day does not have something that no other day of the week can or ever will possess. One thing is certain—God will never transfer the blessing or change the number of the day of the week that He has designated the seventh day and Sabbath. So far as God is concerned He knows which day has His blessing, and that day will always be blessed, whether man recognizes it as a blessed day or not.

Jesus said, "If ye love me, keep my commandments" (John 14:15). The fourth commandment states, "Remember the sabbath day, to keep it holy. . . . The seventh day is the sabbath of the Lord thy God" (Ex. 20:8). And we are told, "By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5:2).

To withhold the heart from keeping

God's commandments is a sure sign that God's enemy has been at work. For anyone to seek to substitute another day for God's seventh day is evidence that this enemy has succeeded in lessening that man's loyalty to God and has weakened the efficacy of God's work upon that man's heart.

Think for a moment of the rebellion there is in the religious world against what God has said and done for the seventh-day Sabbath. Many people who claim to worship Him devotedly have been lured into the disbelief of God's Word and tenaciously resist any word that God has spoken in defense of His Sabbath and law.

True, it is often done unknowingly and unconsciously. Nevertheless, every time

we honor a substitute day for the day that God has blessed, we weaken God's claims upon our thought and action, and that is a thing we cannot afford to have happen.

Let us honor God's Word in practice as well as belief. His invitation is, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). This decision must be made individually. It is a personal responsibility. Remember, Jesus says, "Them that honour me I will honour," and the reverse is just as true. Jesus kept the seventh day as the Sabbath (Luke 4:16), and invites every one of us to follow His example in both the day that is kept and the manner of keeping the Sabbath. Only thus can we receive His full blessing in Sabbath worship.

which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

8. *What will be heard in this wail?*

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said, . . . Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

9. *In contrast to this dreadful wail of the wicked, how will the righteous greet the coming of Christ?*

"Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

10. *What further promise have we concerning the coming of Christ?*

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped" (Rev. 14:14-16).

11. *When is the harvest of the earth to take place?*

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; *the harvest is the end of the world*; and the reapers are the angels" (Matt. 13:37-39).

12. *What will take place at the time of the harvest?*

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father" (verses 40-43).

13. *How is this blessed state of the righteous described by John?*

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when he shall appear, we shall be like him*; for we shall see him as he is" (1 John 3:2).

14. *What effect will this anticipation have on the life?*

"And every man that hath this hope in him purifieth himself, even as he is pure" (verse 3).

Know Your Bible Better

BY ROSE E. BOOSE

That Blessed Hope

1. *For what glad event should the Christian be looking?*

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

2. *What promise has been the blessed hope of God's people in all ages?*

"Of the hope and resurrection of the dead I am called in question," said Paul (Acts 23:6).

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8).

3. *When will the dead be raised?*

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

4. *What will be the experience of the righteous living?*

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (verses 17, 18).

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:9-11).

5. *How did Jesus direct our attention to this event?*

"Let not your heart be troubled: ye believe in God, believe also in me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

6. *How have the prophets expressed their faith in the coming of Christ?*

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:3-5).

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

7. *How many will witness the second coming of Christ?*

"Behold, he cometh with clouds, and every eye shall see him, and they also

Are You Honest With Your Child?

By Jessie S. Burdick

Where was I all the years before I was born? How does the electric light get into the bulb? Where do the flowers come from? What is a polliwog? These and similar questions may be asked any parent by an innocent, inquisitive child. Often such questions bring dismay to parents of mentally alert children.

Is curiosity unnatural or wrong? It is not. It is natural and right to ask questions, and they should be followed with proper answers. Wrong instruction may poison the child's whole mental and moral afterlife. No youngster's questions should be unthinkingly brushed aside.

Every normal boy or girl craves knowledge. Everything to them is new, and one of the gravest mistakes a parent can make is to evade the questions of the opening mind of his child. It is vitally important to be honest with a soul that is being trained for an eternal destination.

Juvenile delinquency begins many times when strange curiosities stir little Walter's or Harriet's minds. They will not be satisfied until the mystery of life is carefully explained by either parent, or they obtain a vulgar conception of life from the street.

Study the Science of Life

Wise parents may profit by a speaking acquaintance with embryology. The science of life can be made fascinating even to a child.

If we paid no more attention to our garden plants than we do to our "human plants," we would soon be living in a gloomy weed jungle.

There are four outstanding deceptions of childhood—the origin of life, fairy tales, Santa Claus, and the Easter bunny.

There are numberless fairy-like events transpiring in the world of nature all about us to delight the normal child—the change of a caterpillar to a butterfly or night moth by way of the chrysalis, the development of a chick or bird from the egg, the growth of "the little brown bulb that went to sleep in the ground," the tadpole to frog or toad, the life cycle of a fragile-winged dragonfly and other mites that spend their earlier existence in the mud and other places. We live in a genuine land of enchantment, not an imaginary realm. Nature's processes are miraculous!

The Santa delusion is almost universal. Many young minds are haunted with a doubt of

the reality of that fellow who is supposed to ride over the roof tops of houses, in a sleigh drawn by six or eight reindeer harnessed with sparkling, jingle-bell trappings, visiting thousands of homes via the chimney route to leave gifts. This falsehood is not only perpetuated, but it is dramatized and advertised thousands of times—a living lie—and during the last decade innumerable merchants have employed men to impersonate Santa during the weeks preceding the holidays.

Make the Day a Thrilling Occasion

This gala day can be made a thrilling occasion if children are permitted to help trim a modest spruce tree and invite neighborhood friends who might otherwise have a dreary holiday. The season could be made a happy giving time instead of thinking constantly of gifts to be received by proxy from a mysterious being. Their happiness in decorating the evergreen tree and in exchanging gifts can be genuine without the sour aftermath of being duped. For years after some children learn that Santa Claus is a myth, the holidays are to them a mockery. Never should boys and girls be deceived by their parents on any subject.

As substitute for the confusing Easter rabbit many families have established the custom of coloring eggs for their household and friends, a more permanent joy than watching for the uncertain bunny, only to one day discover that their pleasure was built up on a deception.

When parents practice such trickery along various lines it is not surprising that

dishonesty among children is spreading to an alarming extent.

Some questions children ask are unanswerable, for example, "What does God look like?" The honest parent will admit "I do not know." Honesty is always discreet.

Parents who are truthful with their children will never have to apologize to them or to their Creator.

Practical Home Economics

By Trella Dick

"You're not going to let Millie go down to the store to pick out her dress alone, are you?" asked Mrs. Stanton, who had come over to her neighbor's as the latter was saying good-by to her fourteen-year-old daughter.

"Yes. I have company coming for lunch, and Millie needs the dress for a party this afternoon. Of course, I'd like to go—I love shopping—but Millie's perfectly capable of selecting the dress by herself."

"Well, I couldn't trust Natalie," Mrs. Stanton declared. "She'd bring home some extreme style or color that I couldn't possibly let her wear. She has an ambition to look like a princess or a movie actress."

"I guess every girl has," laughed Mrs. Deming. "When Millie was just a little thing, she said she wished she could dress like a princess, instead of just a 'plain girl.' So we looked up pictures of real live princesses in the rotogravure sections of the papers. Millie was quite surprised to find how simply they dressed. Since then, we have always made a study of styles worn by prominent children. I

think it has done more to mold her taste along conservative lines and educate her in appropriate dressing than anything else could have done."

"I never thought of doing that!" Mrs. Stanton exclaimed admiringly. "Wonder if I could get Natalie interested? But about the matter of price," she continued, "aren't you afraid Millie'll pay too much?"

"Millie and I decided on a limit for this dress. You see, she has a clothes allowance, and she has figured out pretty carefully what she'll need for the season. We looked in the morning papers and found what shops were showing the kind of a dress she wants, and at what prices."

"Aren't you afraid Millie'll get an exaggerated sense of the importance of clothes, if she studies them so much?" queried Mrs. Stanton.



A. DEVANEY

Mother and daughter make a study of styles and appropriate dress.

"No," Mrs. Deming said decisively. "Clothes are important. Besides, she doesn't give any more thought to them than other girls do. I've tried to see that it should be intelligent thought."

"Natalie's always wanting to copy her friends' clothes," said Mrs. Stanton.

"Millie and I took that up, too. We decided it was usually much better to have an individual style, than to try to look like other people."

"Didn't Millie get quite a bit of this kind of training in her home economics course in school last year?"

"Indeed she did," Mrs. Deming agreed heartily. "It was an excellent course, but it was more or less general. That's where my work came in, helping her fit her textbook facts to her own conditions."

"Yes, I see," said Mrs. Stanton, thoughtfully.—National Kindergarten Association.

The Way of God's Pilgrims

By Russell H. Argent

The most farsighted person watching the wind billow the sails of the *Mayflower* and bear her gently out to sea could not have realized that history was marking a new epoch in her ledger. Nor could the Pilgrims themselves, thronging the deck, watching for the last time the Cornish coast line, with its white stone cottages framed in their setting of tiny hedges and lush green fields, fading into the sunlight, envision the future nation of 160,000,000 who would pause in the midst of the year's activities to remember their courage. Yet of one thing they were certain. "They knew they were pilgrims" and "lift (ed) up their eyes to ye heavens, their dearest cuntrie, and quieted their spirits."

They turned their backs upon a foolish king, upon bishops and prelates and the great mass of the people who could not understand, and by the power of their unshakable will forged a new era.

The great deeds of history are always done by men and women of action, who will never surrender principle to consequence. So it has always been. We see them pass in endless procession across the platform of history—those who have dared and achieved for God. Paul blazing a trail through the Roman Empire and preaching in chains in Caesar's household. Luther defying Pope and priest at Worms. John Wesley, with open Bible, facing the fanaticism of the mob. Men like these are needed today. And in all their work and all their suffering there was one hope shining in their hearts, buoying them up in time of crisis and dispelling the shades of depression. The "hope of a better country . . . a heavenly" gave them indomitable courage.

All the terrors Nero could invent failed to crush that hope in the hearts of the first Christians. Beyond the fury of wild beasts and the gloating of a populace drunk with blood and satiated with horror, they saw the heavenly country gleaming in celestial splendor and heard, in anticipation of the great day, the words of One who sanctified suffering: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

No power on earth has effaced that image from the heart of man. Ever since the gates of Eden closed upon him, the desire for the lost dominion, a reaching out after the original country, though often unrecognized, has been stamped indelibly upon his soul.

This desire has been one of the strongest motivating forces in history. Behind most revolutions, however bloody and belligerent, has been the desire for a better society, more permanent and satisfy-



How Shall I Choose My Calling?

By Archa O. Dart

Question

I desire to serve God to the best of my ability and in the field where He needs me most, but how can I tell what it is? I talk to one person, and I think I would like to be an accountant. I talk to another, and I believe I would like to be a doctor. My roommate has his heart set on being a dean of men in one of our schools. Is there something one can use as a guide to help him to decide what calling he should choose?

Answer

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. There are at least three excellent signposts along the highway of life that indicate the direction one should take in choosing his work.

One is ability. There are aptitude tests that aid one in determining where his talents lie. Use what you have. It is a sheer waste of time to mourn over the talents one does not have or to covet the ability of another. Improve and train the talents God has entrusted to you. Gideon was called to deliver Israel, but he did not have any guns, he did not have any swords, he did not have—the list of what he did not have is too long. But he did have some pitchers, some trumpets, and some torches. He used what he had and delivered Israel. Take what you have—the ability to sing, the ability to build a house, the ability to preach, the ability to farm—and make the most of every opportunity to use it to the glory of God.

The need of the hour is another signpost that indicates what work is to be done. Nehemiah did not build the ark, but he did build the walls around Jerusalem. Joshua did not lead the children of Israel across the Red Sea because Moses did, but he did take them across Jordan. Beware of the burden to do something that is not needed. One may desire to be an executive, but the need

may be in the ranks. One may desire to teach in the academy, but the need may be in the church school. One may desire to sing in the choir, but the church lawn may need cutting. Some seem to have an urge to shovel snow in Florida or to pick oranges in Alaska. No matter what it is if it is God's work it is an honor and a duty to do it to the best of one's ability.

Calls are sometimes puzzling. One may take the ministerial course, and instead be called to teach. One may desire to labor in his home conference, yet be called to a foreign field. Many of the calls recorded in the Scriptures did not appeal to the natural heart, but appeared to be great sacrifices. But everyone who accepted the invitation received a rich reward. Abram was called to leave the prosperous city of Ur, but he will gain a residence in the eternal city of God. Moses gave up wealth, honor, and the throne of Egypt and cast his lot with a race of slaves. To the world he made a tremendous sacrifice, but Moses gained the wealth of heaven, the adoration of the angels, and a seat by the throne of God. The call of God may appear to demand a sacrifice, but no one can make a sacrifice for God. All that we can possibly give up is a mere pittance to what is gained. Noble, indeed, is the young person who, when the call comes, says, "Here am I; send me."

THE HIGHEST BIRTH RATE

The land with the highest birth rate is Guatemala, where infants arrive at a yearly rate of 62.1 for each thousand residents, far outstripping India, where the rate is 25.8. These statistics query the popular notion that India is close to the top in prolific births. Just a notch below India stands the U.S.A. with a rate of 24.9. France's rate is 19.4, Italy's 18.1, and the United Kingdom's 15.9. At the bottom of the world list is Mozambique on Africa's east coast with a record of only 8.5.—*National Parent-Teacher*.

ing than the one existing. The current doctrine of materialism, making such inroads upon the world today, is summed up by Marx. "Philosophers have explained the world," he said; "it is necessary to change the world." Every existing political theory has for its basis the desire for a state in which men can sat-

isfy their craving for security and realize their fullest potentiality.

Seventh-day Adventists share in the common desire for an improved world, though they disagree fundamentally as to how it can be brought about. It is not a change of environment that man is needing, but a change of heart. Not only

is a better country essential, but better people to inhabit it. And this can be brought about only with the destruction of sin.

That was why the patriarch Enoch, living in a corrupt and godless generation, looked to the time when "the Lord cometh with ten thousand of his saints, to execute judgment." It was why Moses gave up the pomp and circumstance of a heathen court to wander in the desert rather than "enjoy the pleasures of sin for a season." It was why Job, in the hour of suffering, looked to the latter day, when he would see God.

"Controlled by faith, all these went to their death without realizing the promises but scanning and hailing them from a distance (convinced of them, they embraced them) all the while confessing that they were guests and visitors on the earth. Now people who make such remarks make it plain that they were looking for a fatherland, and if they had in mind that country from which they came away, they would have had a chance to return. But now they are longing for a better, that is a heavenly country; accordingly God is not ashamed of them, of being called their God. In fact He has gotten a city for them" (Berkeley, Heb. 11:13-16).

This wonderful unity of hope is ours. Abraham looked for the same country as the apostle John. The faith of Jacob in that future country was as firm as Paul's. And it is our hope today. The "city which hath foundations, whose builder and maker is God" is the same city in Revelation as in Genesis and in the writings of the Spirit of prophecy. We recognize it at once.

The humblest believer is able to say, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." That hope is near today. "A little while," says the apostle, "and he that shall come will come." Just a little while! Wonderful words of assurance! Just a little while, and Jesus will ride as conqueror through the realms of illimitable space to establish His kingdom. Just a little while, and the saints of all ages will be gathered home, and in the Promised Land find that better country for which they have waited.

Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor, and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually, and who will be obedient to every word that proceedeth out of the mouth of God. The *provisions* of redemption are free to all; the *results* of redemption will be enjoyed by those who have complied with the conditions. —*Patriarchs and Prophets*, p. 208.

A Story for the Children

BY ARTHUR S. MAXWELL



Stories About Joseph—6

From the Dungeon to the Throne

One day as Joseph was going about his duties in the prison, a messenger came hurrying from the court.

"Pharaoh wants to see you at once," he said.

"Me! What for?" I can hear Joseph saying.

"Come at once," repeated the messenger.

How excited Joseph must have felt at that moment! As quickly as he could "he shaved himself, and changed his raiment, and came in unto Pharaoh" (Gen. 41:14).

All the way from the prison to the palace he must have asked himself, "What does this mean? Why has he called for me? What have I done wrong now?"

It never occurred to him that the chief butler might have remembered him at last. But that is exactly what had happened.

Only last night Pharaoh had had a strange dream which had worried him. He had felt sure it had an important meaning, but he could not think what it might be. So in the morning he had "called for all the magicians of Egypt, and all the wise men thereof," but none of them had been able to interpret the dream.

It was just then that the chief butler had seen a chance to get a little glory for himself by mentioning Joseph. While the magicians and the wise men were standing around trying to think up some explanation of Pharaoh's dream, he had told the king of what had happened to him in the prison two years before, and how Joseph's interpretation of his dream, and the chief baker's dream, had turned out exactly right.

Pharaoh had been interested, and, anxious to have his own dream explained, had sent for Joseph.

Now the great door into the spacious throne room opened and Joseph was led in. Pharaoh was seated upon his golden throne, with gorgeously dressed officers and other servants about him. It was a marvelous sight to Joseph after all the years he had spent in the drab and dirty prison.

Bowing low to Pharaoh, he waited respectfully to find out why he had been summoned so suddenly.

"I have dreamed a dream," said Pharaoh, "and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it."

"It is not in me," said Joseph: "God shall give Pharaoh an answer of peace."

Then Pharaoh told him about two dreams he had had. One was about seven lean cows that ate up seven fat cows; and another about seven withered ears of corn that ate up seven good ears.

Joseph understood at once, and in a few words he told Pharaoh just what the dreams meant. Both dreams, he said, had the same meaning and were sent by God to warn Pharaoh of the coming of a great famine. There would be seven years of plenty, with wonderful harvests and lots of grain and other foodstuffs; but afterward there would be seven years of the worst famine Egypt had ever seen.

"Now therefore," said Joseph, "let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. . . . And let him appoint officers over the land. . . . And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine" (verses 33-36).

Pharaoh was greatly impressed, not only by the interpretation of his dream, but by this sound advice from the fine young man before him. Turning to his counselors, he said, "Can we find such a one as this is, a man in whom the Spirit of God is?"

So Joseph was chosen to be ruler over all the land of Egypt. "Only in the throne," said Pharaoh, "will I be greater than thou."

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee" (verses 42, 43).

If only his brothers could have seen him now! They had sold him as a slave, thinking to hurt and humble him; and here he was riding through Egypt's cities in the royal chariot, with everybody bowing before him as he went by!

Thus does God work for those who love and trust Him, defeating the plans of their enemies and making everything come out right in the end.

Should you ever find yourself in a dungeon or prison of some sort, never fear. Be faithful, be true. For somewhere beyond is a palace and a throne; and God will lead you there.

EDITORIALS



The Fruit of the Spirit—10

Temperance in All Things

Temperance is a fruit of the Spirit that is often overlooked by Christians. They can readily understand why it is necessary to manifest the spiritual graces of love, joy, peace, but, What has temperance to do with spirituality? they ask. The body is unimportant. It will perish, but the spirit lives on. Such is the outlook of those who believe in the mortality of the flesh but the immortality of the soul.

This is not the teaching of God's Word. There we find that temperance has much to do with spirituality. It is one of the steps by which we become partakers of the divine nature as listed in 2 Peter 1:3-8.

Paul makes it very plain that God expects His people to give due consideration to the welfare of the body as well as to the soul, and the apostle John joins him in this position.

Paul writing of this says:

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

John declares: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Winning the Crown of Life

Paul continues the discussion of this subject. He says:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:24-27).

If a man is careful to build up and conserve his body energies through temperance and self-control in order to win some earthly prize, surely one who is dedicated to win the prize of eternal life at Christ's coming will give due weight and consideration to his physical well-being.

In this race for the crown of life God will take into account the sincerity of our consecration to this purpose, the constancy of our effort in pressing toward this goal, and the measure of our dependence upon Christ's strength to attain it. To all who make the best of their spiritual gifts and opportunities He will give the eternal reward.

None are to boast of attainments, but should have the spirit Paul manifested in these words:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for

which also I am apprehended of Christ Jesus: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (Phil. 3:12-14).

Temperance has something to do with every activity of life. We must be "temperate in all things." If a person is temperate in one activity of his life because it is natural and convenient to be so, but is intemperate in other ways, he is not temperate in all things.

To be unbalanced on temperance is itself a violation of temperance. So let none boast against another in regard to any particular phase of this subject. To most of us there is no temptation to drink alcoholic beverages, to smoke tobacco, or to dance until the wee hours of the morning. But what about proper diet, dress, sleep, and exercise, not to mention other things that have to do with temperance?

Intemperance Affects Spirituality

No one should be indifferent to this subject, thinking that God will disregard it. We are told:

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature."—*Counsels on Health*, p. 67.

"With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize."—*Ministry of Healing*, p. 129.

On the other hand, let none be discouraged in seeking to follow out the principles of Christian temperance, for Christ tells us, "My grace is sufficient for thee."

No phase of temperance should be looked upon as small and inconsequential, or as all important. While we speak strongly and freely against the use of alcoholic beverages and tobacco, should we give but little attention to the food we eat? Or should we stress diet while neglecting just as weighty matters such as sleep, fresh air, cleanliness, and exercise? When we teach this subject let us be sure that we present the whole picture. We read:

"True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny."—*Patriarchs and Prophets*, p. 562.

The wide range of this subject is pointed out in this brief statement: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*Ministry of Healing*, p. 127.

We should never overlook the fact that health reform is a part of the message we are to preach and practice. "God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject."—*Testimonies*, vol. 3, p. 62.

A wealth of instruction and admonition regarding Christian temperance and health reform has been given this people. Are we studying it and heeding it as we should?

F. L.

The first volume of the seven-volume Bible commentary has been published. Some of those writing for the *Commentary* are skilled in the field of archeology, a field that has provided ever-increasing evidence of the historical accuracy of the Scriptures, and has so strikingly given us added light on various obscure texts. We wish to share here with the readers of the REVIEW a little of this light which is found in this volume.

When God cursed the serpent in Eden He declared, "Dust shalt thou eat all the days of thy life" (Gen. 3:14). This declaration has been the object of derision by skeptics. They have claimed that it reflected a mistaken, primitive view of early people that the serpent actually lived on dust. But now with the dust of ancient ruins being steadily removed by the archeologist's spade we discover that men in the early ages of this world frequently cursed their enemies by expressing the hope that they would have to eat dust. Of cursed people, one ancient story records, "Dust is their fare and clay their food." It is evident, therefore, that the phrase "dust shalt thou eat" is to be understood figuratively, to describe the most debased kind of existence. Men of olden times most evidently did not think that their enemies would actually eat dust. They had no difficulty with the Genesis record, even if modern critics do.

Abraham Buys a Cave

Abraham sought to buy the cave of Machpelah from Ephron the Hittite (see Genesis 23). Ephron responded, "Nay, my lord, hear me: the field give I thee, and the cave that is therein." So Abraham bought the whole field in which was the cave, paying an exorbitant sum, for he was in no position to bargain effectively with the powerful Hittites, whose influence extended far south into Palestine at that time. Hittite laws, now brought to light by archeologists, reveal that the owner of a field could be relieved of his tax burden if he sold an entire field, but not if he disposed of it in pieces. Ephron was evidently as tax conscious as men are today. The record adds that "the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession." According to Hittite law, unless the trees were specifically mentioned in the deed, the seller of the land could collect the harvest from them in the years to come.

The foregoing not only throws light on a Bible passage but also provides strong proof that the one who wrote Genesis was intimately acquainted with the customs of the era in which the events were said to have occurred.

Jacob Uses a Stone Pillow

When Jacob lay down at a certain place one night on his flight from Esau, "he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 28:11). To us of the Western world who have ever thought of soft pillows, this account sounds strange indeed. Did Moses invent a fanciful variation to the record of Jacob's travels? No, archeological discoveries reveal that the ancients knew nothing of soft pillows. Instead, they used wood or stone. Moses seems to have referred to the stone Jacob used for his pillow, not because there was anything unusual about it, but because of the fact that the patriarch, after awaking from his dream, "took the stone that he had put for his pillows, and set it up for a pillar," making of it a monument to God. That stone is to us today a monument to the historical accuracy of the Bible record.

Joseph and Potiphar

"Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him. . . . And he was in the house of his master the Egyptian" (Gen. 39:1, 2). Why should Moses twice mention that Potiphar was an Egyptian? A modern historian writing of an officer in the United States Government would hardly think it necessary to stress the fact that he was an American. We would take that fact for granted. But the nationality of Potiphar evidently could not be taken for granted. Why? Investigation of the ever-increasing source material on Egyptian history reveals that for a period the country was overrun by a roving, vigorous people from the east, sometimes called Hyksos, or "shepherd kings." And though the time of the Hyksos control of Egypt cannot be fixed with absolute certainty, there is weighty reason for believing that they were in control of Egypt when Joseph was sold into captivity. Hence at that time it was most pertinent to note that Potiphar was "an Egyptian." For some reason he held an important post in the government despite his being a member of the subjugated race.

The Oppression of Israel

"Now there arose up a new king over Egypt, which knew not Joseph" (Ex. 1:8). This verse takes on added meaning when laid alongside the record of ancient Egypt. The Hyksos, who were Asiatics, would naturally feel some kinship with the Israelites. But when a national uprising drove these Asiatic invaders from Egypt there would tend to fall upon the Israelites the suspicion that they were a dangerous people—had they not been favored by the invaders? Not simply a "new king" but a new dynasty confronted Israel in Egypt, a dynasty that intended to stamp out the very memory of the invaders. In the setting of these facts the record of how the Israelites seemed suddenly, and for no particular reason, to fall from royal favor into slavery, becomes understandable.

Pharaoh and the Midwives

Pharaoh said to the midwives, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him" (Ex. 1:16). Literally, the Hebrew words translated "the stools," should be rendered, "the two stones." Commentators have long wondered over the meaning of this statement. Now it comes to light that in ancient Egypt a woman ready to be delivered was placed on two stones, or on stones laid in the shape of a horseshoe, which were called birth stones. In fact, in ancient Egypt the saying, "to sit on the bricks," or stones, meant "to give birth."

One of the many regulations given to Israel as they listened to the laws proclaimed at Sinai was this: "Thou shalt not seethe a kid in his mother's milk" (Ex. 23:19). Endless speculation has been devoted to this text, some have sought to give it a dietary value, others a humanitarian, still others a mystical meaning. Even Jewish commentators of long ago seemed to be equally in the dark as to its true significance. Recent excavations in Palestine have brought to light the fact that the Canaanites as a part of their pagan worship of false gods, seethed sacrificial kids in their mothers' milk. We thus find a simple explanation for the divine prohibition of Exodus 23:19. God wished to protect Israel from doing anything that might lead them on into idolatry.

Such light as this was not shining when Clarke, Barnes, Jamieson, Fausset, and Brown, and other great commentators wrote. God has reserved for earth's last hours the greatest findings of antiquity to aid in the understanding of His Holy Word.

F.D.N.



News From the World Field

After Fifty Years in Washington

By James I. Robison
Associate Secretary, General Conference

The General Conference, the Review and Herald, the Theological Seminary, and the new Takoma Park church were hosts to more than twelve hundred of their friends in the Washington area on November 24, 1953, the occasion being the fiftieth anniversary of the establishment of the headquarters of our work in Washington, D.C.

These institutions held a joint open house on that date, extending a welcome to their visitors, especially giving them an opportunity of seeing the new General Conference building and the new Takoma Park church, both of which were finished during this semicentennial year. Many business firms, banks, and associate Seventh-day Adventist organizations in the area sent beautiful floral baskets, which were displayed in the lobbies of the General Conference and the Review and Herald.

As the visitors arrived they were greeted at the door by some of the General Conference workers, and then, after registering, they were assigned to a tour leader, who took them in small groups on a conducted tour through all the buildings. Instructive and interesting exhibits were on display in all the departments. Secretaries gave short talks explaining the progress and character of the work being sponsored by each department. The tour through the Review included the factory, where presses, folders, stitchers, and linotype machines were all running. The very efficient and fully-equipped art department was of special interest, as was also the copious cornucopia display in the chapel, showing the books and periodicals being published by the Review pouring forth onto attractively arranged tables.

These tours were of special interest to the hundreds of non-Seventh-day Adventists among the visitors. Many of them expressed surprise at the extent and efficiency of the work they saw. They said they had no idea that our work was so far extended and included so many aspects of religious and welfare endeavors.

The Department of Education displayed a large map on which colored pins indicated the number of schools of all grades in each country. Some countries, especially Africa, were thickly covered with pins. The Home Missionary Depart-

ment had an instructive exhibit showing the various aspects of the missionary activities of Seventh-day Adventists. A unique chart depicted the rapidly expanding Ingathering work, which is also celebrating its semicentennial this year. Other departments were equally interesting.

The Radio Department, with its Voice of Prophecy and Faith for Today exhibits, which announced that the Advent message is being broadcast weekly over 1,010 stations in various parts of the world, was very impressive. In the Medical Department a large map painted on the wall showed the location of our 108 sanitariums and hospitals and 57 treatment rooms and clinics. The White Publications exhibited the forty-four books written by Ellen G. White and many interesting historical documents. The Missionary Volunteer Department emphasized the Share Your Faith program and the Pathfinder activities. The Theological Seminary had an interesting display of old Bibles, many of them dating back to Reformation times. In fact, all along the tour the expanding work of Seventh-day Adventists was depicted in a most attractive and educational way.

It is now half a century since our headquarters were established in Washington. Fittingly the beginning of our work in this city was called to mind. THE REVIEW AND HERALD dated August 11, 1903, was the last number published in Battle Creek, Michigan. The following number, dated August 20, bore the address Washington, D.C., on the date line. Between

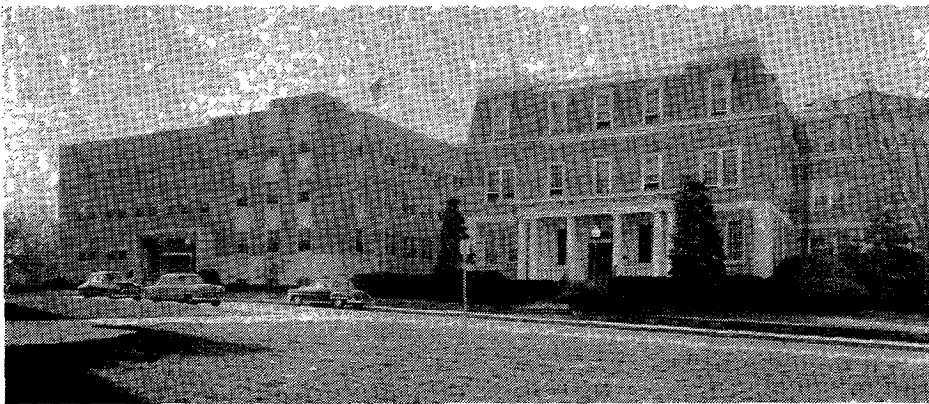
those two dates the historic move of the General Conference and Review and Herald to the nation's capital was made. Sixteen staff members arrived between August 10 and 12, including A. G. Daniells, General Conference president, and W. W. Prescott, editor of the REVIEW. Four more workers arrived a few days later, making twenty in all. They brought four freight carloads of supplies and equipment from Battle Creek. These were immediately unloaded, and the equipment was set up in the temporary rented headquarters building at 222 North Capitol Street in Washington.

Elder Daniells reported that a warm welcome was accorded our workers upon arrival. The *Washington Post*, commenting on the coming of the Adventists to the city, spoke of their arrival as one of the most significant and important events of the year. The people of Takoma Park showed great friendliness. Our believers in Washington met the trains as the workers arrived, and took them to their homes for a few days until they could get settled. On August 24 about fifty people gathered in one of the rooms of the headquarters building on North Capitol Street to unite in a dedicatory service. Twenty of these made up the staff of both the General Conference and the Review and Herald. That seems but a handful in comparison to the 282 General Conference workers today and the 250 employed at the Review.

It was only after long and prayerful planning that the move to Washington was made. The REVIEWS during the spring and summer of 1903 tell at length of the growing conviction that the Review and Herald and the General Conference should be moved out of Battle Creek. Fire had destroyed the Review office and direct testimony had come that it should not be rebuilt in Battle Creek.



The General Conference and Review and Herald buildings as they appeared in 1906.



The General Conference and Review and Herald buildings as they appear today.

As the brethren began to look for a location, New York City was first investigated, but no suitable place was found. Sister White counseled the brethren not to be in too great haste and suggested that Washington should be considered. A committee was sent to make a careful search of the District for a possible location. When the brethren went out to Takoma Park they found what seemed to be the most suitable location they had yet seen. They felt that the Lord was leading. Before long, fifty acres was purchased in the outskirts of Takoma Park for six thousand dollars. A Boston physician had acquired this property, paying sixty thousand dollars for it, expecting to build a sanitarium. Financial difficulties resulted in his abandoning the enterprise. The land then went to the one holding the fifteen thousand dollar mortgage. He sold it to the Adventists for \$6,000. This is the property on which the Washington Sanitarium and the Washington Missionary College are now situated. A tract of five acres was also obtained which partly lay just inside the District of Columbia. The General Conference office building and the Review and Herald were located inside the District. The building work was undertaken within a few weeks after the move to Washington. A church was erected on this plot on the Maryland side in 1913. The new Takoma Park church, which stands nearby, was occupied in October of this year. The Theological Seminary, which is on the District side, was erected in 1941.

During the last fifty years the Lord has greatly blessed this movement. Its membership has increased elevenfold—from 75,767 to 856,463 in all parts of the world. Tithes and offerings have increased more than one hundred fold—from \$510,258 to \$56 million. In 1903 we had 60 missionaries in overseas fields, today we have 2,000 serving in 195 countries.

Surely the move to Washington was one of the most important milestones of advance that this denomination has experienced. As we look back over the years we can but exclaim, "What hath God wrought!" As we face the future we believe that He who has led us thus far will lead on to final victory.

Piara Risks All for Christ

By L. H. Olson, *Secretary*
South American Division

During the latter part of August I attended general meetings in the two most isolated mission stations in the South American Division. These stations are in Peru, far from the highways and railways, with very irregular airplane service for mail or traveling purposes.

The Unini Mission Station is about twenty-five miles downstream from the junction of the Urubamba and Tambo rivers, which join to form the Ucayali. This mission was established about eight years ago on a hill facing the foothills of the Andes. The mission owns about eleven hundred acres of fertile land, which was completely covered by dense jungle when J. C. Ruskjer, our first missionary to live on this site, moved in. Brother Ruskjer had to clear part of the jungle away in order to provide a garden place for the workers and Indians who were to live on this property.

Brother and Sister L. R. Dickinson are now living at Unini, laboring to make this mission a refuge for the underprivileged sons of the jungle. At the present time fifty Campa Indian families and sixty Piro Indian families are living on the mission. Sufficient land is provided for each family to grow food for their own needs, and work is also available to them in the starch and tapioca factory on the mission.

A regular primary school is conducted here. The adults are cared for in special classes. Thus, fathers and mothers, as well as the children, are soon able to read the story of salvation in the Spanish language, which most of them are learning.

During the gen-

eral meeting at Unini R. A. Hayden gave very practical instruction to our Indian believers, showing them how they, as lay workers, can reach other members of their tribes who are still outside the circle of gospel light.

After a most profitable time in Unini, I went in a small plane to Puerto Bermúdez, which is near the Nevati Mission Station, where J. W. Elick and his family are working for the Campa Indians. This trip by air avoided a very difficult two weeks' journey through the dense jungle. It was most interesting to fly over El Gran Pajonal (the great grassy plains), which is the domain of the savage Indian chief, Shirámpari. The Indians who live in this section are very wild, and it is dangerous to venture among them. But our Indians in the mission consider this their unentered mission field, and cautiously make visits among them.

Brother Elick tells of three of our Indian members who decided to make a missionary trip into the Gran Pajonal. They visited with their fellow tribesmen and encouraged them to come and live on the mission at Nevati. Quite an interest was stirred up, and about twenty-five Indians decided to come and live on the mission property.

Then our Indians went farther into the interior, stirring up more interest wherever they went. They would tell the interested ones to wait while they went on farther, and on their return they would all go to Nevati together. But this missionary activity stirred up the wrath of the evil one, and soon our brethren found their trails blocked on every side by armed warriors, who warned them to turn back. After trying several days to find a trail that was not guarded, they finally returned to the first group of interested ones whom they had left.

When they arrived conditions had changed. While they had traveled farther into the jungle, a much-feared witch doctor had arrived and had used all his evil arts to convince these people not to go



Produce given as Sabbath school offering at Nevati Mission Station in Peru.

to the mission. This witch doctor told these interested Indians that he had personally made a trip to heaven to look for God. He said that the missionary at Nevati was teaching untruths, because when he went about in heaven he was unable to find any evidence of the existence of a God.

Strange to say, these simple Indians believed the witch doctor, and when our Christian Indians returned they found everyone unfriendly except Sipiyo and his wife, Piaro, who had definitely decided to go with them in spite of all the threats of the witch doctor. As they announced their firm determination to go, a group of wild savages armed with bows and arrows said to them, "Then go, and go immediately." So the new family started down the trail, without even taking time to gather any of their few personal belongings. As the savage Indians saw them fleeing, they shot arrows at Sipiyo and his wife. Although the fleeing ones were hit by some of these arrows, the wounds were not serious.

Finally Piaro stopped, and as the warriors rushed toward her she urged the other members of her family to flee rapidly, saying, "I will stop the arrows." Then, according to Campa custom, she began to catch the arrows as they came toward her, breaking them as fast as they came. All the time she was calling to the savages, "You cannot hurt me, for I believe there is a God." As the superstitious warriors saw her courageous stand, they stopped shooting and turned back to their village.

This earnest Indian family is now in Nevati learning the story of Jesus and His love. Thus we see there are honest men and women among these simple people who are willing to risk all to obtain the pearl of great price.

A Rapidly Increasing Family in India

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

The Voice of Prophecy is a great and happy family that belts the earth, whose members are joined together by the bond of love and friendship. The headquarters for this family in India is Poona. The Voice of Prophecy family, like others, multiplies by division. Our Poona family soon began the process of division.

One section, Urdu by name, moved to West Pakistan and in a short time there were 14,812 in that family, which still seems to be enjoying good health.

Miss Singhalese moved to Ceylon to seek her fortune, and would you believe it, she now has 17,240 members in her happy, growing family. This is a very religious family, for many of its members are being baptized.

ENROLLMENTS		BAPTISMS	
1950	1951	'52	'53
ALA	13950	4858	80
CAR	13750	7275	62
FLA	25200	6371	82
GA	21800	3325	137
KY	17100	10482	98
SA	4000	4842	22
SC	5000	2620	21
TLR	100000	48375	550
TOTAL ENROLLMENT		234299	
SABBATH INTERESTS		5631	
TOTAL BAPTISMS		1901	

This chart reveals that 1,001 persons have been baptized as a result of the work of the Southern Union Bible Correspondence School. Left to right, V. G. Anderson, president; R. H. Wentland, secretary, home missionary department; E. L. Cardey, Bible school director; H. E. Schneider, secretary-treasurer, Southern Union.

Miss Hindi and Miss English decided that for the good of each they should establish separate homes. Though Miss Hindi speaks the national language, she has reached only the total of 26,956 members, whereas Miss English, speaking a language foreign to this part of the world, has shown a most vigorous growth, and her census records 189,000 members.

Miss Tamil took up her abode in Bangalore, South India. In three short months the family members numbered more than 13,000.

Two years ago one member of our Poona family was seized with the spirit of globe trotting, and reached Burma with bright hopes. But, sad to say, because of unfavorable political and economic environment her growth was stunted and she has not prospered as her sisters in other places have. We will call her Miss Rangoon.

However, recently she seems to be experiencing the effects of a blood transfusion, and the glow of health is more evident. As a source of encouragement to their faraway daughter, Pastor and Mrs. A. E. Rawson visited her home, and were present at the birth of a pair of twins, which they have appropriately named Burmese and Chinese.

At present these twins are in a delicate state of health but with good doctors and nurses to care for them we feel sure they will soon be well and thriving like their cousins.

Some other members are becoming discontented with living in their parents' home in Poona. Not only are they discontented, but almost unruly. It seems quite evident Miss Malayalam will soon run away from Poona to establish her home in South India. If the parents were able to pay the dowry on the remaining daughters, they too would soon be heads of rapidly growing Voice of Prophecy families. Such a desire is natural, for did not God say, "Be fruitful, and multiply, and replenish the earth?"

Southern Union Bible Correspondence School

By V. G. Anderson
President, Southern Union

More than two years have passed since the Southern Union Bible Correspondence School was begun. We now feel that we are ready to give a report of its progress. Our enrollments in the past thirty-two months have reached the grand total of 242,000. In the past nine months alone 54,098 enrollments have come in. These are secured by our laymen, colporteurs, and also as a result of special newspaper mats, with which we are experimenting. Three cities have used the mats in the past few months, and 411 enrollments have thus been secured.

Everyone who is enrolled for the Bible correspondence course receives twelve lessons. If he answers at least two of the lessons he receives the whole course.

Up to this date we have 5,865 individuals who have stated that they believe the Sabbath of the fourth commandment and want to be saved. This number provides a tremendous opportunity for large baptisms. Many of these people are isolated. We have, therefore, organized a correspondence Sabbath school, with 4,665 persons receiving the Sabbath school lessons. We receive regular offerings from many of these people.

Some of our districts are overwhelmed with the number of interests. One brother had seventy people to look up who had declared themselves in favor of the Sabbath. Of these, twenty-six were practically ready for baptism, and he planned to have them completely ready within four weeks from the time of his report. In another section of his district there was a group who were just about ready to keep the Sabbath, and he organized a branch Sabbath school to help bind off these interests.

Recently we had a special meeting at

the Bible school office, when we took a picture of our tally board, showing that at that time we had passed the one thousand mark in baptisms. This has now grown until the number baptized stands at 1,051. All of these have taken the Bible course. We recognize that few of these come in of their own accord by simply studying the lessons, but they have been brought over the line by our faithful laymen, Bible instructors, and ministers. The Bible school, we are convinced, provides the best method we have ever used for finding interested people who are well on the way to becoming Seventh-day Adventists when we meet them.

That some do actually study their way into the message is evidenced by this story. A young woman in Memphis, Tennessee, conducts a real estate business in partnership with her mother. They studied our first course of lessons and acknowledged the Sabbath truth. We asked the pastor to call on them. He made the call, but they told him they would prefer to continue studying by themselves. They then took the advanced course. After this course they decided to accept the truth they had found.

Without any visits from anyone these people suddenly appeared in the Memphis church. They told the pastor they were withdrawing their membership from the ——— church and asked to be baptized and to be united with the Seventh-day Adventist church. "This is one of the great surprises of my life," writes the pastor, "to see these prominent people thus

take their stand all by themselves. . . . I believe that this method of Bible study will bring people of this type into the truth." Since then these students have written the Bible school of their great joy in having accepted the Adventist message and of their happiness in their new church fellowship.

A widow of a ——— minister in Tampa, Florida, received the lessons, studied them carefully, and wrote as follows: "This day I have taken my stand to keep the Sabbath of the Lord. I had had the Sabbath question called to my attention while my husband was alive, but he discouraged me from studying it further. Now I have studied it for myself and I know this is the truth. If you have any other Sabbathkeepers in Tampa, and I suppose you have in a city of this size, I would like to meet a Sabbathkeeper." Since then we are glad to say she is fully connected with the church and greatly enjoys her new fellowship. "It is like entering a new world to enter a Seventh-day Adventist church, but I love the people and I know this is the truth," she wrote.

Thus the work goes. We appreciate the splendid leadership and organizational ability of the veteran Bible school worker, E. L. Cardey, who has directed the work of the Southern Union Bible Correspondence School. There are now fourteen employees in the school with a budget of sixty thousand dollars a year. So far students have sent in \$20,938.73 to help share in the support of the school.

Showers of Blessing at Winnipeg

By L. O. Cummings

Surely the Lord has been in this place is the conviction of the workers and members of our Winnipeg churches as they have seen the wonderful success of the Reeves evangelistic effort over the last nine weeks. The meetings opened with a double session on Sunday, September 13, and the Dominion Theatre has been filled almost every Sunday night, and on some occasions scores of people have been turned away. This was the case on the third Sunday, when Elder Reeves gave a graphic presentation of "Life After Death."

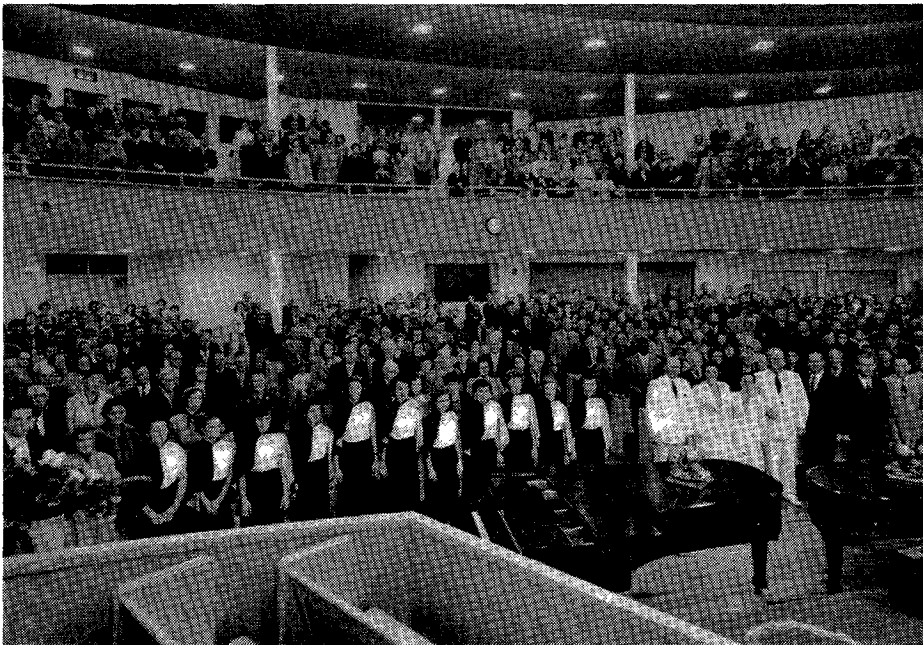
More surprising still was the seventh Sunday night, when more than one hundred failed to find a seat in the theater and an estimated twelve hundred were packed into the building, using every inch of standing space, in spite of the fact that the Sabbath truth had been strongly presented the Sunday night previous.

Many Pledged to Keep Sabbath

Already a large number have pledged to keep the Sabbath, and many are now under deep conviction. One woman who had never heard of the true Sabbath before, saw it so clearly after the first presentation of the subject that without any urging she not only made her decision to keep it but also persuaded her friend to do so. How wonderful it is to see the joy of those who have been in darkness grasping the light of truth that God has entrusted to us!

Using many unique stage devices, colorful charts, striking screen slides, and motion film pictures, Elder Reeves has presented our timely message so clearly to the people that even the children say they can understand it. The clarity and spiritual power of the presentation undoubtedly accounts for the fact that we are seeing larger crowds than ever at the Sabbath afternoon Bible Quiz Hour, when questions are answered, and at the Thursday night meeting in the Marlborough Hotel, where hundreds gather each week. Thursday, November 12, and Sabbath, November 14 (the ninth week of the effort) we had record crowds, with many standing at both meetings. At one meeting more than two hundred were enrolled for the Bible course.

Many have expressed their appreciation of our sixty-voice choir. These young people have given many hours in rehearsal and God has greatly blessed their consecrated singing. Radio musicians of the Canadian Broadcasting Company who are attending Elder Reeves' meetings have declared this group to be one of the finest choirs in the city. We praise God for His blessings on this effort. We invite your earnest prayers for a large harvest of souls as a result of these meetings.



Meetings in New Tacoma, Washington, Church

The Spillman-Lyman evangelistic team began their meetings in the new Tacoma, Washington, evangelistic center on September 27. Capacity crowds are attending the services, and the workers are visiting more

than five hundred interested people. Elder Spillman is preaching with power, and we are praying for a large harvest of souls.

THEODORE CARCICH,
President, Washington Conference

First Fifty Years of Adventist Education

By Keld J. Reynolds, *Associate Secretary*
Department of Education
General Conference

- 1853 Opening of the first-known Seventh-day Adventist church school, Buck's Bridge, New York. Martha Byington, age nineteen, the first teacher. The school ran for three years. In 1854 the teacher was Lucinda Paine, and in 1855 the school was under the direction of John Fletcher Byington, brother of the first teacher and son of John Byington, who, a decade later, was elected first president of the General Conference.
- 1854 First warning from the Lord through Ellen G. White for Adventist parents to separate their children from the influences of the world. (*Review and Herald*, September 19, 1854, page 46.)
- 1857 First-known Battle Creek Seventh-day Adventist church school, short and stormy history, with three teachers in succession: Robert Holland, Louisa M. Morton, J. Fletcher Byington.
- 1867 Goodloe H. Bell opened a private school for Adventist children in Battle Creek, with the encouragement of James and Ellen White. (These early Adventist church schools were known as Select Schools.)
- 1872 First official Seventh-day Adventist school opened in Battle Creek by Professor Bell, on June 3, with twelve pupils, in a small frame house behind the new *Review and Herald* building.
- 1872 First comprehensive testimony on the philosophy and aims of Christian education, called "Proper Education," and now found in *Testimonies for the Church*, volume 3, pages 131-160.
- 1875 Battle Creek College opened with seven full-time teachers and a five-year classical curriculum; a three-year English course, precursor of normal training; and a two-year special course for those in a hurry to enter the work.
- 1882 Founding of Healdsburg Academy, April 11, Healdsburg, California. Made a college three months later. Healdsburg was the mother of Pacific Union College, founded in 1909.
- 1882 Opening of South Lancaster Academy, Massachusetts, eight days after the Healdsburg opening. Thirty-six years later it became Lancaster Junior College; and four years after that, Atlantic Union College.
- 1886 Opening of Milton Academy, Milton, Oregon.

- 1889 First German training school, at Hamburg, Germany.
- 1891 Founding of Union College, Lincoln, Nebraska.
- 1892 Founding of Walla Walla College, Walla Walla, Washington, successor to Milton Academy.
- 1892 Australasian Training School opened in Melbourne, Victoria, Australia.
- 1893 Southern Training School opened at Graysville, Tennessee. Moved to Ooltewah, where it was reopened as Southern Junior College in 1916. Raised to senior college in 1944, as Southern Missionary College, with its own post office of Collegedale, Tennessee.
- 1893 First Danish church school, at Jerslev, Denmark; has been in continuous operation since that date.
- 1893 First Argentine church school, at Buenos Aires.
- 1893 Founding of Claremont Union College, near Cape Town, Union of South Africa.
- 1893 Mount Vernon Academy opened, Mount Vernon, Ohio.
- 1893 Opening of Keene Industrial Academy, Keene, Texas; became Southwestern Junior College in 1916.
- 1894 Australasian Missionary College opened, Cooranbong, New South Wales.
- 1894 First church school in Brazil, at Gaspar Alto.
- 1894 First church school in South Africa, at Beaconsfield, near the Kimberley diamond mines.
- 1896 First church school in Switzerland, at Perles, near Bienne.
- 1896 Founding of the Solusi Mission School, first Adventist school for African natives.
- 1896 First officially organized teacher-training department, Battle Creek College, under Frederick Griggs.
- 1896 Founding of Oakwood Industrial School; made Oakwood Junior College in 1916, and Oakwood College in 1944.
- 1896 Opening of the first Columbia Academy, Kettle Falls, in north-eastern Washington. Another school of the same name was opened in 1903 at Battle Ground, in southwestern Washington.
- 1897 First church schools opened under teachers from Battle Creek: at Farmersburg and Farnsworth, Indiana; Bear Lake, Michigan; Erie, Pennsylvania; and Milwaukee, Wisconsin. The teachers, in the order in which the schools are listed, were Mattie Pease, Maud Atherton, Maud Wolcott, (Mr.) Bertis Wolcott, and Minnie Hart. These were the volunteers of '97, who left college with their teacher training just begun, to answer the calls of the churches for teachers for their children.
- 1898 First worker-training school in South America, at Las Tunas, Ar-



A New Church in Bishmazzine, Lebanon

Sabbath, September 19, was a historical landmark in the East Mediterranean Union Mission. At that time a new church was organized at Bishmazzine, North Lebanon, by R. H. Hartwell, the president of the union. After an inspiring review of the leading principles of the faith, thirty-one subscribed their names as charter members of the church. These are seen in the above picture.

In the afternoon service, officers were elected and two elders ordained. Each accepted his responsibility with a willing spirit of service that was gratifying to all.

This company was first organized several

years ago as a result of the efforts of Elder and Mrs. Wayne Olson and their fellow laborers. In spite of much opposition, Elder Olson began meetings in the North Lebanon district in the village of Chekka, which is on the coastal highway from Beirut to Tripoli. He later moved to the village of Farhazir, where the company of believers was organized, and he continued his work there and in surrounding villages for four years. A goodly number of these converts have been young people who are training in the Middle East College in Beirut, Lebanon.

D. V. KUBROCK

- gentina. Moved in 1900 and became the Rio Plata College.
- 1898 Opening of the Swedish training school at Nyhyttan, later became the Ekebyholmsskolan.
- 1899 Training school opened in England. In 1901 its work was taken over by the newly opened Duncombe Hall College, precursor of Newbold Missionary College.
- 1899 Cedar Lake Academy, Cedar Lake, Michigan.
- 1899 Founding of Friedensau Missionary Seminary, Friedensau, Germany.
- 1900 First Adventist educational conference, Battle Creek, Michigan, June 20 to July 11.
- 1901 Mount Ellis Academy, Bozeman, Montana.
- 1901 Founding of Emmanuel Missionary College, successor to Battle Creek College, and the first Adventist institution of higher education to be cast in the now-typical modified liberal arts pattern.
- 1902 First organization of the Department of Education of the General Conference. Frederick Griggs became secretary in 1903.
- 1902 The following academies were opened: Indiana Academy, Cicero, Indiana; Plainview Academy, Redfield, South Dakota; Oak Park Academy, Nevada, Iowa.
- 1903 Academies opened: Columbia Academy, Battle Ground, Washington; Shyenne River Academy, Harvey, North Dakota.
- 1903 Publication of *Education*, by Ellen G. White, setting forth the fully developed philosophy of Christian education, and constituting the major blueprint for the guidance of Adventist teachers and educational administrators in the church's world-wide system of Christian schools.

Child Evangelism Institute Texico Conference

By M. D. Howard, *President*

Child evangelism in the Texico Conference was strongly promoted in a two-day child evangelism institute held in Amarillo, November 10 and 11, 1953, at which time E. B. Hare and Miss Louise Meyer, of the General Conference, thrilled their hearers with their instruction in this phase of evangelism.

All conference workers and all Sabbath school superintendents and division leaders working for the children were called in to Amarillo for this important meeting. L. C. Evans and H. M. Burwell, from the Southwestern Union Conference, were also in attendance. During a portion of the first day the conference workers withdrew to study their special problems.

All workers and Sabbath school leaders joined together both mornings in the devotional service. D. A. Delafield, from the Review and Herald Publishing Association, presented the devotional hour messages. The thought of power for living and witnessing for Christ brought everyone to a sense of his need. "Not by might, nor by power, but by my spirit, saith the Lord."

We believe that the work of the Sabbath school organization, especially in its effectiveness in reaching the children and youth, was greatly strengthened by the good instruction given by Elder Hare and Miss Meyer in this child evangelism institute.

Forsythe Memorial Church, Ihie, East Nigeria

By W. G. A. Fatcher
Headmaster of the Secondary School

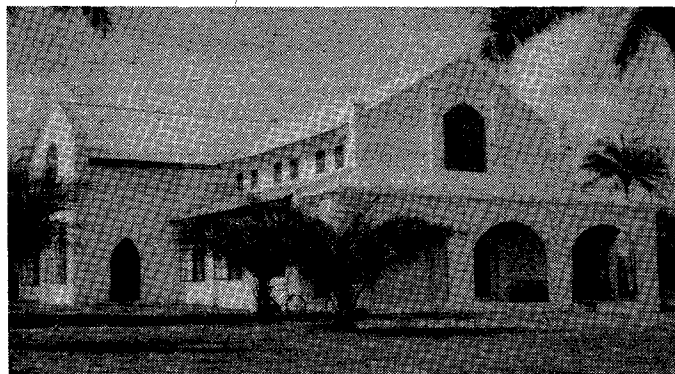
We have just experienced a wonderful weekend of blessing and fellowship at the Nigerian Training College at Ihie. It was the occasion of special dedication services in the Forsythe Memorial church. The church is named for one of our faithful members in Florida. This lady, Dr. E. Forsythe, an oral surgeon, who is now eighty-six years old, contributed the sum of \$6,000 (£2,250) for the establishing of a church at our training college. To her donation the West African Union Mission added a sum of £300. In August, 1950, the ground was broken, and work begun.

We certainly must mention our debt to Mr. L. Downing, our principal, who was responsible for the plans and the actual building of the church. Our evangelist director, A. E. Brendel, and his African assistant, Mr. Imo, had also spent much time and energy in preparing for this event. Nor should we forget to mention the village members of the church, and the students also, who have all played their faithful part in the preparations.

The opening service was on Friday evening, when Edgar Keslake, the president of the Sierra Leone Mission, spoke to the young people.

The dedication service took place on Sabbath, with a congregation of 700. The normal seating capacity of the church is 650.

J. O. Gibson, our union president, preached the sermon, directing our minds to the dedication of Solomon's Temple. J. J. Hyde, president of West Nigerian



The new Forsythe Memorial church in East Nigeria.

Mission, then led the people in the act of dedication; and D. V. Cowin, the union educational and MV secretary, offered the dedicatory prayer. It was very fitting that in the afternoon we should meet together around the Lord's table for our communion service. Pastor Hyde spoke of the great yearning of Christ to be with His people: "I will that they also, whom thou hast given me, be with me where I am." Pastor W. G. Till, president of North Nigerian Mission, led out in the communion service, together with Pastor A. E. Farrow, acting president, and A. J. Dickay, the associate president, of East Nigerian Mission.

On Sunday further services were held. Eleven hundred people were packed into the church, and twice the number outside took up their stations at the windows. An inspiring sermon was now delivered by H. J. Welch, principal of our Bekwai Training School, in the Gold Coast. As a thank offering on this joyful occasion the people returned to God the sum of £85.

Let the Truth Shine

By R. L. Garber, *Director
Katikamu Mission, Uganda*

Not many years ago our ministers and evangelists were reticent about letting the name Seventh-day Adventist be known during a series of meetings—at least not until the Sabbath truth had been presented. I recollect that this very question was a live issue among the instructors and students in our own Theological Seminary. Not many years ago we were known as calamity howlers, because of our interpretation of world conditions in relation to the second coming of Christ. Time has been on the side of truth, until now Seventh-day Adventists are respected as having the truth about Bible prophecy. Now is the opportunity to let the truth shine as never before.

Recently several experiences impressed me with the fact that God led our pioneers in choosing our denominational name. Our name preaches the truth.

I made a business call in Kampala, and upon greeting the manager I found he was only two years out from England. I inquired as to whether he had received

correspondence from the Nairobi office, where I had called a few days previous.

"Oh, yes! Are you the gentleman referred to in the correspondence? Come right in," he said.

Immediately he began to talk about Seventh-day Adventists. Nearly half an hour went by before our business of the moment was ever brought up in the conversation. It was all very interesting as he unfolded his experience.

He was driving one weekend on a little break from the office when he looked up and saw a big sign "Seventh-day Adventist Mission." This was one of our stations in Kenya. That sign started him to thinking. When he received the before-mentioned letter from the Nairobi head office, I was mentioned as being from the Seventh-day Adventist mission. On coming into his office that day he had already made up his mind to know more about Adventism. He said that his father was a circuit-rider preacher in old Scotland, and at one time he had almost decided to follow his father and be a minister also. The war interrupted that plan, and now he is out here in Africa. "But," he said, "I am not satisfied with the cold, formal, memorized service I find in the church here in Kampala. I don't find satisfaction in that kind of worship at all, but I attend because there is no other place to go." Today he has some of our truth-filled books in which he may find the truth and peace of soul. That signboard "Seventh-day Adventist Mission" was a link in a chain that drew him toward the truth.

But that is not the end of the influence that a name can bear. After leaving my friend's office that day, I stepped into the accounting office of the same firm. All were Indian clerks there, and the first thing they said was, "What does this name Seventh-day Adventist mean?" Again it was my privilege to draw their minds to the truth. It is doubtful whether there ever was a time when our name failed to witness for the truth. To use tact is necessary in presenting the gospel, but sometimes wonderful opportunities for witnessing may be neglected by a "Surely-thou-art-one-of-them, thy-speech-betrayeth-thee" attitude. Peter did not let the truth shine properly.

Here in Uganda we have found it the wisest approach to advertise our name with every series of evangelistic meetings. It draws toward the truth. A teacher from another denomination attended our effort some time ago, and he said that he never had heard such preaching before in explaining the truth of the Bible. He knew from the beginning that they were Adventist meetings. Another said, "That preaching is the truth." He too knew we were Adventists. I believe that that kind of witnessing will pay dividends in the end, other circumstances being equal.

A few months ago the bishop of the Church of England in Uganda held a

special meeting at a nearby African church. During his discourse he referred to the Adventists. He said, "They are good people, but they believe they can be saved by the law." After the meeting was dismissed little groups stood around discussing among themselves that the bishop was wrong in saying those things. They said that Adventists do believe in Jesus as their only Saviour, that their teaching about the Sabbath and other things is found in the Holy Bible, and that some of the things their own church teaches cannot be found in the Bible—and so the afterservice continued for some time until the bishop hurried himself off in his car.

These people had learned that the name Seventh-day Adventist means "the truth." The truth will search out a true people. Let us be awake to every opportunity to let the truth shine.

Our New College in the Philippines

By Keld J. Reynolds, Associate Secretary
Department of Education

A report from Mountain View College at Bukidnon, Philippine Islands, newest college in the Far Eastern Division, states that it is fully recognized by the Philippine Government for junior college work. The school has living quarters for 250 students. All students work at least twelve hours a week, and the average student earns 70 per cent of his expenses. The teachers work in the shops and fields with the students, none working less than twelve hours a week, in addition to their teaching and religious responsibilities.

About seventy-five students are active in the evangelistic program, the goal of which is one hundred baptisms this school year. As an example of how they are reaching this goal, the chapel shown in the accompanying picture was built by our students in a village where a few years ago one Seventh-day Adventist family was driven out by heathen spirit worshipers. Our students gave Bible studies and conducted a series of evangelistic meetings; and the results of their efforts may be seen in the picture. These people were all baptized within the last year.

The school is under the able leadership of V. L. Bartlett and his staff. God is greatly blessing this new school in the Philippines.

Church Growth in Oslo, Norway

By R. R. Figuhr

It was in 1879 that J. G. Matteson, our pioneer worker to Norway, started printing our literature on a little hand press that is still in use as a proof press. The type of each page Elder Matteson set up by hand. Each sheet of paper was placed by hand over the prepared form of type. Then a lever was pulled down by hand to make the impression. Thus laboriously our first magazines were printed. Today the little hand press stands in a corner while several power presses run off the steady stream of magazines and books that keep our army of colporteurs supplied with the printed material they demand. The health magazine, *Sunnhetsbladet*, has a paid circulation of forty thousand subscriptions. This is twice the circulation of all other health magazines in Norway combined.

The quarters now occupied by the publishing house have long been outgrown. The plant is in the basement and on the ground floor of the building that also houses the church of Oslo. The brethren are cherishing the hope that ere long more suitable quarters can be secured. Storage space for stocks, raw and finished, is being rented in different places in the city, a most inconvenient and uneconomical arrangement.

In Oslo the baptized church membership is eight hundred. The only church building we have accommodates, with crowding, four hundred. The other four hundred meet in little groups in homes and carry on as best they can. In the not-distant future the brethren hope to have a second, and perhaps even a third, church building in that important city of four hundred thousand inhabitants.

When Brother Bozarth and I arrived in Oslo the president of the conference had just begun the first of his evangelistic series of meetings in the city in an excellently located hall seating five hundred. The meeting place was completely filled



Small chapel erected by students of the Mountain View College in the Philippines, with group of new believers they brought into the truth.

the first night. It is evident that the problem of providing adequate church housing for our members in Oslo will become even more acute after this effort.

How the work has grown during the seventy-four years since Elder Matteson first laid sheets of paper by hand on those forms on that little hand-operated press! He sowed by faith back there, and today God gives the increase.

"Savage Fire" Hospital in Brazil

By T. R. Flaiz, M.D.

Limited more largely to Central and Southern Brazil is one of the most cruel diseases known to man, *fogo selvagem*, Portuguese for "savage fire." Perhaps this term is the most descriptive of the disease that the Portuguese or English language has at its command to convey the torment of those afflicted with it.

The total number of victims of this disease would probably be less than three thousand, but until recently it has been a disease of life duration, often running into many years. All ages are affected, from small children to aged people. The onset of the disease is slow, requiring perhaps three to six months to spread over the entire body. Once fully established, the entire skin surface, including the soles of the feet and the palms of the hands, is an itching, burning, blistering, and revolting condition, so tragically punishing as to make the lot of the

average leper seem more like a delightful dream by comparison.

At whatever age the disease is contracted, the tendency is for the victim to assume a squatting, hunched-over position, since this requires the least skin surface to be touched. Lying down is too painful to the skin, which would thereby touch the bed. After two, three, or five years in this position, the patient is unable to stand erect or straighten the spindling arms and legs. He merely sits on his feet in this hunched position, attempting on the one hand to prevent any clothing from touching his burning, sensitive flesh, and on the other striving to keep his blanket about him, because even on warm days he feels cold and chilly, even though his fiery skin seems to burn.

Many attempts by scientific medical groups have been made to learn the cause of the disease and to discover a cure. It was hoped that the new wonder drugs, the antibiotics, might prove helpful, but none of them has proved of any avail.

By what seemed a providential circumstance an effective treatment for this disease came into our hands four years ago. Several of these pathetic sufferers, including the wife of one of our workers, were successfully treated.

The South Brazil Union Conference committee, realizing the need, planned and built in the Mato Grosso the Hospital Adventista de Penfigo, expressly for the care of these unfortunates. Dr. Edgar B. Rodrigues, a well-qualified Christian physician, is in charge of this



Dr. Edgar B. Rodrigues (left) stands by a successfully treated patient and behind a new arrival at the Hospital Adventista de Penfigo, Campo Grande, Mato Grosso, Brazil.

project. He is working with the University of Belo Horizonte on research for the improvement of the treatment.

From a recent report just received from Dr. Rodrigues, we quote the following:

"For the last three years the Adventists have carried on a work of great social help against the plague of Mato Grosso which has aroused the admiration of the people and awakened a great interest, because of what is being done, and because of the religious devotion with which they dedicate themselves to helping the sick whose own parents do not desire to treat them.

"The Penfigo Adventist Hospital has hospitalized to date 120 despairing souls, and by correspondence has aided 15 more from other states and neighboring countries, with the following approximate results, 38 per cent cured, 20 per cent improved enough to be able to return to their homes and their work in society until their complete cure, 6 per cent reacted negatively to the treatment (rebellious cases), 29 per cent continue to be treated, showing progressive improvement, then relapses, alternately, and 7 per cent of fatal cases due to pathological complications because of age or condition of malnutrition.

"In spite of our present facilities we still lack much in order to carry out our mission work well in behalf of those suffering from *fogo selvagem* (wild fire), for there are four hundred in this state. The work marches steadily forward to conquer the difficulties, in the hope that more resources, both material and moral, will arrive, while the world is beginning to recognize that something useful is being accomplished by those who keep the commandments of God and have the faith of Jesus."

So the Lord has ordained that through the ministry of healing, and the practical application of scientific medicine many shall come to a knowledge of the Saviour.

Sergeant Commended for POW Camp Religious Services

The following appeared in the *Army Times* of November 7, 1953:

"An army sergeant who kept up the morale of fellow prisoners by conducting religious services in a North Korean prisoner of war camp has been commended in a letter sent to the Army Chief of Chaplains by 14 noncommissioned officers of the Army, Navy and Marine Corps.

"Sfc. Robert A. Lee, of Allentown, helped organize and conduct Protestant services from Thanksgiving Day, 1952, until March, 1953, according to the letter sent to Chief of Chaplains (Maj. Gen.) Ivan L. Bennett. Since his return to the U.S. in the prisoner exchange last spring, Lee has been a patient at the Army Hospital, Fort Benning, Ga.

"Lee fought with camp authorities to hold the services, arranged for the use of a building, and assisted in setting up a choir.

"The Chinese authorities were constantly limiting the length of services, issuing orders restricting certain doctrines and subjects that were being discussed," the report to Chaplain Bennett states. "However, these limitations were ignored by Sgt. Lee. Although considerable discretion was required, these obstacles were gradually overcome as the camp authorities ceased their intervention in religious matters.

"Attendance increased as the services progressed, and members of the congregation

were invited to assist in delivering messages and to ask questions concerning the Scriptures after meetings, thereby increasing the effectiveness of the services. We feel that the services were highly successful because many men had been under a severe mental strain, and for two years had been without religious and moral guidance.

"The letter initiated by Sfc. Donald R. Kennedy, of Walnut Grove, Mo., was forwarded to Chaplain Bennett by Lt. John W. Robb, USNR, ship's chaplain on the USNS *Gen. William M. Black*, on which the men were returned to this country.

"Chaplain Bennett has written to Lee expressing his appreciation of the sergeant's efforts and assuring him that 'your conduct has been a source of real inspiration.'"

This story also came over Station CBS, Saturday night, November 7, praising SFC Robert A. Lee for his courage in holding religious services in a POW camp.

SFC Robert A. Lee was baptized by L. R. Holley, just three months before leaving for Korea in May, 1950. He was captured in November of that same year. His new-found faith not only buoyed him up personally and helped him over the most critical period of his life, but was also the means of building up the morale of a large number of servicemen who were passing through the same experience.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Onward With the Message

By H. T. Elliott
Associate Secretary, General Conference

As we approach the beginning of the year 1954 it is timely to review briefly some of the experiences our workers and believers have had during the past year. Many of these experiences are a real encouragement to greater achievements in the future, and some of them indicate the special power of God manifested in behalf of His people. This article is not a summary of events, and makes no pretense of completeness, but only presents a fact or an example from here and there over the world to cheer us onward in our endeavors for God.

First, a few reports of baptisms. Our world membership is now approximately 875,000. At the present rate of baptisms, especially in some parts, our membership will not be long in reaching 1,000,000. From the Far Eastern Division come reports of baptisms during this year's second quarter of 2,382, with a net gain of 2,281. Of these, Indonesia reported 413; Korea, 277; North Philippines, 865; South Philippines, 702.

Remarkable Growth in Africa

The Belgian Congo Union baptized the remarkable number of 4,260 during the second quarter. This field has already doubled its membership since the last General Conference session. Reports are in showing 17,000 baptisms during the first three quarters of 1953 in the Southern African Division, of which 9,207 occurred in the third quarter. From Papua comes the report of 400 baptisms in the month of September. It cheers our hearts to learn of 105 baptisms in recent months in Old Spain.

South Mexico this year has witnessed a remarkable development of new branch Sabbath schools, and thousands of new Sabbath school members are joining in the interior areas. In the French West Indies, where for many years Seventh-day Adventists were the only Protestant religious organization, we now have 18 chapels and over 3,000 members.

Another cause of rejoicing is the fact that a steady stream of new missionaries is flowing out to the world field. In 1953, up to September 30 there were 113 new missionaries who left the homelands to join others in proclaiming the message of Christ's coming. It is interesting to

note that in Greenland, where only the state church has been permitted heretofore, one of our missionaries has entered this year, and, although working in a new language, he is selling literature from door to door and holding meetings in the homes of the people.

This year our brethren in England have purchased a theater and office building in London to serve as an evangelistic center in that large city. The meetings recently held there have been well attended and fruitful. Some 200 have already joined the church through G. E. Vandeman's efforts. Increased results are anticipated from the present effort.

A source of encouragement to our people in the Southern European Division has been the changed legal basis for our work in Italy and Angola. For a number of months some of our churches in Italy have been closed, and a permit to open them could not be secured, notwithstanding constitutional guarantees. In taking the case to the courts, our churches were represented by able legal counsel, and God blessed with a favorable decision. So our churches are free to carry on their services. The recognition on a legal basis for our work in Angola has also come to pass this year.

W. E. Murray, president of the South American Division, reported at Autumn Council concerning evangelistic meetings in La Paz, Bolivia. Our church holds about 300 people. Some 1,800 came out to listen. Regrettable as it was that there was no larger auditorium available, yet the people who could hear were very responsive to the message. More than a hundred there will be baptized. In Manaus, Brazil, on the Amazon, our evangelist held a series of meetings in a hall seating 800, but 1,200 came out; 153 have been baptized and 50 more will no doubt take their stand.

At the end of September, at a workers' meeting in the Florida Conference all workers were urged to conduct short revivals or evangelistic efforts during October. The conference president led the way by conducting an effort at Tampa, from which 25 were baptized. The Southern Union plans to have the 1954 Ingathering finished by the end of 1953,

and then engage in a great evangelistic offensive before the General Conference session.

H. R. Murphy, president of the South Central Conference, reports that last year one of our ministers attempted to conduct an effort in a certain Mississippi town but was unsuccessful. This year another minister pitched his tent just outside the city limits of the same town, and has already baptized 99 people. The baptisms in the South Central Conference thus far this year are 407.

A story of devotion and enthusiastic service lies behind the large results in Ingathering. For the first nine months in 1953 the amount raised in North America was \$3,748,864.94, which is a gain of \$378,106.68 over the entire year of 1952. Our members have also made another record year in the amount of missionary literature distributed. Also, welfare centers have sprung up all over North America.

Our colporteurs are having a better year in sales. Last year the entire sales were \$16,371,888.24, which is a miraculous record.

Missionary Volunteer Meetings

The large Pan-American Youth Congress sounded the keynote of missionary advance for the Missionary Volunteers of the Americas. Increased soul-winning activities are observed on every hand. The Missionary Volunteer Week of Prayer in 1953 brought more youth decisions for Christ than any previous year in Missionary Volunteer history. Five thousand were baptized during Missionary Volunteer Week—an increase of 1,500 over 1952. Summer training camps have witnessed more than 2,000 campers dedicating their lives to Jesus Christ and preparing for baptism.

Beginning with January, 1954, eight radio stations will carry the Voice of Prophecy in Japanese, making it possible for nearly all of Japan, with its 85,000,000 people, to hear the Advent message. During the last half of this year, a new radio broadcast, Your Radio Doctor, has been favorably received over Radio Ceylon, heard in India, Burma, and Pakistan. Adventists can now be heard on 1,000 stations around the world, including 125 local broadcasts in North America. There are 105 Bible schools, with lessons in 54 languages and an enrollment of 1,508,038. Faith for Today telecast is now carried over 54 stations, 19 free stations being added since the first of the year.

In the ten divisions of the world field

reporting, school evangelism accounted for an average of 8.5 per cent of the baptisms. Some divisions had a higher report. In the Southern African Division, for example, school evangelism accounted for 24.5 per cent of baptisms, amounting to 3,890 souls. In North America during the past school year 2,396 elementary church school pupils and 391 academy students were baptized. The elementary enrollment for North America this school year is 33,959, an increase of 1,908 over last year. The enrollment in the academies this year is 10,692, an increase of 498.

Each year adds new hospitals, new dispensaries, new schools for training of nurses, new welfare projects, in various parts of the world. Each year brings new requests for hospitals, dispensaries, physicians, nurses, technicians, and dentists.

Medical Cadet Training has spread round the world. Dr. E. N. Dick, who is in charge of the program, has held training camps not only in the United States but in Canada, Puerto Rico, Cuba, the Philippines, Japan, Korea, and Formosa. Medical Cadet Training has this year been introduced at Spicer College in India. Three conventions for our men in military service have been held this year: at Darmstadt, Germany; Tokyo, Japan; and Seoul, Korea. These have been much appreciated by the soldiers.

During the first six months of 1953, there were 10,071 Sabbath school members baptized. The Sabbath school offerings were \$1,317,126.08. Sabbath school attendance is 915,677 or 112 per cent of church membership. We now have 3,166 branch Sabbath schools. In North America alone 214 churches have sprung from branch Sabbath schools.

The Association of Self-Supporting Institutions is steadily growing. The 1953 records indicate 141 member institutions, clinics, medical groups, and treatment rooms—a gain of 38 over 1952. These self-supporting groups aid immensely in carrying forward the work of the church.

God has signally blessed our church and conference press secretaries who work intelligently with the public press. Never during any previous twelve-month period have so many millions of people read in their newspapers and magazines so much about Seventh-day Adventists—who they are, what they are doing, and what they believe.

Lay evangelism is a great factor in denominational progress. Church members are training and equipping themselves more and more to carry on regular Bible studies and evangelistic efforts. For example, in the East Brazil Union 139 laymen's evangelistic efforts began simultaneously at eight o'clock on April 24, 1953.

Everywhere we turn, the message is throbbing with vitality and progress. In North America 5,448 were baptized in the third quarter. With projector machines hundreds of laymen are holding

Bible studies, joining their efforts with those of ministers. Thousands are enrolling every year in the Bible correspondence schools. Even in Tibet and Nepal, where our missionaries have not entered, Bible correspondence school work has penetrated, and some have accepted the beliefs of Seventh-day Adventists and are wanting baptism.

With such evidences of growth and providential guidance all about us, we should enter upon the new year with enthusiasm and with a prayer on our lips for larger achievements in evangelism. Every department looks forward to increased results. How the hearts of workers should be inspired by the forward march of the message!

"When divine power is combined with human effort, the work will spread like fire in the stubble."—Mrs. E. G. WHITE in *Review and Herald*, Dec. 15, 1885.

Such is our day. Thrilling are the results that come from genuinely consecrated lives and service. We live in an hour when the forces of good and evil are engaged in a desperate final struggle. In this conflict when "the shadows of the evening are stretched out" (Jer. 6:4), let us join our full strength and consecration in the finishing of God's work on earth.

Medical Department

Evangelistic Program in New York City

Plans are now being laid to carry on an enlarged evangelistic program for those living in New York City. The recent purchase of a hotel just off the famous Times Square places us in a most strategic position to bring our work before the teeming multitudes of this great metropolis.

Carl Sundin and the writer recently met with E. L. Branson, president of the Greater New York Conference, and his workers. After going through the building that has been purchased, we gave special study to ways of including a strong medical evangelistic program in the work of the new center. Plans are that we shall have a health lecture and health reading room. Courses will be given in first aid and home nursing. There will be demonstrations in simple home treatments, classes in nutrition and food preparation, health films, and boys' and girls' health clubs. There is space enough so that it might be possible to have treatment rooms and a cafeteria. However, we are planning to stress preventive medicine as the main and foremost feature in the health program.

We are fortunate in having Dr. E. E. Wareham and Dr. John Croft and his wife, who is a graduate nurse, assist us in this program.

Advance is the watchword, and surely we should start immediately to follow the light on how to gain an entrance to the large cities.

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Call to Medical Evangelism*, pp. 16, 17. "Intemperance has filled our world, and medical missions should be established in every city."—*Ibid.*, p. 19.

As you think of the needs of these great unwarned cities, will you not pray that the Lord will direct us in the planning and in the carrying forward of an enlarged medical missionary program for New York?

J. WAYNE MCFARLAND, M.D.,
Associate Secretary

Religious Liberty Department

Public School Bible Distribution Plan Contested

The Gideons International, Inc., more popularly spoken of as the Gideons, have since 1899 worked objectively "to win men and women for the Lord Jesus Christ." This group of Protestant fundamentalists at an international convention several years ago voted to distribute the King James Version of the Bible to the children and youth of the public schools of this country. The paper-bound, abridged edition was to consist of the Psalms, Proverbs, and the New Testament, and would be given to all children who had the consent of their parents. It was soon discovered, however, that children whose parents were opposed to the plan were securing Bibles through other children.

Multiplied objections came from various directions. Jewish civil and religious organizations became vocal in their opposition. Leaders of the Catholic Church registered their protest because the canon law of the church prohibits its members from reading that version of the Bible. Protestant groups were far from being unanimous in their approval of the project. In Reno, Nevada, the county ministerial association supported the local board of education in their action refusing permission to the Gideons. A leading Protestant journal, *The Christian Century*, added its disapproval, maintaining

that the churches "have a duty to respect separation of Church and state in relation to the schools." It was obvious from the determination of the Gideons to continue their plan that the issue would eventually land in the courts.

In Rutherford, New Jersey, a Jew and a Catholic, both fathers of school children, joined in their determined opposition and decided to test the legality of the program. The counsel and support of their religious bodies had been secured before action was begun. The litigation is unusual in two aspects. As far as is known this is the first time a Catholic diocese and a national Jewish organization have united in instigating prosecution on a church-state issue involving religion in the public educational system. The other feature is the introduction for the first time of scientific evidence on the effect of religious intrusion into the public schools. The Jews maintained that teaching the Jewish religion at home and the Christian doctrine in school confuses the child. Another argument presented was that tension and division follow sectarian efforts in the schools. At the hearing educators and psychologists gave professional testimony.

In presenting his opinion at the close of the trial the judge said that the program was bad as a matter of policy and should not be allowed. He held, however, that it was not illegal. The case has been appealed to a higher court and will probably be carried to Washington. It will be interesting to follow the case to see whether the Supreme Court sustains as a constitutional principle the right to use the public schools for sectarian missionary purposes.

A. H. RULKOTTER,
Associate Secretary

War Service Commission

Arrangements With Labor Unions

During the war years the War Service Commission endeavored to take care of every case of our young men in military service whose right of individual conscience was in jeopardy. As the war drew to a close the General Conference Committee created a Council on Industrial Relations to care for the right of individual conscience in the case of the industrial relationships of our church members. This too was given into the hands of the War Service Commission and constitutes a part of its work at the present time.

As individual cases of difficulty arose in various parts of the United States and Canada, negotiations have been carried

on with hundreds of local unions, most of which have agreed to our suggestions regarding withdrawal of our church members from all membership in labor unions on certain conditions. At the present time one thousand five hundred local labor unions in the United States and Canada have entered into agreement with us. What we have agreed to includes complete separation from labor union membership.

In all our approaches to labor union leaders and to the U.S. Secretary of Labor we have made it plain that our attitude toward nonmembership in labor unions doesn't arise out of any unfriendliness to organized labor or any antagonism to labor's proper objectives or from any animosity against the labor movement. We are carrying on no fight against labor or the working classes, or against any organization or group of people in the world.

We are not unaware that organized labor has greatly benefited the lot of workers everywhere. It has, by increased wages and enlarged income, lifted the level of living, shortened hours, abolished abuses, lightened the lot of women workers, eliminated child labor, and in general improved working and living conditions.

Seventh-day Adventists share these benefits with other workers. It is because of this that we have no disposition to gain benefits others possess without sharing with them an equal financial obligation. We therefore suggest that our members offer to pay the equivalent of union fees and dues. These payments are made not for membership in labor unions, however, but for such purposes as will not violate our conscientious convictions, such as any philanthropic benefit, welfare, sick benefit, hospitalization, old-age care, or for annual contributions made by the unions to such organizations as the Red Cross and the Community Chest.

Individuals who do not unite with and become members of labor unions, and who do not participate in the activities of organized labor, are led to take this course because of religious convictions, training, and belief, and because of their understanding of their accountability to God. Nonparticipation does not mean antagonism to labor. We have been instructed by the Spirit of prophecy that: "Those who claim to be the children of God are in no case to bind with the labor unions that are formed or that shall be formed. This the Lord forbids." —*Country Living*, p. 12.

All of our people who need help in adjusting their relationship to labor unions on the basis required by the instruction from Heaven, are welcome to apply to the Council on Industrial Relations, 6840 Eastern Avenue, N.W., Washington 12, D.C., for such aid as we may be able to give.

CARLYLE B. HAYNES,
Secretary

Publishing Department

The Call of Colporteur Evangelism

During the previous quadrennial period, under the blessing of God, the number of colporteur evangelists in the British Union was doubled. This was a remarkable achievement, and now as workers we go forward in faith during the present quadrennium, believing that God will help us once again to accomplish the seemingly impossible.

God in His providence has given us our modern publishing houses, where the great Second Advent message is prepared and published in printed form. Books and magazines of all types and sizes are being issued continually from these institutions, with the one supreme objective of winning lost souls.

Modern printing machines, together with other up-to-date equipment, can produce these pages of truth in the most attractive and appealing manner.

The great need of the hour is for more godly men and women to carry these pioneers of truth from the press to the homes of the people. Yes, the final warning message from God to the world is ready and waiting, but who will become God's messenger in such an hour as this?

We thank God for the men and women who have already responded, but where there is one there should be two. As a church we must become more literature-minded, and more conscious of the fact that largely through this medium of practical service the great work of God will be finished.

The Spirit of Prophecy says:

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals." —*Colporteur Evangelist*, p. 100.

This is a day and age of youth. Young people of the world are not afraid of danger or death when duty calls. They man the machines that fly faster than sound; they penetrate into the bowels of the earth; they go into the depths of the sea—nothing is too hard and nothing too great, for daily they are willing to make the supreme sacrifice for their flag and country.

It must be that many more of our fine Advent youth will also respond to the divine call of the hour and come over and help us in the finishing of God's great work. We need your courage, vision, and consecrated capabilities to help in the swelling of the loud cry.

In accepting the greatest challenge of all time, young man or young woman, it may be that God would have you consider the high calling of the colporteur evangelist. Remember, where there is one there should be two. The literature ministry offers you the greatest adventure for Christ! You are constantly in direct contact with precious souls. Mighty angels are by your side, and the Holy Spirit is present at every interview.

If you are able to work, then why not work for God? It is the eleventh hour, and the call for more laborers is being sounded throughout the camp. May God bless you abundantly as you respond!

Apart from the need for more full-time colporteur evangelists, there is the challenge of part-time auxiliary colporteurs. There must be many more of our church members who could be encouraged to work just where they are with our missionary papers and message-filled books.

The hour is late. Probation will soon close. God is looking to the church to arise and help in the finishing of a mighty task. Should you be one of our faithful isolated members, or closely connected with one of our churches or companies, will you not give this divine call your prayerful and earnest meditation? Promise to make the distribution of our literature a subject of special prayer, and to answer, "Here am I," as the Lord shall call.

A. W. Cook, *Secretary,*
Publishing Department,
British Union

Home Missionary Department

In the Hand of the Lord

Do you lack the confidence to speak and study the Bible with your relatives and friends? Do you think the pastor alone should be the one to do these things? Read this letter from J. E. Bennett, a layman in Australia, before you answer these questions.

"When my wife (Church of England) came home after visiting a friend and told me (a Catholic) that a Seventh-day Adventist minister was going to visit us to help us read and study the Bible, I was very annoyed, and refused to have anything to do with the proposed visit, because Seventh-day Adventists with their silly Saturday Sabbath were the last people who would be able to show me anything in the Bible.

"I little realized then that God, in His wonderful way, had planned to use me as a soul winner for His remnant church.

"After the first visit by the minister, Pastor Thrift, I found it impossible to

argue against the Sabbath, and was soon convinced that the law, including the seventh-day Sabbath, was still binding.

"Shortly after my decision to be baptized I arranged to give a Bible study to my sister-in-law. However, as I had only just heard the message myself, I was not very confident; but after giving her the study I suggested that I bring along a minister to study with her further. She refused, saying she would allow me, but not a minister, to come. I was not confident enough to continue with the studies, but determined that I would not be found unprepared again, and that if I were again presented with an opportunity, God would find me ready. I also realized that there must be others who would not allow a minister to enter the home, but would welcome a layman.

"I began to study the course entitled Training Light-Bearers, and to gather together material for preparing studies. After I had been a member of the church for about six months the Lord presented me with another opportunity.

"My wife was the seed sower this time. While she was visiting a friend, Mrs. Norris, a former Church of England Sunday school teacher, they began to talk of the Bible. My wife suggested that Mrs. Norris visit our home so that we could study the Bible together. She accepted, and we studied Daniel 2. I then suggested that we visit her home the next week, so that her husband also could join us.

"However, when I arrived at the home, Mr. Norris was very conspicuous by his absence, so Mrs. Norris and I had a further study together. I did not meet Mr. Norris until the third visit, and then only because Mrs. Norris did not tell him I was coming. I again gave a study on Daniel 2, and began a series of studies.

"Mrs. Norris told her mother, Mrs. Hughes, about the studies, and they discussed the subjects. After a time Mrs. Hughes came in and listened for herself to some of the 'trash' that was being shown to her daughter. We started again with Daniel 2. After a few studies another of the daughters, Shirley, now Mrs. Ryan, came into the study group, so once again we started with Daniel 2.

"Shirley was keeping company with Mr. Ryan, a very strict Roman Catholic, and they were both wishing to marry, but because of Ryan's religion Shirley's parents would not give their consent. I suggested that we invite Mr. Ryan to join our study group, so that we could all decide which was the best. Of course, we started again with Daniel 2. You may think that I studied Daniel 2 on too many occasions in the one home, but as it was repeated for the new member's benefit the older members were keenly interested to see how the new member would react. Finally we resolved the study time so that one study was held with the Norris family and Mrs. Hughes and the other with the entire group.

Mr. Norris, a heavy smoker, was a book-maker's clerk at the racecourse, but he gave up both position and tobacco when he and his wife decided to join the church. Mrs. Hughes, Carole (another daughter), Shirley, and Frank Ryan followed later and were all baptized by Pastor Burnside at the mission in Newcastle."

MAYBELLE VANDERMARK,
Assistant Secretary

Temperance Department

The Liquor Men Take Note of Listen

Many are the indications that fear of reaction in American public opinion colors the thinking of the liquor interests. It caused a smile to see the renewal of the subscription to *Listen* in the name of the Licensed Beverage Industries, the promotional agencies for liquor men. One of these men on being asked, "Do you know of *Listen*?" smiled and said, "Oh, yes, we read that magazine!"

One of our narcotic control representatives tells of a wholesale liquor dealer who told him how frightened the liquor interests are of this magazine.

The Associated Press told us November 9 that the American Medical Association Publications will drop all liquor and tobacco advertisements on January 1 because they are disapproved by "a large number of physicians."

In a speech given to the annual brewers' convention in Detroit, and reported in *Brewers' Digest* (January, 1953) the trade relations director of Blatz Brewing Company said, "The Drys are highly organized, articulate and relentless in their attack. They do not accept defeat. . . . There's method in their madness. . . . There's a fire raging in many parts of the U.S.A.—a fire started by a highly organized gang of pyromaniacs whose sole objective is to destroy all of us; therefore, it will take the combined effort of all of us to preserve our industry and our God-given freedom."

"As yet the contest has hardly begun," we are told.—*Temperance*, p. 209. "This evil must be more boldly met in the future than it has been in the past."—*Ibid.*, p. 246. "Now is our time, now is our opportunity."—*Ibid.*, p. 257.

May we urge that each church use the temperance fund received in the offering of October 31 to sponsor *Listen* for each non-Adventist minister in its territory, then for the city officials, the police officials, the high school teachers. Let us not have money lying unused at this critical hour. The local Temperance Society is, of course, primarily responsible,

but the pastor and the district leader should check up on each church to see that all temperance funds are immediately put to use.

Listen is the only magazine in the nation that can be used widely in forming public opinion on the matter of liquor. At sponsorship rates it costs but one dollar for each address sent to the Book and Bible House, to the publishers, or direct to the office of American Temperance Society, 6840 Eastern Avenue NW., Washington 12, D.C.

HENRY F. BROWN, *Associate Secretary*

Sabbath School Department

The Soul-winning Sabbath School

The Spirit of prophecy tells us that "the plan of holding Bible-readings was a heaven-born idea."—*Gospel Workers*, p. 192. We should like to add that the branch Sabbath school plan must also be very pleasing to the Lord, since it too is an effective means of soul-winning evangelism. The Sabbath school with its note of courage and its joyful spirit is well adapted to reach out and gather in the depressed and all who are seeking for light and truth. We are told, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

The branch Sabbath school is one of many ways the Sabbath school has of fulfilling its Heaven-appointed task of being a soul-winning organization. We have been making a survey of branch Sabbath school work. It has been thrilling, as the reports have come in, to see how this plan is spreading and doing a wonderful work. Our latest figures show that we have more than 3,200 branch Sabbath schools now being conducted by loyal Sabbath school members throughout the world. Many churches are conducting several of these schools. Some churches have as many as twenty and even twenty-five branch Sabbath schools operating at one time.

We thought it would be interesting to learn how many of our churches here in North America have grown from branch Sabbath schools. Our survey is not fully complete yet, but from the replies received thus far, we find that about 262 churches here in North America have developed from branch Sabbath schools conducted by faithful Sabbath school members. Surely those who have been loyally carrying on this work will rejoice in seeing such remarkable fruitage.

Such a large number of churches would

be equivalent to an entire conference; in fact, many of our larger conferences do not have that many churches. When we think of a whole new conference set up through branch Sabbath school evangelism, it impresses our minds with the value of this kind of soul-winning work, and it represents but a very small cost to conference budgets. In fact, every conference committee will be interested in such an effective and inexpensive kind of evangelism.

What a wonderful work could be done if we were to undertake to add one branch Sabbath school for each one that is now being conducted. That would mean more than five hundred new churches, the equivalent of two new conferences. Should we not plan to double our branch Sabbath school work during 1954? Let us

give greater emphasis to this effective means of soul winning. Adding one branch Sabbath school for each one we now have should not be a difficult undertaking. In view of the momentous times in which we live, can we plan on doing any less?

W. J. HARRIS,
Associate Secretary

Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. Ministering angels will be by his side to impress hearts.—*Christ's Object Lessons*, p. 232.

Brief Current News



NORTH AMERICA

Atlantic Union

● The Bermuda Mission, of which Bea-man Senecal is superintendent and Reese Jenkins assistant, has reached its Minute-man goal in Ingathering. This is an outstanding achievement considering the increased membership and the restricted territory which they have to work.

● Miss Zilda Forde, for six years Bible instructor in the Buffalo-Rochester district of the Northeastern Conference, has transferred to the Mount Vernon, New York, district to assist J. S. Greene in Bible work.

● I. V. Stonebrook, educational and Missionary Volunteer secretary of the Texico Conference, has accepted a call to fill the same position in the Southern New England Conference.

● L. A. Pomeroy, who has been connected with the publishing department of the Wisconsin Conference, has accepted a call to the publishing department of the Southern New England Conference as secretary.

Central Union

● The Colorado Conference announces that up to the close of October, 313 new members have been received into its churches by baptism and on profession of faith.

● The first service was held in the new church building at Greeley, Colorado, on Sabbath, October 31. In the afternoon a baptismal service was held, at which time five persons participated in this sacred rite.

● As a result of the meetings held in Lincoln, Nebraska, by F. W. Detamore and R. W. Turner, 48 have become mem-

bers of the College View church and the downtown church.

Columbia Union

● The Potomac Conference educational department reports 1,145 pupils enrolled in 32 church schools in the conference. There are 62 teachers employed. The enrollment this year represents an 8 per cent increase over that of last year.

● A new young people's society was organized in Greensburg, Pennsylvania, recently. The membership of the Pittsburgh young people's society has increased 100 per cent since the youth rally held in Pittsburgh, September 26.

● Thirteen persons recently were brought into the church in the East Pennsylvania conference as a result of the work of a colporteur evangelist and the cooperation of a pastor and a Bible instructor. The Twentieth Century Bible Course also had a part in presenting the truth to these people. The workers were Sterling Bloss, colporteur evangelist; R. M. Gardner, pastor; and Mrs. Jessie Curtis, Bible instructor.

● Six persons were baptized into membership in the First German Church of Philadelphia, Pennsylvania, November 7.

● There are now 11 television stations in the State of Pennsylvania telecasting the Faith for Today program.

● L. M. Heifner and C. A. Paden opened meetings in Lima, Ohio, October 4. The meetings, known as the Prophetic Crusade, are held three nights a week.

Lake Union

● A large crowd attended the youth rally conducted at Emmanuel Missionary College, November 13 and 14, under the direction of Leonard Jaacks, Missionary Volunteer leader. Fred Beavon, from the

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Michigan Conference, and J. H. Hancock, from the Lake Union, assisted. Their theme was "Even at the Doors." Robert Whitsett, from Washington, D.C., was the guest speaker, and Del Delker portrayed the message in several beautiful songs.

- During the weekend of October 31 the Chicago, Gary, and Waukegan Missionary Volunteer Societies met for their first Spanish-American youth congress. On Sabbath morning 300 were assembled to hear J. L. McConaughy, president of the conference. Other features were round-table discussions, demonstrations by Master Guides and Pathfinders, parades, flag-raising ceremonies, awarding of certificates, youth speakers, and other Share Your Faith activities.

- Howard Welkin, who has labored in Indiana for several years, has accepted a call to Graysville, Tennessee, in the Georgia-Cumberland Conference. C. O. Kinder, of Petersburg, Virginia, has arrived in Indiana to replace Brother Welkin in the Lafayette district.

North Pacific Union

- Dr. H. C. Bauer, head librarian of the University of Washington, accepted a gift of nearly a score of Seventh-day Adventist volumes for the university library November 10. The presentation was made by the Seattle Green Lake church through the pastor, J. J. Robertson, and Mrs. Mildred Jensen, whose husband is a member of the university staff.

- A laymen's evangelistic effort was opened November 8 in a rented hall in Emmett, Idaho. The workers were encouraged to have the hall filled almost to capacity for the first service.

- E. G. Fresk and Leon Cornforth opened evangelistic services in Elgin, Oregon, November 1, with meetings to be held four nights each week. Although in this town of some 2,000 people there has never been an organized Seventh-day Adventist church, there has been much layman activity centering in a branch Sabbath school.

Pacific Union

- Our denominational welfare work was featured on a popular Los Angeles radio program, Cabbages and Kings, November 3. The information for this feature had been compiled by the public relations department of the Pacific Union Conference and included information about the work at the welfare depot at Watsonville.

- A new church was organized at Torrance, California, November 7, with an initial membership of 77.

- The first service in the new church building at Ukiah, California, was held October 24. The first sermon was preached by Waldo Hesseltine, under whose pastorate the new church was begun. The present pastor is A. R. Holt.

Southern Union

- L. H. Rahn, pastor of the Owensboro, Kentucky, church in the Kentucky-Tennessee Conference, reports that ten were baptized at the close of a ten-day revival conducted in the church by G. A. Coon.

- I. J. Johnson, pastor of the Greensboro-Durham district in the South At-

lantic Conference, reports 29 baptized as a result of his effort in Durham. Seventeen joined the Greensboro church and 12 the church in Durham. The work in Durham has expanded to the point where a new church has become necessary, and already the walls of the beautiful new brick structure are practically completed.

Southwestern Union

- On November 7, 17 were baptized by L. E. Rogers at Tulsa, Oklahoma. On that same Sabbath, five were baptized at Vinita and two at Oklahoma City.

- Sunday, November 1, two students of the 20th Century Bible School were baptized at the Texas State Prison at Huntsville. Both of these men are inmates of the prison. They were helped by one who just a few months before had been baptized at the prison.

- The first of a number of two-week evangelistic meetings to be held in the Texas Conference by F. W. Detamore, R. M. Turner, and associate workers was started in the new Dallas Seventh-day Adventist church on Sunday, November 9. The attendance has been very good, and the interest is such that the prospects are bright for a goodly number of decisions to be made for Christ.

- Last August a tent effort was begun in Marthaville, which is in a dark parish in Louisiana. The interest has been very great. Many nights the attendance has been over 400. The effort is now being brought to a close, and there are a large number who are keeping the Sabbath. A choice lot has been donated for a church building, and construction is now under way.

Obituaries

BECKNER.—Kezia Lawrance Beckner, born Oct. 3, 1882, in King Williamstown, South Africa; died Nov. 10, 1953, at Clinton, Mass. She accepted the third angel's message through the labor of D. F. Tarr. At 14 she was sent to the newly established Union College at Claremont, Cape Province. With 6 years of training she completed the Normal Course and for 3 years taught the elementary grades of the college. After serving as matron of the college for one year, she was united in marriage with Harry S. Beckner in 1906. They carried the work of the Sabbath school department of the South African Union Conference for 7 years. From 1913 to 1925 they served in the Natal-Transvaal Conference, helping to develop the colporteur work for the Bantu natives, where hundreds of books were sold to those working in the gold mines. In 1925 she came with her husband and children to America, settling near South Lancaster, Mass. She is survived by 4 sons: Dr. Geo. L. Beckner and Dr. Gordon B. Beckner, of Inglewood, Calif.; Elder Horace R. Beckner, of Collegedale, Tenn.; and Donald O. Beckner, South Lancaster, Mass.; one daughter, Mrs. Roberta Strachan, Lynwood, Calif.; 12 grandchildren; and 2 sisters in South Africa.

MILLAR.—Glenville Alfred Millar, born Oct. 20, 1890, at Wichita, Kans.; died at Riverside, Calif., Oct. 14, 1953. He was baptized in 1912, and later connected with self-supporting missionary work in the South. Upon coming to California he assisted in establishing a rural rest home, which developed into the Azusa Sanitarium. He is survived by his wife, 2 sons, a granddaughter, 1 brother, and 1 sister.

GOMES.—Antone J. Gomes, born in Brava, Cape Verde Islands, Feb. 7, 1874; died at Angwin, Calif., Oct. 22, 1953. He is survived by his wife; a son Howard Gomes, M.D., of the White Memorial Hospital; a daughter, Antonette Gomes, M.D., of St. Helena Sanitarium; and a sister.

HORNUNG.—Christian L. Hornung, born in 1886, in Wurttemberg, Germany; died at Fountain Head, Tenn., Oct. 12, 1953. He came to America at 17

years of age, and spent much of his life working for our schools. His closing years were spent at the Fountain Head Sanitarium. He is survived by 3 sisters.

BROWNE.—Frances M. Browne, born Jan. 3, 1904; and met death instantly Oct. 4, 1953, in a traffic accident near Manchester, Tenn. Eight years ago she united with the Cincinnati, Ohio, church, closing a prosperous business to enter the colporteur work. The remainder of her life was spent in the Kentucky-Tennessee Conference as colporteur and Bible instructor. Surviving are her father, E. R. Johnson, 3 sisters, and 4 brothers.

WINDHORST.—Louis Windhorst, born Dec. 2, 1865, at New Haven, Mo.; died Oct. 10, 1953, at Dinuba, Calif. He and his wife united with the Advent Movement in 1894 and remained faithful. Anticipating the resurrection reunion are his wife, daughter, 4 grandchildren, 4 great-grandchildren, and 1 sister.

SISSON.—Charles Henry Sisson, born in Wisconsin, Nov. 25, 1866; died in Anderson, Calif., March 21, 1953. He had been a faithful Seventh-day Adventist for 58 years. He is survived by his wife, 3 sons, 3 daughters, 15 grandchildren, and his brother.

LESSER.—Holland Lesser, born in Mangum, Okla.; was killed instantly in an auto accident Oct. 9, 1953, near Sebastopol, Calif. He was baptized in 1949 and was faithful until death. He is survived by his parents, grandparents, and a sister.

PIERCE.—Prescott C. Pierce, born in Ottawa, Kans., July 22, 1890; died in Chino, Calif., Oct. 9, 1953. He is survived by his widow, 1 son, 1 daughter, 4 grandchildren, 1 brother, and 2 sisters.

JACKSON.—Dr. Elmer Ray Jackson, born near Drumright, Okla., Jan. 30, 1922; died Oct. 17, 1953. At an early age he joined the church and lived a true Christian life. He was a graduate of the College of Medical Evangelists. He is survived by his wife, daughter, and mother.

NELSON.—Ida Nelson, born in Sweden, Aug. 24, 1869; died Nov. 5, 1953. She came to the United States at the age of 16, united with the Swedish Seventh-day Adventist church in Chicago in 1907, and remained a faithful member till her death.

SJOGREN.—Nils Sjogren, born Oct. 3, 1866; died Nov. 15, 1953. In 1942 he joined the Chicago Swedish Seventh-day Adventist church and remained a faithful member. He is survived by 1 daughter, 1 son, 3 grandchildren, and 1 brother.

PIPER.—J. Alonzo Piper, son of the late Elder J. F. Piper, died at Battle Creek, Mich., Oct. 22, 1953. He was educated in denominational schools and was a faithful Christian. He leaves to mourn his wife, daughter and family, his mother, and his brother.

FOREE.—John Pryor Foree, born June 22, 1881; died at Graysville, Tenn., Nov. 15, 1953. He became a member of the church when about 20 years of age and was employed by the Southern Publishing Association in Nashville, Tenn., from its beginning until ill health forced him to retire. He is survived by his wife and 2 sisters.

NOTICES

Literature Wanted

R. A. White, Diamond Village, San F do, Trinidad, B.W.I., desires for missionary work a supply of *Signs*, *Youth's Instructor*, and other magazines and books.

The East Jamaica Conference can use many thousands of copies of used *Signs of the Times*, *These Times*, *Life & Health*, *Youth's Instructors*, *Little Friends*, *Message* magazines. Please mail them to us, because they will surely mean the salvation of many souls in the kingdom of God in this fruitful place of soul winning for God. Send them to the following address: Mrs. R. E. Delafield, East Jamaica Conference of Seventh-day Adventists, 176 Orange Street, Kingston, Jamaica, B.W.I. Literature formerly sent to Mrs. Delafield in British Guiana should continue to be sent there to the following address: Pastor and Mrs. L. A. Kraner, Box 78, Georgetown, British Guiana, South America.

Requests for Prayer

A mother in Georgia requests prayer for her 3 sons who have given up the truth, and for healing for herself from a helpless, crippled condition.

A colporteur requests prayer for healing and blessing, both physical and spiritual, on account of sciatica and other ailments, so that he can continue in God's work and save souls.

Church Calendar for 1953

Dec. 26 13th Sab. Off. (Australasian Inter-Union)

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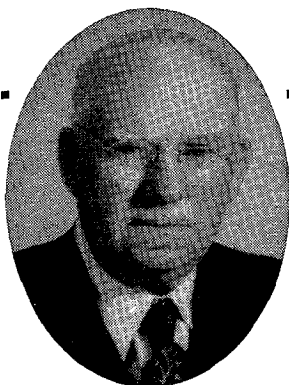
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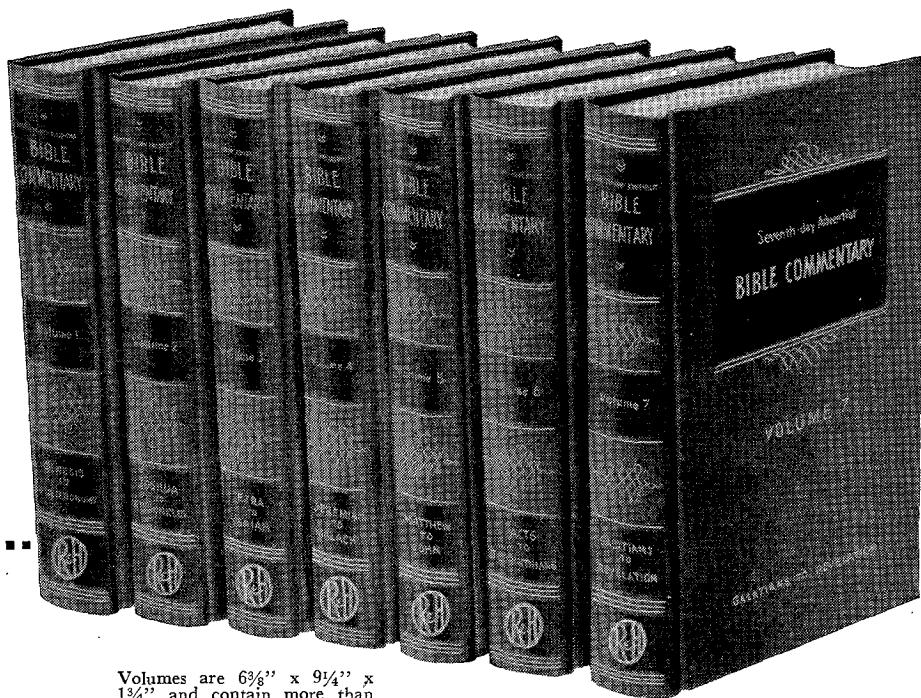
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1954

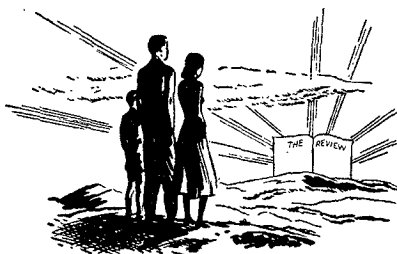
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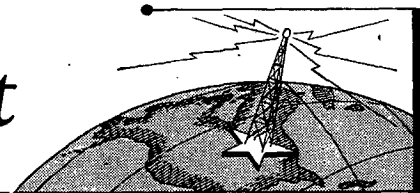
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Items of Special Interest



New Member of General Conference Radio Department

We are happy to announce that on November 1, James E. Chase, of Spokane, Washington, joined the General Conference Radio Department as associate secretary. Much of his ministry has been devoted to service behind the microphone or to the promotion of the interests of our broadcasting brethren.

We feel that the experience gained as pastor, evangelist, broadcaster, and radio and home missionary secretary in the Central and North Pacific Union conferences has eminently prepared him for the responsibilities that have now been placed upon him.

We welcome Elder and Mrs. Chase, and their two sons into the General Conference family.

ELMER R. WALDE

Recent Missionary Departures

Dr. and Mrs. Donald A. Jutzy and small daughter Dianne, of Batavia, New York, left New York City, November 17, for Puerto Rico, where he will serve the Bella Vista Hospital as pathologist.

Mr. and Mrs. E. W. Estey and their little daughter Barbara, of Paso Robles, California, left Miami, November 24, for Puerto Rico. Mr. Estey is to be X-ray technician for the Bella Vista Hospital.

Mr. and Mrs. Henry Baerg sailed from New Orleans, November 26, on the S.S. *Gulf Banker*, bound for Peru after a furlough in the homeland. Mr. Baerg is to be secretary-treasurer of the Inca Union Mission at Lima. They have previously served in Argentina and Brazil.

Elder and Mrs. Glenn Maxson and their children, David, Benjamin, and Glenda, left Miami, December 1, en route to Caracas, Venezuela. They are returning after furlough to the East Venezuela Mission, where Elder Maxson is a pastor-evangelist.

H. T. ELLIOTT

Growth and Problems in the Caribbean

In his annual report to the division council, F. S. Thompson, president of the Caribbean Union, stated that the baptized membership of that field has increased from 10,435 to 20,000 during the past eight years. This rapid increase in membership has created an acute church housing problem. Only 111 of the 278 church groups meet in denominationally

owned buildings. More than 60 per cent of the congregations meet in temporary units, sheds, improvised constructions, unfinished churches, and rented quarters. There are 40 elementary schools in the union, only 9 of which are adequately housed. Thirty-one schools are being conducted in rented quarters and in buildings that are in a sad state of repair. In spite of these serious problems, the work is prospering in the Caribbean area.

N. W. DUNN

Carolina Reaches 1954 Ingathering Goal

A message telephoned November 30 to the General Conference reads as follows:

"CAROLINA CONFERENCE REACHES 1954 HARVEST INGATHERING MINUTE-MAN GOAL NOVEMBER 30, 1953, IN A SPEEDY CAMPAIGN. FAITHFUL MINISTERS, LAYMEN, AND YOUTH HAVE UNITED IN THIS MISSION ENTERPRISE AND ARE PRESSING ON TO A GOOD OVERFLOW. CONGRATULATIONS IN BEHALF OF WORLDWIDE MISSIONS ARE BEING SENT TO THE CHURCHES OF 21 MINUTE-MAN DISTRICTS. WE ARE PRAYING FOR A SUCCESSFUL CAMPAIGN IN OUR SISTER CONFERENCES IN REACHING THEIR 1954 GOALS. CAROLINA MINISTERS IN MINISTERIAL COUNCIL HERE IN CHARLOTTE, N.C., PLEDGE THEIR LIVES IN FULFILLING THE COMMISSION 'GO YE' HASTENING THE RETURN OF OUR LORD AND SAVIOUR. YOURS IN THE BLESSED HOPE,

"C. H. LAUDA, PRESIDENT,
M. B. ELLISTON, HOME MISSIONARY
SECRETARY, CAROLINA CONFERENCE"

New Year Book for Protestants

Seventh-day Adventists are prominently mentioned in a new volume prepared by the editors of the *Christian Herald*, *The Protestant Year, 1954*.

The book is a day-by-day listing of important anniversaries and observances among Protestant churches for the coming year and marks a new venture for the group sponsoring it. It is to be an annual publication, which will be used widely in religious circles.

Among the Adventist observances listed are: Religious Liberty Day, Christian Home Day, Young People's Week of Prayer, Medical Missionary Day, Missions Extension Day, Sabbath School Rally Day. Dates for the forthcoming General Conference session are also listed.

In many cases the Adventist observance is the only one listed for a particular day. A brief explanation is given for each one and is followed by a quotation chosen by the editors. A typical example is the entry for Religious Liberty Day. It reads: "Religious Liberty Day, started in 1907 by Seventh-day Adventists to reaffirm belief in complete religious freedom and separa-

tion of Church and State. 'Resistance to tyrants is obedience to God.'—THOMAS JEFFERSON."

Only three other Protestant denominations are listed more frequently than Seventh-day Adventists.

Camp for Civil Defense Instruction Held in Oregon

The following message from Dr. H. C. Menkel, medical secretary of the Oregon Conference, shows what can be done in first-aid and civil defense work.

"The training course in civil defense and first aid proved a real success, and resulted in 53 new instructors being trained. It was quite an experimental undertaking to conduct such an intensive, combined course of standard, advanced, and instructor training all in six days.

"During the evening course we were favored with having four civil defense officials, including the director, Colonel Sheets, himself. All were deeply impressed with the fact that here was a group of people who of their own volition were undergoing training, whereas it is usually very difficult to get people to become even interested.

"The campground proved a very appropriate place for conducting such a course. Our next goal is to encourage our 53 new instructors to carry the banner in their respective churches."

What is your church doing in civil defense and first aid? Now is our golden opportunity to press to the front.

WAYNE MCFARLAND, M.D.

Academy Enrollments Soar

According to the opening reports just compiled for the North American Division, the secondary enrollment in our academies has climbed to an all-time high of 10,417, which is an increase of over 2,000 during the last five years. A number of academies were forced to turn away prospective students because they did not have sufficient housing or classroom facilities to care for those who applied. A number of conferences face an urgent expansion program in order to take care of the present and anticipated increase in secondary enrollment.

Nearly 2,500 of these academy young people are seniors who will be graduated next spring. These potential college freshmen should greatly increase the enrollment in our colleges next school year.

L. R. RASMUSSEN