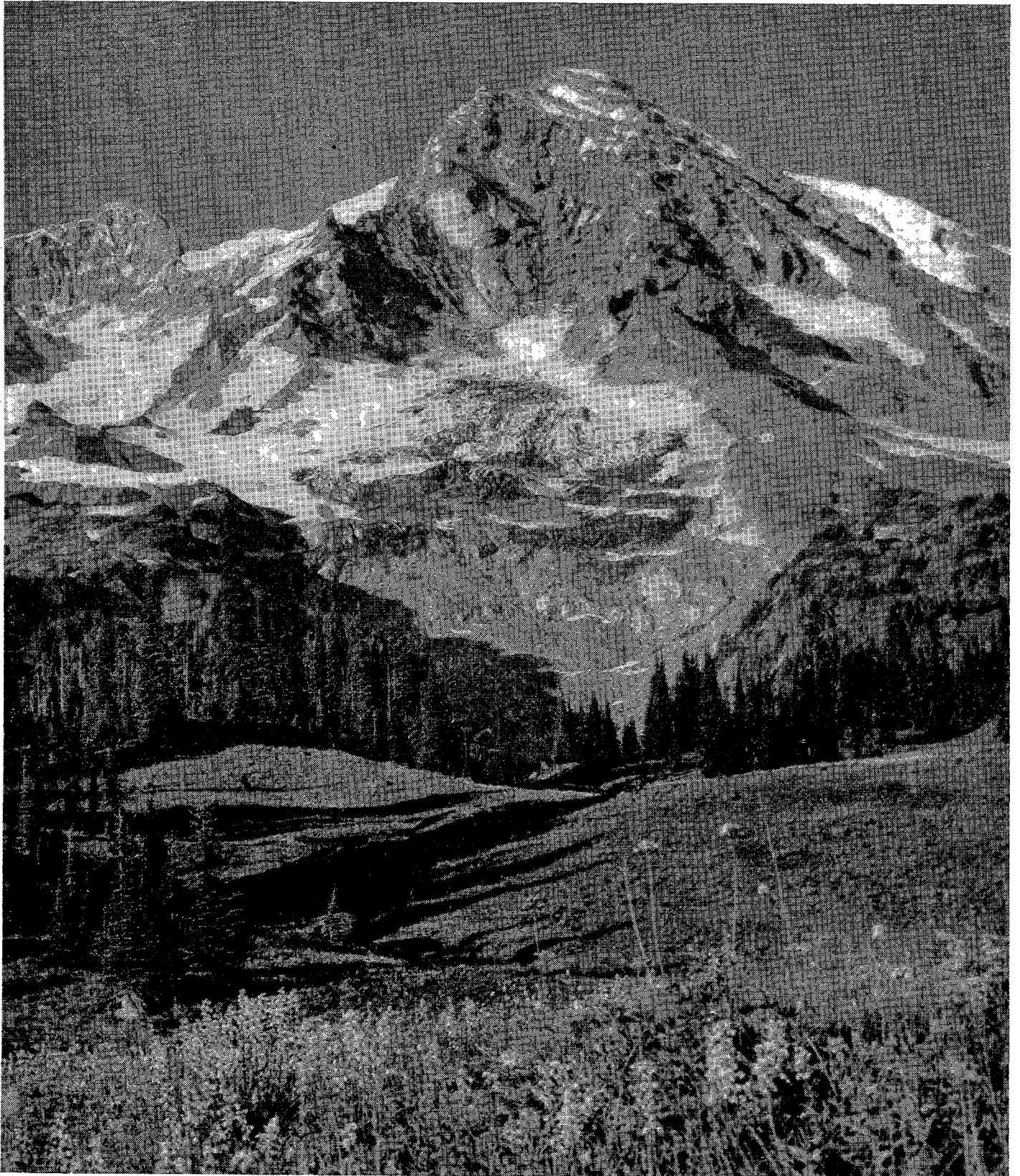


*The Advent*  
**REVIEW** *and Sabbath*  
**HERALD**  
GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



DAVID M. GARDNER

"Thy mercy . . . and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains . . . O Lord" (Ps. 36:5, 6).

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# The Religious World



[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.]

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## ► Legislator Seeks Chapel at New York Capitol

Creation in the State capitol in Albany, New York, of a chapel where legislators and state workers could go for meditation and prayer has been proposed by Assemblyman Richard H. Knauf, Broome County Republican. He also favors publishing an annual volume of prayers delivered at the opening of daily Senate and Assembly sessions by guest chaplains. Mr. Knauf indicated he was preparing legislation to make both developments possible. "We who are faced with the tensions and pressures of government need a place to go for peace and prayer," he said. "It should not be difficult to create such a place in the State capitol."

## ► Greek Church Names Evanston Delegation

Three metropolitans, a royal chaplain, and eight theologians were named in Athens by the Holy Synod of the Orthodox Church of Greece to a 14-member delegation that will represent the church at the Second Assembly of the World Council of Churches in Evanston, Illinois, August 15-30. The remaining two members of the delegation will be chosen by the faculty of the University of Salonica from among its own ranks. The composition of the delegation created interest here in view of past debates in Holy Synod circles as to whether only laymen should represent the Greek Church at World Council meetings and on its committees.

## ► Wide Salvation Army Activities

The Salvation Army operates 19,491 social institutions, day schools, Red Shield clubs and hostels, and religious centers in 85 countries and colonies, according to the organization's 1954 International Yearbook. The publication reported that in the year ended December 31, 1952, Salvation Army shelters around the globe served 13,003,885 meals and provided 8,795,367 lodgings, and 751,592 patients were cared for at 104 hospitals, clinics, and dispensaries it conducts. Full-time Salvation Army officers numbering 26,626 preached the gospel and conducted work in 81 languages during 1952, the yearbook reported, and their ranks were supplemented by 19,520 lay employees. It also listed as in the Army service a total of 35,268 Senior Bandmen, 13,778 members of Young People's Bands, 55,757 Senior Songsters, and 39,110 members of Young People's Singing Companies.

## ► Anglo-Catholic Congress Scheduled in August

An Anglo-Catholic Congress, bringing together "high church" Anglican, Protestant Episcopal, Old Catholic and Eastern Orthodox leaders will be held in Chicago August 1-3, it was announced in New York. The congress will be sponsored by the American Church Union, unofficial Protestant Episcopal group. Canon Albert J. duBois, executive director, pointed out that the meeting will precede the Anglican World Congress, scheduled for August 4-14 in Minneapolis and the Second Assembly of the World Council of Churches at Evanston, Illinois, August 15-30. He said the holding of the two world church gatherings in the United States this year had made it possible for his organization to sponsor for the first time a "worldwide Catholic Congress." For many decades, he said, the English Church Union has held an Anglo-Catholic Congress immediately preceding Church of England annual gatherings.

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# God's Way to Victory

By L. K. DICKSON

The Seventh-day Adventist Church has for more than a century occupied a unique position among the forces of Christianity. Born in the heart of New England under circumstances of poverty and obscurity unduplicated since apostolic times, she has nonetheless grown until today her emissaries carry the truth to the very ends of the earth.

To this remnant church the "field is the world." Her commission to preach the gospel to the whole creation came not from man's devisings, but from the Master Himself. She makes no specialty of particular classes, races, or nationalities. Her field is the world, for Christ commanded, "Go ye into all the world, and preach the gospel to every creature."

If the remnant church is to enjoy God's favor, she must ever hold that high sense of responsibility that requires that she carry the gospel of the kingdom to all the world in the shortest possible time. Our vision must be limited by no horizon until the whole world is reached.

We need now to be conscious more than ever before that the church is facing the greatest opportunity in its history. And the opportunity is increasing. The Lord, our great Leader, is moving out beyond us, opening many doors. We must follow hard after Him, for He has opened no door into which we cannot enter with His help. And shall it be that we who are facing these opportunities shall fail to recognize their vast possibilities?

The consideration of opportunities in the world field calls for an inventory of our resources in money and in young men and women to take up the tasks. We need also to think seriously about tapping the resources open to us through His mighty promises. Said Christ, "Lo, I am with you always, even unto the end of the world."

God's power is promised only to those who are using well the power that they possess, whether it be money, lands, talents, or whatever it may be. Though money is not the most important, still the silver and gold are the Lord's, and when He has placed them in the hands of His people He means that they shall represent power in advancing His kingdom.

The days when the church could plead poverty are past. Our tithe for a single year amounts now to upward of 35 million dollars. Our people control amounts of material wealth larger than those in our possession at any other period in the history of our church. The remnant church, instead of being poor, has sufficient wealth among her people to meet all necessary demands of this fast-growing and expanding work of God.

If we were thoroughly in earnest in the work of the Lord, hundreds of our believers in other parts of the world would not need to worship on the Sabbath with no shelter over their heads. We could build a church every day in the year and gladden the missions and missionaries by generous support that would make these church buildings possible.

There are also hidden resources at the command of God, which He would open before us in answer to our united and importunate prayer of faith. All the wealth the cause of Christ needs today is available through faith and through prayer. There needs to come upon every one of us a great awakening to the power of prayer and faith.

We have vantage ground now, around the world, that is soon to slip from under our feet. This is the hour for action. What are we waiting for? The task yet to be accomplished is very great. From the human viewpoint it is impossible of completion. Everything God has put within our grasp by which His work can be finished must now be utilized.

The early Christians who went into Antioch, that wicked and luxurious city, and built a church, knew by the success they enjoyed that they could achieve the impossible. They were heartened for new mission expansion and certain they could overcome all difficulties.

"An incident which will become immortal took place at Messina, Italy, two

days after the recent earthquake," according to a recent report. "The captain and crew of a Welsh steamboat were passing along the ruined streets of the town when they saw two children upon the balcony of a house, the front wall of which only remained. The captain of the boat pointed to the children, and turning to his men, said, 'Now, Smith!' In a moment Smith was clambering up the tottering pile. But he found the task too great for him. 'Now, Reid!' said the captain and without a moment's hesitation another man was climbing the ruins."

Our Captain points to the great task of bringing the gospel to the lost in this time of emergency and says, "Now, Smith! Now, Brown!" *And what is our answer?* Is it ready obedience? The only difference between our Captain and the captain of the Welsh vessel is that the latter said, "Now, Smith! Now, Reid!" while our Captain says, "Come on, Smith! Come on, Reid!" He is already on the tottering pile before us ready to help us rescue the lost.

What a tottering pile is this old world today! How precarious is the position of every individual before the onrushing and fast-changing events of our times! We have no time to lose.

There are three things we must not forget in this serious hour. First, to bring Christ's ministry for this lost world to a triumphant close is the responsibility of the remnant church.

Second, to do this requires unusual sacrifice and zeal. To finish the work of God will require unselfish men and women who are willing to walk away from sinful pleasure to obey God.

The work is great and our time is short. Whatever we do must be done soon! The harvest is ripe, but the laborers are few. In the ruins of Pompeii a little crippled child was found with nothing around him but the arm of a woman. The crippled child could not escape the fires of Vesuvius, so a woman picked up the little one under her arm, but both were overtaken, and the fires consumed all of the woman but the saving arm around the child. *The saving arm remained to testify to her love and zeal.* Oh, let us be found saving others! God give us power for these final days of conquest for Christ!

May we now be seized by a mighty conviction from God, that in the white heat of that spirit, wrongs in our churches may be righted; that all injustice among us may be corrected, while truth and the love of Christ is enthroned; then the church will move upward as well as onward. Let us go to our knees and in an agony of spirit supplicate day and night that we

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## I Open the Door

By I. A. CRANE

Who keeps knocking at my door,  
Keeps on knocking more and more!  
Is He a stranger from the street,  
Only begging a bite to eat?

Why will He disturb my rest  
When I am rich and fully blest?  
Why keep pleading at my door  
Like one of many who are always poor?

Speaks my Lord, the Witness true,  
"I know thy works (they are so few),  
You have no wealth, or robe, or sight,  
O wretched one, how sad thy plight!

"Come buy of Me the gold of wealth,  
And robe of white to cover self.  
Behold, I stand at the door and plead;  
May I come in to supply your need?"

O Saviour, come in, I open the door!  
I see myself now vile and poor.  
Come in, my Lord, and abide with me,  
And make me the Christian I ought to be.

may come into a higher and holier experience.

Let us pray that we may be lifted out of our indifference and sordidness, that we might for Christ's sake counteract the slow poison of unbelief and discouragement in our midst, and that we may be rescued from those earthy things that hinder our faith. Let us get up into the high mountain and lift up our voices with strength, to bring glad tidings to every

man everywhere, and do this quickly.

Let us cast out the black demon of selfishness and pharisaism and find healing for all our divisions by bathing our souls anew in the blood of our selfless Saviour as we hasten to answer the prayer of our Lord that "they all may be one." Let this be our battle cry—let it be sounded in every life, and we will see a new day dawn—the great day of the Lord. This is God's way to victory.

character, and you are accepted before God just as if you had not sinned."

I suggest that the reader memorize that statement, right now, phrase by phrase, sentence by sentence. What a wonderful exchange—His righteousness for my sins, His character in the place of my character. He accepts me, just as if I had never sinned, *imputing* His righteousness for all the sins of my past life, and He does all this, however sinful my life may have been. "The righteousness by which we are justified is *imputed*. . . . Christ imputes to us His sinless character and presents us to the Father in His own purity."—*Christ Our Righteousness*, pp. 118, 119.

Endeavoring to make this plain to a group of natives in Central Africa, I displayed a filthy garment such as most of the natives wear, and also a new shirt, which those under the influence of the mission very much desire. I said to one of the boys, "Jimmie, I will give you this shirt." The boy hesitated, but finally, convinced that I meant it, stepped forward and took the shirt. If we want to be saved, the only way is to accept the free gift of Christ's *imputed* righteousness.

Victory Through Christ—1

## Progress in Christian Experience

By M. E. Kern

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Unless we are making progress, we are slipping back. This is one of the basic truths of Christian experience. So let us examine ourselves to see just where we stand in our relationship to God.

Before Jesus was born an angel came to Joseph and told him that the holy child that was conceived in Mary was of the Holy Spirit, and that the son to be born should be called Jesus, "for he shall save his people from their sins" (Matt. 1:21). The angel also told Joseph that the birth of the child would be the fulfillment of Isaiah's prophecy that a virgin would bring forth a son, and that "they shall call his name Emmanuel, which being interpreted is, God with us" (verse 23). There is everything in this blessed name that pertains to our salvation. He (1) *saves us from our sins*, and (2) He is "God with us," to *keep us from sinning*. Truly, as Paul tells us: "In him dwelleth all the fulness of the Godhead bodily, and ye are complete in him" Col. 2:9, 10).

### Enmity Against Satan

Not only has God made full provision that we may be saved from our sins, but at the very beginning, in the Garden of Eden, He placed enmity in the heart of man against Satan (Gen. 3:15), so that every man, unless he has become totally depraved, has some hatred for the sins that hold him in bondage. And yet more: "God hath dealt to every man the measure of faith" (Rom. 12:3). And this "measure of faith" if exercised will surely lead the sinner to the foot of the cross. Above all this, He has sent the Holy Spirit, the third person of the Godhead, to "convict the world in respect of sin, and of righteousness, and of judgment," and to "guide you into all the truth" (John 16:8, 13, A.R.V.).

God has omitted nothing that could be done to save us from our sins. His

tender, pleading voice echoes down through the ages, saying, "I have no pleasure in the death of the wicked; . . . turn ye, turn ye from your evil ways; for why will ye die?" (Eze. 33:11).

There is a story of a young Christian who was very zealous for her Lord, and frequently spoke to those she met about Jesus and His salvation. Meeting a fine-looking man one day, she asked him whether he was saved. This gentleman, who was a bishop of the church, replied: "Do you mean, *es'othern, so'zomai* or *sothes'omai*?" and proceeded to give the child a brief lesson on the threefold salvation: (1) I was saved, (2) I am being saved, (3) I shall be saved. Paul mentions this threefold salvation when he says that Christ Jesus is made unto us "righteousness, and sanctification, and redemption" (1 Cor. 1:30): (1) the *imputed* righteousness of Christ for all past sins, when we are converted; (2) sanctification, the *imparted* righteousness of Christ, day by day; and (3) future salvation in the kingdom of God, *redemption*.

Let us go to Golgotha, where Jesus was crucified. See the milling crowd of onlookers—many merely curious people, others who were greatly perplexed by the strange events of that day, and a few who really knew and loved Jesus, stricken with unspeakable grief. If Barabbas was there, we can imagine him saying, "Well, I do not know who this Jesus is, but this I do know, that whoever he is, he hangs there on the cross in my place." And this we all can say: He died in my place. "Christ died for our sins" (1 Cor. 15:3, 4). He paid the penalty as our substitute.

This salvation from the sins that are past is well expressed in *Steps to Christ*, in the chapter "The Test of Discipleship," p. 67: "He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your

### Hold Onto God's Salvation

Now, one earnest admonition to those who have made this wonderful exchange of all the sins of the past for the imputed righteousness of Christ: Hold On To It! Whatever discouragements you may have had, whatever mistakes you may have made, God did impute Christ's righteousness to you when you confessed your sins and surrendered your life to Him. Believe it, and thank Him for that precious gift, which covers all the sins of your life up to that time. To doubt that is to repudiate your decision, and further progress is impossible. "The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life."—*Testimonies to Ministers*, p. 518.

It is easy for us to believe that when the conditions are fulfilled, future salvation is sure. We will not discuss this at length here. We have prayed many times: "Thy kingdom come." Now His coming is at the door; and whether we wake or sleep, the saints will be caught up to meet the Lord, and so shall ever be with Him (1 Thess. 4:17). The great conflict over, lost Eden restored, truly life will have just begun, with an eternity of love, happiness, progress, and achievement before us. I want to be there. Do you?

Another article will be devoted to present salvation, or sanctification. This is the supreme test, for all the promises of salvation are to the overcomers in the kingdom of God. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

# The Fiery Furnace, the Banquet Hall of Belshazzar, and the Lions' Den

By Siegfried H. Horn

Well known to every Christian are the stories of the three worthies in the fiery furnace, Belshazzar's banquet during which the mysterious handwriting on the wall appeared, and Daniel in the lions' den. These stories are so well known that there is no need to repeat them here. However, questions are frequently asked whether the spade of the archeologist has thrown light on these events, or perhaps uncovered the places where these experiences took place.

In replying to these questions one can truthfully say that archeology has shed light on some phases of these stories and also uncovered the foundations and floors of the banquet hall of Belshazzar. However, the fiery furnace has not been discovered, nor the lion's den from which Daniel was saved, contrary to reports claiming that those places have been unearthed, which from time to time have appeared in books and periodicals.

One of these stories tells how a certain archeologist digging in the sands of Babylon fell into a pit that after examination proved to be a cage in which wild animals were kept, and on which this inscription was found: "The place of execution where men who angered the king died, torn by wild animals." This story, repeatedly printed through the years, is of an apocryphal nature. It will be difficult to find out how it came into the world.

The same is true of a story concerning the discovery of the fiery furnace at old

Babylon. It is claimed that the excavators of that city found a conelike structure that appeared to be a kiln for the production of bricks and pottery, containing also—strange to say—a cuneiform inscription that said, "This is the place of burning where men who blasphemed the gods of Chaldea died by fire."

## The Origin of Some Untrue Stories

For some years I had been wondering how these and similar stories had their origin. Having studied the original reports of the excavations of Babylon, I had never come across any authentic statements concerning such alleged discoveries. That they could not have been made out of whole cloth was apparent from the fact that they appeared in widely separated countries.

What I had least expected, however, seems to be true; namely, that the director of the excavations at Babylon is responsible for some of them. Walter Andrae has recently published a biography of his teacher and friend, Professor Robert Koldewey, who excavated Babylon for eighteen years (1899-1917), taking only two vacations during that long period. He and his collaborators did a marvelous job at a very difficult site, and developed a system of excavations that has become a model for subsequent generations of archeologists, who gratefully acknowledge their debt to him.

Although Koldewey was a serious arche-

ologist and a good organizer, he liked to make jokes at other people's expense. Good opportunities to do this offered themselves when Bible-loving tourists came out to visit the ruins of Babylon. Andrae relates one such incident when members of a certain Christian sect came to Babylon and wanted to see everything that might be of interest to them. It is stated that "they sat at the bank of the Euphrates in the evening and sang pious songs with gay melodies," holding also prayer meetings in the guest room to which they invited the excavators. Andrae describes their visit, under Koldewey's guidance, to the excavation in the following words:

"Koldewey guided them through the ruins, and showed them a mound of brick-dross as the place of the 'fiery furnace,' a deep dig [excavation] as the lions' den of Daniel, and the throne hall, where the Mene-tek-el had appeared on the wall. There lay one of the millions of brick fragments with the stamp of Nebuchadnezzar (there were none of Belshazzar), and the believers jumped on it: They had found a piece of the script on the wall! Koldewey took the piece . . . home and denied them their request to keep it. He could by no means give up such an extremely valuable find; they would have to be satisfied with the joy of having discovered it. When we reproached him later of having taken in these poor people, he replied in all seriousness, 'Why? Blessed is the one who believes. Should I take away from them this joy and discourage them? This will have been their greatest experience as long as they live!'"  
—WALTER ANDRAE, *Babylon, die versunkene Weltstadt und ihr Ausgräber Robert Koldewey* [Berlin, 1952], p. 224.

When I read this account of Koldewey's joke, it became clear to me that he must be held responsible for some of the untrue stories that have appeared about the discoveries made in Babylon. It is regrettable that some authors have given credence to fantastic stories brought back by visitors to Babylon, instead of studying the serious excavation reports of the excavators. One fact can be stated with all emphasis, and that is that the fiery furnace into which the three worthies were thrown by Nebuchadnezzar and from which they were miraculously saved by the intervening hand of Providence, has not yet been found; also the lions' den, into which Daniel was thrown and from which he was saved by the hands of angels, is still undiscovered.

## The Fiery Furnace

According to the tradition found among the inhabitants of Iraq today, the fiery furnace stood at Kirkuk, which is now the center of the oil fields. That the Bible story of the three worthies in the fiery furnace was connected with Kirkuk finds its reason probably in the fact that burning gases escaped from fissures in the ground at several places there, and because of great amounts of natural com-



Modern excavations show the palace ruins of old Babylon. The mound in the background contains removed debris of Babylon's famous temple tower.

bustible material like oil and asphalt in that area.

Actually the story has to be placed near Babylon, because the image of Nebuchadnezzar was set "up in the plain of Dura, in the province of Babylon" (Dan. 3:1). The name of this plain is still found in a tributary of the Euphrates called *Nahr Dura*, which enters the Euphrates about five miles below Hilla. Some neighboring hills also bear the name of Dura.

In the neighborhood of Babylon are brick kilns. During my recent visit to that area I saw large parts of the sky blackened by the smoke emerging from these kilns. Once my accompanying friend took me to one of them so that I could study the construction and firing of such a kiln. I found it to be a cone-shaped structure built of bricks, the inner walls being lined out with the unbaked bricks to be fired. An opening was left in one side of the wall, and there I found a man throwing into the inferno of the interior a mixture of crude oil and chaff, feeding the flames with his bare hands, almost without interruption. From time to time, when he paused to wipe the sweat from his forehead, we could look through this opening into the large interior of the kiln, where we saw that the intense fire had heated the bricks to a white glow, and actually caused streams of liquid clay to run down in some places.

I could not help thinking that such a brick kiln might have served Nebuchadnezzar to carry out the punishment of the three loyal Hebrews. After seeing the manner of heating brick kilns in Iraq today, I could understand how such a furnace could be made seven times hotter than usual. What was needed was only to add more of the crude oil, which the open oil wells of Mesopotamia have always provided in great quantities. The remnants of ancient kilns have been found during the excavations of Babylon, and show that their construction differed very little from those of today. But to say that a furnace has been discovered that contains an inscription stating that it was a place of execution is untrue.

In this connection it may be mentioned that it was not an isolated case to execute criminals by burning them alive. Jeremiah seems to have been acquainted with this custom, since he predicted the false prophets Zedekiah and Ahab would be "roasted in the fire" by Nebuchadnezzar, king of Babylon (Jer. 29: 21, 22). There is at least one cuneiform text available that makes mention of capital punishment by throwing the criminal into a fiery furnace. It is noteworthy that the same word for furnace used in Daniel 3 (*attuna*) is also found in the Babylonian cuneiform text (*utûnum*).

Referring to the story described in Daniel 3, we can therefore say that the modern brick kiln of Mesopotamia can serve as an illustration to visualize the furnace

## OUT OF THE Mouth of Babes



[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITOR.]

My little grandson, Leland Dennis, lives with his parents in Ames, Iowa, where his father is doing graduate work at the Iowa University. In a letter written by his daddy last week, the following incident was related, much to our delight.

"We had dinner with some friends today and spent an enjoyable afternoon at their home. As we were driving back to Ames we were held spellbound by the many colors in the beautiful sunset. Commenting on the lovely scene, Leland said, 'Mr. Sun has gone to bed, hasn't he, Daddy?'"

"'Yes,' I replied. Then he observed, 'But I guess he must have left his bedroom light on, didn't he?'"

MRS. O. H. SHREWSBURY

What a lesson for all of us! Our influence like a light should never go out, but live on to bless others, like the beautiful afterglow of a sunset.

that Nebuchadnezzar used to punish the three friends of Daniel, and that documentary evidence proves the existence of this mode of punishment in ancient times. To say that the very furnace mentioned in Daniel 3 has been found is, however, not true.

Every visitor to Babylon will walk over the ruins of the royal palace. The local guide will, for example, point out the strong foundations of the building known as the Hanging Gardens, which Nebuchadnezzar had erected for his Median wife. The roof of that building contained many trees and much shrubbery in order to give her some compensation in flat Mesopotamia for the forested hills of her native Media.

In an adjoining building several floors

of large halls can be seen. The evidence found in one of them seems to indicate that it served as a banquet hall in the Neo-Babylonian empire period, hence it is probably the one in which Belshazzar held his great banquet described in Daniel 5. The evidence, of course, is not absolutely conclusive, but no other place in that palace would have been large enough to seat one thousand guests (Dan. 5:1). It can therefore be assumed that the place indicated as Belshazzar's banquet hall is correctly identified.

That nothing of the inscription that appeared during the last night of Belshazzar's life has been found is almost superfluous to say. We do not know whether that mysterious handwriting on the wall was of a permanent nature, whether it had the appearance of lettering done with paint and brush, or whether it was incised like the work of a stone cutter. Even the question, What kind of writing was used—the Hebrew script used before the Exile, the Aramaic square script, or the wedge-shaped cuneiform signs? is a moot one, because we simply cannot answer it, and will never be able to do so.

### The Lions' Den of Daniel

Although it has been previously stated that the actual den into which Daniel was thrown as the result of his loyalty to God (Daniel 6) has not been found, it is nevertheless a fact that the ancient kings of Mesopotamia kept wild animals in cages. Several reliefs showing hunting scenes or lions in cages have been found in the excavations of Assyrian palaces. The hunting of lions, which were numerous in the Syrian and northern Mesopotamian areas, was a favorite pastime of the kings of antiquity.

Inscriptional evidence indicates that captive kings were sometimes put into animal cages and exhibited in public to humiliate them and to demonstrate the glory of the victorious nation. That occasionally criminals were thrown before wild animals is rather certain, although a clear-cut testimony to that effect has not yet been found in contemporary source material.



Approach to Babylon from the north. The mound in the center covers Nebuchadnezzar's summer palace.

# The War of Armageddon

By W. E. Read

The word used in our Bible to designate this conflict is "battle," whereas the more correct translation of the original word, it seems, is "war." This will be seen in the following considerations:

1. The word rendered "battle" in Revelation 16:14 is from the Greek word *polemos*. This and its verbal form *polemeo* are rendered as follows:

Battle—5 times

War, or make war—15 times

Fight—4 times

An analysis of the Scriptural passages reveals their application:

To the war in heaven—3 times

The Papacy against the saints—5 times

To the judgments of God—1 time

To Armageddon—4 times

To the end of the millennium—1 time

It will be noted that "war" rather than "battle" is the thought of these words. They are rendered "battle" 5 times, but "war" 15 times. The Revised Version of 1885 uniformly renders *polemos* and *polemeo* by the word "war."

2. The Greeks used at least two words to indicate hostilities: *polemos*, meaning war, and *mache*, meaning battle. Archbishop Trench, in his *Synonyms of the New Testament*, remarks:

"'Polemos' and 'Mache' occur often together. . . . There is the same difference between them as between our own 'war' and 'battle.' . . . The Peloponnesian War; . . . the Battle of Marathon. Dealing with the words in this antithesis . . . 'polemos' embraces the whole course of hostilities; 'mache' the actual shock in arms of hostile armies."—Page 322.

Another student of the Word of God writes:

"To collect them to the war of the great day of God Almighty.' The English version, and some private versions, puzzle or mislead readers by using the phrase 'The battle;' while the word 'polemos' is not 'a battle,' but *battle* in the abstract, or war. A battle is expressed by *mache*. So in Latin a battle is *proclium*, and a war is *bellum*. John speaks of 'the war of the great day of God the Almighty.'"—JAMES GLASGOW, *The Apocalypse, Translated and Expounded*, p. 415.

Further, W. E. Vine assures us:

"*Polemos*, a war, is incorrectly rendered 'battle' in the A.V. of 1 Cor. 14:8; Rev. 9:7, 9; 16:14; 20:8."—*Expository Dictionary of New Testament Words*, vol. 1, p. 100.

3. The words "battle" and "war" in the original tongues, as well as in the English translations, are both used in

connection with this final series of hostilities. Note the following scriptures:

"Thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (Jer. 4:19). The word for "war" is *polemos* in the LXX (Septuagint).

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up" (Joel 3:9). The word "war" is used twice in this text, and in each case it is *polemos* in the LXX.

"Which I have reserved against the time of trouble, against the day of battle and war" (Job 38:23). The one word is from *mache* and the other from *polemos* in the LXX.

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Eze. 13:5). The word "battle" in this text is the same as that rendered "war" in Joel 3:9 and Jeremiah 4:19, and is from *polemos* in the LXX.

The conflict of Armageddon, then, is the "war" (*polemos*) "of that great day of God Almighty." Hence, if we recognize Armageddon as a "war" rather than a "battle," we shall be prepared to recognize a series of engagements rather than one conflict in this closing struggle.

## A Time of Great Crisis

All through the ages Satan has warred against heaven. Now comes his final effort—his attempt to vanquish the government of the Most High. Into this blind obsession he pours all his hellish craftiness, his diabolical cunning, his malignant hatred; it is his last desperate venture to gain universal sway.

There have been crises in the work of God before, but nothing like this crisis; there have been times of acute trouble through the centuries, but never a time

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## Can It Be?

By MARGARET LOCKE

My little life, so petty, so obscure,  
And Thou dost love it much? Can I be sure?  
Maker of moons and stars, and of each sun—  
Yet I am precious, O Thou holy One?  
How can it be? 'Tis such a wondrous thing,  
And when I grasp the thought I shout and sing,  
But slyly comes the enemy again  
And whispers, "Not for you; your hope is vain."  
But with Thy Word I put the foe to flight,  
And thank Thee I am precious in Thy sight.  
'Tis strange, but sweet and true, Thou dost love me,  
O Holy One, whose face I long to see.

of trouble like this one; there have been times of devastating, destructive war, but never such a time of utter abandonment, of universal carnage, of vindictive malignity, as now. To the evil one Armageddon is the grand culmination of all the pent-up passions of devilish spite and satanic bitterness. Now is seen the fullest fruition of his hellish design; now it is seen in all its naked enormity; it is stripped of its glamour and veneer; the principles of the archrebel are now unmasked, and can be seen by all the inhabitants in the great universe of God in their true perspective.

The war of Armageddon is the summing up of all this remorseless opposition and violent hatred. Wars there have been throughout the centuries; nation has fought against nation all through earth's history. The kings of the earth have engaged in titanic struggles right up to the close of probation, but nothing up to that time could be called Armageddon. The same applies to every other kind of conflict—the contest between good and evil, or the war against the saints. Nothing before this could be denominated Armageddon. But this last, mighty struggle is called by this name.

## At Least Four Battles

We might suggest at least four great battles in this last mighty war:

a. *There will be the battle between truth and error.*

This involves the conflict between good and evil, between the law of God and the laws of men.

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God."—*The Great Controversy*, p. 582.

"The whole universe is watching . . . the closing scenes of the great controversy between good and evil."—*Prophets and Kings*, p. 148.

b. *There will be the battle against the saints.*

Satan still continues his set purpose to obliterate the people of God.

"God's people will be surrounded by enemies who are bent upon their destruction."—*The Great Controversy*, p. 619.

"There will be, in different lands, a simultaneous movement for their destruction."—*Ibid.*, p. 635.

c. *There will be the battle of nation against nation.*

This seems to take place after the voice of God is heard bringing deliverance to the saints. Then the leaders of men, together with the nations of earth, become so enraged, so infuriated, that their prey has been snatched from their grasp, that they turn and fight each other.

"When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. . . . The wicked are filled with regret, not because of their

sinful neglect of God and their fellow-men, but because God has conquered. . . . The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion."—*Ibid.*, p. 654.

"In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth,—priests, rulers, and people, rich and poor, high and low."—*Ibid.*, p. 657.

"The very hands that once crowned them with laurels, will be raised for their destruction. The swords which were to slay God's people, are now employed to destroy their enemies. Everywhere there is strife and bloodshed."—*Ibid.*, p. 656.

*d. Then there will be the battle when the Lord from heaven rides forth and has His controversy with the nations.*

Then the kings of the earth, together with the beast and his armies, are arrayed against Christ the Lord.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14).

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19).

Now the sword of divine justice is unsheathed; now the artillery of heaven is brought into action. We read in Jeremiah:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:31-33).

The Lord speaks of this phase of the war in language we can understand. In connection with Armageddon and His second coming, we read of—

His controversy—Jer. 25:31

His battle—Rev. 16:14

His vengeance—Isa. 34:8

His indignation—Isa. 34:2

His slaughter—Isa. 34:6

His destruction—Isa. 13:6

His strange act—Isa. 28:21

His year of recompense for the controversy in Zion—Isa. 34:8

Of this grand climax, when the nations make war against Christ and are destroyed, we read:

"Jesus rides forth as a mighty conqueror . . . 'faithful and true,' 'in righteousness He doth judge and make war.' And 'the armies which were in heaven follow Him.'"—*Ibid.*, p. 641.

"At the coming of Christ the wicked

are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory."—*Ibid.*, p. 657.

Hence, the last great conflict in the great controversy covers not only the contest between righteousness and unrighteousness but also Satan's final effort to annihilate God's people; the last clash of nations, as well as the final, very real, literal, and physical agony and anguish of soul that will be experienced by the ungodly at the return of Christ the Lord.

However *spiritual* the conflict between good and evil may have been, it is nonetheless sure that the end of the conflict will mean *real* combat, *real* fire, *real* hailstones, and *real* destruction upon the nations.

"The spirits of devils will go forth to the kings of the earth and to the whole

world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven."—*Ibid.*, p. 624.

"The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe."—*Testimonies to Ministers*, p. 465.

This is the last phase of Armageddon, the battle that is soon to be fought.

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white."—E. G. White manuscript 172, 1899.

## Is My Child Safe?

By Mae Carberry Bradley

Every one of us shared a nation's horror when an innocent little child was kidnaped and murdered a few months ago. The realization that human beings could be so heartless has made everyone wonder just how safe his child is in this wicked world. We may well wonder, for the same evil being who instigated that terrible crime is on the trail of every child whose parents endeavor to walk in the straight and narrow way. "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Peter 5:8).

Most of us do not have sufficient money to provoke a kidnaper to action against our home. We can probably brush that danger from our minds. Nevertheless it is true that we should use necessary precautions. Our children should be taught never to enter a stranger's car, or to accept gifts of candy, drinks, or other things from strangers. We all recognize the possible dangers involved. Teachers should never release a child to a stranger unless the child appears to know him well. Even then it may be well to check with the parents. Parents should know where each child is at all times.

### Three Angles of Safety

We wish to consider safety from three angles—physical, mental, and spiritual; and to think of each one in its connection with our journey to heaven.

Our loving Father says, "Beloved, I wish above all things that thou mayest prosper and be in health" (3 John 2). Yet instead of continually working miracles He has given us instruction in His Word that, if followed, would preserve our health.

It is a pleasure to see families where all the rules of health are observed. Children are put to bed at proper times for long hours of undisturbed rest in clean beds and suitable night clothes. Good nourishing food is served each meal time under circumstances that encourage the best digestion. Homes are properly ventilated. Sunshine comes in, and children are often out getting suitable exercise in the fresh air. Home and family are clean. Improper foods are eliminated. This is a pleasing picture.

There may be however, in our midst, families who need help. Children even of cultured homes may sit up long hours, eat all sorts of snacks at all hours, and drink various soft drinks, many of which are unfriendly to the human body. Yes, everyone knows better, but we are too busy to pay attention to details considered insignificant.

There is also the group who for lack of training or means have not learned what and when to eat. They may not understand proper ventilation. Cleanliness may not have become a necessity to them. Their children may be crowded together in beds that offer little comfort. These people are probably sincere and would learn quickly if we would be tactful and friendly and show them the principles of health.

No child is safe whose health is not guarded carefully on all sides.

### Mental Health

Much is said these days about mental health. The Lord gave us an abundance of instruction on this subject many years ago. The child who grows up to think largely of what he can do to make others



happy is certain to have a healthy mind. Doubtless if parents considered the study of the Word of God and the *Testimonies* more important than the study of psychology, they would be better prepared to guide and develop the minds of their children.

"Much study and earnest prayer for heavenly wisdom are needed to know how to deal with youthful minds; for very much depends on the direction parents give to the minds and wills of their children. To balance their minds in the right direction and at the right time, is a most important work; for their eternal destiny may depend on the decisions made at some critical moment."—*Fundamentals of Christian Education*, p. 30.

In *Testimonies*, volume 2, page 460, we read, "Satan controls the minds of the youth in general." Five minutes spent on almost any street corner on a Saturday night will help us understand the truth of this statement. However we know that earnest prayer and frequent use of the name of Jesus make our company distasteful to Satan. A good rhyme to teach our children is:

Satan trembles and flees  
Before the smallest child on his knees.

Our children must learn to be happy in Jesus if they are to be mentally safe.

"No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a well-spring, never failing, because fed by the streams that flow from the throne of God.

"Then let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God. . . .

"We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ, and speak of His glory."—*Ministry of Healing*, p. 253.

Parents' influence cannot be overestimated. Do we have a healthy outlook on life? Are we of a happy, contented nature, or do we see the gloomy side of life? Do we rejoice in the goodness of God, or complain that we must give up so much?

We could go into many details concerning mental health; the importance of giving children a feeling of security, banishing fear from their lives; avoiding novels, funnies, radio serials, harmful television programs, and so on. However, I believe they are all taken care of in our main thought—being happy in Jesus.

One danger that may threaten our children physically, mentally, and spiritually is improper company. Corruption in children is all too common. Our children need to be kept largely away from worldly playmates, or their habits, ideals, and language will soon show the results of association. There are some good and some bad in every community, and how bad or how good does not depend on whom their parents are. Happy the children who are privileged to associate with carefully trained Seventh-day Adventist children. It is better to have the neighborhood children in your back yard than not to know in whose back yard your own may be. It takes constant watching to keep our children pure. If a choice must be made between worldly associations or playing by themselves, it would be better for them to play alone much of the time. Home duties should help to keep their minds and bodies occupied.

Your guidance can do much to keep their minds pure. Be worthy of their confidence and encourage them in their natural tendency to confide in you.

If your child is physically and mentally safe he is no doubt spiritually safe also, for body, mind, and soul are inseparable. We can constantly impart spiritual lessons to our children. They should be able to see that we trust in God. They can learn much from praying with us about some family problem. They may have the problem explained to them and then be asked to join in praying for it. As prayers are answered, and they will be, children

learn lessons of faith that they will never forget.

Even adults do not always understand that when we discover we have done wrong we need only to confess and be forgiven. Every child should memorize I John 1:9 and be encouraged to believe and accept it.

### Family Worship Essential

Family worship is a necessity if our children are to be spiritually safe. Many have written upon this subject and the inspired pages of both Bible and *Testimonies* give volumes of help, so we cannot go into details here.

"It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Testimonies*, vol. 1, p. 398. This hedge is the very thing needed for their safety. Dare we fail to secure it?

Sabbath school is an important link in the chain of safety. Regular Sabbath school attendance is necessary if much good is to be accomplished thereby. If Sabbath school is important to parents it will be so to children. Realizing that the Sabbath school lesson is more important than the day school lessons (JSS 7-8, 10) parents should go over it with their children daily.

The church school is one of the best aids to help parents prepare children for the better world. If only every parent and every church could realize its importance.

"Some fathers and mothers are so indifferent, so careless," someone has written, "that they think it makes no difference whether their children attend a church school or a public school. 'We are in the world,' they say, 'and we cannot get out of it.' But, parents, we can get a good way out of the world if we choose to do so."

All our conferences seek diligently to provide suitable church schools with competent teachers in order to help our children. No church should relax if it has one child outside the church school.

What a wealth of books we have to choose from to help us guide our children! We have papers for every age: *My Bible Story* for tiny tots; *Our Little Friend* for the primary age; *Junior Guide* for the juniors; and *The Youth's Instructor* for older young people. In my family I find I need them all.

Putting our all into the task we will soon see our children safe—safe in the kingdom of heaven.

God will work wonders for us if we will in faith co-operate with Him. Let us, then, pursue a sensible course, that our efforts may be blessed of heaven.—*Testimonies*, vol. 7, p. 79.



H. A. ROBERTS

Nothing is better for the health of the family than a good picnic in God's great out-of-doors.

## Only a Step From Eternity

By James J. Aitken

A young Dane stood at the door of his home bidding his mother good-by. "Only a step from the championship, Mother. Tomorrow I will be famous." He kissed her triumphantly and strode down the path to the street and into what he thought was fame. But only a few hours off the doorstep the Helsinki-bound auto crashed, killing the promising young Olympic athlete.

The young man did not realize it, but instead of being only a step from fame he was only a step from death.

"There is but a step between me and death," cried David, the young monarch-to-be. Had he been a hoary old man we might expect such a statement, but coming from a young, stalwart fellow with a bright future ahead of him, it rather surprises us. But let us take a closer look at David.

Here was a young man who loved to live dangerously. From the time of his youth, when he shepherded the flocks of Jesse, his father, he had lived in uncertainty, often snatching his lambs from the very jaws of wild beasts. It was this spirit of adventure that led him to thrill at the thought of meeting the giant Goliath. And at that time, as he conquered the Philistine in the name of his God, he probably had no thoughts of death.

### Thinking Seriously About Life

Later, however, after he had been anointed future king of Israel, as he stood before King Saul and soothed his jagged nerves with sweet music, he began to realize that jealousy was mounting in the heart of the monarch. Indeed, it was made rather plain to him when punctuated with a javelin! At that time David confided to his friend, Jonathan, "There is but a step between me and death" (1 Sam. 20:3). And at that moment the lighthearted, adventuresome shepherd boy began to think seriously about his life.

During this critical period of the sweet singer's life he drew closer to God, knowing that at any moment he must be prepared to meet death. Our beautiful psalms of trust and confidence were no doubt written as he passed through these trying times at the court of King Saul.

Young man, young woman, are you ready to meet God? Do you have that daily relationship with Him that gives trust and confidence to your soul and inspires you to live with eternity in view? The success of David's life was his daily communion with his Maker in the time

of his youth. He did not wait till his last, lingering years to make the connection with Heaven his first task of the day. And though he failed miserably in many ways, he was still affectionately called by God "David my servant."

If we would be ready to meet God at any moment, we must make communion with Him our first task every day. Then we can be assured of success in all that we do. If we neglect this important duty, every step we take will be unsteady, every apparent success followed by heartbreak-

ing failure. Success is the keynote of youth. Everyone wants it in any task he undertakes.

To be successful does not necessarily mean that one will never fail or make mistakes. Learning to walk is not an easy task. But the little child takes courage and tries his first step. Usually he falls, but he gets up and starts over again. He has to. He couldn't learn to walk unless he did.

The person who leans on the Everlasting Arms and keeps his daily connection with Heaven firm, trusts in an unseen Power to guide his every step. He is ever ready for a life of service or for the sudden ending of it.

During the winter months here in Switzerland, fog hangs over the lakes and valleys for days and weeks on end. But when the fog hangs lowest and densest over the highways and hovers at the windows like a gray ghost, that is when it

## Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



### Where Two or Three Are Gathered Together

A number of months ago a sister wrote to us expressing gratitude to God that her son had completely recovered from a mental disturbance in answer to the prayers of our Parents' Fellowship. Another sister, writing, said:

"I want to thank you for the account in the REVIEW of the mother whose son had been restored in answer to prayer. Her story was the most inspiring help that I could have received at that time. It helped not only me but two of my friends whom I called by phone and with whom I shared the story. As a result four of us have formed a prayer circle, and we meet every morning at nine o'clock to pray for our children. We claim the promise, 'I will contend with him that contendeth with thee, and I will save thy children.'"

"We have already seen the marvelous working of the Holy Spirit with our families. Jesus has assured us that where two or three are gathered together in His name, He will be among them. If ever there was a time when we should be concerned for the salvation of our dear ones, it is now. Satan is working with great wrath, because he knows that his time is short."

Yes, time is short. Satan's villainous work is nearing its climax, but we have yet to see the worst demonstration of his wrath and the greatest exhibitions of God's power. In view of these facts we must pray more earnestly and believe more fully than ever before. Let us share with you a few prayer requests that have come to us recently. The following lines express the many heartaches:

A mother in Oregon: "My older boy, who is the burden of my heart, has wandered so far away from God."

A mother in Iowa: "I have seven children. We reared them in the faith, but several have left the truth, which causes us great sorrow."

A mother in Alabama: "My boy was brought up in our schools and churches, but for the last three years in spite of my pleading and prayers he has been attending theaters. His wife is not a Christian. I see danger ahead for my boy. Pray for him."

A grandmother in Wisconsin: "Please offer a special prayer for my two grandsons. Their father is dead, and his last concern was for their salvation. It is a hard time for our young people. The boys' mother has married again, outside of the faith. The children are careless and unconcerned."

A mother in New York: "I have two sons, one in the American Zone in Germany, the other in California. The boy in Germany is not an Adventist. The son in California is about to be married. Pray for these boys that God will watch over them and save them in His kingdom. We are separated from our dear ones in this world. My prayer is that Jesus will come soon, so that all our partings will end forever."

There are many other requests, but these represent the great need. The next meeting of the Parents' Fellowship of Prayer will be Friday at sundown in your home. Just kneel with your family and pray for these dear wandering sons and daughters, also for your own children. Let us claim the promise God has given us that He will save our children. Then let us do all we can to cooperate in restoring them to God. If you have had a special answer to prayer, send the experience to the REVIEW, so that we may share it with our circle of readers.

is the most beautiful in the mountains. A half-hour's drive into the uplands will soon bring one into bright sunshine. Then as one gazes down over the trail just traveled, he finds he is looking down into a soft, fleecy cloud bank, with the sun shining on it. Up from this foggy mass rise the high snow-capped ranges of the Alps, so clear one feels he can almost touch the glaciers. The brightly colored autumn leaves—they *are* the same variety that are down there in the fog too—make the hillsides cheerful, and the blue sky above challenges one to wonder that it could ever be gray.

#### Daily Communion With God

Daily communion with God in our youth provides for a brighter future. It helps us over the rough places and takes us steadily and safely through the uncertain, darkly shrouded paths. The other day as I was groping my way along a fog-bound road, I heard the long blast of a horn, and instantly a bright-red roadster whisked by me at great speed. Evidently the driver had his eye glued to the white line, and nothing else mattered. I continued my snails' pace, remembering that five people had just lost their lives in a fogbound crash of four cars. The driver of the red roadster was taking a great chance with his future. He was only a step from death, but he realized it not.

The future holds happiness and success for the one who learns to go one step at a time, daily laying his plans in the hands of God and letting Him lead and guide. Our heavenly Father is ever ready to help us take the first faltering steps in the pathway of Christian service. Maybe you would like to be a colporteur, but you have heard how hard it is and how many have started and failed. Forget all this. Grasp God's hand in faith and take the first step to success Monday morning.

Maybe you want to be a preacher. Remember God will help you take your first trembling steps into the pulpit to deliver a message in His name. Maybe you want to be a missionary. Here too your heavenly Father will help you take that step that separates you from home and friends, but that unites you with hungering souls in a far-off land who need your message of hope.

#### Enoch Was Always Ready

We find in the Bible that Enoch "walked with God." He realized constantly that there was only a step between him and death, but he was always prepared by taking every step along life's pathway with divine guidance. Instead of taking the last step of life into death he had the glorious experience of taking the last step directly into the courts of heaven.

The Duke of Windsor, in his memoirs, remembers the great anxiety of his younger years. For the quarter of a century that his father, King George V, ruled he sensed that he was separated from the

throne by a single heartbeat. You too, young man, young woman, are separated from a throne of glory by a single heartbeat—your own. Choose to take God with you every day.

It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in

giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?—*Testimonies*, vol. 9, p. 103.

## A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—9

### Frogs in the Palace

A few days later Moses and Aaron went to see Pharaoh again. As soon as he saw them he demanded that they work a miracle to prove the power of their God.

Aaron at once cast down his rod in front of Pharaoh and it became a serpent. The king was impressed, but he was not willing to admit that this was a sign of the power of the Hebrews' God. Suspecting it was just magic, he called for his own magicians, and ordered them to do the same trick.

They did. As soon as their rods hit the floor they became serpents. Now there were several serpents crawling all over the place! For a moment it looked as though Moses and Aaron were nothing more than a couple of smart magicians. But then a strange thing happened. Aaron's serpent went up to one of the other serpents and swallowed it. Then it went after another and another, until it had swallowed them all. When the last one had disappeared, Aaron took his serpent by the tail and it became a rod again.

It was all very mysterious. Again Pharaoh was impressed—especially as his magicians looked very silly without their rods. But he hardened his heart and refused to do what Moses and Aaron wanted.

Next day, as Pharaoh went down to the river, he found Moses and Aaron waiting for him on the bank. No doubt he was very much annoyed to see them again so soon and in such a place; and when Aaron began to call to him in a loud voice he must have been furious. But he stopped and listened. What was the old man saying? They were strange words from a Hebrew slave.

"The Lord God of the Hebrews," cried Aaron, "hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood."

The man must be mad! thought Pharaoh. Does he think he can turn the waters of the Nile into blood?

But even as he spoke a dreadful smell came from the river. Turning to see what was the

matter, he noticed that the water had turned a dull-red color. Dead fish were coming to the surface and being washed up on the bank at his feet. It was a dreadful sight. Sickened, he "turned and went into his house" while "all the Egyptians digged round about the river for water to drink."

Did Pharaoh let Israel go now? He did not. Instead, he called his magicians and ordered them to turn water into blood. They did. Not the Nile, of course, but enough water to convince Pharaoh that all Moses and Aaron had was some special magic. No! he would not listen to them. Nor would he let Israel go.

Then came the frogs. Millions and millions of them. They swarmed all over Egypt. They jumped through the doors and windows of the people's homes until nobody knew what to do with them. They came into Pharaoh's palace, into his bedroom, even on his bed. They got into his kitchen, into the ovens, and even into the dough that was being made into bread for him to eat.

Pharaoh simply could not get away from the frogs. He trod on them, sat on them, slept on them. He ordered his servants to kill them, but the more they killed, the more there seemed to be. There was no end to them.

Egyptians had seen swarms of frogs before, but never a plague such as this. They began to complain to Pharaoh. But he could do nothing to help them. He was as bad off as they were.

At last, unable to stand it any longer, he sent for Moses and Aaron. "Ask your God to take the frogs away," he said, "and I will let the people go, that they may do sacrifice unto the Lord."

"When would you like the frogs to be gone?" asked Moses.

"Tomorrow!" said Pharaoh.

"Very well," said Moses. "It shall be as you say, so that you may know that 'there is none like unto the Lord our God.'" He promised that the frogs would leave the palace and the people's houses the next day and "remain in the river only."

In making such a promise Moses took a great risk, but he believed God would do as he had said. And so it happened. In the morning the frogs were all dead.

# EDITORIALS



## From the Editor's Mailbag

A brother writes that he has inherited some stock of a large American corporation, and asks: "Will my retaining this stock cause me to violate the counsel against 'business ties with Sabbathbreakers,' and particularly against going into partnership with those who are not Adventists?"

### Our Reply

I do not believe there is a true parallel between holding stock in a company and being a partner with someone in a business. In fact, the reserve funds of various of our institutions are invested in part, I believe, in the securities of great corporations in the country. Of course one might sell such securities and invest only in government bonds. But the person who thus invests faces another question, asked by some: Does not such investment make one morally responsible for all that the government does? To that question, however, most of us unhesitatingly answer No. By a parity of reasoning, I believe we may return a No to your question.

Now, it is true that the investment of money in the securities of a company enables it to operate. Hence no Adventist could rightly buy the securities of a distillery, for example.

But making possible the operating of a company and determining the working policy are two different things. It is right at this point, I believe, that any possible parallel between stock ownership and partnership breaks down. When one is a partner in a business concern, he is actively and directly involved in its affairs. He determines policies, he hires and fires. Thus he is morally responsible for all policies. If one is a stockholder in a great corporation, he certainly is not in this position. True, the corporation may operate on a six-day week, rather than a five-day one, and thus be open on the Sabbath day, but the stockholder has had nothing to do with determining that matter.

I suppose on a question like this there will always be honest difference of opinion, and the individual must use his best judgment in the light of his private communion with God. Let us always remember that there is a practical line of distinction that must be drawn somewhere in regard to our endless contacts with the world. Otherwise we drive ourselves into impossible situations. There are a few among us who won't mail a letter at such a time in the week that the letter will be likely in transit on the Sabbath day. There are those who will not ride a streetcar to church, even if it means being unable to get to church. They don't want to make the motorman work.

There have been conscientious objectors who would not engage in any kind of work for the government in wartime, even planting potatoes, because, they reasoned, that was helping the war effort. The denomination has never been able to follow that tight kind of reasoning, nor do I think it should.

You may perhaps know that at the time of our Lord, some of the Jews were so strict about the Sabbath day that their interpretation of the prohibition against carrying burdens on that day would not permit them to carry even a handkerchief on the Sabbath. The only way to

have a handkerchief on one's person, and be blameless, was to have it sewed to the garment. Thus it became a part of the garment and not a burden carried by the individual!

There's a practical line certainly somewhere that divides between what obviously ought not to be done and what may reasonably be done without violating the spirit of a divine command or a prohibition. It is our business constantly to seek to discover that dividing line and to stay safely on the right side of it without going to extremes that would lay on us a yoke of bondage that neither we nor our fathers could bear.

### Visiting the Sick

A sister who has had to spend several months in a hospital writes to offer some suggestions on the matter of visiting the sick. We pass them on without comment—they need none—and with our hearty endorsement. Her letter reads in part:

I've been in bed three months. I love visitors and need the company, but such visits could be made so much happier if those who come would realize a few things. First, a fifteen-minute visit is *plenty* long enough. Second, if you have been in the sickroom for a time and someone else comes, say your good-bys and leave. Don't linger to visit with the other caller, saying, "Oh, I'm so glad to see you, do sit down," and then start in a chat for a half hour of things and people of no interest to the patient. Third, don't tell all your ailments, how you suffer with this and that. The patient has plenty of aches of her own. Fourth, don't tell of some person you knew who has a cancer too—how it started and how long she was ill, and so forth, and so forth.

## A Few Practical Aspects of Sabbathkeeping

"We must be guarded," wrote God's servant, "lest the lax practices that prevail among Sundaykeepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given by many professed Sabbathkeepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Testimonies*, vol. 6, p. 353.

There are certain practical aspects to proper Sabbath observance that need to be prayerfully reviewed—on occasion—lest we carelessly desecrate the holy hours. The following quotations offer excellent guidance:

### Sabbath Travel

"In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to

hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.

"When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God, and commune with Him. Whenever there is opportunity, we should speak to others in regard to the truth. . . . At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath."—*Ibid.*, p. 360.

#### Sabbath Meals

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befores the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

"While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."—*Ibid.*, p. 357.

"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved."—*Ibid.*

#### Sabbath Attire

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit [or special Sabbath dress], to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without."—*Ibid.*, p. 355.

In case of poverty this counsel may not apply. But even here the church may show its love for the poor by supplying their needs.

#### Lawful to Do Well on the Sabbath

In an interview with the Jewish leaders—

"Jesus stated . . . that the work of relieving the afflicted was in harmony with the Sabbath law. It was in harmony with the work of God's angels, who are ever descending and ascending between heaven and earth to minister to suffering humanity. Jesus declared, 'My Father worketh hitherto, and I work.' All days are God's, in which to carry out His plans for the human race. . . . God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day.

"The demands upon God are even greater upon the Sabbath than upon other days. . . . Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, pp. 206, 207.

#### Sabbath in Our Sanitariums

"Upon the men of responsibility in the medical missionary work rests the duty of giving instruction to physicians, nurses, and helpers in regard to the sanctity of God's holy day. Espe-

cially should every physician endeavor to set a right example. The nature of his duties naturally leads him to feel justified in doing on the Sabbath many things that he should refrain from doing. So far as possible he should so plan his work that he can lay aside his ordinary duties.

"Often physicians and nurses are called upon during the Sabbath to minister to the sick, and sometimes it is impossible for them to take time for rest and for attending devotional services. The needs of suffering humanity are never to be neglected. The Saviour, by His example, has shown us that it is right to relieve suffering on the Sabbath. But unnecessary work, such as ordinary treatments and operations that can be postponed, should be deferred."—*Testimonies*, vol. 7, p. 106.

An unusual statement suggests that—

"before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

"It means eternal salvation to keep the Sabbath holy unto the Lord. God says: 'Them that honor Me I will honor.' 1 Samuel 2:30."—*Ibid.*, vol. 6, p. 356.

But if we do not properly observe the Sabbath, the distinctive sign by which we show our steadfast allegiance to our Creator and Redeemer is trampled beneath our feet. How meaningful are the words of the prophet: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14). D. A. D.

## The Bible Serves Your Needs

The Bible meets every need of man. One who reads its pages with a sincere and open heart will find his spirit strengthened, his mind enlightened, and his soul purified. No one can take up this Book without having some sin challenged or some virtue encouraged.

The Bible makes many declarations concerning itself, the chief one being that it is the word of God. Along with this, there are other claims that should inspire one to diligent search of the Scriptures for the spiritual riches that are therein.

Here are some of the aids to Christian living that can be found in this sacred Word:

#### *It is food for the hungry soul.*

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

"I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God, and every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves."—*The Desire of Ages*, p. 390.

As the body must have a well-balanced regular diet to be in health, so the Christian must be nourished by the wide variety of teaching to be found in the Bible. It is

not enough to read the Psalms and the Gospels. To be strong in faith and works one must find in the history of the patriarchs, the children of Israel, the kings, the prophets, and the epistles, lessons that are important to his Christian experience.

*It is light for the darkened mind.*

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

"If we would have the light that has been provided for us, we should show our desire for it by diligently searching the Word of God. . . . With humble hearts subdued by the grace of God, you should come to the task of searching the scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness."—*Testimonies on Sabbath-School Work*, p. 62.

*It is a fire that purifies the sinful heart and a hammer that breaks the hardened heart.*

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

"In the word of God the mind finds subject for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks to men. Here we behold the Majesty of heaven as He humbled himself to become our substitute and surety to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor."—*Testimonies*, vol. 5, p. 25.

*It is a living seed that brings forth fruit in the life to the glory of God.*

"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. . . . He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

*It is a probing sword, revealing the inner motives of the heart.*

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

"The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it revives the character and sanctifies the soul."—*The Great Controversy*, p. 94.

As the Bible is read, its words probe the innermost recesses of the mind and heart, and expose the sinful thoughts and purposes lodged therein. This should lead to repentance and confession of sin. As one studies the Word he should have this prayer upon his lips, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

*It is a defensive sword against the wiles of the enemy.*

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17).

"In the truths of His word, God has given to man a revelation of Himself; and to all who accept them they are a shield against the deception of Satan."—*Ibid.*, p. 465.

"Those who are earnestly seeking a knowledge of the

truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth a sure defense. 'Because thou hast kept the word of my patience, I also will keep thee,' is the Saviour's promise."—*Ibid.*, p. 560.

"The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent man from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. . . .

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Ibid.*, pp. 593, 594.

In view of all these blessings that the Word of God offers, how precious it should be to us. Should we not be studying it more and more, heeding its counsels and walking in its light?

F. L.

## Others Have Said



It's amazing the heights a man can attain by remaining on the level.—*Nylic Review*.

The only safe and sure way to destroy an enemy is to make him your friend.—*Norfolk and Western Magazine*.

Knowledge is power; but the more men know about the atom, the more they need to know about themselves.—Wayne A. R. Leys.

Of all forms of life, man himself still constitutes the greatest threat to mankind.—Brock Chisholm.

The commonest fallacy among women is that simply having children makes one a mother—which is as absurd as believing that having a piano makes one a musician.—Sydney J. Harris.

The right words striking the right persons at the right time can change the course of history.—Edw. W. Barrett.

Out of ignorance is born most of the fear and cruelty and misery and hatred in this world. Not one of us, however unimportant or little endowed we believe ourselves to be, has the right to remain in avoidable ignorance.—*Woman's Weekly*.

Words are the dress of thought, which should no more be presented in rags, tatters and dirt than your person should.—*Lion*.

The congregation makes the sermon as much as the minister does. Preaching is a conversation, not a monologue, even though the other half of the conversation is spoken during the week.—Mansfred A. Carter.

When a religion is good . . . it will support itself and when it cannot support itself and God does not care to support it, so that (its advocates) are obliged to call for help of the civil power, it is the sign . . . of its being a bad one.—Ben Franklin.

The best way to deal with those who offend God in their treatment of you is that you should obey God in your treatment of them.—Hazrat Omar.

When the heart is converted the purse will be inverted.—*Sabbath Recorder*.

It takes half a lifetime to accustom oneself to poverty, but only five minutes to get used to luxury.—*Alexander Cooperator*.

Courage is too often thought of in terms of heroism or dramatic action. But if you are observing you may see the highest form of courage in the life of very ordinary persons caught in a web of tragic circumstances.—*Audubon County Journal*.

'Tis God gives skill, but not without men's hands: He could not make Antonio Stradivari's violins without Antonio.—George Eliot.



# News From the World Field

## Harvest of Souls in Hong Kong

By S. K. Young, D.D.S.

Kowloon, that part of the Chinese mainland leased to Great Britain, is administered by the crown colony of Hong Kong. This is a teeming city with two and a quarter millions of people. There are ten Seventh-day Adventist churches and chapels in the territory of the Hong Kong-Macao Mission. The Kowloon Boundary Street church has a membership of about 250, who meet and worship our Master in a modern church building with a seating capacity of some four hundred. There is also a church school caring for more than three hundred children.

Inspired by W. A. Hilliard, mission president, and the Kowloon church pastor, Wallace Chan Wu-sang, about seventy-five energetic church members recently joined forces with a handful of Bible workers and interns and launched an evangelistic effort in the church building.

A prayer meeting was held every morning and evening for a month prior to the project. Plans were laid and great publicity was given. Fifty thousand invitation cards were sent out; twenty thousand programs were printed; and all Chinese vernacular newspapers carried announcements of the Bible effort. A budget was set up by the local mission, and funds were generously donated by church members. Meetings were held every night of the week: five nights of preaching with lantern slides and two nights for Bible

study classes. During the entire eight weeks the morning and evening prayer meetings were continued, with a noon session added.

History was made in this evangelistic effort. In spite of the cold, inclement weather, the church was packed night after night, with all standing room taken. More than five hundred attended the simplified sermons on Daniel and the Revelation while about 250 children in a separate hall were shown educational films and Bible studies.

A choir of about sixty voices sang each weekend. Each night before the sermon at least four musical numbers were presented. Classical and religious music brought about the necessary receptive mood for the Buddhist, Catholic, atheist, and non-Christian audience. Despite bad weather the average nightly attendance never went below three hundred.

The faith and prayers of the brethren were not unrewarded. Nearly 150 requested Bible studies; about 100 finally joined the baptismal class. Heaven rejoiced with us when on December 26, 1953, thirty-nine were led into the watery grave for baptism. One candidate was baptized on January 2, making a total of forty for the effort.

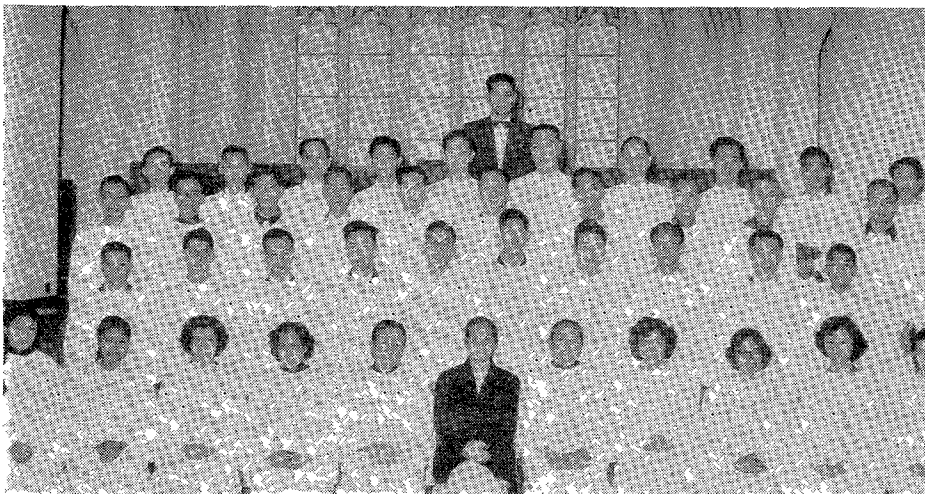
After interviewing a few of the candidates, the following stories are recorded of how our Saviour found them: A confirmed bachelor, Poon Kit-hon, smoked,

danced, and drank without limit or inhibition. He thought God was only for illiterate people. One night while the rain was pouring down in torrents he saw his neighbor going out with an umbrella. He was all dressed to go to his usual haunt for his evening's entertainment. He accepted his neighbor's invitation to join him and attend the evangelistic effort. He attended the first meeting, as God had intended. The doctrines and prophecies enthralled him and he became a regular listener, while the neighbor did not return thereafter. God doubtless sent that neighbor to be the instrument to help Brother Poon take his stand among the others.

Ng-cheong, a street sweeper for the government, was a member of another Protestant mission. His pastor learned of his attending our meetings and did not hesitate to forbid him to do so. However this did not deter him from his regular attendance. He graduated from the baptismal class. Then his troubles really began. The Lord gave him his first test of faith. His immediate overseer was well known for his fiery temper. As he desired Sabbaths off, he urged Pastor Chan to speak for him, but he was kindly advised to first seek his Sabbaths for himself. He thereupon prepared a letter applying to the chief superintendent, one higher in rank than his overseer. The letter got into the overseer's hand, since the superintendent was not in. Our brother was literally trembling when the overseer called for him. All he could remember was the sermon on prayer. He could hardly believe his ears when the overseer treated him kindly and approved his application. He went home and knelt down, now realizing what the promises of God mean to those who believe.

Another test of faith came to our brother, when on the eve of his baptism his entire household and personal belongings were burned in the worst fire in the history of Hong Kong. As soon as he was able to leave the police-cordoned area, he came to Pastor Chan and requested baptism on the following Sabbath. He made no reference to his misfortune nor sought for any material help, but only tendered his apologies for his absence owing to the fire.

We sincerely solicit your prayers for this field where ancient culture and time-worn philosophy seem so sufficient that it has been difficult to convince these dear people to turn their backs to those dogmas and accept the crucified, risen, and soon-coming Saviour, Jesus Christ.



Group baptized in Hong Kong, with Pastor Chan Wu-sang in the back and Mrs. Chow Choy Fuksan, the Bible worker, in center front.

# The Sao Paulo Conference in Brazil

By A. V. Olson

Five years ago when I was in Brazil the president of the São Paulo Conference took me in his car to see a farm the conference had purchased on which to establish a boarding academy. At that time there was not a sign of a building, except for the old farmhouse. Now there are three large brick buildings and several smaller structures on the place. Orange and mango groves, peach and pear orchards, vineyards, and banana, papaya, and pineapple plantations, large vegetable gardens, and fields of corn and waving grain adorn the land.

A new school has been born and is in full operation. Last year with only one dormitory finished, there were 210 students crowded together. Now with the boys' dormitory added, they can receive 300 or more when school opens shortly.

This institution is ideally situated. It is located out in the country, some one hundred miles from the great city of São Paulo, twelve miles from Campinas, a city of more than 100,000 and only a mile from Jacuba, a little village on Brazil's principal railway line running into the interior of this republic.

Because of its altitude of some 2,000 feet, this place has a favorable climate. Frost is seldom known in the winter, and the summers are not unbearably hot. We are now in the midst of summer here, but I have not experienced any day as hot as we often have in the north central states in the summertime.

Nature has been kind to this place. All around are the evergreen hills and the lovely valleys. The soil is fertile, and an abundance of good water gushes forth from a large spring on the school farm.

## The Session Meets at the School

Here in this quiet retreat in the midst of the beauties of nature all the laborers of the São Paulo Conference came together January 20-24 for a workers' meeting. It was a blessed privilege to meet with them for prayer and study. The burden of every heart was to become a better and more successful winner of souls.

As these lines are being written, the São Paulo Conference is holding its sixteenth biennial session. Delegates from many of the churches are present. How happy they are to be out here in the beauty and calm of this restful place, far removed from the distractions and attractions of a great city.

The territory of this conference consists of the province of São Paulo, with the large and fast growing city by the same name as capital. Within this territory some eight million people make their homes, one fourth of them in the capital.

According to the report of Joao Linhares, the president, the membership of this conference stood at 8,483 at the close of 1953, and the Sabbath school membership at 11,376. Baptisms for the two-year period totaled 1,411.

This conference is self-supporting, its income from tithe being sufficient to maintain and to expand its working force. Several other conferences in South America have likewise reached the place where they can provide for their own operating expenses. It is a satisfaction to see organizations out in the mission fields becoming self-sustaining, for this releases mission funds for the weaker and less-developed fields.

The reports rendered by the department secretaries revealed healthy activity along all lines of church and mission endeavor. The colporteurs are doing real exploits for God in this conference. This summer there are more than two hundred of them busy selling our books. There are thirty-four church schools in the conference. Esther Maluf, a normal school graduate with several years of experience in teaching, was elected as secretary of the educational department.

Considerable progress was made during the last two years in erecting new church buildings and in remodeling, repairing, and enlarging old ones. A number of new chapels are now under construction.

Our medical institution in São Paulo is favorably known, both in the city and throughout the state. It is exerting a wholesome influence among the rich and the poor.

Sabbath afternoon, the last afternoon of the conference, five young men were ordained to the gospel ministry.

The São Paulo Conference is today a strong, vigorous organization that can and will accomplish great things for God as workers and members consecrate their all to the Lord for service.

# Colporteur Sales Convention in Minneapolis

By C. A. Edwards

The Northern Union Conference Colporteurs' Sales Convention, held in Minneapolis, Minnesota, January 3-10 is now history. Previous to this convention sincere prayers were offered that this would be the best meeting of its kind ever held in the history of the Northern Union Conference, and the testimonies of those in attendance indicated that these petitions had been definitely answered.

In the opening devotional talk on Monday morning, January 4, J. D. Smith, president of the Northern Union Conference, sounded the keynote for a successful convention. In addition to inspiring help from various other leaders within the union, the following publishing department representatives spent some time with us: From the Pacific Press: M. L. Neff, book editor, Mountain View, California (his conducted speech clinic was greatly appreciated); C. L. Paddock, Jr., manager of the Omaha Branch, Pacific Press. Review and Herald: J. M. Jackson, associate periodical department manager. Southern Publishing Association: I. H. Ihrig, periodical department manager.

## Soul winning Colporteurs

Two veteran colporteurs, R. J. Jones from Minnesota, and Glenn Shelton from Iowa, each know of more than one hundred souls won as a direct result of his work. During the colporteur symposium on Sabbath afternoon it was revealed that the colporteurs present had brought into the church an aggregate of 327 souls.

As the encouraging goals set by the colporteurs and beginners at this convention are realized, a new record will have been set in literature distribution for this challenging field.



Colporteurs and leaders in attendance at Northern Union Conference sales convention held in Minneapolis, Minnesota, January 3-10, 1954.





## Evangelism in Little Rock, Arkansas

The fine group of people pictured here are part of the number who united with the Little Rock, Arkansas, church during the recent Stanley Harris-Henry Barron evangelistic crusade. Among the group is a former Pentecostal minister and his family. Several other persons are preparing to unite with

the church soon. The capacity of the Little Rock church building has already been reached, and the members are preparing to build a new house of worship to care for the increasing membership. Pray that God will bless these earnest efforts.

STANLEY C. HARRIS

## Three Women Conduct Effort in Rhodesia

By Ruth Adams

Three missionary women in Rhodesia got their heads together. "Let's hold an effort," they said; "we can't let the men hold all the meetings. Women can do evangelistic work too." They bought a piano accordion each, arranged to borrow a projector and filmstrips, gathered a collection of children's cutouts, prepared outlines for sermons, health talks, and children's meetings, talked to everyone about it, and prayed about it.

A kind Adventist neighbor, Ivan Mason, donated his house trailer and his car to take these three women to the evangelistic site and back. Soon their enthusiasm had fired others to pray with them and for them.

Their headquarters was Sogwala school, and they had a round African hut as an auxiliary to their trailer. During the day they were kept busy visiting in the villages, conducting children's meetings, with an attendance of about one hundred children, and attending the many sick folks who came for help. At first the two younger women found the sight of the purifying sores a bit hard to take, but they soon forgot their own feelings and attended to a very large number of patients during their stay there. In the evening there were illustrated lectures, and usually a full attendance in spite of the fact that the people were busy harvesting and threshing their grain.

There were not a great many converts, since most of the people were already Adventists. However the lessons taught

both children and older folk will long be remembered.

These bravehearted evangelists are Mrs. M. Botes, an experienced gospel worker who is accountant in the Southern Rhodesia Mission Field office; Miss Dorothy Hayter, secretary in the same office; Miss Esme Rentzke, who is a teacher in the normal department at Lower Gwelo Training School. They took with them an African girl, Esther Ndhlovu, a senior in the normal school, who acted as interpreter. Pastor Ndebele, the district leader at Sogwala, also translated for them.



Left to right: Dorothy Hayter, Mrs. M. Botes, and Esme Rentzke, who united to conduct an evangelistic campaign in Rhodesia, Africa.

## New Doors Opening in Australia

By W. A. Stewart

When our publishing department brethren adopted the new name, Home Health Education Service, they did not realize the valuable reflex action such a choice would have in opening new doors for our radio work in Australia. In October, 1952, the first door was opened when Your Story Hour, the children's radio session, came over 2UW Sydney "with the compliments of the Home Health Education Service." This program is now aired on eight stations in Australia.

Nor did the signers of that first contract for the broadcasting of Your Story Hour dream that it would mean so much to the faithful gospel colporteur in placing our books into the homes.

Pastor A. Jackson, for many years a capable publishing department secretary and now retired, still works part time as a colporteur. His inspiring report at our 1953 Greater Sydney Conference session revealed that Your Story Hour was a remarkable entering wedge and that it greatly helped the sales. Some colporteurs have even claimed that approximately 75 per cent of their sales have come to them through the influence of Your Story Hour radio program.

M. Connell, a Voice of Prophecy convert now engaged in our book work in some of the very thickly populated areas of Sydney, says that by distributing Story Hour log cards in advance among school children, he finds that it prepares the way for book sales and makes his work a delight. Children and parents are coming to know him as "the story book man" from Home Health Education Service.

Realizing that the colporteur work "is the very work the Lord would have His people do at this time" and that "the time has come when a large work should be done by the canvassers" (*Testimonies*, vol. 6, pp. 313, 315), surely we should thank God that He has brought the air arm to our aid; and now to the blessed and far-reaching influence of our much-loved Voice of Prophecy broadcasts, God has seen fit to open other doors to help spread the message.

## Canadian Union College Temperance Chapter

By H. E. McClure

Every student enrolled at Canadian Union College has become a member of the temperance chapter of that college. This fine record has been achieved in response to the enthusiastic, progressive leadership of Malcolm Graham, president of the Canadian Union College temperance chapter, and T. C. Murdoch, faculty sponsor. This gives that chapter a total membership of 335. Other officers for the chapter are Chester Beavon, vice-president, Miss Keitha Comrie, secretary, and Gordon Smedley, treasurer.

Temperance week at Canadian Union College was a time of intense activity. During the period from December 13 to 18, a series of chapel and worship talks were devoted to the subject of temperance. Prizes for various temperance contests were awarded during the Wednesday chapel service. Winners received prizes totaling about fifty dollars.

The activities of the Canadian Union College chapter extend beyond the confines of the campus. The society is rendering a valuable community service. On November 20 T. C. Murdoch, sponsor of the temperance club, addressed the Lacombe chapter of the Woman's Christian Temperance Union at a rally in the United church in Lacombe, with eighty persons present.



Graduates of a seven-week course in personal evangelism recently conducted in Sacramento, California.

## Gospel Foot Soldiers Trained in Sacramento

By Raymond H. Libby

Sixty church members gathered on a Sabbath afternoon in late October, 1953, to begin intensive training as God's infantrymen in personal evangelism. A seven-week training course was launched in Sacramento Central church, which was to graduate fifty Christian soldiers and arm them for a front-line attack on the enemy. This training course was outlined and presented by our able Bible instructor, Marjorie Lewis Lloyd. The weekly lessons were intensely practical and provided ample demonstrations in right and wrong methods of service.

The class members took an active part, and the interest and attendance were maintained at a high level throughout the seven weeks of study. The accompanying picture illustrates the fine company of volunteers for battle duty. At the end of the training period the class members were given ammunition in the form of an especially prepared set of outline

Bible studies, which simplified their handling of the battle equipment.

After a thirty-day leave covering the holiday season, the mighty army of personal evangelists were called to active duty. Thirty of them responded promptly and were immediately assigned posts of duty. These assignments were made to the homes of interested persons, and the Bible study program by these consecrated foot soldiers was well begun.

Some asked, "Where will you find Bible readers for so many workers?" God had the answer, for the requests for studies have come in more rapidly than we have had volunteers. In fact some have been assigned double duty, on request.

### "The Baptism of Fire"

One volunteer, never having seen this type of warfare before, tremblingly said, "I don't know if I'll live this thing through." But with his good wife they survived the baptism of fire and came home with assurance and the comment, "I guess we didn't do so badly. We are bringing the family to church next Sabbath." One trainee felt he could not man



Student body of the Canadian Union College—all of whom are members of the Canadian Temperance Society.

his post of duty alone and called for reinforcements. Another volunteer responded, and the studies began. A real interest is developing, and this interested family is also attending church. In other instances the same experience is taking place. It is evident that when God's people are willing, He will move with power to open doors of service.

One afternoon this week the pastor was impressed to go to the church for his mail at an inconvenient time and while other duties were pressing. He went. Hardly had he entered the church when a strange woman opened the door and introduced herself. She requested that he come to her home to visit with her ailing husband, who asked consolation on the news of a brother's death. The pastor complied, and found that the woman, a former Catholic, had suggested to her husband that she call in the priest from a nearby church. He asked her to go by the Adventist church and try the door. If it was unlocked and the pastor was there, it was to be a sign that he was the one to come and visit with them. As a result of the visit the family are anxious to know our beliefs and are beginning Bible studies with one of our trained lay Bible instructors. They are asking for the privilege of attending church.

A number of interesting contacts have been made that indicate God's guiding hand and His blessing on the church as it moves forward in lay soul winning. The spirit and morale of the church is greatly lifted by the voluntary service that these Christian workers render as foot soldiers in the line of duty. So thrilling is the work that one class member called in to say, "I want another Bible study. This is the kind of work I want to do. I'll give up some of my other activities just so I can give more studies." Truly, "thy people shall be willing in the day of thy power."

## Student Week of Prayer at Southern Missionary College

By Norman Truby

The Missionary Volunteer Society of Southern Missionary College in Collegedale, Tennessee, sponsored its second student Week of Prayer, January 16-22, using as a theme, "Seven Great Pillars in the Gospel Temple."

The week of student-presented doctrines began with the first pillar in the temple of the everlasting gospel, "I believe in the Seventh-day Sabbath," by Theodore Graves. Other subjects and speakers were as follows: Gerard Gutekunst, "I believe in the three angels' messages"; Obed Graham, "I believe in life only in Christ"; Fred Wilson, "I believe in Christ as my mediator"; Ferdinand Wuttke, "I believe in the second coming

of Christ and the soon end"; Larry Hawkins, "I believe in pure living." Walter Fenz, "I believe in the Spirit of prophecy."

This is the second year that Southern Missionary College has had a student-organized and -delivered Week of Prayer in addition to the two regular weeks of prayer.

## The Puerto Rico Conference

By Eloy Acosta, *President*

We could call this a report of progress, for such it is, but we prefer to call it a report of blessings, lest we forget that "the blessing of the Lord, it maketh rich" (Prov. 10:22.) Most truly God has blessed the labors of His workers and faithful members during the last three years in the Puerto Rico conference.

Ten churches have been organized, to make a total of fifty in all. Our membership increased from 2,996 to 3,486, with scores of eager baptismal candidates, notwithstanding the continuous exodus of our people to the States in search of better financial opportunities or educational facilities for their children. Our tithes have grown from \$100,320 in 1950 to \$140,536 in 1953.

During 1953 we organized seven new churches and established another mark in the number of baptisms for a single year. The peak year before had been 1946, when 427 were baptized. The efforts of our pastors and lay workers were so blessed by the Lord that we could report 435 baptized last year.

In 1950 we had eight church schools, with 13 teachers and 374 students. By the end of 1953 we could report 12 schools, with 25 teachers and 572 students.

Our 27 colporteurs reported \$48,659.70 as their deliveries for the year 1950. For 1953 they reported \$59,121. We thank our good Lord for this increase also. Our workers, church officers, and members are all of good courage, gladly doing their share in the Lord's service. We have set 1954 as the year of triumph.

Our workers' meeting was held in our office from January 21 to 24. Clyde O. Franz and Clarence L. Powers, president and treasurer of our Antillian Union, respectively, gave us very good help and counsel. We look to the year 1954 with courage.

## Religious Liberty Declaration in Canada

By Darren L. Michael

A "Declaration of Principles on Religious Liberty and Human Rights" adopted by the Canadian Union Conference and each local conference was presented to members of the Cabinet, members of Parliament, the Senate, justices of the Supreme Court, and every provincial legislator and justice on the eighteenth of February, 1954.

This ten-point manifesto, patterned after the declaration that appears in the denomination's journal *Liberty*, represents the first time in the history of the church in Canada that a public affirmation of faith in this particular field has been made on a nationwide basis.



Workers who attended a recent meeting of the Puerto Rico Conference. Center of front row left to right: C. O. Franz, president, Antillian Union; Eloy Acosta, president, Puerto Rico Conference; C. L. Powers, secretary-treasurer, Antillian Union.

The document suitably printed and bound was sent with a letter of explanation that pointed out the reasons behind the decision of the church to release this statement at this particular time. Calling attention to the dangers inherent in any union of church and state, it asks for the recognition of the principle that the "greatest freedom obtains where the activities of religion and government are kept separate and distinct, though of course, complementary to each other."

#### A Renewed Emphasis

Although expressing opposition to the granting of favors to one religious group to the exclusion of others, gratitude was expressed for the freedoms already enjoyed in such rich measure by Canadians. In reaffirming loyalty to the queen and devotion to God, the hope was expressed that Seventh-day Adventists fervently desire to serve their country and their God faithfully.

A renewed emphasis is being given to the department of religious liberty in this field where the ominous shadow of religious tyranny and intolerance appears to be firmly anchored in at least one province.

## Central Union Colporteur Institute

By Morten Juberg

The thrilling results of a year's work were revealed in the Kansas City, Missouri, central church as the Central Union colporteurs met recently for their annual institute. Totals released by the publishing department secretaries showed that 140 people had been won to Christ in 1953 as the result of the initial contact of our colporteurs.

On the final Sabbath afternoon a large gold crown was displayed with stars pinned to it representing those brought to God. Many heart-stirring experiences were related as colporteurs and their leaders presented their trophies.

Mrs. H. W. Hadel of Kansas, told of the long trip she made one day to visit an interested family. Bible studies were arranged for and this family was baptized. The man of this home, Albert Miller, was present at the colporteur institute. He is now canvassing—a testimony to the effectiveness of the work of our colporteurs.

#### Age No Handicap

Age or physical handicap is no hindrance in God's sight. J. W. Thomas, of Missouri, seventy-six years of age, was blessed with four souls. Blind Roy Fosskett, also of Missouri, has been a leader in sales in the Central Union. He has won three to a knowledge of the third angel's message.

A grave in Colorado marks the resting place of one colporteur convert. J. W.

## Magazine Sales in Georgia-Cumberland

Georgia-Cumberland Conference has just concluded a banner year in the sale and distribution of our magazines. The colporteurs led all conferences, and actually surpassed six union conferences, in single-copy sales. They sold 64,150 copies of *These Times*. At the same time 63,000 copies of *Life and Health* were placed in the hands of the people. The combination of the health and the religious journal definitely helps the sale of both.

The subscription program was also very outstanding—about 9,000 subscriptions for *These Times*. This is more than any other conference accounted for, and it was in excess of what was turned in by five union conferences.

Literature in all lines was successfully pushed in this field. The total sales approximated \$170,000. Thus Georgia-Cumberland is third among all the conferences in North America. "To God be the glory."

R. E. CRAWFORD,  
Public Relations Secretary

Gibson found a man in need, took him to the Denver Welfare Center, and then arranged for Bible studies. Two weeks after the man was baptized he died. Brother Gibson had found another soul in the nick of time!

While he was canvassing, colporteur-pastor Wesley Green found a woman who had an interest in spiritual things. He took her to the Miller-Chalker evangelistic meetings in Torrington, and she was thrilled by the sermon on the seal of God. That night as she went home she told Mr. Green, "I have gotten new light tonight, and I am determined to walk in it." She was baptized shortly afterward.

Visitors at the Central Union institute contributed much to its success. Dr. Merlin Neff, from the Pacific Press Publishing Association, gave a series of lectures on voice and speech culture. Laboratory facilities were provided so colporteurs could

make tape recordings of their voices and get helpful advice on voice improvement. Arthur L. White presented valuable material on the Spirit of prophecy, and helped to establish more firmly the benefits of this counsel for our day.

Others present included Eric Ristau, of the Review and Herald Publishing Association; I. H. Ihrig, Southern Publishing Association; C. L. Paddock, Jr., from the Omaha Branch; P. D. Gerrard, of the Christian Record; and the conference presidents, treasurers, and Book and Bible House managers.

## "Hall of the Seventh-day Adventists"

By Elmer R. Walde

Lloyd Reile, enthusiastic radio secretary of the Inter-American Division, writes that the radio and Bible school work in that division is doing its bit to preach Christ to the millions.

"I visited one of the three new Sabbath schools organized in Salvador as a result of our radio work," he says. "Twenty-eight were present in a humble cottage on a farm that employs more than three thousand people. We drove for about forty-five minutes from San Salvador and came to a house among banana trees, surrounded by corn and bean fields. One of the two rooms which comprised the house was called Sala Adventista del Septimo Dia (Hall of the Seventh-day Adventists). On the walls of the other room hung three Bible school diplomas. We inquired whether there were others preparing for baptism, and learned that six more were planning to take this step in a short time."

Then Brother Reile visited Honduras, where the Voice of Prophecy program is aired on the best station. In one large city he found a loud-speaker in the central park. All who care to may listen to the Voice of Prophecy broadcast. Many interests have developed in this place.



Group of colporteurs who met in Kansas City, Missouri, with their leaders, in the recent annual institute of the Central Union.



# The Call to Advance

The General Conference Staff Tell of Plans and Progress

## Our Church Standards—a Precious Heritage

By A. L. Ham  
Field Secretary, General Conference

Church standards for Seventh-day Adventists, like the fundamental doctrines of the church, are regarded as a precious heritage. They are held in high regard and loyally defended by the faithful believers.

As the fundamental doctrines of our message were established by earnest, praying, and devoted pioneers of this movement, and remain firm today, so also were the high standards of Christian living and conduct for the church established by those same pioneers. They are founded upon the unchanging principles of God's Word. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

These standards are summarized in our statement of "Fundamental Beliefs" quoted in the *Church Manual* (1951 ed.), pages 33, 34, as follows:

"That the followers of Christ should be a godly people, not adopting the unholy maxims, nor conforming to the unrighteous ways of the world, not loving its sinful pleasures, nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice."

These principles cover a very wide range of Christian conduct. They embody all the standards of the church, which, when applied to various phases of life, are enlarged upon and very fully explained in the writings of the Spirit of prophecy. They embrace moral standards, honesty, health reform, recreation, amusements, proper dress, education, temperance, and many similar standards. In these times, when there is a growing tendency to lower our standards, we would urge our people to restudy the instruction that has repeatedly come to the church regarding these matters. Much counsel will be found

in *Messages to Young People*, pages 343-466, as well as in the volumes of the *Testimonies*.

Remember that this timely instruction given to the youth should also be followed by parents and adults; first, because it is right; second, because the older members should ever be worthy examples for the youth to follow.

### An Important Question

The question is raised, Have time and changed conditions of modern life indicated a need for some revision or modification in our church standards?

We are aware of the changed conditions, of the increase of worldly attractions, such as radio, television, the theater, the drive-ins, popular games, modern dress, and new freedom of association.

We are aware also that some denominations have made revisions in recent years to meet the demands of modern trends and the practices of the members. They have allowed the modern world with its increasing pleasure seeking and sin to dictate to the church what its standards for social and moral conduct shall be.

Such a course for Seventh-day Adventists is altogether unthinkable, especially in view of our sacred calling to give to the world the judgment-hour message and lead in a great religious reform to prepare a people to meet their God.

To the churches of his day the apostle Paul wrote many letters exhorting them to live up to the standards they had been taught. He also pointed out wherein they had failed. He called them to repentance and to loyalty to those high standards. The following quotation answers the question:

"The apostle's word of warning to the Corinthian church are *applicable to all time*, and are *especially adapted to our day*. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-

indulgence, is not the religion of Christ."—*The Acts of the Apostles*, p. 317. (Italics supplied.)

We are to be, and really are, "a spectacle unto the world, and to angels, and to men." God would have a sanctified people in His remnant church. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

As I travel and meet people in all walks of life, and they learn of my church connection, they frequently speak of their contact with our people, and note the difference between them and others with regard to their living standards. Especially is this so in mission lands.

I am, however, sobered by the thought that laxity and worldliness are threatening the very foundations of these church standards. There is not the demand from our churches that by special denominational action the standards be revised and modernized, but there is a lowering of and a disregard for these standards in the practices of many of our people. There are noble exceptions to this tendency. At times some of our faithful people have been subjected to ridicule and jests because of their loyalty in observing the church standards, especially with reference to healthful living. Such experiences, as they are reported, have given great concern, not alone to faithful leaders, but also to many church members. The attitude of the apostle Paul is commended in such cases. Said he, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

Only a few weeks ago I was asked the question by a member, "Is it possible today for anyone to observe the instructions of the Bible and Spirit of prophecy in regard to the church standards without being considered a fanatic?" My answer was Yes, it is possible for one to live in harmony with these standards and his personal convictions, provided he has the right attitude and shows due respect for the convictions of others, though they may differ from his.

### "Must Be No Pretense"

There is to be a people of whom it can be said, "In their mouth was found no guile: for they are without fault before the throne of God." We must advance rapidly in this preparation, for time is short, and we have a solemn work to do.

"There must be no pretense in the lives

of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their *high standard*, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, vol. 9, p. 23. (Italics supplied.)

"The power of a higher, purer, nobler life is our great need. The world has too much of our thought and the kingdom of heaven too little. In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, through the grace and power of Christ, is promised to all. Jesus is the source of power, the fountain of life."—*The Acts of the Apostles*, p. 478.

When this experience comes to each of us as it should, we will feel concerning the church standards like David, who said, "O how I love thy law! it is my meditation all the day." We will find real satisfaction and joy in observing them.

Love of the world possessed Achan and led him to take the "goodly Babylonish garment," "two hundred shekels of silver," and "wedge of gold of fifty shekels weight." He chose the world, its attire and wealth, and took them right into his heart, his home, but lost it all with his life and the lives of his family. What a dreadful price he paid for his disobedience and choice of the world.

Which will you choose, the Babylonish garment—dress and pride of the world—or the robe of Christ's righteousness? The riches of the world—shekels of silver and gold—or that "gold tried in the fire" that has been promised to those who repent and return to their first love? May we choose to observe the high standards and develop a character that will endure through eternity.

## Sabbath School Department

### Sabbath School Interests in Australasia

A well-illustrated article in Australia's pictorial magazine *People* depicted the work that Miss Marion Taylor, associate Sabbath school secretary in the Australasian Division, is doing in her Sabbath school institute work around the field.

Miss Taylor has had many years of experience as a conference Sabbath school secretary, and has achieved unusual success with her visual-aid methods at camp meeting time with the kindergarten, primary, and junior children.

Shortly after C. C. Weis went to Australia in 1952 as Sabbath school and home missionary secretary, he requested the services of Miss Taylor in the division office,

so that her talents could be used in a wider sphere.

Miss Taylor's parish now extends from Perth, the westernmost city in Australia, to Pitcairn, the little island outpost in the east; and last year she traveled nine thousand miles and took twenty-one plane trips to meet her appointments. She carries 165 pounds of equipment, which includes pictures, object lessons, illustrated songs, cutouts, flannelgraph illustrations, a 3-D box to look into, and a portable phonograph.

Miss Taylor is now focusing her efforts on training parents and Sabbath school teachers how to come down to the children's level, and they love it. Churches are crowded every night everywhere she goes. She teams up with local conference Sabbath school secretaries, and believes the success attending her work is not because the persons giving the message are outstanding, but because it is time for the prophecy of Malachi 4:5, 6 to be fulfilled.

She is loved by the children everywhere, and is affectionately called Auntie Marion by all. As she plays with them and hikes with them and talks to them she feels the challenge of their bright-eyed, eager attention, and she says, "I dare not go wrong—the children would follow."

Nevertheless, a few weeks ago Auntie Marion landed in jail! It was in Brisbane, Queensland. She did not go as a criminal, however, but was invited to lecture to the hardened criminals in prison there. She took her paraphernalia with her, and she says, "They just loved it. And I came away more convinced than ever that this method of reaching the children while they are young is the surest way to stop delinquency."

Both her office and her apartment are full of what some people smilingly call "junk." She collects pretty pictures from magazines for her flannel-board work, pieces of cardboard from food packets for backgrounds, and even jam tin (preserved fruit) labels for the pictures of fruit they contain, which are used for memory verse and attention devices. Last year she appealed for some used Christmas cards in a newspaper story, and within the next few weeks her office was literally flooded with 1,550 packages, and the cards numbered into the thousands.

There is no need to assure you that Miss Taylor is happy in her work. And as a result, many others are becoming enthusiastic over the new idea. We welcome her and her associates to the large group of good women in this land who are giving so much of their energy, their time, and their talents to this work.

The world is ripe now everywhere for the presenting of the message that will turn the hearts of the parents to the children and the hearts of the children to the parents, and heavenly power is accompanying all who engage in it.

ERIC B. HARE, *Associate Secretary*

## Temperance Department

### A Work to Do for the Youth

Dr. Grace Sloan Overton of the Florida University has recently asserted that "of every one hundred children today, seven will spend part of their time in prison for major crimes, nine will spend part of their time in a mental institution, and fifty-seven will be frustrated and neurotic, only fifteen will lead normal, healthy, emotional lives."

Thoughtful young people themselves are beginning to sense the situation. Speaking to the State Kiwanis Midwinter Conference, the teen-age president of the Key Club International, William J. Stack, said, "The young people of today need help, some of them have already made a mess of things because of a break-down in the home. Those in the late teens meet the most problems and need the most help."

One of the problems young people must decide today is the attitude they will assume toward liquor and tobacco. Over the radio, television, and in the magazine and newspaper advertisements they are being propagandized by the producers of narcotics and made to believe that unless they use beer, cigarettes, and alcohol they really do not belong to society.

A few months ago a group of concerned parents in Minneapolis, who are Catholics, and who see the inroads that liquor drinking is making upon their young people, arranged for a panel in charge of a priest. One of the parents asked the young people, "Just how much drinking is there in the high school?" A young man, a freshman in a Catholic college, answered, "I don't want to break confidence between parents and kids, but between 80 and 90 per cent of the high school boys are drinking." One of the girls, a student in a Catholic academy said, "Probably all you parents are going to put your kids in the 10 or 20 per cent who don't drink. Don't do it. Let's face the facts. Don't think that sending your boys and girls to parochial schools will automatically take care of the problem."

The next question was, "Why do teenagers want to drink?" The answer given by the young people was, "Most of us honestly don't like the taste of beer the first time we try it, but it is just to be one of the gang, I guess."

There are four million alcoholics in the United States at the present time according to the best of calculations, and to this number fifty thousand more are added yearly. It takes about twenty years to make an alcoholic. The slow process of the deterioration of the will power is

finally accomplished, and the social drinker develops into a problem drinker who degenerates into an alcoholic. The best authorities tell us that one out of nine of the people who drink becomes an alcoholic, which is simply another name for the old town drunk. The trends in social drinking are calculated as follows: One out of three girls will be drinking by the time they reach twenty-three years of age, and one out of four boys will be drinking by the time they become twenty-one years of age, one out of three teenagers in the United States is smoking cigarettes today.

Seventh-day Adventist young people are as susceptible to the propaganda of the evil forces of liquor and tobacco as are any others. To the young people of the world God has set Seventh-day Adventists as watchmen on the walls of Zion. We are to warn the young people, yes, and convince them that liquor and tobacco mentally unfit a man to think sanely. With eternal issues to be decided, men need sane minds, or the decisions will be wrong.

We are therefore urging our people to sponsor the excellent magazine *Listen* in large quantities. First to our own Seventh-day Adventist young people, and second to our relatives among the youth, then as widely as our means permit. These sponsored subscriptions in groups of five and ten cost just 75 cents per year. In other words, sit down, make a list of ten young people—your own children, your nephews, nieces, or grandchildren, and your neighbors' children. Send them in to the Book and Bible House with your check for \$7.50. Among the sixty million young people under twenty-one years of age, *Listen* should have one million circulation at least.

HENRY F. BROWN,  
*Associate Secretary*

## Publishing Department

### Our Celestial Captain Calling

The Captain of the hosts of Israel is determined that the knowledge He has placed in His Word shall be made known to the world in spite of every opposition; and it is the responsibility of every person who claims allegiance to His kingdom to put forth every possible effort to bring into effective operation His plan to let the light shine forth in clear, bright rays.

One of the most effective ways of cooperating with the plan of our celestial Captain is through literature evangelism. It is a most successful way of defeating the purpose of Satan to envelop the whole human race in gross darkness.

Satan knows the power and effectiveness of this method of attack on his subjects, and endeavors by every means at his command to prevent the followers of Christ from volunteering for this type of service. He is pleased for them to engage in any work other than that of the colporteur evangelist. If a prospective recruit says, "When I lose my present work I shall take up the colporteur ministry," how rarely he ever loses his employment! The devil is careful to see that the present livelihood is maintained.

Not only does he scheme to keep men and women from entering the literature army, but he also labors determinedly to persuade the colporteur to leave his work and take up other employment, even working subtly through the Lord's own servants to discourage such a person. But his plans must be defeated. The Lord is calling for volunteers who will break loose from the power of Satan and put all their time, energy, and powers into His service.

To this end He has brought into operation the publishing work, and every soul who desires to give his Captain the very best possible support in the great battle between truth and error cannot do better than volunteer for the colporteur army. Such recruits become commandos and are of maximum usefulness to their Divine Leader.

At this very hour, when the forces of evil are gathering for the final assault upon the truth, the army of light is urgently in need of recruits. The Captain is calling for men and women who will sacrifice positions of ease and security and enter the places of error, superstition, and darkness with our literature.

There is no time to lose; the situation is precarious because the line is thin and the need of reinforcements is great. Who will step into the ranks and take his place beside these self-sacrificing soldiers? Who will go forth now in the vanguard of the Lord's army, equipped with the most scientific weapons and methods of warfare? The necessary qualifications leave little room for excuse because "in choosing men and women for His service God does not ask whether they possess learning or eloquence or worldly wealth. He asks 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'"  
—*Colporteur Evangelist*, p. 97.

The call of the hour for more and more front-line evangelists must be answered by the coming of the man.

*Human agencies will respond.* Friend, will you be one of those agencies? A great and effectual door of service is open before you. Will you step out of your present employment and into the front-line position of our celestial Commander's forces? The riches of heaven wait as your reward.

J. W. NIXON,  
*Publishing Department Secretary*  
*Trans-Commonwealth*  
*Union Conference*

## Department of Education

### Master's Degree in Nursing Education

The General Conference has authorized the College of Medical Evangelists to go forward in a specialization program in nursing on the graduate level, leading to the Master's Degree in Nursing Education.

The first class is to begin with the school year of 1954. After careful study the College of Medical Evangelists was selected to give this course because it is a large medical center providing excellent facilities both in personnel and equipment, as well as clinical material. It also conducts a nationally accredited undergraduate program in nursing leading to a Bachelor of Science degree.

For some years methods in teaching nursing have been offered in our colleges on an undergraduate level. However, as medical science has advanced, and with the greater demands for a comprehensive teaching of nursing care not only in society at large but in our denomination, it has become evident that specialized instruction in nursing education must be given beyond the basic level.

The new course will provide opportunity to prepare for specialization in medical and surgical nursing and as supervisors and clinical teachers in these specialized fields. When planning this course the Committee on Graduate Work at the College of Medical Evangelists stated as its objective "the preparation of Christian nurses to meet special denominational needs." It further stated that "the course is open to those whose primary objective is to prepare for the furtherance of God's last message to the world."

The giving of this course by the College of Medical Evangelists is in harmony with the denominational plan to give that institution an ever larger part in preparing our youth to serve a world in need of spiritual as well as physical healing. As this advanced step is taken, the following counsel from the Spirit of prophecy is pertinent to our time:

"Loma Linda is to be not only a sanitarium, but an *educational center*. With the possession of this place comes the weighty responsibility of making the work of the institution, educational in character. A school is to be established here for the training of gospel, medical missionary, evangelists. . . . In regard to the school I would say, make it all you possibly can in the education of nurses and physicians. . . . Make the school especially strong for nurses and physicians."—ELLEN

G. WHITE, *Loma Linda Messages*, p. 29.

Those who desire to prepare themselves for this larger service should write to: Dean, School of Nursing, College of Medical Evangelists, Loma Linda, California.

E. E. COSSENTINE, *Secretary*

## Religious Liberty Department

### Liberty Subscription List Expanded

We are pleased with the fine reports coming in that indicate that the results of the Religious Liberty campaign have been most gratifying. C. M. Bunker, president of the Indiana Conference, whose conference last year, as well as in previous years, exceeded its Religious Liberty campaign goal, writes as follows:

"I am already getting some returns from our *Liberty* campaign, and it looks most encouraging. If the percentage keeps up, it will be the best ever."

From Canada, D. L. Michael, secretary of public affairs and religious liberty secretary for the Canadian Union Conference, writes:

"You may be pleased to know that the brethren in the field have responded very well, I believe, to our campaign for more *Liberty* subscriptions this last month. The local conferences and the union have agreed to sponsor subscriptions to all legislators and supreme court justices on the provincial and federal level in this country. . . . Then, our churches were urged during the campaign to undertake to sponsor subscriptions to municipal and key professional personages within their own communities and districts. Our brethren in the local conferences responded magnificently to this suggestion."

Similar word comes to us from Cuba, India, and other countries outside the United States, indicating an excellent interest not only in *Liberty* magazine but in the cause of religious liberty in general. We rejoice with you in these fine reports.

Since this is the time of the year when thousands of subscriptions to *Liberty* are expiring, may we urge that you send in your lists of names for *Liberty* and your remittances through the proper channels as soon as possible, in order that those receiving *Liberty* may not miss the coming numbers.

#### Sunday Bills in Massachusetts

Recently A. H. Rulkoetter, of our Religious Liberty Department, joined Merle Mills, president of the Southern New England Conference, in a committee hearing on a Sunday bill before the State legislature of Massachusetts. When they arrived at the hearing they found to their

surprise that, instead of there being one Sunday bill, there were no less than fifteen different Sunday bills dealing with some aspect of Sunday legislation that had been introduced in the present session of the Massachusetts Legislature. This is merely one indication of the interest in Sunday legislation that is developing in many cities and States throughout the country.

#### "Green River" Law

The *Religious News Service* recently carried an item stating that City Attorney F. C. Knappe, of Snohomish, Washington, has been directed by the city council of that place to draft an amendment to their present "Green River" law that will permit door-to-door selling by members of "bona-fide church groups." The council's action grew out of an incident in which two Seventh-day Adventist colporteurs were stopped by local police from selling medical books through door-to-door canvassing. Representation was made to the city council protesting the action that had been taken and indicated that the ordinance, when applied to the sale and distribution of religious literature, was in violation of the guarantees of religious freedom.

ALVIN W. JOHNSON, *Secretary*

## Medical Department

### Health Education and Nutrition Schools

There are 103 persons trained as instructors in nutrition and food preparation in the Atlantic Union, and 62 in the Columbia Union. This is a result of the schools of health and nutrition that have been conducted by Dr. and Mrs. H. W. Vollmer in the Melrose Sanitarium and Hospital and the Washington Sanitarium and Hospital. Nothing that the medical department has sponsored in the field of health education has had such wholehearted acceptance as these instructor schools, designed to help carry forward a practical school in health and nutrition in the communities served by our local churches.

We have appreciated comments made by the students who have attended these schools. Frequently such remarks are heard as, "We are so thankful that we have had the privilege of attending these classes," and, "This has given us an entirely different concept of our health message." Many of the ministers' wives who took the course said, "This work will mean much to our church and to my husband's evangelistic work."

The Lord's messenger has plainly told

us what to expect if we will help educate the people in the principles of healthful living. "I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."—*Counsels on Diet and Foods*, p. 76. We are certain that there will be a revival and new life among our churches as a result of this classwork held in medical evangelism.

Dr. and Mrs. Vollmer will next go to the Takoma Hospital and Sanitarium, in Greeneville, Tennessee. Following this there will be two courses for instructors at the Madison Sanitarium and Hospital. The Florida Sanitarium and Hospital will be the last place in the east to be visited by Dr. and Mrs. Vollmer, where they will conduct a community school.

—J. WAYNE MCFARLAND, M.D.

*Associate Secretary*

## War Service Commission

### Men of Conscience!

The past month has been one of intense activity in our department. We have been endeavoring to bring relief to our servicemen in Alaska who were subjected to court-martial for their faithfulness in observing the Sabbath. It has cheered our hearts to learn of the suspension of their sentences, their release from confinement, and their restoration to duty at posts where they are assured of no further suppression of their religious convictions.

These men (three Adventists, one a seventh-day Church of God member) were ordered to respond to a practice alert on Sabbath, January 23. This, they knew, would require three or four hours of intense activity in going through procedures in a pretended emergency that was only simulated, not real. If the alert had been a real one, involving a real enemy attack, creating a real emergency, with real casualties and real suffering, they would have had no hesitancy in responding, and no conscientious convictions against doing anything required to save life and relieve suffering.

Knowing in advance that such an issue would arise, and that one of these practice alerts would come on the Sabbath, our men in Alaska had, as early as December, sought counsel of their church leaders regarding their duty. They asked this counsel of the superintendent of our Alaska Mission. He referred their request to the War Service Commission. The commission, in turn, submitted it to the General Conference officers.

After careful consideration the officers of the General Conference authorized the secretary of the War Service Commission



to give the men counsel in harmony with the instruction that has been unvarying for the past fourteen years.

That counsel was to this effect: To explain quite candidly to their superior officers that they were Seventh-day Adventists; that they would willingly respond to any real alert on the Sabbath, or any emergency requiring the relief of suffering, and work all the hours of the Sabbath to save life and relieve distress; but they could not conscientiously respond to an alert they knew in advance was a practice alert, involving no real emergency.

It was explained to them that they must have their own convictions of right and wrong, that they must form their own judgments, that they must arrive at their own decisions, and must follow their own consciences; that there comes a time when their church cannot act for them.

It was further explained to them that, having made their own decisions and exercised their own consciences, their church would stand by them.

The Alaska servicemen understood this, they arrived at their own decisions, they followed their own consciences, and when ordered to a practice alert on Sabbath, January 23, instead of going to the alert they went to church.

They were arrested; charged with willful disobedience; tried by court-martial on February 4, with G. W. Chambers and R. L. Benton defending them; found guilty, as all who know anything about courts-martial knew they would be; sentenced to six months at hard labor and the monthly loss of thirty dollars pay for the same period; and put into the stockade to serve their sentences.

Then their church went to work. It called the attention of the two Oregon Senators to the fact that two of their constituents in the Army were being subjected to religious discrimination on account of their conscientious convictions and religious beliefs; the two Senators from Illinois had their attention called to the same thing with reference to one of their constituents; the two Louisiana Senators were similarly alerted with regard to one of their constituents.

That was enough. These Senators went to work. They demanded of the Pentagon a full report of the cases and a reason for such punishment.

February 4 the court-martial and sentence. February 25 the reversal and suspended sentence and release, for which we thank God. The servicemen have not been hurt. They gave a good testimony. They gained an experience that will benefit them always.

That is the sort of a country we live in. The country's treatment of men of conscience has been an outstanding demonstration of applied democracy. We rejoice in that fact, and thank God for His providential leading in this most recent development.

CARLYLE B. HAYNES,  
Secretary

MARCH 18, 1954

## Brief Current News



### OVERSEAS

#### Far Eastern Division

● An evangelistic effort has recently been conducted in Chiang Mai, Thailand, by Soh Sek Tong and E. B. Smith. On the last night of the meetings, ten persons responded to the altar call. On Sabbath afternoon, January 2, seven precious souls were buried in baptism. Eight more persons are deeply interested in the truth and they are studying earnestly so that they may be prepared for the next baptism.

● On January 11, 1954, twenty-two young women participated in a beautiful and solemn ceremony that marked the end of their probationary period in the school of nursing of the Bangkok Sanitarium and Hospital. The capping exercises of the class of 1956 was one of the most beautiful and impressive ceremonies ever held at that school. The senior class of 1954 had the honor and privilege of placing the caps on the members of the freshman class.

● E. O. Winton, M.D., is now in charge of the mission clinic at Phuket, Thailand. Each Friday evening Dr. and Mrs. Winton bring the gospel message to their ambulatory patients and former patients by means of colored pictures, tape-recorded music, and well-prepared talks. The attendance has grown steadily from 20 to 85. The meetings are growing in popularity as former patients invite their friends to attend.

● G. L. Juler, M.D., the new director of the mission clinic at Ubol, Thailand, in addition to caring for the medical needs of the people of Ubol and vicinity, is active in Sabbath school, church, and branch Sabbath school work. Mrs. Juler has made many fine contacts with businessmen and teachers in her English classes. The Julers plan to hold a weekly free clinic in surrounding areas. They hope thus to interest the people in the importance of medical care but more than that they want to point them to the Master Healer and Teacher.

### NORTH AMERICA

#### Atlantic Union

● L. E. Froom, field secretary of the General Conference, gave a week's series of lectures at Atlantic Union College, presenting the findings of his research work of the past two decades on the foundations of our message and our prophetic heritage. He traced the history of the true church of God from the time of the apostles to the present day.

● The Southern New England 20th Century Bible School received 3,739 appli-

cations during 1953, 1,114 enrolled, and 56 were baptized as a result of studying the lessons.

● Atlantic Union College has secured a bus, to be used mainly to transport the band and choir members and other musicians as they give programs in various places in the interest of the school. Raising money to buy the bus was a project of the music department.

● H. E. Nembhard, pastor of the Springfield and Hartford district of the North-eastern Conference, baptized six recently, and at the time of the baptism four others took their stand for the truth.

● E. F. Carter, pastor of the Bethel church in Brooklyn, New York, baptized eleven on January 31.

#### Canadian Union

● The Investment campaign for the Sabbath school at Victoria, British Columbia, got under way on January 9. Mrs. S. G. White, Investment secretary, presented the motto, "Invest more in '54", and a goal of \$1,000 was set for the entire Sabbath school. It is reported that already a goodly amount has been raised toward this goal.

● Mrs. R. D. Neufeld, R.N., of Waldheim, Saskatchewan, has been conducting home nursing classes during the winter months. A good interest is reported with an average attendance of seventeen at each class.

● A large city effort was launched in Toronto, Ontario, on the night of February 14, in the Odeon Theatre under the direction of G. D. O'Brien. Assisting him is Richard Lange who is in charge of the music.

#### Central Union

● The first fruits of the Central Union evangelistic campaign at Cheyenne, Wyoming, were reaped Sabbath, January 30, 1954, when 34 new members were received into church fellowship. Clyde Kearbey and Earl Patton conducted this evangelistic effort in this city.

● Children from the first three grades at the Kansas City Junior Academy have a new project to raise funds for new equipment. These children are visiting their friends and neighbors with *Life and Health*. Every child has sold five copies and one energetic boy has sold 15.

● With the stimulus of an "Oldest Bible Contest," under the direction of Dr. Carpenter, the Montrose, Colorado, church is successful in their layman's effort. Brother Schwerin is chairman of the effort and Dr. Brethouwer is music director.

● D. H. Miller and B. K. Chalker have begun publishing a monthly news letter called the "Postal Pastor" for the 270 members in Cheyenne, Laramie, Pine Bluffs and Torrington, Wyoming.

#### Northern Union

● William R. Harbour has accepted a call to South Dakota to become home missionary and Sabbath school secretary. He is coming to South Dakota from the Michigan Conference.

● On January 16 the Des Moines, Iowa, *Tribune* carried a half-page story about Seventh-day Adventists on their back page that is reserved for church news. A total of 110½ column inches and ten photographs were used. The story explained many of our beliefs, including the Sabbath, the second coming, and tithing.

#### North Pacific Union

● Eleven souls have been baptized to date as a result of evangelistic meetings recently concluded in the Moses Lake Seventh-day Adventist church, reports Edwin G. Brown, district pastor. He was assisted by Harold Kauffman, minister of song, and Mrs. Amy Dockstader, Bible instructor. A second series of meetings is being held by C. L. Vories, conference evangelist.

● The little church at Sitka, Alaska, was closed in December because of lack of local leadership, but on February 6 a group of 20 adults and 2 children met in the building for Sabbath services. This was made possible because of the arrival, at Mount Edgemumbe Educational and Medical Center near Sitka, of Dr. E. K. Distler of Caldwell, Idaho, who is the chief surgeon for the Alaska Native Service. Harold K. Dawson, pastor of the Juneau district, met with the group and had charge of the church service. Co-operating with Dr. Distler to make this venture a success are two loyal S.D.A. practical nurses, Betty Berg and Joann Horton.

● The evangelistic program in the Bend-Redmond district of the Oregon Conference is gaining momentum. A little over a year ago a portable steel tabernacle was used in Redmond, which is the center for the district of five churches. The tabernacle was moved to Prineville for a series of meetings last spring. The tabernacle was again moved to Bend last fall. Thus far 30 souls have taken their stand in the Bend series, with another baptism of 10 to be held immediately. In the year and a half of evangelism in this area 70 precious souls have been won to this truth. Don Gray is being assisted in these meetings by Brother and Sister Duane Corwin, Brother and Sister Clifton Walter, and Brother and Sister Dean Van Tassel.

#### Pacific Union

● A Beaumont, California, woman read of our elementary school in her newspaper. She enrolled her children last fall. She is now attending the church and has requested baptism.

● About 7,000 eager listeners heard H. M. S. Richards give a report of his recent overseas trip at the Shrine Auditorium in Los Angeles, January 30. The meeting was jointly sponsored by the Voice of Prophecy and the MV department of the Southern California Conference. The portion of the offering received by the MV folks will be used to help worthy Juniors attend summer camps in 1954.

● The Corona, California, church has undergone a thorough renovation program, inside and out. So complete was the work that the members requested a re-dedication. An increased membership during the last few years has been more than reflected in the large percentage gains in tithe and offerings.

● The Northern California Book and Bible House reported more than 1,400 orders for the new Bible Commentary up to February 1.

#### Southwestern Union

● At the close of a two-week series of meetings at Corpus Christi, Texas, F. W. Detamore reported that 36 had taken their stand for this truth. This brings to nearly 150 the number gained in the four series thus far held.

● R. C. Perez and William Goransson are conducting an effort in the newly renovated Spanish church in El Paso, Texas, and a good interest is developing. Other meetings are being arranged in various parts of the Texico Conference.

● Roy Brooks, from the treasury department of the Texico Conference, has accepted a call to the South American Division, and with his wife has left for mission service. In his place Clyde Brooks, a graduate from Southern Missionary College, has taken up his duties as cashier.

● At El Dorado, Arkansas, where S. C. Harris and his associates have begun a series of meetings in a hotel auditorium, a 30-minute radio program three days a week is being conducted, and a tape recording is taken for rebroadcast at Camden, Arkansas.

## Obituaries

**MOULDS.**—Henry George Moulds, born at Granville, New South Wales, Australia; died Jan. 11, 1954, aged 58 years. He was born into the message and was baptized in his youth, entering the organized work in 1914. He married Lauretta Ann Pearson in 1916. His first service in the cause was as a health food worker. He spent some years as publishing department secretary in the West Australian Conference and was ordained to the gospel ministry in 1935, following about 6 years in public evangelism. In 1936 he was called to the presidency of the Tasmanian Conference, later serving in the North New Zealand and Victorian conferences in this same capacity. In 1946 he was appointed division publishing department secretary and assistant religious liberty secretary. In 1950 he took over the presidency of the Trans-Commonwealth Union Conference and in 1951 was appointed secretary of the Australasian Division. In connection with his work Pastor Moulds traveled extensively both in the home field and in the island missions of the Australasian field. His whole life was devoted to the finishing of the work of God. Funeral services were held in the Wahroonga church. He is survived by his companion, one son Lenel, and one daughter Laurel.

**RUSSELL.**—Clifford A. Russell, born April 21, 1870, in Otsego, Mich.; was laid to rest Jan. 17, 1954, near Allegan, Mich. Early he turned to teaching as his lifework. After 15 years of teaching he was invited by the West Michigan Conference to take charge of the educational and young people's work and was soon chosen as principal of Battle Creek Academy. In 1912 he was elected educational and Missionary Volunteer secretary of the Lake Union Conference, where he served until 1920, when he accepted a call to connect with the Missionary Volunteer Department of the General Conference in Washington, D.C. For only 2 years longer could he remain away from teaching. Then for 14 years, until 1936, he was one of the associate secretaries in the Department of Education of the General Conference, setting patterns in the elementary field for the world church. After the General Conference session of 1936 he accepted a call to strengthen the educational and Missionary Volunteer work in the Southern Union Conference, where he labored for 6 years. Another 4 years were given as extension secretary of Southern Missionary College, and then came the reluctant decision to lay aside the educational armor and yield the field to younger men. Since 1946 he lived in Takoma Park, Md., where he continued his lifelong interest in the affairs of the church. Left to mourn are his companion; 2 sons: Harold, of Allegan, Mich., and Dr. Hollis K., of Scarsdale, N.Y.; a daughter, Mildred, also of Scarsdale; 4 grandchildren; and 3 great-grandchildren.

**RHOADS.**—Arthur V. Rhoads, born Feb. 14, 1874, at State Center, Iowa; died at Ellensburg, Wash., Jan. 20, 1954. He was married to Laura Belle Rowland in 1899. He began his work as a Seventh-day Adventist minister over 55 years ago in Iowa. His ministry has taken him from Iowa to North Dakota; Oregon; Washington; Alberta, Canada; and South Dakota, where he was forced to retire because of ill health. He spent 8 years in local work at Sedro Woolley, Wash., and has resided in Ellensburg for the past four years, where he had been very active in local church work until a few months ago. Besides evangelistic and pastoral work, Elder Rhoads has been president of conferences in Oregon; Alberta, Canada; and South Dakota. His greatest joy was to follow the achievements of the young men he had started in the ministry. He is survived by his wife; a son, Arthur Vernon, of Kent, Wash.; 5 grandchildren; 1 great-grandchild; a sister, Mrs. J. T. Springgs, of Saratoga, Calif.; and a brother, Bert Rhoads, also of Saratoga.

**RAHN.**—Lawrence Henry Rahn, born near Council Bluffs, Iowa, Nov. 16, 1922; died at Henderson, Ky., Jan. 19, 1954. Elder Rahn accepted Christ at the age of 13 and dedicated his life to His service. He received his B.A. degree at Union College, Lincoln, Neb., and began his ministry in the North Dakota Conference in 1945, where he labored 5 years. In 1947 he married Janice Woods, and to this union were born 2 children, Mary Lou and Charles Lawrence. In 1950 he accepted a call to the Kentucky-Tennessee Conference and located at Henderson, Ky., where he pastored the Henderson and Owensboro churches. Besides his wife and children Elder Rahn leaves his mother, Mrs. Laura Rahn; and 2 sisters, Alpha Rahn, of Louisville, Ky., and Ruth Rahn, of Los Angeles, Calif.

**ODEGAARD.**—Marcus Odegaard, born Nov. 22, 1893, in Christiansand, Norway; died Jan. 24, 1954, at Madison, Wis. He was baptized into the church at 17 years of age while still in Norway, and came to the United States in 1915. Having graduated from Maplewood Academy in 1922, he attended Emmanuel Missionary College, completing the ministerial course in 1926. The summers of his school days were spent in selling gospel literature. At the time of his graduation he had canvassed 2 years in Norway and 9 summers in this country. He was married to Miss Alfreda Hansen in 1925 at Minneapolis, Minn. From 1926 to 1933 Elder Odegaard was field secretary of the Minnesota Conference, then he transferred to the Michigan Conference, serving that field until 1938. That year he accepted an invitation to be field secretary of the Wisconsin Conference. In 1941 he took up pastoral work, serving the Wisconsin districts of Superior, Rice Lake, and Waupaca. He is survived by his wife, 3 brothers and a sister in Norway, and 3 sisters in the United States.

**FOSTER.**—Charles James Foster, born in Cawker City, Kans., Sept. 20, 1886; died Jan. 25, 1954, at Merlin, Ore. He attended San Fernando Academy. In 1907 he married Florence Bostwick. After serving our schools at Madison, Tenn., and Huntsville, Ala., in building construction, he and his wife sailed as missionaries to South America in 1909. Although most of his time was spent in developing the church work in Chile, he also helped with the construction of the River Plate Sanitarium and Hospital in Argentina. He returned to the United States in 1914 because of illness, and resided in San Fernando for some years. In 1920 he was again called to service, this time to Cuba, where he continued his evangelistic and building work. He was responsible for the construction of schools, churches, workers' residences, and other institutions throughout Inter-America. In 1929 he returned to the States to provide suitable educational facilities for his children. After this he returned to Central and South America for short periods to construct denominational buildings. He has monuments to his service in Haiti, Puerto Rico, Cuba, Costa Rica, Nicaragua, Panama, Colombia, Venezuela, Chile, Argentina, and elsewhere. He gave more than 20 years of his life in foreign service alone. He is survived by his widow; his children: Mrs. Alfreda Ralphs, Mrs. Alicia Werner, Drs. Vernon and Gordon Foster, and Mrs. Hazel Lovitt; 11 grandchildren; 2 great-grand-

# Sabbath School LESSON HELP

Second Quarter, 1954



# LOVE

By Taylor G. Bunch

**T**O READ this book is to look at the meaning of God's love as through a magnifying glass. The chief aspects of divine love are set forth under eighteen chapter titles presenting such themes as "The Humility of Love," "The Behavior of Love," "The Character of Love," "The

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

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children; 2 brothers, Lee and Paul Foster; and his sister, Mrs. Mae Ross.

**MAC DONALD.**—May Town Sawyer MacDonald, born in northern New York State, May 1, 1885; died at Standifer Gap, Tenn., Jan. 2, 1954. She was an active worker in the church all of her life. She is survived by her husband, 3 sons, 1 daughter, and 13 grandchildren.

**BIRD.**—Andrew Clarkson Bird died at Caldwell, Idaho, Jan. 25, 1954, at the age of 92 years. He attended Battle Creek College and was ordained in the year 1900 by A. G. Daniells. Elder Bird is survived by his wife, 3 daughters, 4 grandchildren, 6 great-grandchildren, and 4 brothers.

**SMITH.**—Dr. Charles S. Smith, born in Battle Creek, Mich., Nov. 16, 1875; died there on Jan. 20, 1954. He was the youngest son of Uriah Smith. Dr. Smith, who held degrees from the University of Michigan and the College of Osteopathy in Kirksville, Mo., was one of Battle Creek's earliest and most successful osteopaths. He began his practice some 40 years ago, and was especially known for his success in treating influenza during the first world war. He is survived by 2 brothers.

**PARFITT.**—Eliza Catherine Parfitt, born at New London, Wis., June 8, 1895; died at the same place, Dec. 26, 1953. She was a member of the church since childhood. She was a teacher for many years, first in our church schools, and later teacher and dean of girls in Bethel Academy, Wis.; Southern Missionary College, Tenn.; and Indiana Academy. Her memory is cherished by 6 brothers and 4 sisters who survive her, and by a great many young people who came under her influence.

**LEVERING.**—Bessie Acton Levering, born Oct. 4, 1883, at Payne, Ohio; died Dec. 5, 1953, at Brayton, Tenn., in the fire that destroyed her home. Her 46 years of active service in the organized work of Seventh-day Adventists began when she entered her first school as a teacher at the age of 18. Soon she was invited to become the educational and MV secretary of the Ohio Conference. Since 1910 she has served as preceptress of the Fox River Academy in Illinois, MV and educational superintendent of the East Pennsylvania Conference, and in the normal department of Washington Missionary College. While there she assisted in the preparation of some of our textbooks, especially as co-author of our seventh grade Bible book. In 1924 she united her life with John Marshall Levering, and together they worked in the educational and building work until retirement at Brayton, Tennessee.

**WIGGINS.**—Harry Glenn Wiggins, born in Marion, Ind., March 2, 1875; died in Denver, Colo., April 4, 1953. He was baptized in 1891. He graduated in dentistry at Ann Arbor in 1903, and after practicing a few years in Battle Creek, moved to Denver, where he very effectively combined his professional work with missionary labor. He leaves his wife, 1 son, and 2 sisters.

**EDWARDS.**—Daisy Warden Edwards, born Sept. 4, 1886, in Nathrop, Colo.; died at Loma Linda, Calif., Jan. 3, 1954. She was baptized in 1911 and was a deep student and active Christian while she lived. She is survived by her husband, Dr. S. P. S. Edwards, her son, 1 grandchild, and 2 brothers.

**ERWIN.**—Benjamin H. Erwin, born Jan. 3, 1892, in St. Johns, Ill.; died suddenly in an auto collision, Jan. 19, 1954, while enroute to the annual Indiana Conference audit committee, of which he was a member. He was baptized in 1915. He is survived by his wife, 4 sisters, and 1 brother.

**GARNER.**—Emma Cooper Garner died Jan. 21, 1954, at Caldwell, Idaho, at the age of 82 years. She is survived by her husband and 2 sons.

**DAVIS.**—Mary Belle Simmonds Davis, born at Peoria, Kans., March 10, 1867; died Jan. 28, 1954, at Woodward, Okla. In 1910 she accepted the message, and throughout her life was a faithful, self-sacrificing member.

**NEAL.**—Elizabeth L. Neal, born Feb. 14, 1869, in Osceola, Iowa; died Feb. 1, 1954, in Battle Creek, Mich. She was a graduate of Battle Creek College and taught school for many years. She is survived by two sisters and 1 brother.

**McMAINS.**—James Arthur McMains, born in Lebett County, Kans., July 12, 1877; died at Loma Linda, Calif., Jan. 23, 1954. He was baptized in 1907, attended school in Keene, Texas, and entered the colporteur work in 1909, continuing until 1914. He worked at the White Memorial Hospital and the Loma Linda Sanitarium more than 20 years. He is survived by his wife, 6 children, 14 grandchildren, 3 great-grandchildren, 1 brother, and 2 sisters.

**HILL.**—Irwin L. Hill, born in Berks County, Pa., March 11, 1875; died at Trenton, N.J., Jan. 20, 1954. He was an active Seventh-day Adventist 40 years. He is survived by his widow; 1 daughter; 3 sons, of whom Wayne B. Hill is president of the New Jersey Conference and Ralph Hill is pastor of the Cincinnati, Ohio, church; 4 grandchildren, 3 sisters, and 4 brothers.

**CORRELL.**—Wesley J. Correll, born in Bolivar, Ohio, Sept. 29, 1873; died Jan. 31, 1954, in Michigan. He accepted the faith some 35 years ago and was a faithful witness to the end. He is survived by his wife, a brother and a sister.

**BIERDEMAN.**—Mabel Lilly Bierdeman, born in St. Louis, Mo., Jan. 5, 1901; died Jan. 19, 1954, at Tulsa, Okla. She is survived by her husband, 3 daughters, and 1 son.

**COOPER.**—Mary S. Cooper, born Nov. 9, 1880, in Missouri; died in Paradise, Calif., Dec. 28, 1953. She united with the church about 1906 and remained faithful. She leaves a daughter, a son, 4 grandchildren, and 2 sisters.

**HOPMANN.**—Ruth Naomi Dennison Hopmann, born July 16, 1893; died in Paradise, Calif., Dec. 28, 1953. She was born in an Adventist home and was a faithful member throughout her life. She leaves her husband, a grandson, a sister, and a brother.

**CHRISTOPHERSON.**—Anna Marie Nelson Christopherson, born near Copenhagen, Denmark, Aug. 8, 1870; died in Paradise, Calif., Feb. 1, 1954. For 65 years she was an active member of the church. Six children survive; also 17 grandchildren, and 32 great-grandchildren.

**LAGREIDE.**—Anders I. Lagreide, born at Delavan, Minn., Aug. 8, 1888; died at Woodland, Calif., Jan. 21, 1954. He had been a faithful and active member of the church for about 55 of his 65 years. He leaves to mourn his wife, 2 daughters, 5 grandchildren, 2 sisters, and a brother.

**HINER.**—Aurelia Foley Hiner, born at Egeria, W. Va., Feb. 26, 1878; died at Sanitarium, Calif., Jan. 28, 1954. She was a baptized Christian since early youth, and accepted present truth in 1950. She is survived by 2 daughters, Mrs. Naomi Park and Mrs. Bessie Hawbaker, both employed at the St. Helena Sanitarium; 3 grandchildren, 7 great-grandchildren, 1 great-great-grandchild, 4 sisters, and 5 brothers.

**BOSWELL.**—Stanley Maloney Boswell, born near Sallisaw, Okla., Feb. 15, 1887; died Jan. 11, 1954, at Twin Oaks, Okla. She has been a faithful, active church member through the years, and she and her husband have aroused a lively interest in the three angels' messages in the area surrounding Twin Oaks.

**COX.**—Andrew S. Cox, born Oct. 8, 1892, in Memphis, Tenn.; died at Hollister, Mo., Jan. 13, 1954. He is survived by his wife, his daughter, and 2 grandchildren.

**HEPPLER.**—Rosetta E. Heppler, born June 17, 1878, in England; died Jan. 5, 1954, in Berlin Township, Wayne County, Pa. She was a loyal church member for many years. Surviving are her husband, a daughter, 2 grandchildren, a sister, and 3 brothers.

**BARNES.**—Ada Jull Barnes, born in County Surrey, England, July 31, 1860; died Dec. 25, 1953, in Lodi, Calif. She and her husband accepted the Adventist faith in 1881 and remained faithful members. She is survived by 3 children: Edith M. Barnes of Lodi, Calif.; Mrs. Priscilla Jull of Auburn, Calif.; and Dr. Roger Barnes of Los Angeles, Calif.

**TRUDE.**—John W. Trude, born Feb. 25, 1879, at Driftwood, Pa.; died Nov. 28, 1953 at Corvallis, Ore. He accepted the faith of Jesus in 1934 and has given unstintingly of his time and talents in the building of churches and schools. He is survived by 1 son and 3 grandchildren.

**PATCH.**—Mary Elizabeth Jenkins Patch, born in Wilsonville, Nebr., in 1882; died July 20, 1953, at Hermiston, Ore. She was a Seventh-day Adventist all of her life. She is survived by 3 sons and 4 daughters.

**YOUMANS.**—Frank J. Youmans, born in Galena, Ohio; died at Boulder, Colo., Jan. 16, 1954, at the age of 74. He spent 25 years at the Porter and Boulder sanitariums doing cabinet and general carpentry work.

**COX.**—Charley M. Cox, born in Seneca, Ill., Oct. 11, 1863; died at Sanitarium, Calif., Jan. 26, 1954. He and his companion, to whom he had been married 67 years, accepted present truth about 63 years ago. He is survived by his widow, 2 sons, 5 daughters, 17 grandchildren, and 22 great-grandchildren.

## NOTICES

### Requests for Prayer

A sister in California who is nearly blind and suffering a bad heart condition requests prayer for healing.

A mother requests prayer for her son to be delivered from alcoholism, which is breaking up his home.

A Canadian sister desires prayer for herself and sister who are both suffering severely with arthritis.

An aged mother requests prayer for the healing of her daughter who is mentally ill, that she may raise her little son.

## Literature Wanted

We have received letters from the following persons requesting used literature for a campaign being launched in Jamaica:

Miss Mabelin Martin  
Belfield P.O., St. Mary  
Jamaica, B.W.I.

Mr. Samuel Ford  
Hope Bay P.O., Portland  
Jamaica, B.W.I.

Gladstone B. Harriott  
Victoria, Linstead P.O.  
Jamaica, B.W.I.

Miss Violet Fuller  
Stanton Fellowship P.O.  
Jamaica, B.W.I.

Miss Sylvia G. Whitworth  
Comfort Castle, Mavis Bank P.O.  
Jamaica, B.W.I.

George F. Blake  
Lloyds, St. Thomas  
Jamaica, B.W.I.

Mrs. Elizabeth Deans  
Moore Town P.O.  
Jamaica, B.W.I.

Miss Mae Zoerman, 431 N. Washington, Saginaw 5, Mich., requests all kinds of Adventist literature for missionary work.

Mrs. Fred C. Hughes, Route 1, Gold Hill, N.C., thanks those who have been sending literature and mentions that she could use more *Message* magazines than she has been receiving.

Mrs. R. E. Delafeld, 176 Orange Street, Kingston, E. Jamaica, B.W.I., can use thousands of used *Review* and *Herald*, *Signs*, *These Times*, *Life & Health*, *Youth's Instructor*, and other denominational papers. She will acknowledge receipt of all such precious literature, which is used for distribution in our Andrews Memorial Hospital in Kingston, and by thousands of Seventh-day Adventists in East Jamaica churches. Pray for Jamaica that thousands may find Christ.

L. M. Choate, 1000 Jones St., Clovis, N. Mex., will appreciate receiving Seventh-day Adventist literature for reading racks.

Royden Boone, 140 McKeen St., Fredericton, N.B., Canada, requests clean copies of *Signs*, *These Times*, *Listen*, *Present Truth*, *Life & Health*, and *Crisis* books for a literature rack.

Mrs. Charles Stong requests *Signs*, *Message* magazines, *Youth's Instructor*, *Little Friend*, and *Junior Guide*, to be sent to S.D.A. Navaho Mission, Box 277, Holbrook, Arizona.

C. E. Moon, Sanitarium, Calif., desires late clean copies of *Signs of the Times*, *These Times*, *Listen*, *Life & Health*, *Junior Guide*, and *Little Friend*, for missionary work.

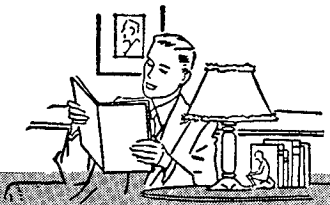
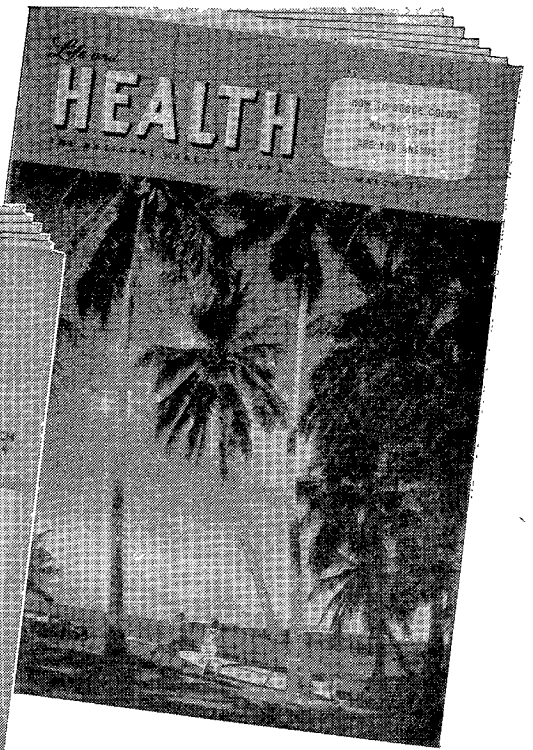
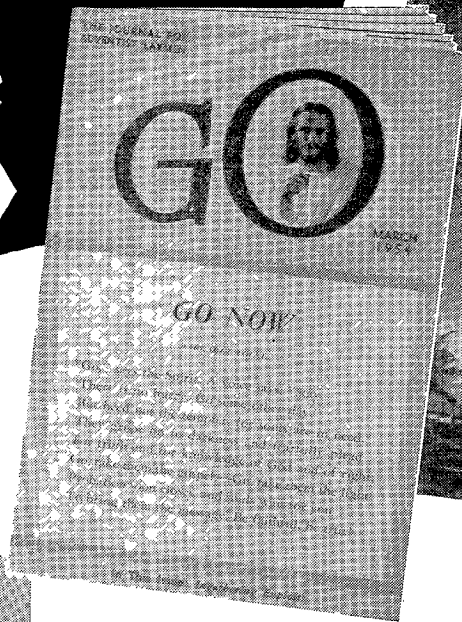
Miss Carolyn Francis, 8A Delhi St., St. James, Port-of-Spain, Trinidad, B.W.I., thanks those who have sent literature, which is being used by the ladies' missionary band, and requests a continuous supply of *Signs*, *These Times*, *Instructors*, *Reviews*, *Little Friends*, *Junior Guides*, and *World Crisis* Series and *Voice of Prophecy* books.

Glenn McKinley Sauder, Pastor, Perkins Presbyterian Church, 5641 Peach St., Erie, Pa., is desirous of securing a copy of *Famous Infidels Who Found Christ*, by Lee S. Wheeler.

## Church Calendar for 1954

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

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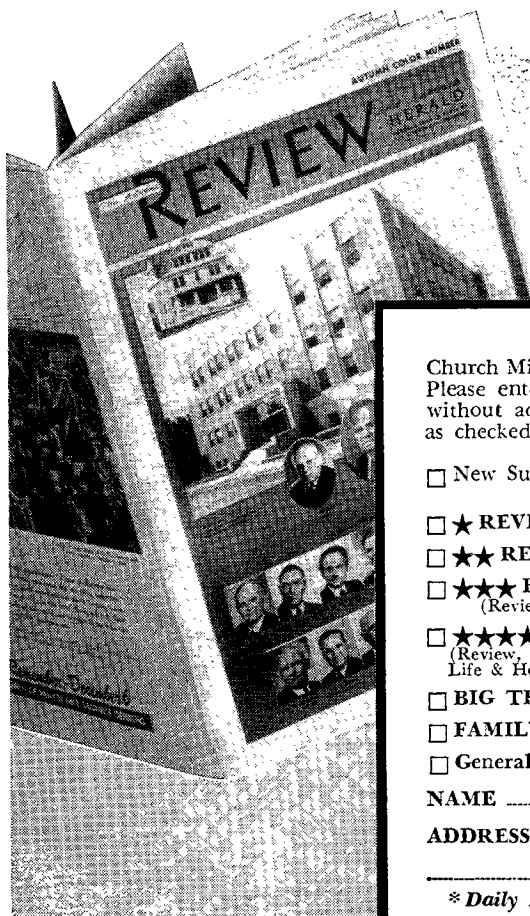
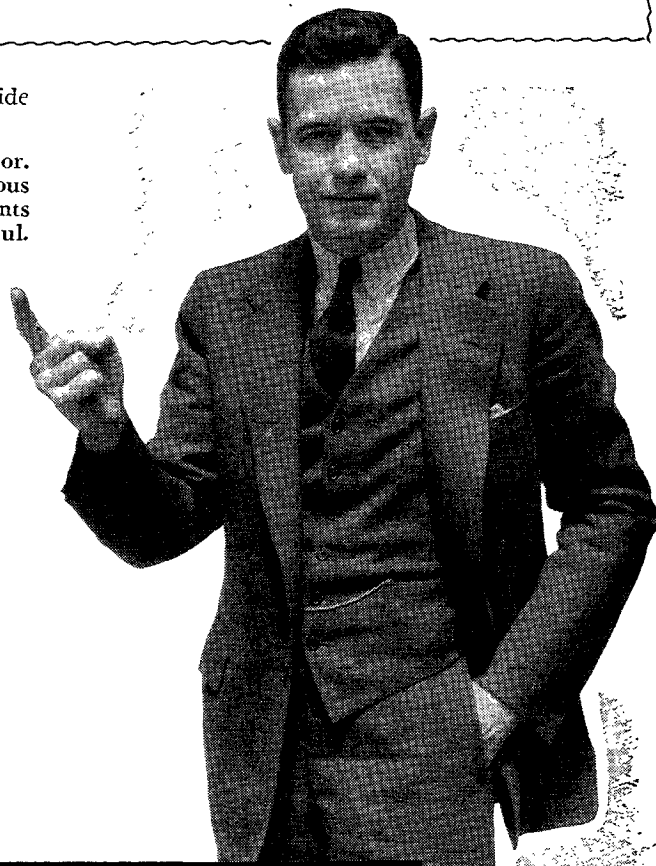
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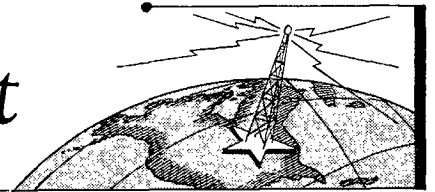
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# Items of Special Interest



## Record Progress in Southern African Division

An inspiring report has just arrived from Southern Africa. As I noticed the number of additions to our faith in this large overseas division and the net gains as compared with North America, there ran through my mind the statement "Missions do pay!" With a budget proportionately less than needed in North America, the returns are much greater.

At the beginning of 1953 Southern Africa had a membership of 99,402, and at the close of the year it was 115,574, a net gain of 16,172 for the year. There is a real program of evangelism in this great field, and the Spirit of God is being poured out upon a people who are thirsting for truth and a better life.

There were 21,810 added to the church by baptism and on profession of faith. From this, of course, deductions are made for deaths and a normal amount of apostasies, giving the net figure mentioned. At the time of the last General Conference session the membership of the Southern African Division was 70,190, and in the four-year period there has been a net increase in membership of 45,384 or 64.7 per cent. We thank God for the good progress that has been made in that part of the world field. H. W. KLASER

## Gold Coast Prime Minister Opens New Publishing House

In the plan of God our publishing institutions were to encircle the globe in their mission of mercy. Another link in the chain was forged recently when an encouraging report came from Horace S. Pearce, manager of our new publishing house in West Africa. He writes:

"The publishing family of the West African Union and its many friends were made happy on the afternoon of Sunday, January 3, 1954, when they witnessed the opening ceremony of a new publishing house, The Advent Press, which is situated on a beautiful site overlooking the ocean at Accra, Gold Coast, West Africa.

"There were some two hundred people present to listen to the speech of the prime minister, The Honorable Dr. Kwame Nkrumah, and to witness his official opening of the premises. It is gratifying to us that such a busy personality as the prime minister should honor us with his presence on this occasion, and it speaks well for the religious freedom afforded to all sects in this quickly developing country. Following the opening service

the prime minister was conducted through the premises. He expressed himself favorably concerning all that he saw.

"Pastor G. D. King, publishing department secretary of the Northern European Division, was also in attendance, and prior to the prime minister's speech, he delivered a short address. During the ceremony A. F. Tarr, president of the Northern European Division, presented Dr. Nkrumah with a copy of *God's Good News* and *God's Answers to Your Questions*. J. O. Gibson, president of the West African Union, was the chairman. H. D. Wilson led the congregation in prayer."

It is not often that our publishing houses are officially opened with the attendance of such an important personage as the prime minister of a country. It emphasizes again the importance of this branch of God's cause. Remember our new institution on the Gold Coast, and its workers, as it launches upon its God-given responsibility. GEORGE A. HUSE

## Evangelistic Effort in Cuba

In response to a request from the Inter-American Division, South America has arranged for their ministerial secretary, Walter Schubert, to conduct a large evangelistic effort in the city of Havana, Cuba. Recent reports indicate that the prospects in Cuba are exceptionally promising. The attendance each night is well over a thousand. It looks as if the hour has come for the great cities of Latin America to hear the Advent message.

## Letter From Mau Mau Country, East Africa

V. E. Robinson, who is on furlough from Africa, sends in this paragraph from a personal letter, just as he received it from Isaiah Owala, head teacher of the Kamagambo Training School, Kenya, East Africa.

"God is still doing miracles to the Kikuyu Seventh-day Adventist workers and members. They are from time to time captured to be made to take oath, but either aeroplanes come or security forces come or home guards come, and the oath ministers run away and our people are left safe. Many of those have told such stories. To few of them God has opened walls in dark rooms and have gone through those gaps and away as if led by unknown hands. God really does wonders. Pray for them. We are praying for them."

## Baptisms in South America

W. E. Murray, president of the South American Division, writes a letter to the General Conference concerning the progress of the work in South America. The following paragraph will be of interest to our people everywhere:

"We are glad to tell you that for 1953 the baptisms in South America total almost 7,100 in comparison with 6,300 in 1952. We are very thankful to the Lord for blessing our soul-winning activities."

N. W. DUNN

## Recent Missionary Departures

Dr. and Mrs. Edward C. Duerksen and their two young children, of Michigan, left Miami, February 15, on their way to Georgetown, British Guiana, where Dr. Duerksen will take charge of the clinic being established in that city.

Mr. and Mrs. Marvin C. Larson and small daughter Verna June, of Texas, left Los Angeles, February 26, en route to connect with the Central American training school in Costa Rica. Mr. and Mrs. Larson are both second generation missionaries. D. E. REBOK

## Plans for Our Theological Seminary

With the passing of the action by the last Autumn Council approving of a five-year ministerial training program, four years of which should be taken in one of our senior colleges and the fifth in the Seminary, the Seminary became a full-fledged member of the denomination's educational institutions. Prior to that it operated as a peripheral institution, serving in a supplemental capacity for those who were determined to secure advanced training. Now it becomes an integral part of a regular program. This will result in a greatly increased enrollment, and will in turn call for a larger physical plant.

So the Seminary must in time find a new home. Careful study of this problem has resulted in a plan to acquire a tract of land about two miles from the present location on which the new plant can be developed. It will take some time to provide funds and erect the necessary buildings, but in the meantime the needs for a possible substantial increase in the enrollment will be cared for in the present building and other temporary facilities in the area of the present location.

E. D. DICK