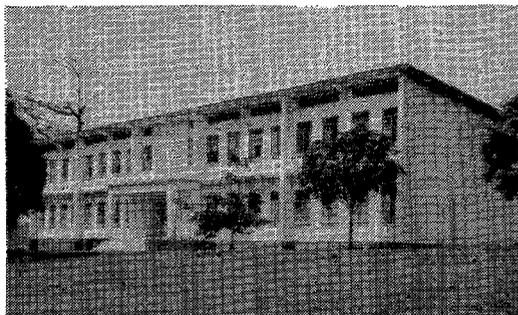


The Advent
REVIEW *and Sabbath*
HERALD
GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Above: New secondary school building at Bekwai in the Gold Coast. Right: Newly dedicated church in Monrovia, Republic of Liberia. These representative buildings, with many others like them, give character to our work in West Africa.

PROGRESS AND PROMISE IN WEST AFRICA

By G. D. KING

Secretary, Publishing Department, Northern European Division

I HAVE just finished an itinerary of nine weeks in West Africa. This extended trip was both an exhausting and an exhilarating experience. To re-visit a territory I knew thirty years ago and see the development and progress that has taken place is an amazing revelation. In West Africa today I saw great developments in education, health service, and industry. These have almost revolutionized the whole picture of this vast area of Africa.

Our mission program in the West African Union gives one the impression that we have entered upon that period spoken of in the Spirit of prophecy when the "final movements will be rapid ones." The impression left upon my mind as I look back upon the itinerary in East and West Nigeria, in the Gold Coast, in Sierra Leone, in Liberia and the Ivory Coast, is that the Lord is greatly blessing the soul-winning witness of His servants and that the potentialities for greater ingathering and a fuller development of our work are tremendous.

As never before the educational departments of the various governments are looking to mission societies to provide educational facilities in all parts of their territory. To a large extent this is also true of the medical service, and the opportunities for developing hospitals and clinics are

pressing in upon us with such rapid succession that it seems impossible to cope with the demand.

There is in many places in West Africa a pressing demand for Seventh-day Adventist educational and medical work. Consequently there is a double urgency that our program should be stepped up in such a way as to reap the harvest that now awaits us in this territory.

In my visits to camp meetings, constituency meetings, and committee meetings I noted that our African believers and workers are themselves astir to meet the needs of their own field, and they are giving sacrificially, not only of their means, but of their sons and daughters, to the cause of God in their homeland. One most impressive feature in Africa today is to see the development of our own African leadership, and we believe that an increasing responsibility will be placed upon the indigenous workers of West Africa during coming days.

The recent development in West Africa of our publishing work and of our Voice of Prophecy Bible Correspondence School will mean much in the program of evangelism throughout the whole field. The Bible correspondence school at Ibadan in West Nigeria is enjoying great success.
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► Pueblo to Vote on Sunday Ordinance

A proposed city ordinance banning the sale of groceries and meats on Sundays will be submitted to the voters in a special election in Pueblo, Colorado. Petitions urging the adoption of such an ordinance were circulated in Pueblo under the sponsorship of the Ministerial Association there and presented to the city council recently. The petitions were signed by over 3,000 residents, or more than 15 per cent of the total vote cast in the city during last November's general election.

► Says Pope Seeks Intercession of St. Teresa

Pope Pius XII never makes any decisions or takes any action without first seeking the intercessions of St. Teresa of Lisieux, according to Bernard Cardinal Griffin, Archbishop of Westminster. The cardinal, dedicating a church to St. Teresa in Middlesex, England, said that Pope Pius told him of his great love for the saint during an audience he granted the English prelate soon after his coronation. He said the Pope "told me all that St. Teresa had done for him and said to me: 'I do not know what lies ahead, but if you pray to her in any difficulty, without a doubt she will help you.'" Born Teresa Martin in Elencon in 1873, the saint entered the Carmelite convent at Lisieux, France, at the age of 15. A disease she contracted resulted in her death at the age of 24, after much suffering. Numerous cures were attributed to her intercession, and she was beatified in 1923 and canonized two years later.

► 12,000 Hear Graham at Opening London Meeting

Some 12,000 persons jammed Harringay Arena in London for the opening of Dr. Billy Graham's three-month London crusade. Hundreds had to be turned away from the stadium, which normally seats 11,000 people. Dr. Graham, whose topic was "Does Christianity Matter?" told his audience he wanted to renew "the great days of the London revivalism of Wesley and Whitefield." But he stressed that no one man of an evangelistic team could bring about a revival. "Only the Holy Spirit can do that," he said. Those who expected a theatrical approach from the evangelist were surprised by his informal, and at times colloquial, delivery. Following Dr. Graham's message, several hundred persons accepted his invitation to make "decisions for Christ."

► Michigan House Approves Bill to Ban Dramatized Liquor Advertising

A bill to ban dramatized beer and wine advertising from Michigan television screens was passed by the House and sent to the Senate. The vote was 56 to 32. It was the first favorable action by any State legislative body in the country to restrict such advertising on television. Two hours of heated debate preceded the House vote as legislators backing the measure fought to keep it from being returned to committee. Leading the fight for passage was the bill's sponsor, Representative John J. McCune (R-East Lansing), a clergyman's son serving his first term in the legislature. Representative McCune replied to charges by opponents that the measure "amounts to censorship and an infringement of the bill of rights." He conceded that the bill involved "censorship," but contended that this was an area over which censorship must be exercised. "Children must not be led to believe that the drinking of beer and wine is the socially accepted thing to do," he said.

Suffering Has a Meaning

By ERNEST LLOYD

When Mrs. Jordan went to Springfield the one thing that she dreaded was going to see her old friend, Eleanor Gilmore, who had been confined to her bed for two years. She remembered her as a very capable woman, intolerant of the weaknesses of others—one who had been cut down quickly and without warning from a life of activity. She expected tears, and remarks on the hardness and unkindness of fate in general. But their meeting was quite different from all that.

Mrs. Gilmore held out her hands with a sunny smile, and then motioned her visitor to a comfortable chair by the bedside. "How glad I am to see you," she exclaimed. "Isn't it a blessing that we have our friends? Now, tell me everything about yourself—what you did not tell me in your nice letters."

The little clock on the dressing table ticked away an hour before Mrs. Jordan

realized she had not been able to ask a question concerning her friend's illness. After several hesitating attempts, she managed to say, "I was so sorry to learn of your affliction, Eleanor. You were always so capable. I cannot understand why such a thing should be put upon you."

Mrs. Gilmore turned quickly and smiled in a way that her visitor long remembered. "Do you know I felt that way at first," she said, "but now I know the reason."

Mrs. Jordan looked startled. "You see," continued Mrs. Gilmore, "it was like this: In those first dark weeks I rebelled. I could see no reason for my affliction. I had always tried to do the right thing. Why should a just God afflict me in this way? When my friends called I talked about myself and my troubles. A year passed, and still the little god Self held sway. One by one my friends ceased to

come. I sat alone and stared at the four walls of my bedroom. Oh, the emptiness of those dreary days!

"Then one day, in my reading, I came across these words: 'Suffering always has a meaning; those who find it gain more than they suffer.' At first I laughed in mockery, but the words remained with me, and, lying one night in the intimate darkness; I turned the searchlight on my soul. 'Suffering always has a meaning.' What did it hold for me?

"I did not know then, but now I have found out. Suffering has taught me patience, tolerance, forgetfulness of self, a proper sense of values. It has made me a different woman. I have at last learned those essential things, and now the strange part about this is that my doctor tells me I am to get well. Someday I shall look back upon the two years spent in bed as years not wasted, for they have taught me lessons I might never have learned in any other way. 'Suffering always has a meaning; those who find it gain more than they suffer.'"

Mrs. Gilmore was right, and her experience reminds us of the fact that the world's greatest teachers have been men and women who knew experimentally the meaning of suffering. The apostle Paul, in his letter to the Hebrews, makes it clear that the Author of our salvation was made "perfect through sufferings." He allowed Himself no exemptions from the hardships, sufferings, and sorrows of mankind. He is our great sympathizer because He has trod the way before us. He knows and understands the experiences through which we pass. And in them all He is our comforter.

The Development of Character

Our heavenly Father allows suffering to come to us to aid in the development of our characters. It is one of His tools with which He changes us. Some resist the work of God's tools and try to push them aside. Dark and dreary days result. The wise submit to God's shaping and polishing processes, and gain thereby.

Suffering is also necessary for the development in us of pity, mercy, and the spirit of self-sacrifice—the noblest of all our endowments. It makes for strength of character. Without suffering we could not attain to the highest happiness of which we are capable. It was the road of sacrifice and suffering that our Lord Jesus trod in old Galilee. And He chose that road so He could be an example to us in self-sacrifice, for it is through the sacrificing of self that we find our greatest gain. This is the road to enduring peace. Blessed are they who know the road.

"Come, Follow Me"

By PAUL H. ELDRIDGE

✱ "Come, follow Me!"
I heard the Master's voice, and turned to see
For whom this invitation had been given;
"Whose heart so pure," I thought, "whose life so fine,
To merit thus the Master's gracious call?"

✱
No one was there. I turned again, and saw
That it was I to whom the Master spoke:
"Thy sins I will forgive, thy doubts dispel,
Thy weakness strengthen, and thy faith reward.
Come thou, and follow Me!"

"Come, follow Me!"
The Master stands and beckons as He calls.
I see ahead the path where duty lies;
The way is rough, the task demands more skill,
More wisdom, more great courage than I know.

"Not this road, Lord!" I pray, "and not this task!"
The Master answers, "Fear thou not to come—
My feet shall try the trail; thy burden's weight
Is measured by the strength I will bestow.
Come thou, and follow Me!"

✱ "Come, follow Me!"
The voice is sweet, yet like an organ's tone
It sweeps across the shining crystal sea
Where stand in solemn joy the saints of God
Before the glory gates of Paradise.

✱ The Master calls each name, and every cross
Becomes a victor's golden crown. Then as
His nail-pierced hand lays hold of heaven's gate
And swings it open wide, the Master says,
"Come thou, and follow Me!"



✱

✱

✱

✱

A Plea for Spiritual Priority

By L. K. Dickson

These are critical, decisive moments in the life of the Advent Movement which call for the straightest and most courageous thinking of which men are capable. We now confront a moment when everything depends upon the way we take. Not only is it a desperately important time to the church; it is vital also to every individual. It is urgent that we understand the chief issues now before us and face them wisely.

Each of us can only speak and act according to the little light he has, and pray that God will bestow wisdom upon all of us that will lead us to high and holy ground in the conduct of the interests of the church. It is only in such a spirit of deep humility that we express ourselves at this time.

As a great world movement established by God himself we have the last conflict of the ages to win, a course to finish, and a great task to accomplish. We in the remnant church must never, for any cause, permit our spiritual unity to fall apart. If it does, we shall suffer the consequences in loss of spiritual power, even though we may stumble along in partial victory so far as records are concerned.

Are We Gaining Spiritual Power?

Let us look now at an important phase of the situation that faces us. Never before in all our history have we seen such action and such records of achievement in the church. Year by year the figures are mounting higher and higher. There are more and more accomplishments in the name of Christ. No one would want to see this changed. We are all certain that with the material things we now have in hand even more can be accomplished for the finishing of the work.

But in all honest candor, will any dare to say that the spiritual life and power of the church is rising to correspondingly high levels? Are we gaining spiritual elevations that make all past attainments in our lives sink into obscurity and insignificance? To be altogether honest we must admit that while we have been so active for God we have not been drawing as close to God as we should. This lack of spiritual attainment in our lives and in our work is very dangerous and calls for the most serious, careful thought of which we are capable.

As ministers and church leaders we cannot accept the conception that our contribution to unity must be silence on this important issue. We cannot subscribe to the idea that our only role as a church is simply to serve. A problem of first magnitude with us now is the spiritual life and power of the church.

It cannot be denied that upon that which is of first importance now, most of us silently sit by, utterly complacent and seemingly unconcerned, if not oblivious to the seriousness of these conditions.

But men and women in increasing numbers, as they contemplate the fact that we are God's remnant people, silently cry out, "Where in our midst is the power of Elijah?"

Our silence upon these vital matters, which have such important bearing upon the problem of the finishing of our task, has multiplied confusion in the hearts of many at home and abroad. It cannot be denied that this confusion gravely threatens our unity and hangs like a cloud over many, many lives. There is a deep hunger and dissatisfaction in our midst because of this lack of recognition and action.

I repeat, with all the earnestness at my command, that a new attitude must be taken by our leaders—an attitude of honest candor on the high plane of great concern for the spiritual life of the people of God, for a more spiritual ministry, and thus for a speedy finishing of the work. This is the greatest contribution we can make to the realities of unity at this time when the completion of our world task is our common objective.

There can be, and there must be, born in the midst of the church in all parts of the world, a new and deep concern for the spiritual welfare and growth of our people. We must have perpetual and universal agreement upon an unalterable decision to be silent no longer upon these most vital needs of God's cause. It needs to be made perfectly plain that our

Ask—Seek—Knock

By RUTH CROSS

Ask, for the asking makes manifest

**That you realize your need of the Lord
And you want the blessings He's promised,
So just ask; your faith He'll reward.**

**Ask to make perfect your character,
Pattern after Christ's likeness today,
And ask for compassion and mercy
He's promised, so ask—don't delay.**

**Seek thou, but desire not merely
His blessing, but also a part
Of Himself—for He too is seeking,
And drawing you close to His heart.**

**Knock now, 'tis the Lord's invitation;
He personally welcomes you too.
He waits in the audience chamber
Of heaven. He's waiting for you.**

original commitments to God's spiritual ideals for His cause have not been altered; and that our sights for spiritual attainment have not been lowered. Our dedication to the high things that God has set before us is of primary importance. The atmosphere of great achievement in a material sense, in records, in numbers, in establishments, must not be an anesthetic that puts our earlier zeal to sleep.

Let us now make it evident on all fronts of our great church program that we propose to win our triumphs in God's own spiritual way. Shall not the enemy of our souls be made to see that we propose to give ourselves to these things unreservedly; that we propose to do it because we know that defeat lies before us in any other course; that we propose to seek spiritual power for the great task to be done?

Yes, we must follow the light that emanates from the throne of God, rather than follow the ways of the world and the subtle work of the enemy, who seeks to deceive the very elect. We must cease to exalt man's lone efforts. We must rise to the heights of spiritual elevation where the fullness of God's presence and power alone can be seen and honored.

We must now reassert, in high places and in the more lowly as well, our living faith in the triumph of the elemental things of the Spirit and enthrone them in their rightful place. This basic decision cannot now be dismissed as of only casual importance for our recognition of this need will prepare the way for the gathering in of souls in great numbers. All heaven waits for us to move into line.

Facing a Tragic Alternative

On the other hand, we need to squarely face up to the tragic alternatives that we must meet if we fail to move into line with God. In different parts of the world doors are closing fast before this people. Ominous clouds beset us. We have not long to linger in indecision. We must now turn some sharp corners and march on with God's Holy Spirit to a quick victory. We cannot advance much longer without a turning in our experience. The untaken territories of the enemy are too strongly fortified against us. There must be a breaking down of the walls of the enemy. We must now be clothed with the power, without which there can be no victory.

The way is clear before us. It is the way of seeking after God in faith through prayer for power from on high by which alone the task can be performed. This is an individual matter. It is also a matter of chief concern to the church in all its avenues of council and planning for the consummation of the great commission. The hour is very, very late. Let us move into right channels now and end any further delay, so that Jesus, our Lord, may come.

Tomb Inscriptions at Elkab

Light on Israel's Sojourn in Egypt

By Siegfried H. Horn

During the middle of the eighteenth century B.C. invaders from the north entered the countries of western Asia and overran northern Mesopotamia, Syria, Palestine, and finally Egypt. The territory covered in this migration can be recognized from the peculiar fortifications that these people built at conquered places. Their camps and cities were surrounded by large ramparts of beaten earth, with a glacis at the outside. In some places these ramparts were constructed of stone. They also brought with them a new kind of pottery, and introduced a novel method of warfare—the horse-drawn chariot—through which they became invincible as long as their opponents were without these war vehicles.

In history these people are called Hyksos, a name that has been given to them at least since the time of the Jewish historian Josephus. He explains the name Hyksos to mean "Shepherd Kings," but the decipherment of hieroglyphic Egyptian has shown that the name actually means "Rulers of Foreign Countries." The Hyksos ruled over Egypt for about 150 years. We know little about them and their rule, since the Egyptians, after driving them out, destroyed their monuments, erasing their names and eradicating every memory of them as thoroughly as they could. What we know about them comes from a few of their monuments that have accidentally survived this destruction, some stories of later times dealing with the Hyksos, and

a few veiled remarks made about them after their expulsion.

The names of the known Hyksos kings reveal that some of them were Semites, while others seem to have been Indo-European Hurrians. As has already been stated, the Hyksos introduced the horse and chariot into Egypt. Both were completely unknown in the Nile country before their time. From their capital city, Avaris in the eastern delta, they ruled over Egypt and the countries of western Asia that were in their possession. They generally allowed local Egyptian rulers to occupy their office, and only a few of the Hyksos kings seem to have effectually ruled over the whole country.

The student of the Bible is interested in these people, since it must have been during their reign that Joseph became vizier over Egypt. This can be concluded from some chronological statements made in the Bible, as well as from the fact that horses and horse-drawn vehicles were at the disposal of Joseph when he came to an office of dignity (Gen. 41:43; 46:5; 47:17). That he as a Semite was elevated to the high position which he occupied, can also be explained by the fact that Egypt was ruled at that time by racially related people. It was natural for them to favor the Israelites, who as Semites were expected to be friendly and loyal supporters of the Hyksos government.

All this changed when the local ruler of Thebes in Upper Egypt rebelled against the Hyksos domination, and

started the war of liberation. Sekenenre was the first of these local kings who challenged the Hyksos and made an effort to expel them from his country. He paid for his bravery with his life, and probably fell in battle. His battered skull is in the Cairo Museum. It shows some terrible head wounds, testifying to the violent death he had suffered. His sons Kamose and Ahmose continued the struggle and succeeded in defeating the Hyksos, taking their capital Avaris and driving them out of the country.

The kings who liberated Egypt from foreign rule became national heroes and the founders of the powerful Eighteenth Dynasty. Although these liberators left us inscriptions in which they boasted of accomplishing valiant feats of heroism, they seldom mention their wars against the Hyksos, because they did not want the names of these hated foreign rulers to be remembered among the Egyptians. If it were not for the record of this war that one of Ahmose's soldiers presents in a long inscription carved in his tomb, we would now know very little about the war of liberation.

The Tomb of an Egyptian Captain

To examine this principal witness of that war I paid a visit to the tomb of the man who has left us this remarkable record. He was one of Ahmose's captains who, like the king, bore the name of Ahmose. The tomb lies near the little village of *el-Mahamid*, about fifty miles south of Luxor, and belongs to the deserted and ruined site of ancient Nechab, now called *Elkab*, which was once the capital of an Upper Egyptian province. The old walls of Nechab, built almost four thousand years ago, are still preserved to a remarkable degree, better than any other ancient walls found anywhere in Egypt. They are thirty-nine feet thick and built of unbaked brick, enclosing a great quadrangle of 600 by 640 yards. While all the ancient buildings inside the city have vanished, the city's walls are still standing.

Ahmose of Nechab followed the call of King Ahmose of Thebes to liberate Egypt, and became one of the naval officers of Ahmose's fleet of Nile ships. When later on he returned to his home town laden with captured slaves and spoil, and decorated by the king, he, as every Egyptian nobleman, made preparations for his funeral. In the rock cliffs of a neighboring hill he had his tomb cut out as his predecessors had done before. On the walls of his tomb he had himself depicted as well as his family, and in a long inscription, which is marvelously well preserved, he tells us the story of his battles in the war of liberation. Since it is the only somewhat detailed account of that war, a short summary of Ahmose's records is given here.

Ahmose relates how he sailed down the river with his king, and of the several



A sailboat crossing the Nile River in Upper Egypt.

encounters they had with the enemy. He then tells about the first major battle, which took place at Avaris, saying that he "fought gallantly on foot in the presence of his majesty." Being promoted to the ship that had the name *Appearing in Memphis*, he engaged in the long siege of the Hyksos capital city. Distinguishing himself once more by deeds of bravery, he took rich booty and slew an enemy, for which he received a royal decoration, called "the gold of valor."

In the second battle he took booty again and slew another enemy, whose severed hand was taken to the king as a trophy, with the result that he received a second decoration. A Biblical parallel to the Egyptian army custom of cutting off the hand of a dead enemy as a proof of killing is given in Judges 8:6.

From this battle the Hyksos seem to have emerged as victors, since we find that the Egyptians withdrew to the south, where the next battle took place. At this time Ahmose performed a feat of outstanding valor. He swam to the enemy-held river bank and took a prisoner, whom he brought back to his side. This feat was recognized by the king with another decoration. At this time the Hyksos were defeated, and the Egyptian army could at once proceed against the enemy's capital city, which was besieged and then taken. Ahmose carried away as captives from Avaris one man and three women, who were then allotted to him as slaves by the king.

The Hyksos were expelled from Egypt, but kept Sharuhin in southern Palestine as their capital. This city was in later times allotted to the tribe of Judah (Joshua 19:6). Ahmose followed them, and after a siege of three years, or three annual campaigns—the text is ambiguous in that respect—Sharuhin fell also to the victorious armies of Egypt. Ahmose claims to have once more distinguished himself by capturing two women and killing one man, for which he was again decorated and rewarded with the gift of the two women.

The fall of Sharuhin marked the end of the war against the Hyksos. Those who escaped from the debacle withdrew to the north, and although later Egyptian kings occasionally encountered remnants of the Hyksos in Palestine and Syria, they never again played a decisive role in the history of the ancient world.

The Israelites Enslaved

When the Hyksos were expelled, the victorious Egyptians, full of hatred against their former Semitic overlords, made the racially related Hebrews their slaves. Ahmose gives in his tomb the names of nineteen slaves who were given to him by his king as reward for his part in the war of liberation. Since several of these names are Semitic, it is not impossible that some of Ahmose's slaves were Hebrews. Among them appears the name Tamasiah,

with which the Biblical name Amasiah (2 Chron. 17:16) can be compared, or the names Astarimi, and Hari, which are Semitic names, although we can find no parallels in the Bible. One slave simply bears the name "the Asiatic," leaving no room for doubt concerning his origin. But even among the slaves, who bore Egyptian names, may have been Semites or even Hebrews, because we also find among the Israelites coming out of Egypt several with Egyptian names, examples of which are Moses, Miriam, Phinehas, Hophni, and Putiel.

The victorious kings of Thebes as liberators of Egypt founded the powerful Eighteenth Dynasty and built up the New Empire. They were probably the kings who enslaved the Hebrew nation, and are designated as not knowing Joseph (Ex. 1:8). The author of Exodus indicates that they did not acknowledge the benefits Egypt had derived from Joseph's service, since he was a Semite and had served the hated foreign oppressors. To them the work which Joseph had done meant nothing. In fact, they may have accused him of having impoverished the nation during the great seven-year famine, by making all their possessions the property of the king as Genesis 47:13-26 records. This remarkable story is vindicated by the fact that we find no personal property rights existing in Egypt after the war of

liberation. The king and the ecclesiastical powers were in possession of all Egypt, when the country was freed from the foreign yoke, and the kings began to redistribute the land among their loyal followers in the war of liberation against the Hyksos.

When I stood in the tomb chamber of Ahmose in distant *Elkâb* and read Ahmose's interesting account of the different battles with the Hyksos, and the list of slaves he had received, and as I looked over the countryside and the tremendous fortifications of the old city, I could not help thinking of the poor Hebrews who through this political upheaval were suddenly made slaves.

Ahmose's tomb inscription is one of the few witnesses of the events that led to the tragic situation in which the children of Israel found themselves as described in Exodus 1 and 2. However, these events became the cause for the great national uprising that, under the leadership of Moses, culminated in the Exodus and the rebirth of the people of God as a nation. The oppression proved to be a blessing in disguise, because the children of Israel might otherwise never have been willing to leave the fertile land of Goshen and exchange it for an uncertain future in Palestine. They might eventually have been absorbed, and lost their identity as God's chosen people.



Minute Meditations

By Harry M. Tippett

Our Basis of Confidence

"Woe to them that . . . trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel!" (Isa. 31:1).

Mechanical wonders once thought impossible are today accepted without a quickened pulse or lifted eyebrow. The reverence of Samuel Morse for what he considered divine illumination in the invention of the telegraph made him choose as his first message, "What hath God wrought!" But the expansion of man's genius in every field of discovery no longer strains credulity, and the word *miracle* is becoming obsolete. In the marshaling of atomic and electronic forces, man has projected his powers into areas of possible accomplishment that formerly existed only in fantastic dreams.

Unfortunately, instead of these developments making man humble so that with Kepler he cries, "O God, I am thinking Thy thoughts after Thee," he becomes increasingly arrogant, boastful, and self-assured. He fails to recognize the source of his newfound power, and looks upon modern advancement as merely a projection of native human genius, not realizing that God is

setting the stage for the last gospel work.

In a current magazine feature story with the bold title "The Man Who Owned the Sky," the end of a stunt flyer whose skill and daring made early aviation history is told in these words: "The plane's body was his body, and he and the plane were the symbol and summation of man's conquest of the air. Somewhere on the way down the wings that were but the extension of the man cracked and folded . . . and so they plunged into the bay."

How descriptively true is the phrase, "the wings that were but the extension of the man cracked and folded." When men boast of human progress, so often human fallibility and the unpredictable caprice of nature itself are not taken into account, despite the fact that the newspapers bear daily witness to catastrophes arising out of overconfidence and the imperfectibility of human plans.

If this human self-dependence brings frequent tragedy in material things, much more serious is it when in spiritual things men cast God aside and make the arm of flesh their strength. Trusting in carnal security and in the self-sufficiency of human brilliance, they live entirely on a secular level of thinking, illuminated only by sparks of their own kindling, which will go out in eternal oblivion. Jeremiah's awful warning is upon "the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5). How much more secure is the confidence that "the eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

The Enemies of Health—Part 1

Excessive Weight

By W. H. Branson

Let us study some of the habits that can destroy our health. First, we will mention the number one health problem of the United States, "Overweight." Although some of us would like to find a better reason for overweight than just plain overeating, yet this is the reason given in all the recent articles. They say that glandular difficulty has very little, if anything, to do with obesity, that eating too much, too often, and too many of the wrong things are the primary causes. In some material gathered by our medical workers, I find the following enlightening statements:

"Overweight comes from eating more food than the body needs—not from faulty glands, lack of exercise, family heredity, or the 'settling down' of middle age.

"Excessive weight—obesity—is a great shortener of human life. The same old heart, besides working harder to help carry those added pounds around, is called on to serve miles of extra blood vessels in the fatty tissue. Little wonder, then, that fat people are more than one and a half times as likely to develop fatal heart trouble as those of normal weight. Coronary heart disease, in fact, results in part from deposits of excess fat (cholesterol) which clog the blood vessels. Diabetes kills overweight persons two and a half times as often as others. Cancer prefers those with excess poundage. So does kidney trouble. Even accidents happen more often to fat people."—"Fat Can Be Fatal," *Northwestern National Life Insurance Co.*, spring, 1951.

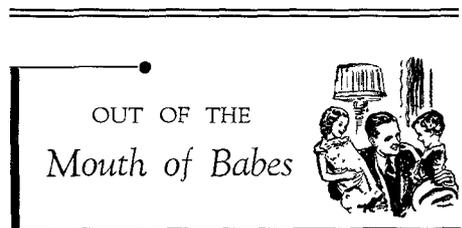
"According to statistics there are 30 million people in this country who are ten per cent overweight, and 15 million people who are twenty per cent overweight."—*Nutrition Review*, March, 1952.

Dr. H. C. Sherman, Professor Emeritus of Chemistry, Columbia University, says that the cause of overweight is overeating. "Overfatness always means that the intake of food calories has been out of proportion to the expenditure of energy by the person concerned. . . . The control of body weight is essentially a matter of proper balance between what is ingested as food and what is oxidized in the energy metabolism."—*Essentials of Nutrition* (third ed.), 1951, pp. 72, 73.

One of the agriculture bulletins contains the following statement concerning the cause of overweight: "When the body gets more energy food than it can use, it stores up the excess as fat. To put it

more plainly, many adults eat too much."—*Agriculture Bulletin*, No. 1.

The *Journal of the American Medical Association* has this to say regarding the cause of obesity: "As for the cause of overweight, most critical students of the subject agree that simple unadulterated overeating is the basic cause in the majority of cases. Endocrine factors in the etiology of obesity cannot be disregarded but obesity explainable solely on the basis of endocrine dysfunction is rare. No doubt a higher proportion of the exceptional cases come to the attention of physicians than of the common garden variety of overweight. Making allowance for this,



[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.]

Some time ago I was visiting in my brother's home in Riverside, California. They have two small girls, aged three and five years. One day the mother made a shopping trip to town and invited me to accompany her and the children. To please my nieces, I bought them each a big stick of pretty, striped candy.

On the way home the younger of the two girls reached into her pocket and pulled out the candy stick. I thought, "Here is where the affectionate auntie has made a big mistake. I know their mother does not allow them to eat sweets between meals."

The little one looked longingly at the candy, admired its pretty wrapper, but said nothing. Any moment I thought she would break the cellophane and start eating the peppermint. But all of a sudden she stuck it in the box of groceries and said vigorously, "Get a'hind me, Satan," and such a sweet smile came over her face.

Her mother and I could hardly keep straight faces as we traveled on. I remarked, "What wonderful training you have given these children." She replied, "They know they can have their treat when supper is over."

Mrs. IONA BAKER

These girls will doubtless grow up and become useful workers in the church, for they have learned the lesson of self-control in the home.

we are probably safe in saying that overeating accounts for the overweight in at least 95 per cent of the cases."—DONALD B. ARMSTRONG, *et al*, "Obesity and Its Relation to Health and Disease," Nov. 10, 1951.

"Sometimes people become so accustomed to overeating that they cannot feel satisfied with the right amount of food. This habit of overeating may result from family custom, or a child may habitually overeat to quiet his mother's 'nagging' admonition, 'Johnny, eat your food.' Many times the habit of overeating develops during emotional stress or strain, or as a result of boredom, the one concerned hardly realizing he or she is eating so much and so frequently.

"As one approaches middle age too, the body becomes less active and the energy requirement becomes much less, but often the individual does not realize this and maintains the old habit of eating just as he did when he was younger and needing more energy. This is usually the cause of that 'middle-aged spread.'

"Overweight is especially dangerous for those over the age of thirty years. The health, the vigor, and the appearance greatly improve as the desirable weight for one's height and type of build is approached.

"To lose weight, first seek the advice of your doctor, and bear in mind there are no short cuts in reducing. Any weight loss is proportional to the amount of food eaten. The only way to lose weight is to *cut down* on the food intake. Many persons trying to lose weight *cut out* the essential foods the body needs rather than *cut down* on the unessential foods which furnish nothing but energy. For example, a nice clean apple, peeling and all, supplies around sixty calories plus vitamins and mineral salts. But if the apple is baked or stewed some of the vitamins are destroyed and every teaspoon of sugar added to the baked or stewed apple adds twenty calories to the diet. The sugar also increases the body's need for vitamins of the B-complex group. Then again, to cook the apple into a pie destroys vitamins and mineral salts and increases the energy value to at least three hundred calories for each four-inch wedge of pie, to say nothing of the whipped cream or ice cream that may be served on top of the pie. By watching these kitchen-added calories and cutting them out, often the desirable weight may be reached without any other restriction in foods.

"Carbonated beverages and fountain drinks are also a source of hidden calories; each six-ounce serving of a carbonated beverage supplying close to one hundred calories, and no vitamins or mineral salts, while the malted milks and the milk shakes run much higher in calories. . . .

"The reducing diet too, should contain ample protein foods—milk, eggs, cottage cheese, and meat substitutes. These with

fruits and vegetables will supply the essential food items for the body without excess calories.

"But the best-planned diet in the world will be of no avail if the desire to lose weight is absent. Will power is even a greater factor in losing weight successfully than it is in gaining weight successfully. Only the one concerned can control the amount and the kind of food eaten."—ADA MAY BUNCH, *Pacific Union Recorder*, Aug. 25, 1952.

But, "Life is much easier in many ways for people who are not too fat or too thin. They usually feel and look better. They are apt to live longer. They are less likely to suffer from backaches, foot troubles, constant fatigue, and a host of daily discomforts. Normal weight is worth any effort it takes to reach and keep—worth it in terms of everyday comfort and a healthier longer life."—*Overweight and Underweight*, Metropolitan Life Insurance Co.

It would seem to me that of all the health habits we should control, certainly this one of eating the right amount of food is one to watch closely. We should not be shortening our lives by overeating, so that we succumb to coronary disease, diabetes, cancer, and kidney trouble. If we suffer from some of these maladies, it certainly should not be because we stuff ourselves.

Let us point out that even thin people can be guilty of overeating, so that none of us should point the finger at the other fellow. "Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food."—*The Ministry of Healing*, p. 240.

It is wrong to overeat to the point of gluttony. On this we have counsel from the Spirit of prophecy: "Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated."—*Counsels on Diet and Foods*, p. 32.

Avoid Excess Sugar

It is well to mention that many times it is the excess of sugars, sweets, candies, pastries, hot fudge sundaes, pies, cakes, and ice cream that is causing much of our overeating and overweight problems.

Before me is a little chart that the Southern California State Dental Association has put out giving in graphic form where we get hidden sugar, and warning against its use because of its direct relationship to tooth decay.

Chewing gum	_____ 1/2	teaspoon sugar
Cooky	_____ 2	teaspoonfuls sugar
Lollipop	_____ 4	teaspoonfuls sugar
Doughnut	_____ 4	teaspoonfuls sugar
Soft drink (average 6 ounce bottle)	_____ 4 1/2	teaspoonfuls sugar

Ice cream (1/8 quart)	_____ 5-6	teaspoonfuls sugar
Chocolate bar	_____ 7	teaspoonfuls sugar
Two-layer frosted cake (average serving)	_____ 7 1/2	teaspoonfuls sugar
Pie	_____ 11	teaspoonfuls sugar

Let us heed the counsel of medical science and the words of divine science in these matters. "Your children should not be allowed to eat candies, fruit, nuts, or anything in the line of food, between their meals. . . . It is the duty of parents

to see that their children form habits conducive to health, thereby saving much distress."—*Testimonies*, vol. 4, p. 502.

"Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful. The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease."—*Counsels on Diet and Foods*, pp. 196, 197.

Victory in Christ—5

The Work of Sanctification

By M. E. Kern

Many devout Christians hesitate to use the word *sanctification*. This may be because of the misuse of the word by those who talk of their own sinless state (which, of course, is the best evidence that they are not sinless). Or it may be the result of a very natural feeling that they are not perfect. But as Mrs. E. G. White has said: "When Paul wrote, 'The very God of peace sanctify you wholly,' [1 Thess. 5:23] he did not exhort his brethren to aim at a standard which it was impossible for them to reach. . . . He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character."—*The Sanctified Life*, pp. 20, 21.

Paul also wrote: "Not that I have already obtained, or am already made perfect: but I press on. . . . Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14, A.R.V.).

A. H. Strong has given us a very good definition of sanctification, which is in accord with the teachings of the Spirit of prophecy, as "that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened."—*Systematic Theology*, p. 869.

Sins of Ignorance

Some of our mistakes are sins of ignorance. We are babes in Christ, and must grow in grace and in knowledge. When we become aware of our sins of ignorance, we will turn from them at once; and so day by day, through the mercy and help of God, we may have always "a conscience void of offence toward God, and toward men" (Acts 24:16).

God looks upon our hearts. He takes into account our purposes and motives. His love, compassion, and justice in deal-

ing with us in our frailties are well expressed in the following words: "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—MRS. E. G. WHITE in *Signs of the Times*, June 16, 1890. In other words, we may always live above known and voluntary sin. And so, as we read in *Christ's Object Lessons*, page 65: "At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime."

Perfect at Every Stage

From boyhood I have been very fond of bananas. I often wondered just how they grew. In Brazil my curiosity was satisfied. Lifting one of the big petals on a long flowering stem, I saw a perfect hand, or cluster, of bananas about two inches long—perfect at that stage of growth, but not ripe and ready to eat. God, who causes the fruit to grow and mature, provides for our growth and maturity in the Christian life; and we may be perfect in His sight at every stage of development, on the two conditions of faith and surrender. "And so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'"—*Steps to Christ*, p. 68.

That is the secret of success. But that, we have all learned, is not always easy. "The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."—*Thoughts From the Mount of Blessing*, p. 203. Thank God, we have His promise that we may be "more than conquerors through him that loved us" (Rom. 8:37).

When God's Clock Strikes the Final Hour

By James J. Aitken

Years ago, through His chosen messenger, the Lord called for "a spiritual revival and a spiritual reformation," to "take place, under the ministration of the Holy Spirit."—MRS. E. G. WHITE in *Review and Herald*, Feb. 25, 1902. In the last volume of the *Testimonies*, published in 1909, we are told that "in visions of the night, representations passed before me of a great reformatory movement among God's people."—Volume 9, p. 126.

In Mrs. White's last message to a General Conference session, in 1913, she wrote: "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*General Conference Bulletin*, May 19, 1913, p. 34.

At the same time she expressed "strong faith in the workers throughout the field."—*Ibid.*

"I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Ibid.*, May 28, p. 164.

The Greatest and Most Urgent Need

Although God is greatly blessing the church in the extension of its work in the home bases and also in the far-flung fields of the world, it can still be said that "a revival of true godliness among us is the greatest and most urgent of all our needs."—MRS. E. G. WHITE in *Review and Herald*, March 22, 1887. This "great reformatory movement among God's people" is yet to be realized in its fullness, for the remnant who are redeemed from the earth will be "without fault before the throne of God" (Rev. 14:5).

The church will triumph gloriously. The great question is, Will we triumph with it? Are you, dear reader, in the large class "who have step by step yielded to worldly demands and conformed to worldly customs" (*Testimonies*, vol. 5, p. 81), "who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth" (*The Great Controversy*, p. 608), and who as the storm approaches will "abandon their position, and join the ranks of the opposition"?—*Ibid.* Or, do you belong to that class in whose lives the Lord "is effecting transformations so amazing that Satan . . . stands viewing them as a fortress impregnable to his sophistries and delusions," and upon whom angels of God look "with astonishment and joy"?—*Testimonies to Ministers*, p. 18.

These are the questions that have been in the writer's mind as he has reviewed the wonderful provisions of God's grace for our victory in the Christian warfare, as we "press on toward the goal unto the prize of the high calling of God in Christ Jesus." What progress are you making?

If sometime you should find yourself in Bern, Switzerland, at a few minutes before twelve, you would notice that at one of the main intersections of the city a huge group of people occupy the street corner and move over into the street, all looking up. Automatically you would look up too, to find yourself gazing at a picturesque clock tower. It is the famous *Zeitglocken*.

This is a very old and famous clock, because when the hour strikes so many things happen. First, just one minute before twelve a little sentinel rings two bells. Then, so as not to miss anything, everyone tries hard not to blink an eye. As the bronze statue in the tower above hammers out the hour on the big bell, the bears and horses below go round and round on their miniature merry-go-round. Then Father Time at one side of the dial turns over his hour glass, a cock crows and flaps his wings, a metal lion moves his head back and forth, and the event is over.

The crowd then disperses with an air of satisfaction, and you hear many comments.

"Say, that was worth seeing!"

"Wouldn't have missed it for anything!"

Why is everyone so interested in this

old clock? Every church in town has a clock in its tower. But none has a clock like this one. This is a special clock, with a special movement. No wonder it attracts attention.

This Advent Movement began just at the proper time when God's great clock struck the hour of His judgment. It is a special movement and it is still advancing. Young men and women are the figures that move out upon the stage and act their parts. We think of our pioneers as old gray-headed men with long white beards, but when they first began their roles in God's drama, many of them were young. J. N. Andrews was only about twenty. Ellen White was only seventeen when she had her first vision. God calls youth today to answer the call and become actors in His plan for finishing the work on earth.

There are many attractions today seeking to lure young people to leave the Advent Movement, but we must stay by the church of God.

Get on the Right Car

In Europe all trains have signs on the sides of the cars stating the destination of that particular car. When I want to go to Paris, I walk down the train till I find a car marked "Paris." I know that, though some cars may be taken off or the engine changed, this car will take me to Paris.

Sometimes in the course of a journey a fellow passenger will hurriedly take down his bags and put on his coat.

"Have to change cars here. They're taking the engine off."

So I always go to the window and look out to see whether they've changed the sign. No, it still says "Paris." So I settle down again.

After the man has lugged his baggage out into the platform he usually lugs it all back again; that is, if he does not miss the train. But as long as the car has the destination clearly marked, I just stay by, and I always get there.

Don't Lose Your Way!

There are some people like my fellow passenger. When leaders are changed in our work they are sure they are on the wrong track. If someone they had faith in falls out by the way, they get out too, or perhaps someone convinces them they can get there quicker and easier some other way. Some of these see their mis-

Next to the Bible

By J. S. WASHBURN

The Bible is the greatest book in the world. It is God's own book, His glorious message; but next to the Bible, is the blessed book *The Great Controversy*, a message for this time, for this people, written by Mrs. Ellen G. White. God gave her this message. She never could have written this wonderful book without divine inspiration from heaven. I read it years ago and have often studied it, but have just read it completely through again, and it gives me glorious light and perfect assurance.

Do you want blessed assurance and heavenly comfort? To all who read this word of mine in the REVIEW, I say, "Read *The Great Controversy*, the whole book again, now, and God will bring comfort and heavenly peace to your troubled soul."

I was born in the Seventh-day Adventist faith and have been in the ministry ever since I was twenty-one years of age. I will be ninety-one years old this spring.

Read the whole book *The Great Controversy* again at once. You will find a glorious blessing and assurance. (See Psalm 73:23-26.)

take and get back in the right movement. But far too many lose their way and never find it again.

One day a woman was waiting for a train in the little resort town of Thun in Switzerland. The children were small, and she was anxious to get to Bern and home as fast as possible. She asked the stationmaster when the next train left for Bern. He assured her there would be one at five o'clock. She thought it was a long wait, but since there was nothing else to do she sat down on a bench and admired the geraniums on the lampposts. After about twenty minutes a train came in headed in the direction of Bern. But the faithful clock above said there were still nearly twenty minutes before her train was due.

So she sat there. The car immediately in front of her said "Bern" but, being new at travel in Europe, she didn't believe it. So she sat there.

Suddenly a friend who had gone out to buy a newspaper returned.

"Say, here's our train!"

"No, no, there's still twenty minutes."

"But you want to go to Bern, don't you?"

"Of course."

"Then get on; can't you see this sign says 'Bern'?"

So she rounded up her children and made a dive for the train, but just as she was about to step on, it began to move slowly away. She missed it. There she stood chagrined. She had sat there, read the sign, and watched the stationmaster close the doors, never realizing that occasionally a special train is made up to accommodate the rush during the tourist season.

Many sit on the side lines. They see

the signs of the end. They know the time is approaching, but they don't want to give up the world till the last minute.

Some of our youth are a little afraid to take an active part in the movement. They want to be classed with God's people in the end, but they are afraid of what people will think of them. They don't realize that God has promised to pour out His Spirit on youth in the last days.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions" (Acts 2:17).

Our work needs greater vision. The time is short; the world is watching us. We must act. Our part may be small and of little consequence. It may be only living and witnessing as we go about our work. But the Lord has promised to pour out His Spirit on our youth. He has promised to give the youth vision. This does not mean that our older believers do not have vision. But it does mean that a person who has no vision when he is young seldom acquires it as he gets older.

Youth and vision go together. The vision we have in our youth determines the goals we reach in our older years. The vision our young people must catch today is the vision of winning souls. Each young person should look about him and determine to do something about bringing to his fellow classmates and friends the joys that come in the service of the Master.

Let's get on the car marked "The Kingdom of Heaven," and let's encourage others to get on with us and stay there till God's great time clock strikes the final hour.

carefulness in seeking to enter into the chamber where the tender soul of a young person lies dormant. Then, like Elisha, in being willing to bow ourselves down to the level of the child's understanding and interests, we shall find a way to come close to that young heart. As the prophet put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands—this is the way to cause the spiritual sensibilities of the youth to wax warm. Find out what things he is interested in—what he likes to talk about, what he likes to see, what he likes to do with his hands. Then enter with him into his activities; show an interest in the legitimate things that interest him—his hobbies, his pets, his sports; seek to be a companion to him in his work and in his play.

A Friendly Interest in Others

While doing this we shall find opportunities for directing his mind to spiritual truths, and we shall see him warming to the true ways of life. Because we have shown a friendly interest in what interests him, he will be drawn to take an interest in spiritual truth.

We may not see at once a full response. Neither did Elisha. Though there were some encouraging signs—the flesh of the child had begun to wax warm—yet he still lay in comalike insensibility. Then Elisha "returned, and walked in the house to and fro." The prophet went out and walked the floor a while, pondering what he should do next. He decided to go back and continue with the same tactics. He "went up, and stretched himself upon him." After another session of sympathetic contact, the boy responded completely and zestfully—"the child sneezed seven times, and the child opened his eyes" in full conscious life and youthful vigor.

So shall we find that to rouse a young person's desire and will to live the true life we shall have to come close to him, listen to what he has to say, try to see things from his viewpoint, work and play with him. In this matter of finding a way to awaken his higher sensibilities, "a little child shall lead them." If we take hold of these things he is holding out to us, we shall see him opening his eyes to the real, eternal values of life, and ready to use his powers and capabilities in the service of God.

"No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

"Parents, let your children see that you love them, and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and com-

The Way to a Child's Heart

By Georgia Cottrell

The Shunammite's son lay dead in the chamber. His mother appealed to the prophet to come and rouse him to life. Elisha first sent his servant with his staff to lay upon the face of the child. But the servant came back, saying, "The child is not awaked." (We think Elisha knew beforehand that the staff would not bring the boy to life; but God had him do this that He might teach those parents, and all parents, a certain truth.)

Then Elisha went himself, and entered into the chamber, "and shut the door upon them twain, and prayed unto the Lord." And the Lord impressed Elisha what to do. "And he went up, and lay upon the child ["bowed himself and embraced the child," A.R.V., margin] and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon

the child, and the flesh of the child waxed warm."

There are sometimes young people, children of Christian parents, who show little signs of life. They do not seem to want to be positive Christians, devoting themselves to God's service. They may be somewhat wayward. If we would awaken such a youth to life's higher possibilities and purposes, we need to learn the true way. There is a way that will be successful, and there is a way that will not succeed—so this story would teach us. It cannot be done by any hard dogmatic methods, which might be represented by the laying on of the staff. Not by rigidly holding over them the rod, or by sternly keeping before their faces the rules of righteousness, can we summarily stimulate them to choose the good way.

But it often can be done by prayerful

passion, remembering that 'their angels do always behold the face of My Father which is in heaven.' If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*The Ministry of Healing*, p. 394.

Religious Liberty News

By Alvin W. Johnson

From the Philippines word comes that exemption from the operation of the Philippine national blue Sunday law has been renewed for Seventh-day Adventists for the present year.

It will be recalled that the Republic of the Philippines adopted a national blue Sunday law last year, which went into effect September 20, 1953. The act prohibited "labor on Sunday, Christmas Day, New Year's Day, Holy Thursday and Good Friday." The law carried no exemption for those who conscientiously observe

a day of rest other than Sunday because of religious convictions. Through various representations that were made and through the authority vested in the secretary of labor by the law, an exemption from the operation of the law was granted "the Philippine Union Mission Corporation, the Religious Liberty Association of the Philippines, and all bona fide members of the Seventh-day Adventist Church." This exemption has now been extended for another year.

It will be recognized that this permission rests upon the authority of a single person. A ranking member of the Philippine Senate, and a recognized authority on constitutional law, has promised to lead out in an attempt to secure the repeal of this law by the Philippine Congress.

University Makes "Blunder"

Recently, a well-known professor was appointed to the chair of history of Christianity at the government university at Messina, Italy. The appointment had been unanimously conferred. According to the press bureau of the Waldensian board the university officials learned, within eight days after the nomination had been made, that the appointee was a member of the Waldensian confession. Immediately the council of the Faculty of Arts and Philosophy of the university "suppressed the Chair, and declared it useless and even harmful if entrusted to the care of a non-Catholic person." The Italian Association for the Freedom of Culture is publicly protesting this new violation of religious liberty. The opposition is supported by a long list of well-known men in public affairs in Italy.

No Non-Catholic Books!

A peddler's license for the sale of religious books, both Catholic and Evangelical, was granted by the Commune and the police office of Campobasso, Italy, with the condition that "no books should be sold concerning non-Catholic religious confessions."

The board of the federal council of the Evangelical churches in Italy has filed an official protest with the government denouncing this "incomprehensible restriction to the rights of the citizens, for confessional motives, as if the Index of Prohibited Books had become the guiding rule for the state authorities."

Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.—*Steps to Christ*, p. 75.

A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—13

On to Freedom!

As morning dawned it found all Egypt in deep mourning. The angel of death had entered every home. Thousands of bodies awaited burial, from that of the crown prince in the palace to the first-born of the humblest boatman on the Nile.

Meanwhile in the land of Goshen all was bustle and excitement. Most of the Hebrews had been awake all night. Now, as news spread that Pharaoh had at last agreed to let them go, their joy knew no bounds. Eagerly they clasped each others' hands and cried, "We're free, we're free!"

Some gloated over the piles of gold and silver ornaments they had collected from the Egyptians, wondering what they would do with so much wealth. Others knelt in prayer and thanked God for His protecting care through the night and for the wonderful deliverance He had brought to them.

But there was no time to dally. Pharaoh might change his mind again, as he had nine times already. If they were going to leave Egypt they must do so at once while the Egyptians were burying their dead.

Moses had already told the leaders of Israel where everybody was to meet, and soon all were making their way toward this place. It must have been quite a sight, for thousands upon thousands of people were on the move, leaving their homes for good. Wagons, drawn by oxen, were loaded with tents, bedding, pots for cooking, jars of food, bundles of clothing, and other things they wanted to take along.

Some mothers had babies strapped to their backs, others had their "kneading troughs . . . bound up in their clothes on their shoulders." Had you been there you might have seen a little boy trying to lead a pet lamb. You might have seen a little girl carrying a doll in one hand and holding her baby sister's hand in the other—for I am sure little girls had dolls back there just as they do now.

All sorts of people, old and young, grand-

pas and tiny tots, were in that moving crowd. Mixed up with them were animals of all sorts—cows, bulls, donkeys, sheep, goats, and probably many dogs.

As Moses stood watching the gathering of the people, with their flocks and herds, he may well have wondered how he would ever get so large a company safely to Canaan.

Now it was that his early training in the royal palace came in useful. Part of his education as a prince had been in the army, so he knew how to handle men and keep large numbers of people in order. Working through the leaders of Israel, he soon had the crowd forming into line and moving out along the route he had long planned to take them. Gradually a long procession took shape as the Hebrews started out for Canaan "five in a rank" (Ex. 13:18, margin).

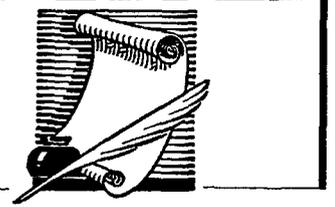
It must have taken hours just to get everything ready, for there were "six hundred thousand on foot that were men, beside children, . . . and flocks, and herds, even very much cattle" (Ex. 12:37, 38).

And that wasn't all. Moses soon noticed that many people who were not Hebrews were joining the procession. The Bible calls them "a mixed multitude." Some of these no doubt were Egyptian servants who saw a chance to get away from their masters. Others may have been young people just looking for adventure. Whoever they were, they insisted on going along—and what a lot of trouble they caused later on! Many a time Moses must have wished he had stopped them at the start.

At last the whole great caravan began to move. So long was it that those at the head could scarcely see those at the rear. Slowly, ever so slowly, it inched forward, gradually leaving behind Rameses and other cities that the Hebrews had helped to build. Smaller and smaller grew the pyramids until they were nothing more than mere specks.

The children of Israel were on their way to freedom!

EDITORIALS



From the Editor's Mailbag

A brother inquires: "Suppose I have a momentary desire for a woman who is very fair to look upon, even as David had. But unlike David I resist that desire, and the sinful act is not committed. Have I nevertheless sinned because of the desire?"

Our Reply

The heart of the whole matter is this: Is the "momentary desire," of which you speak, an expression of your conscious will or simply a temptation from the devil? I think we can find our way through to a correct answer by remembering that man is constituted of body, soul, and spirit. We may let the body so dominate through long years that the will is finally submerged. We have sorry exhibits of that. We can also so live that the higher faculties of man dominate and keep our bodies under, as Paul declared. (See 1 Cor. 9:27.)

But Paul also stated that a constant war goes on between body and spirit. At conversion God gives us a new heart. He does not give us a new body. We still have these old bodies with all their inherited desires and tendencies and weaknesses. However, God has promised that He will so strengthen us with might in the inner man that we may have victory over every temptation the devil brings to us, over every evil desire that he seeks to stimulate within us. (See Eph. 3:16.)

The devil knows all about our inherited weaknesses, and particularly those in the realm of moral relationships between the sexes. The functions of sex, which God intended should be a blessing to man, a bond to bind hearts and families together, the devil has twisted to an evil end and made an occasion for corruption in the world. The Lord has allowed Satan to tempt man, and I think some of those temptations are in terms of an evil stimulation to the body. Hence, I believe that what you describe as a "momentary desire," is, *to begin with*, simply a temptation from the devil in the form of an unholy stimulation of your physical being.

But, almost instantly the mind is made conscious of that stimulation, and your will is called upon to make a decision in the matter. It is this first moment of awareness, when the will is called upon to make a decision, that a man either sins or resists sin. Thank God you are not a sinner simply because the devil, in his never-ending attempt to ruin your soul, seeks to stimulate you to evil. Through the enabling power of Jesus Christ you can resist every temptation, every evil desire. It is your privilege, at the very first moment that your will has opportunity to act, to call upon God for grace and victory. In response He will strengthen your will, enabling you to become more than conqueror through Jesus Christ who loves you. (See Rom. 8:37.)

Here is a helpful statement from the pen of Sister White: "No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act, before passion can dominate over reason, or iniquity triumph over conscience."—*Testimonies*, vol. 5, p. 177.

Some of God's very great saints have left on record that Satan sorely tempted them to indulge in impure thoughts, that indeed the devil stimulated their physical

being to desires that could have led them into sinful acts of the gravest character. But these same holy men have also left on record that through Jesus Christ they resisted temptation, and came off victorious. Their testimony can be of real strength to us today who must meet the devil's temptations.

Every encounter the Christian has with the devil precipitates a fight. The fight begins the first moment he is conscious that the devil is confronting him and seeking to make him stumble on the path. If at that first moment of awareness he calls upon the strength of God, he may be sure of victory, and that which goes with victory, the commendation of Heaven. The Christian must be constantly on guard, ever ready to fight the good fight of faith and ever conscious that his strength is in God.

Let us not forget, either, that the devil in a very subtle way seeks often to discourage a Christian by making him confuse the fact of temptation with the fact of sin. Temptation is an act of the devil; sin is an act of our free will. Let us be ever in the mood of readiness to fight the devil whenever his evil shadow falls athwart our path. Thus we will be safe. In this connection let me suggest a good text of Scripture. Job declared: "I made a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1). It is the set of the soul, the resolute decision of the will as a working program of life, that prepares a man against moments of temptation.

In the light of this let me answer your further and related question: "A man responds very quickly at times to the stimulus of the appealing beauty of a woman. Is it a sin for a man to notice a woman's charms?"

Obviously, we cannot walk about with our eyes shut. The question is, What shall we see with these eyes of ours? Two men can look at the same scene and have different reactions in their innermost being. Earth's sad history reveals that most men have looked upon women with less than holy eyes and often only with a desire that is ungodly.

I like to think that my great Mother Eve was the fairest of all God's creation, and that her beauty was not primarily of form or face, but rather that it was an ineffable charm that radiated from her truly spiritual nature. She was a daughter of God. Only as we think of our Mother Eve in that way can we see her in her true beauty. Now, my brother, it is our business, as sons of God, to think of Eve's daughters today as being daughters of the Most High God. And even if they fail to measure up to that, we must never forget that God's plan of redemption envisages bringing them into the family of heaven, once again to be true daughters of the King.

It is for us constantly, by God's grace, to discipline our hearts and our minds to realize that we, as sons of the King, have a holy and chivalrous duty to protect the daughters of the King. Paul counsels us to view "the elder women as mothers; the younger as sisters, with all purity" (1 Tim. 5:2). Why not include in your prayer as you rise each morning this appeal to your great Father in heaven: "Dear Lord, enable me for this day to look at women only through the eyes of Jesus Christ." That prayer may be repeated as one walks the street and, my brother, as a man prays that prayer in sincerity he discovers that something mysterious and beautiful takes place in his life. He sees in the beauty and charm of

women whom he meets, some remnants at least of the beauty and the charm of our Mother Eve, who walked in sinless perfection in Eden. And there increasingly grows within him the resolute decision to guard and protect the little of heaven's beauty and charm that is left to the human race, rather than to deface and defile it. Let us never forget that all of us who name the name of God are workers together with Him toward conserving and protecting all the beauty and the love that has come down to us from Eden; workers together with God against that great day when all of Eden's loveliness will be fully restored to mankind. And in that glad day we shall walk in the light of God's presence, forever free of all temptation.

Our Most Valuable Possession

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8, latter part).

There are various ways for measuring or estimating values. If we own land, we estimate our wealth by acres, and by what the land will produce. If we possess money, we estimate our wealth by dollars and cents, or the equivalent thereof. If we own a business, we estimate our worth by the profits of that business. If we practice a profession or engage in some occupation, we estimate our worth by what we can earn by that practice or occupation.

These methods are all very well as applied to the material things of life, but they fail utterly when applied to the one thing of supreme importance, namely, the coming of Christ and our personal preparation for that event.

In the scripture just quoted, Jesus emphasized the thing of utmost need in preparation for His coming. That thing is FAITH. He further emphasized the fact that faith will be difficult to find when He comes.

Futility of Material Things

In Luke 12:16-20, by the parable of the rich man, Jesus pointed out the absolute futility of material things. This man thought only in terms of his own temporal welfare and pleasure. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

When in our own hearts we begin to question the evidences of Jesus' soon coming, our faith dies out, and we begin to associate with the world. Jesus tells the result of loss of faith in His coming, which is sorrow and eternal loss (Matt. 48-51). The contrast between the value of material possessions and the rewards of faith are clearly set forth in Weymouth's translation of Hebrews 10:34-39, which reads as follows:

"For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain. Therefore do not cast from you your confident hope, for it will receive a vast reward. For you stand in need of patient endurance, so that, as a result of having done the will of God, you may receive the promised blessing. For there is still but a short time and then

"THE COMING ONE WILL COME AND WILL NOT DELAY.

BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL LIVE;
AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN HIM' (Hab. ii. 3, 4).

"But we are not people who shrink back and perish, but are among those who believe and gain possession of their souls."

Let us hold fast to our "valuable possessions," our "confident hope" for it will receive "a vast reward."

J. L. M.

Was It Sacrifice to Abraham?

Last week we considered the sacrifices that Abraham made in order to be obedient to the calls of God. But we ask, Did Abraham look upon them as real sacrifices? In the book of Hebrews we have another view of the life of this man of faith. There we see him as one who expected something better in return for everything he gave up for God. Of this we read:

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly" (Heb. 11:9-11, 13-16).

He Looked for a Better Country

Abraham had his eyes set upon an heavenly country, one that was far better than the country that he gave up. His thoughts were of a heavenly city, one more glorious than even the most wonderful city of his day. The key to understanding Abraham's life is found in the one word "better." The book of Hebrews gives emphasis to this word. It tries to take our mind off earthly things and center it upon something better, as Abraham did. It speaks of "a better covenant," "better promises," "a better and an enduring substance," "better sacrifices," "a better country," "a better resurrection," and finally states that God has "provided some better thing for us."

When one receives something better for the things that he has given up, it is not considered a sacrifice. This was the way Abraham looked upon all he gave up for God. His thoughts were not upon earthly treasures or even the retaining of his only-begotten son, for his mind was intent on beholding the land that was far off, and the Son of God who was the pledge of every unfulfilled hope, even the hope of resurrection of his only son, should he have to die.

We cannot think of Abraham talking of sacrifices. He had a different vision than that of mere human reasoning. His was a spiritual logic that few around him could understand. He was the father of a people whose minds were not to be set on earthly treasures but heavenly ones. By the eye of faith they were to view the far greater treasures that God was reserving for those who love Him and serve Him faithfully here on earth.

We speak too much of sacrifice. We need to change our viewpoint. We need to do as the apostle Paul asked us to do: "Set your affections on things above, not on things on the earth" (Col. 3:2).

Not a Real Sacrifice

The Spirit of prophecy endeavors to make us understand this important principle in these words:

"We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good.

"In the future life, the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings.

"We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do

better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.'"—*The Ministry of Healing*, pp. 473, 474.

When we think of eternal life and the sacrifice of our blessed Lord, we cannot consider the giving up of even the most cherished possessions as too much for that which we receive in return. We read:

"Eternal life is of infinite value and will cost us all that we have. I was shown that we do not place a proper estimate upon eternal things. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely to obtain a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices, to obtain a treasure which is of infinite value, and a life which will measure with that of the Infinite? Can heaven cost us too much?—*Testimonies*, vol. 3, p. 255.

"But what do we give when we give all? A sin-polluted soul for Jesus to purify, to cleanse by His mercy, to save from death by His matchless love. Yet I saw that some thought it is hard to give up all. I am ashamed to hear it spoken of, ashamed to write it."—*Ibid.*, vol. 1, p. 160.

Consider Christ's Sacrifice

"Do you talk about self-denial? What did Christ give for us? When you think it hard that Christ requires all, go to Calvary, and weep there over such a thought. Behold the hands and feet of your Deliverer torn by the cruel nails that you may be washed from sin by His own blood!

"Those who feel the constraining love of God do not ask how little they may give in order to obtain the heavenly reward; they ask not for the lowest standard, but aim at a perfect conformity to the will of their Redeemer. With ardent desire they yield *all* and manifest zeal proportionate to the value of the object of which they are in pursuit. What is the object? Immortality, eternal life."—*Ibid.*

It is only through the eye of faith that we can discern that better world, which is our greatest incentive to greater endeavor and to what we call sacrifice for the One who loved us and died for us. May the faith of Abraham, which led him to live this life of sacrifice, possess our lives and cause us from day to day to be willing servants of God, doing as He bids us to do, answering His call whatever the cost. Thus only may we have an inheritance in that better land with Abraham and the faithful whom he represents.

F. L.

The Life That Counts—11

A University Dean Comments on College Athletics—Part 2

Dr. Stoke's article in the *Atlantic Monthly* (March, 1954) emphasizes the incompatibility of college athletics with the great mission of education. He contends that college athletics as conducted today are really public entertainment. Colleges do not see, he says, "that in supplying public entertainment they have embarked upon an operation which is different from their educational functions."

The dean of the Graduate School of the University of Washington recommends that the college "programs of intercollegiate athletics" be "operated primarily as public entertainment and not as educational responsibilities." There is hardly anything else for these educators to do but to recognize the evil. To suggest that college athletics be done away with would be like trying to clip the wings of Mercury and to ground him in his impulsive flights.

With the present tremendous emphasis on college athletics and some other phases of the modern educational system that have produced little practical good,

there has come a reaction from many school graduates, and from parents and teachers. Several years ago the graduate of a secular school wrote to his principal:

"I want to know why you and your teachers did not tell me about life and the hard, critically practical world. I am a husband and a father working my way blindly from an intellectual trained in our schools to a respectable, self-supporting, voting citizen of the community. . . . I wish I had been taught more about family relationships, child care . . . paying off a small mortgage, household mechanics, politics, local government, the chemistry of food, carpentry, how to budget and live within a budget . . . how to paint a house, how to get a job, how to be thrifty . . . how to buy economically and intelligently."—*Changing Times*, September, 1952.

William H. Connor, educator of Teachers College, Columbia University, conceives that "education . . . can achieve its potentialities in American life only as it is related to the outstanding personal and social problems of our time."

Dr. Earl J. McGrath, former commissioner, United States Office of Education, declares that "the nation's schools are now called upon to teach '6 R's' instead of the traditional 3. The new 'R's' are responsibilities, rights and relationships."

If education is to prepare people for practical life, education must be practical. To make a living and to

Events of Our Time



Architects of Survival

Thomas E. Murray, a member of the Atomic Energy Commission, recently expressed his hope for peace in the following words: "What our world needs most now are architects of survival—those blessed peacemakers of the Sermon on the Mount. They exist—just as surely as that energy exists which when released produces the incredibly gigantic explosions that are now shocking the world."—*Bulletin of the Atomic Scientists*, February, 1954.

How many times we have heard people tell us "what our old world needs." There is much disagreement over the many formulas for peace. But few people would disagree with Mr. Murray's appraisal of our primary need today. The "architects of survival," about whom he speaks are indispensable. He is referring to world leaders with religious and moral strength who are focusing the benign "energy" of their peacemaking qualities upon the explosive atomic energy problem. These peacemakers must now use their power to bring together the broken factions of society, because the atom bomb threatens to release its power and blow our society to pieces. It is a question of the wise use of moral power to prevent the fatal use of atomic power.

It has frequently been said that our moral progress has not kept pace with our scientific knowledge. Control of the old "Adam" in man's nature is necessary if we are to have atomic control. Mr. Murray's "architects of survival" are the builders of faith and religion who will teach the nations moral responsibility and brotherhood. We admire his idealism, and we believe that all Seventh-day Adventists ought to be "architects of survival."

Webster describes an architect as "a person skilled in the art of building." And the kind of building we are talking about is a structure that offers protection from the ravages of fear and atomic war. Many Bible figures come to our mind—the Rock (1 Cor. 10:4); the strong tower (Prov. 18:10); and the psalmist's fortress (Ps. 18:2). In ancient times men fled to the cities of refuge. They also sought shelter in Noah's ark or in the sanctuary. Survival was possible only in these safe places.

Now, as then, Christ is the Rock. There is shelter from the coming tempest only in Him. We know that our civilization will not survive these tragic times, but individuals may. We who are "architects of survival" have a task—to build into the lives of men a faith in One who can hold them in the coming storm.

contribute something to life, people must work. Education should teach people how to work, and to make an honest living. Students must learn not only how to use their minds but also their bodies.

Ezra Taft Benson, Secretary of Agriculture, declares: "We must teach the youth of America that the world does not owe them a living; that nobody owes them anything for crops they don't grow, or goods they don't produce or work they won't do."

We have the following inspired counsel:

"The education which will make the young a blessing to the world, is that which enables them to attain a true and noble manhood or womanhood. That student who is studying hard, sleeping little, exercising little, and eating irregularly of an improper or inferior quality of food, is obtaining mental training at the expense of health and morals, of spirituality, and, it may be, of life.

"The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control, and thus are led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of actual dissipation. . . .

"Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

"This training would encourage habits of self-reliance, firmness, and decision. Graduates of such institutions would be prepared to engage successfully in the practical duties of life. They would have courage and perseverance to surmount obstacles, and firmness of principle that would not yield to evil influences.

"If the youth can have but a one-sided education, which is of the greatest importance, the study of the sciences, with all the disadvantages to health and morals, or a thorough training in practical duties, with sound morals and good physical development? We unhesitatingly say, the latter. But with proper effort both may, in most cases, be secured."—*Fundamentals of Christian Education*, pp. 72, 73.

We have also been instructed by the Lord as to what constitutes true education. We quote:

"It is folly for students to devote their time to . . . book knowledge in any line, to the neglect of a training for life's practical duties.

"What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? *The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families.*"—*The Ministry of Healing*, p. 444.

In South India the book *Education* is being used as a pattern for educational procedures in some secular schools. One of our colporteurs sold a copy to the vice-chancellor of the Mysore University. Later, portions of the book were embodied in recommendations this administrator made to the Mysore State Board of Education, and as a result, beginning April 1, 1953, many of the outstanding tenets of Christian education as set forth in the book *Education* went into effect in Mysore State. Among these are included a program for vocational training, manual labor, religious instruction, and the plan of attending school in the morning and working in the afternoon.

How Adventist Schools Have Chosen

If Seventh-day Adventist youth were to be trained in our colleges in the art of basketball and football, we doubtless would be able to produce teams comparable to

any placed on the field by the smaller colleges of America. Our young people are healthy, vigorous, and strong. But we have chosen to do otherwise. We have decided to follow the blueprint and to place the emphasis where it belongs, on a training for practical life and for service in the cause of God.

One of our teachers in a large Adventist college in North America recently wrote to us his convictions on this question. This instructor has not been an Adventist very long. He has had ample opportunity to observe college athletics in the outside schools. We are grateful for his testimony and for his words of counsel:

"After sixteen years' experience in amateur and professional athletics, including All-American honors and many championship laurels, I can only feel as Paul did that athletes strive only for the corruptible crown. After viewing the national record of athletics, I have come to the definite conclusion that Sister White has given inspired counsel on just why we should not partake in these intercollegiate activities. (See *Education*, pages 210, 211; *Fundamentals of Christian Education*, page 512.)

"In my experience with athletics I can truthfully say that it led me to relax in my study habits. The first three months of my high school career I was on the honor roll. I then noticed that the teachers would pass individuals, especially if they were athletes, so from that time on I just coasted through my studies, including my college studies.

"I am in agreement with the type of program we are now conducting in our own schools to teach the fundamentals, stress team play and sportsmanship, and to give our students a means of recreation during their relaxing hours, but you can put me on record as being opposed to intercollegiate and interscholastic athletics in our denomination."

D. A. D.

Others Have Said



Money is a good servant but a bad master.—Quoted by Bacon.

We have been so busy protesting what we are *against* that we have paid all too little attention to what we are *for*.—Abram L. Sachar.

For the idle youth the corner of the street is more dangerous than the center of the street for the aged and preoccupied.—Sir Alexander Patterson.

Malay proverb: One can pay back the loan of gold, but one dies forever in debt to those who are kind.—*Friendly Chats*.

Worry is like a rocking chair—it will give you something to do, but it won't get you anywhere.—*Highways of Happiness*.

At the moment, humanity is rather like an irresponsible and mischievous child who has been presented with a set of machine tools, a box of matches, and a supply of dynamite.—Julian Huxley.

Once you have fastened in your mind the truth that there can be no getting without giving, you have the basis of success in any undertaking.—*National Safety News*.

If we spend our lives building walls rather than bridges, then we have no right to complain if we are lonely.—*Life Today*.

To educate a child in music is to teach him to hear; then, and then only, is he a musician.—Ralph Vaughan Williams.

When I feel like finding fault I always begin with myself and then I never get any further.—David Grayson.

Is there a greater fault than being conscious of the other person's faults?—Kahlil Gibran.



News From the World Field

Planning for the Coming General Conference

By D. E. Rebok
Secretary, General Conference

The forty-seventh session of the General Conference convenes at 7:30 P.M., Monday, May 24, 1954, in the Civic Auditorium in San Francisco.

Official letters have been sent to delegates and delegates at large. At the time of registration at the desk in the front corridor on the second floor of the Civic Auditorium delegates will receive their official credentials, program booklets, identification cards, and so forth.

There will be two information desks on the ground floor just inside the main entrances. The reception desk, registration desk, and the location desk will be found on the second floor at the head of the stairs on the Larkin Hall side of the building.

All visitors and delegates to the session should register at the desk so as to help us in the matter of finding them in case of emergency.

For the convenience and comfort of everyone we present some items of general information:

Recording room for individuals.—A room has been provided in the basement where those desiring to make their own recordings may do so. A charge of five dollars is made to each one for the expense of providing the outlet. All arrangements are under the direction of Leston Post. A master tape will be made of the Cow Palace services, and this will be piped to the recorders when the line is free. No recorded material is released except by arrangement with the secretary.

Taking of pictures.—Except for the designated official photographer the taking of pictures will not be permitted: (1) on Sabbaths, (2) during devotional and other preaching services, (3) during the prayer and the program of the reports from divisions. Taking of pictures will be in order during the time of entrance and also after the benediction. Your cooperation in maintaining the dignity and spirituality of the services is requested. The Review and Herald photographer is the official photographer of the conference. Any requests for photographs should be made to T. K. Martin of the Review staff.

Visiting.—No visiting, no whispering, and no standing will be permitted on the main floor of the Arena. It is thoughtless and unkind to disturb others who have come to a meeting to see and hear the program. Kindly do all visiting and loitering in the corridors outside the closed door area.

Weekend meetings.—Civic Auditorium meetings on the two Sabbaths are exclusively for our young people under thirty years of age.

Cow Palace meetings on Sabbaths—May 29 and June 5—are for all those over thirty years of age and under fifteen.

This arrangement should provide seats

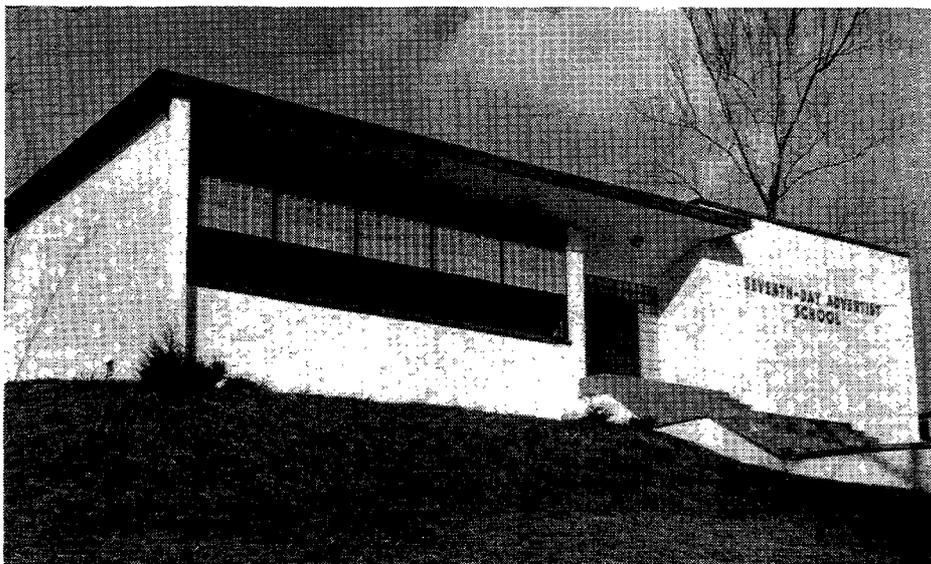
for all—11,000 in the Civic Auditorium and 15,000 in the Cow Palace.

We earnestly request *YOU* to be in *YOUR* proper age group.

Sabbath meals at Cow Palace.—Bring your own lunch if you wish, and be extremely careful about waste disposal. Box lunches will not be for sale. A cafeteria service will be operated, but facilities will be quite limited, so plan accordingly. There will be several snack bars open inside the Cow Palace building.

Seating of delegates.—The main floor of the Arena is reserved for only those wearing delegates' badges. This is true of all meetings—forenoon, afternoon, and evening. All visitors will be seated in the galleries.

Your booking and reservations home.—For your convenience transportation agents will be in the transportation office (ticket office 100, main corridor front) to help you make your reservation and secure your ticket for plane, steamship, train, or bus. Make your arrangements as early as possible.



New Church School in Charleston, West Virginia

Our Charleston church school has been conducted for years in the basement of the church. About two years ago the church purchased a lot in one of the best sections of the city. After much work and prayer the Charleston school has been completed and is ready for service.

At present it is a two-teacher school, with grades one to ten. The school not only is the center for the students' activities but also provides an outlet for their social life.

An extra room is used for socials and recreational events.

The school cost approximately \$25,000. Many thousands of dollars of free labor donated by the members has made this school possible. The estimated cost if the school had been contracted would have been approximately \$75,000. The building is one of the newest and most modern of its type in the State of West Virginia.

S. R. JAYNE, Pastor



Colporteur Institute in Darmstadt, Germany

B. E. Wagner, of the General Conference Publishing Department, joined us at the Marienhöhe Seminary in Darmstadt, Germany, from February 18 to 21 in a colporteur institute. We enjoyed many blessed hours of instruction in the Word of God. A spiritual revival was felt among all present, who consecrated themselves anew to God's service. All persons seen in the picture declared their readiness to dedicate themselves

to the wonderful work of book evangelism.

Besides Elder Wagner, other leading men of our publishing work were present to discuss the promotion of book evangelism in Germany. These included A. Wicklein, of the Central European Division, and F. Hasel, publishing secretary for the South German Union.

E. BERNER,
Educational Secretary,
Central European Division

Mail.—A post office is operated in the Civic Auditorium main corridor front so as to give you regular mail service. It will be open from 8:00 A.M. to 7:30 P.M. except on Sabbaths. Be sure to call for your mail often and before you leave the city.

Arrangements for the deaf.—A space equipped with earphones connected with the pulpit microphone, has been reserved in the elevated forward section under the balcony, on the Larkin Hall side of the Auditorium, for those hard of hearing. Also, a section has been set apart in the balcony on the same side of the Auditorium where the totally deaf will have signers to interpret the sermons and proceedings. Ushers will gladly direct you.

Stenographic service.—A limited amount of stenographic help is available for those having to do with the business of the conference, and for conference and division administrators who require this service. This service is under the direction of Miss Evelyn Wells.

Checking service.—A free checking service is available in the front corridor near the information desk. The responsibility for loss of checked articles must be accepted by those using the service. Hours: 7:00 A.M. to 10:00 P.M.

Requests for special prayer.—Those desiring an opportunity for individual spiritual counseling or special prayer are advised to meet with L. E. Froom and a group of other ministers who can be reached each day at 1:30 P.M. in Room 200 A.

Chairs reserved for veteran workers.—A limited number of special chairs near the platform have been reserved for the use of veteran denominational workers.

Parking of cars.—Auditorium: attach conference sticker to your windshield; be careful to observe parking regulations; listen for special announcements regarding parking of delegates' and visitors' cars. Cow Palace: a staff will be on hand to direct the parking of cars; there is parking space adjoining the Cow Palace.

Progress and Promise in West Africa

(Continued from page 1)

During the course of my itinerary there were four important events which serve to illustrate the development that is taking place in West Africa. These events were as follows:

1. The opening of the Advent Press at Accra, Gold Coast.
2. Nurses' graduation exercises at Ife Hospital, West Nigeria.
3. Opening and dedication of the secondary school building at Bekwai, Gold Coast.
4. Dedication of the new church in Monrovia, Liberia.

In our West African publishing house at Accra we have an institution that stands as a worthy representative of our great publishing program. The building

brings great credit to our mission. H. Pearce worked energetically and wisely in the establishment of this institution. At the opening ceremony the Honorable Dr. Kwame Nkrumah, Prime Minister of the Gold Coast Government, was in attendance, and gave a most appreciative speech concerning our expanding mission program.

The Ife Hospital in West Nigeria has now become a well-established medical institution with a high reputation. An outstanding feature of the work of the hospital is the nurses' training school. At the graduation exercises held over the weekend of January 30 and 31, seventeen nurses received their diplomas. Dr. S. A. Nagel, Jr., and his associates, are making a great contribution to the finishing of the work of God in Africa.

Our training school at Bekwai, Gold Coast, was first established in 1932, and its primary purpose at that time was for the training of evangelistic workers. Since then great developments have taken place in the field of education, and courses are now offered for the training of teachers with government recognition. On February 5 the new secondary school building was formally opened by the Honorable Kojo Botsio, Minister of Education and Social Welfare of the Gold Coast Government.

Our mission work in Liberia received a setback during the years of World War II, but since 1946 a most progressive program has been launched under the leadership of our colored brethren from America. At the present time C. D. Henri, who is in charge of the field, is giving earnest attention to every phase of our denominational work.

While visiting in Liberia it was a great privilege to visit our splendid school at Konola, where the principal, P. E. Giddings, is not only following a full teaching program but setting an energetic example to both students and staff in the upbuilding of the institution.

In Monrovia, the capital of Liberia, the dedication of our new church building took place on Sabbath, February 20. This building occupies an excellent location on one of the main roads in the city of Monrovia.

West Africa is indeed showing great signs of progress and promise. The beginnings of our missions of the French Ivory Coast have been encouraging. Two consecrated African workers are selling hundreds of our papers and books and arousing interests that undoubtedly will bring an eventual harvest of souls.

This is a partial picture that left an indelible impression upon my mind as I finished my itinerary of the West African territory. J. O. Gibson and his associate workers are endeavoring to meet the pressing demands that are made upon them, and we in the homeland must do all that we can to stand by them in their great program.



British Union colporteurs who gathered for publishers' council at Watford, England, January 4-12, 1954.

British Union Colporteurs' Council

By A. W. Cook

An eight-day colporteurs' council was held in our beautiful headquarters church in Stanborough Park, Watford, England, January 4-12, 1954.

A spirit of earnestness and consecration was seen and felt throughout the entire colporteur council. Ministers of the printed page had assembled from every corner of the British Isles. They came full of hope and expectation. These special occasions mean much to the British bookmen.

B. E. Wagner, of the General Conference, was our guest speaker. The Sabbath morning service will not easily be forgotten. The special Colporteur Charge was read by Elder Wagner, and with the entire colporteur family standing, an earnest prayer of dedication sealed the message of the hour.

In the afternoon the Stanborough Park church members were thrilled by the wonderful experiences related by these godly men and women, who had been recruited from almost every walk of life. Many of these faithful colporteur evangelists had given up good positions in the world to respond to the colporteur call.

Apart from the devotional and Bible study periods, time and opportunity were given to the science and technique of better gospel salesmanship. Round-table discussions were very popular, but practical canvassing demonstrations became the order of the day.

Special prayer circles met each day. The Ladies' Forum meetings brought new cheer and fresh courage to many a colporteur's wife and woman colporteur. Surprise items were a trip to our New Gallery Centre in London, special sound and color films, and delightful social evenings.

One of our experienced and successful colporteur evangelists requested special prayer and the service of anointing as out-

lined in the book of James. After due consideration the colporteur family met in prayer. After a few moments of prayer our brother felt the load of pain taken away. He told the colporteurs he believed the Lord had healed him. It was a touching moment, and all joined in singing the doxology.

During 1953 all previous records were broken in souls won, sales achieved, enrollments in the Voice of Prophecy Bible Correspondence Course, and hours canvassed. Last year, under the blessing of God, will go down in history as the best ever. In the British field during the preceding quadrennial period the army of colporteur evangelists was doubled.

The time has come now for better and more up-to-date machinery to be installed in our publishing house. Plans are being made to extend the plant. New publications and more attractive literature demand the attention of the hour.

Conference Sessions in Chile

By A. V. Olson

The last two weeks of my recent trip to South America were spent in Chile, the shoestring republic, so called because of its long, narrow shape. From the borders of Peru this country stretches southward for some three thousand miles to the very tip of the continent.

Because of its great length north and south, Chile has a variety of climate. The southern portion is rather wet and cold, but green and beautiful in summer. Owing to its many lakes and rivers and snow-capped peaks, this section is known as the Switzerland of South America. Here the principal occupation of the farmer is tending his herds and flocks. The summers are too short and too cool for growing fruits and most kinds of grains. Northern Chile is a great expanse of towering mountains and deep valleys. Occasionally a narrow valley provides a

tiny stream for irrigation. Under the barren rocks and sands there are great deposits of various kinds of metals that are mined and shipped to far-off lands.

Central Chile, because of its ideal climate, is called the California of South America. Here the melting snows of the mighty Andes provide irrigation water for the thirsty land, causing it to "blossom as the rose." Here fruits, grains, and vegetables are grown in abundance. In the southern part of Central Chile there is sufficient rainfall for general farming.

The population of Chile numbers some six million. Nearly one third of these people reside in Santiago, the capital of the republic. In Chile there is no state church, consequently all churches have the same rights and privileges before the law. All are perfectly free to practice and to propagate their religious beliefs. For this our people are very grateful to the Lord.

The third angel's message was first brought to Chile in the year 1894 by two devoted colporteurs from California, F. W. Bishop and T. H. Davis. They began their work in the northern section of the country, where they sold many copies of *Patriarchs and Prophets* in the Spanish language. As they moved southward toward Santiago they kept praying that God would go before them into this great Catholic center. God heard and answered their prayers. A young Swiss, Victor Thomann by name, dreamed that he saw two strangers and heard them speak. When he saw our two colporteurs on the street and heard what they said, he at once recognized them as the men he had seen in his dream and entered into conversation with them.

The colporteurs, using their English Bibles, gave studies to an interested group of friends, who read from the Spanish translation. So instead of being isolated in this Catholic city, several new believers kept the first Sabbath with them. Victor Thomann and his brother Eduardo both became workers in the cause of God. In 1895 G. H. Baber started evangelistic work in this new and interesting field.

From that humble beginning the work of God in Chile has grown so that today we have nearly six thousand baptized members divided about equally between the Central North Chile Conference and the South Chile Conference. With proper efforts this number can be increased rapidly. Many of the workers told me that it is much easier to win souls in Chile than in some of the neighboring countries.

Junior College at Chillan

Because of the long distance separating Chile from the union college in Argentina, the two conferences in Chile are jointly operating a junior college at Chillán, near the center of the republic.

During my stay in Chile it was my privilege to attend the biennial sessions

of the two conferences. The first was held in Santiago, and the second in Temuco. Here, as in Brazil and other fields, the meeting places proved to be altogether too small. In Santiago during the evening services, and often in the daytime, all seats were taken and the aisles were jammed with people. How these dear folk could remain on their feet for hours at a time was really a mystery. For the Sabbath morning services a theater had been obtained, where two thousand came together to worship. The gatherings in these two conferences proved to be real spiritual feasts—occasions long to be remembered by all who attended.

In both conferences new leaders were elected. In the Central North Chile Conference, Eliel Almonte, who had served as president during twelve years, stepped aside, and Niels Wensell, a college Bible teacher and former conference president, was elected in his place. In the South Chile Conference, Orval Scully was asked to fill the position that had been occupied by Benjamin Bustos during the past four years. Both of these new presidents are men who carry a burden on their hearts for aggressive leadership.

In the Sabbath afternoon service in each conference an appeal was made for a sacrificial offering to be used for evangelistic efforts. The response was wonderful. It was by far the most liberal offering I had seen taken up in any of the meetings in South America.

Our brethren and sisters in Chile love the Lord, and they are longing for the glorious day when Jesus shall come to gather home His saints.

War Service Commission Meets in Washington, D.C.

By Carlyle B. Haynes

A meeting of union conference representatives of the War Service Commission was held in Washington on January 26 and 27. These representatives had come together on the invitation of the General Conference to consider the enlargement of our civil defense cooperation with the Federal Civil Defense Administration. They came from the Atlantic, Central, Columbia, Lake, Northern, Southern, and Southwestern unions. They brought with them reports of heartening activity of conferences, churches, schools, and institutions in civil defense activities, and the part that Seventh-day Adventists had taken in disaster relief in such recent emergencies as Waco, Kansas City, and Worcester.

They told of the thousands of members of our churches who have taken and completed training in Standard and Advanced Red Cross First Aid courses.

They told of their plans to continue this training, to enlarge it, to endeavor to get all our members to take it, and to put it into the church schools and Junior MV Societies.

Then they visited in a group the headquarters of the American National Red Cross and the Federal Civil Defense Administration. They were greeted by Civil Defense Administrator Val Peterson, former governor of Nebraska, who said to them:

"I would like you to know—and I would appreciate it if you would tell your fellow members back home—just how greatly your work is appreciated in Civil Defense. You have made a truly magnificent record. Believe me, it's reassuring to know that nearly eighteen thousand of your members have received Red Cross First Aid training. It's also good to know of your plan that each member of your church will learn first aid.

"I'd like to compliment you, too, on your work in maintaining disaster relief centers, stockpiling Civil Defense supplies, preparing home disaster kits, and encouraging your members to donate blood. These are all measures that will help to save lives and relieve suffering in any emergency, whether it results from natural disaster or enemy attack.

"You are proving yourselves good neighbors, good Americans, good Christians. May God speed your endeavors."

At Red Cross headquarters they were cordially greeted, and highly commended by Mr. Earl Breon, head of the Red Cross, who urged them to maintain strongly their program of first aid and home nursing training, as well as material aid for refugees in natural disaster.

Entering the Army Better Prepared

By W. H. Bergherm

In a letter just received from the international service secretary for Inter-America there appeared a most encouraging report. Certainly Medical Cadet work enjoys a good reputation in the Dominican Republic, and we rejoice with those who have labored so faithfully to merit this favorable position Seventh-day Adventists hold in this section of the field. David Baasch writes as follows:

"Two Adventist boys of the Dominican Republic received the call to go to obligatory military service. At that very same time the MCC camp was to begin, and they had a great desire to go.

"These two boys did not belong to the same church and lived in different parts of the country far from each other. But after having prayed, each one decided to visit the officials in his town and ask permission to postpone induction into the armed services and thus be able to attend the Medical Cadet Corps camp.

"To their great surprise, both young men received the same permission to postpone the induction into the army and go to the camp, because it is well known all through the Dominican Republic that this is a valuable and important camp for youth. The army officers recognize the importance and the necessity of the training given in these camps. Of course these boys will have to go to the army to complete their obligation to their country, but now they will go much better prepared than they would have otherwise."



CECIL COFFEY

About twenty union conference Civil Defense leaders and General Conference staff members attended a special briefing session held recently at Civil Defense headquarters in Washington. Mr. Val Peterson, administrator of the Federal Civil Defense Administration, explains the construction procedures for outdoor food preparation facilities. Looking on are (left to right) J. C. Thompson, C. E. Guenther, L. K. Dickson, Dr. J. W. McFarland, and Miss Lois Burnett from the General Conference.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Blessings and Responsibilities of Camp Meeting

By W. B. Ochs

Since the early days of the Advent Movement, God's people have held their annual camp meetings. The denomination has felt the need of such gatherings because of the blessings received by those who attend.

The holding of these important meetings was inspired, no doubt, by the instruction that God gave Israel anciently. Regarding these convocations the messenger of the Lord wrote: "Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. . . ."

"If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict!"—*Testimonies*, vol. 6, pp. 39, 40. How true it is that the need is so much greater now, for these are "days of peril and conflict!" Let us consider first the blessings, and then the responsibilities, of camp meeting attendance.

The Blessings of Camp Meeting

We all stand in need of the blessings of God. Let us not lose sight of the fact that blessings are based upon the fulfillment of definite conditions. To Abraham the Lord said: "I will bless thee, . . . and thou shalt be a blessing." The condition here is to pass on to others the blessings God bestows upon us. A selfish, self-centered person never gives. He keeps for himself. So God withholds from him His spiritual blessings.

Too often we are so eager to receive the blessings that we forget the conditions upon which the blessings are given.

Camp meeting attendance brings a real blessing to those who are determined to seek new experiences in God. Before we go to these annual feasts we must be prepared for all that the Lord wants us to receive. This preparation is too often neglected. We read: "The people come unprepared for the visitation of God's Holy Spirit."—*Ibid.*, vol. 5, p. 162. Then we are told what we must do to be prepared for these blessings. "While prepar-

ing for the meeting each individual should closely and critically examine his own heart before God."—*Ibid.*, p. 163.

Blessings come to those whose lives and hearts are pure in the sight of Heaven. Jesus said, "Blessed are the pure in heart." David spoke of the same thing when he wrote: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:1, 2).

The purer the life the greater will be the results and the more abundant the blessings. The degree of perfection and of purity that is to be reached is expressed in the words, "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

A Life of Obedience

Another condition that brings the blessing of God upon us is a life of obedience and loyalty. Blessings never come with transgressions, but they do come with obedience. Our loyalty to God is measured by our obedience to the truth.

Our lives and attitudes at camp meeting determine the measure of blessings that come to us. The blessings come from the Lord; they come through the outpouring of His Holy Spirit. While this is God's part in giving to us the blessings, we must recognize that we also have our part to do. This is expressed well by the messenger of the Lord when she wrote: "The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church."—*Ibid.*, vol. 6, p. 42.

Here we are admonished to do the following things if we hope to receive the blessings:

1. Pray for the outpouring of the Holy Spirit.
2. Remove every hindrance to the working of the Spirit.

3. Remove variance and bitterness toward one another.

Camp meeting attendance will help us to comply with all these conditions that will bring God's blessings upon us. If our spiritual life is low, we should attend camp meeting. If we feel discouraged, if our faith is weak, if our hope is dim, then we should attend camp meeting. If we are of good courage in the Lord, if we are having wonderful experiences in God, we should attend camp meeting that we might share our rich blessings with others and bring to their hearts the help and inspiration they stand in need to receive.

We cannot afford to miss these camp meetings, for we have been told: "Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done."—*Ibid.*, vol. 2, p. 575.

With the Lord present at these meetings we are assured rich blessings. He says, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). He has never failed His people in times past and He will not fail them now.

Responsibilities of Camp Meeting

The responsibilities resting upon those who attend camp meeting are many. We must stand ready to give a helping hand to those who need it. There is work for all to do. Concerning the camp meeting we have been told that if it is properly conducted it will be "a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Ibid.*, vol. 6, p. 49.

Much good can be done by those who attend camp meetings by their visiting of those who are in need of spiritual help. This responsibility is sadly neglected. We spend too much time in worldly conversation, in talking about secular things. More time should be spent in visiting

with the people and praying and studying the Bible with them. At these gatherings, time must be given for real heart searching. It is the responsibility of the ministers to teach the people how to come to the Lord and how they in turn might lead others to Him. Unless our people are led to have a deeper experience in God, to advance in the knowledge of the Lord, to gain real spiritual strength, we have failed in our responsibility and our camp meetings have been fruitless. We cannot afford, through our influence while at camp meeting, to see our people go back to their homes discouraged and weaker in the faith for having been there.

Murmuring An Offense to God

Too many lose the blessings of these meetings because their hearts are full of murmuring and complaint. God tells us what He thinks of such attitudes on the part of His people. He says through His messenger: "Many come to camp meeting with hearts full of murmuring and complaining. Through the work of the Holy Spirit these must be led to see that their murmuring is an offense to God."—*Ibid.*, p. 52. Instead of complaining and fault-finding, our camp meetings should be praise meetings. We read: "And every day a praise meeting should be held, a simple service of thanksgiving to God. There would be much more power in our camp meetings if we had a true sense of the goodness, mercy, and long-suffering of God, and if more praise flowed forth from our lips to the honor and glory of His name."—*Ibid.*, p. 62.

Bring Your Gift to Camp Meeting

Another responsibility that rests upon those who attend camp meetings is that of coming prepared to give an offering, that the cause of God might be advanced in all lands. We should follow the good example of Israel of old, who brought their offerings of gratitude:

When we go to camp meeting with heart and mind ready to receive the blessings that come with the faithful discharge of our responsibilities, then and only then will the real objective of these annual feasts or convocations be fulfilled. The real purpose of these meetings is expressed in the following words:

"The object of a camp meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord. We should occupy the time in self-examination, close searching of heart, penitential confession of sins, and renewing our vows to the Most High. If any come to these meetings for less worthy objects, we hope the character of the meetings will be such as to bring their minds to the proper objects."—*Ibid.*, vol. 2, p. 601.

May the Lord help us to make the camp meetings this year the most fruitful and the most spiritual in the history of our work.

Religious Liberty Department

What You Can Do to Oppose Calendar Re- vision

Since the articles on calendar revision have appeared in the REVIEW, many have been asking by letter what they can do to help in the opposition. Some want to know if they should write public officials, and, if so, what should be written. We would say that at the present time this procedure is neither necessary nor advisable in a general way. But all our members should now become active in a definite program of education.

The average individual gives little or no thought to calendar change, and usually knows nothing about the present attempts or proposals. Consequently, he cannot sense the dangers ahead or the serious effects that the proposed calendar revision could bring upon his own life.

The proponents are now beginning to take the issue to the public through the press, service clubs, and public meetings. But, as is characteristic of the enemy of truth, only the advantages are presented, whereas the unfavorable results are withheld. Through the columns of trade journals an appeal is being made to the laboring man. He is asked whether he would like to have national holidays fixed and recurring in connection with weekends. This would give extended holidays.

Through the daily press the housewife is asked whether she would enjoy having uniformity in calendar events and occurrences. It is suggested that if she finds her day or month too short to accomplish her tasks, she should blame the calendar.

The businessman is offered a solution to his problems of statistical comparisons, and everyone is assured that the revised calendar will contribute to the unity and tranquillity of the world. The dangers and delusions of change are not mentioned. No mention is made of changing the weekly cycle, thereby causing the true Sabbath as well as Sunday to wander through the week. Neither is there hint of the many perplexities and economic hardships that would certainly result. There is no reference to the problem of children's attending public school on the day of religious devotion.

These consequences should be brought to the attention of all. In this task every member can help. The tract *Do You Know How the Proposed World Calendar Will Affect Your Life?* is just off the press, which clearly discusses the issue. It is of convenient size, inexpensive, and can be secured from your conference Book and Bible House. Help your rela-

tives, your friends, and your neighbors to understand what is involved. Give a tract to every person who comes to your door. Leave one with your fellow passenger on the bus or streetcar. Wrap one in your packages. Enclose one in your letter, and leave one where you make your purchases. By this program you can help to accomplish for the present the much-needed task of educating the public.

Secure a liberal supply of tracts and begin active work immediately.

A. H. RULKOETTER,
Associate Secretary

Temperance Department

Girding for the Fight Against Tobacco

The tremendous impact of recent medical discoveries linking smoking with lung cancer has special significance for Seventh-day Adventists.

Many years ago the Lord, ever mindful of what is the best for His people, accurately described the nature of tobacco and warned against its use.

"Tobacco is a slow, insidious poison."—*Testimonies*, vol. 3, p. 569.

"It stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome."—*Temperance*, p. 58.

In fact, the Spirit of prophecy emphasizes that tobacco is a more subtle poison than is alcohol. "It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors, for it is a more subtle poison."—*Testimonies*, vol. 3, p. 562.

With every new discovery concerning the nature and effects of tobacco it becomes clear that we have an increasing fund of basic factual information verifying from science these injunctions and warnings from God, and which will lend great impetus to an all-out attack on tobacco.

"We must bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco."—*Temperance*, p. 69.

With this challenge before us, and the opportunities open on every hand, initial steps have been taken to push a more vigorous fight against tobacco and to provide materials that can be used effectively and widely by our workers and lay people alike.

1. The April issue of *Activities*, pub-

lished for church and conference temperance secretaries and other workers, is devoted entirely to the latest findings on cancer and tobacco, as well as other aspects of the tobacco problem. This will provide excellent reference material from the most authoritative sources for all our temperance workers. All the outstanding reports and surveys, which have placed the whole tobacco industry on the defensive, are included in this special issue of *Activities*.

2. Now available in convenient tract form for widespread distribution is Dr. Alton Ochsner's lecture before the National Convention of the American Temperance Society, embodying the summation of his years of research on the relationship of lung cancer and smoking. Dr. Ochsner was one of the first of the leading medical men to take a definite position on this question. His voice is authoritative; his findings are now being corroborated by many others.

3. In process, and soon to be released, are reprint editions of Dr. D. H. Kress's tracts for young people, *Should Boys Smoke?* and *Should Girls Smoke?* With increasing inducements for youth and teen-agers to smoke today, every young person should have a copy of these tracts, which have been brought right up to the minute with additional material on the cancer investigations. Every boy and girl and young person in our schools should have these tracts to fortify his own mind against smoking.

An Ideal Tract for Smokers

4. A small, concise tract that should be circulated everywhere now is *How to Stop Smoking*, by Dr. Clifford R. Anderson, of the Washington Sanitarium. This contains an easy-to-follow, seven-point program for overcoming smoking. Most of you have relatives, friends, or acquaintances who smoke. This tract is ideal for them.

5. *Tobacco Facts for Teachers and Youth Leaders*, by Roscoe Evans, of Oklahoma City, is a booklet full of suggestions and material for teaching the truth about tobacco in schools and youth groups. This is written by a teacher in a public school who has long taken the lead in anti-cigarette instruction.

Quantities of this booklet or of the tracts mentioned here can be ordered from the National Temperance Headquarters, 6840 Eastern Avenue NW., Washington 12, D.C.

Other materials for the fight against tobacco are now in process of preparation, including an outstanding film, the first of its kind in the nation. Further announcements of these will be made in due course.

FRANCIS A. SOPER,
Associate Secretary

Christ crucified—talk it, pray it, sing it, and it will break and win hearts.—*Testimonies*, vol. 6, p. 67.

Sabbath School Department

Spiritual Vision or Television

A century of systematic Bible study through our Sabbath school lessons has probably done more to make us Bible Christians than any other one factor in our history. From the days in 1852, when James White prepared the first Sabbath school lessons, on down through the years, the Sabbath school has continued to lead this people into the systematic study of God's Word.

This is as it should be, for we read in *Counsels on Sabbath School Work*, page 9: "Our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word, they can accomplish far more than they have hitherto accomplished."

It is a source of inspiration and of great encouragement when we enter the home of a faithful Sabbath school member to find lying conveniently on the table a well-worn *Lesson Quarterly* and a Bible. Bibles stained and soiled through faithful lesson study are no discredit to their users. A well-used Bible, like the worn spots of the carpet in the prayer closet, bespeak communion with God and meditation upon His ways and works.

We are a little concerned, however, as we visit from time to time in the homes of our people and so often observe new, unused *Lesson Quarterlies* and unmarked, unsoiled, unopened Bibles. And our concern is all the more as we note the considerable amount of time given to television and the radio. Are we developing a trend that is leading to the neglect of God's Word? These modern luxuries may have their rightful place, but they should not be allowed to crowd out the time that should be given to the study of our Bibles. Are we bartering our spiritual vision for television?

The study of God's Word has a direct relationship to the kind of Christian lives we live, and the neglect of the Word shows itself in so many ways in our lives day by day. We read again in *Counsels on Sabbath School Work*, on page 44: "The neglect of the word means starvation to the soul. . . . The relation of the word to the believer is a vital matter." Spiritually starved Christians can easily trace their unfortunate condition to allowing the cares of this world to crowd to a minimum the hours for the study of God's Word. The cares of this world could include some of its luxuries too.

A few years ago someone got the idea that the Sabbath school was no longer

promoting the daily study of our Sabbath school lessons. Nothing could be farther from the truth. The Sabbath school very definitely does promote and encourage all of our people to be faithful in the day-by-day study of God's Word through our marvelous Sabbath school lessons. We no longer issue ribbon awards, nor do we ask people how many times they have studied their lesson. In the survey that is made Sabbath morning the teacher merely asks how many of those present are following the daily study plan. The record for such in that class is then marked on the reverse side of the class record card. Even though a member may not have a perfect record, if he is faithfully following the practice of studying daily, if that is his custom and purpose, he should be counted as one who is following the daily study plan. Even though one's daily record is not always perfect, he may still be counted; and all should strive toward attaining perfection, for if one consistently fails week after week in having a perfect daily study record, he should not report himself as one who is following the daily study plan.

The Sabbath school seeks to encourage all members everywhere to form the habit, to follow the practice, of day by day studying the Word through the medium of the Sabbath school lesson. Such a practice will prove an invaluable aid in strengthening our spiritual vision. It will give far greater reward than time spent with television. May we all make daily study our daily habit, for it is essential to true spiritual vision. Which will you emphasize, spiritual vision or television?

WILLIAM J. HARRIS,
Associate Secretary

Home Missionary Department

The Ingathering of Souls

We had come to the end of a very discouraging day of Ingathering solicitation in the business section. The last contact had been made, and we were planning to go home. Passing by a super food market we decided to approach the manager. We learned that this was the main office for a chain of about twenty food markets. After waiting some time we had the privilege of interviewing the owner, a Jew, who, impressed by the humanitarian work being done by Seventh-day Adventists, gave us a donation.

He began asking questions about our convictions concerning Zionism. He was rather dissatisfied with our answers. We asked if he would read a small book dealing with this subject, if it was sent to him.

The next day we sent him a Crisis book on Palestine in prophecy and subscribed to one of our missionary periodicals for him. The following year we returned to his place of business and found that he was more interested in speaking of spiritual things, especially concerning Bible prophecy. During the last three years we have cultivated this man's friendship by giving him our literature, dropping in to see him occasionally, and subscribing each year to one of our missionary periodicals for him.

Recently, while this chain store owner and his wife were in California, the wife became critically ill and was taken to the Loma Linda Sanitarium. There she was nursed back to health. So grateful was this businessman for the kindly Christian spirit, the prayerful interest, and the medical ministry that he sent this hospital a fine contribution for its work.

In our Ingathering this year we met the son, who had just returned from a round-the-world trip. He had been delayed in Bangkok, Siam, and while there he had visited our mission hospital. He too has become greatly interested in our worldwide medical work, and was eager to talk to us about our threefold ministry.

Ingathering furnishes us not only the opportunity to approach people in offices and homes and receive their financial contributions but also to engage in missionary visits directing the thoughts of these dear people to the soon coming of Jesus Christ. Millions of contacts are made each year with our Ingathering magazine. But this should not be the only visit of the year to these offices and homes.

Your Ingathering crusade has just begun when the contacts have been made with businessmen, neighbors, and friends, and you have received their donations. The crusade is more than an Ingathering of funds, it is also an Ingathering of souls.

Many have shown an interest in learning more of Bible truth. Their names and addresses should be secured. How can you accomplish the soul Ingathering objectives?

1. Send these interested folks our truth-filled literature.
2. Take time to make regular missionary calls.
3. Arrange for Bible studies or a Bible school in their homes.

Here is a great opportunity. Remember this inspired picture of soul winning given to us in *Testimonies*, volume 6, page 71: "Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in."

The thrilling opportunity awaits you. Be a real soul winner by gathering in these souls. This is Heaven's appointed climax to Ingathering.

J. ERNEST EDWARDS,
Associate Secretary

Missionary Volunteer

Department

The Pathfinders Are Advancing

The greatest area of evangelistic advance in the Young People's Department outside of public youth evangelism is in the organization of MV Pathfinder Clubs. At the last count, made several months ago, there were 611 Pathfinder Clubs in North America. Today there may be upward of one thousand organizations. The Pathfinder Club embraces not only all Adventist boys and girls but also non-Adventist children who may be recommended by Adventist neighbors and acquaintances to become members of the organization.

Every Pathfinder director and counselor has the following objectives in mind: (1) To give guidance in physical, mental, social, and spiritual growth; (2) to develop good character and citizenship; (3) to provide a positive church-centered recreational program; (4) to promote MV classwork; (5) to demonstrate the attractiveness of Christian ideals in an activity program; (6) to interest parents and senior youth in organized, church-centered, social, and recreational plans for our boys and girls; (7) to guide our youth into active missionary service.

The growth of the Pathfinder organization and the value of the Pathfinder work in training our youth in missionary service are well illustrated by the following excerpts from recently received letters.

HAWAII: MV Secretary J. F. Knipschild writes: "Aloha from Hawaii. In our seventeen churches you will find thirteen full-fledged growing Pathfinder Clubs plus two auxiliary clubs in two small churches. The youngsters are lively in all activities, and also have an active part in sharing their faith through the MV organization. In fact, just recently a family have been brought into the church as a result of one of their children being in the Pathfinder organization. It was this activity that appealed to their hearts as a real practical example of Christianity.

"Another case. The husband of one of our women had resisted all approaches for years to join God's people. This man and his wife were vacationing on the mainland during the time of the Pan-American Youth Congress. His wife influenced him to take a peek at the youth congress. As a result of what he saw he stayed by for the whole congress, and recently was baptized by our pastor at Kaimuki. He said, 'If this is an example

of what Seventh-day Adventists do, I have been sadly mistaken in the past, and judging by what I have seen at this congress, I want to be a part of this group.'"

ALASKA: From Mrs. Helen G. Smith, of Ketchikan, Alaska: "You will be interested to know how the Pathfinder work started here. It began with boys and girls not of our faith, who have been enthusiastic from the very beginning. It began with an invitation to teach a class of boys in an interdenominational Sunday school in a nearby town. The attendance increased from four to fourteen, and the attention and response were most gratifying. Realizing that these boys needed organized spiritual help outside of the few minutes they were in Sunday school, I searched for some material about the Pathfinders. In March, 1953, we organized, with nine eager boys and girls in attendance. We held our meetings regularly until school was out.

"Then an opportunity came to invite these Pathfinders to the summer training camp. They were there one hundred per cent, and contrary to the expectations of some they were all model campers. They had a wonderful time, and enjoyed learning Christian principles they had never heard of before. Each one earned an MV Honor in campcraft. Bill Smith, home from Upper Columbia Academy, directed the boys during the summer. Under his direction they earned a cycling honor, and also one in first aid. Marching, knot tying, flag drill, and nature study were also included. An excursion by boat to a nearby town and an Indian museum and a long hike to the top of a beautiful mountain peak were among the high lights of the summer.

"After the experience of having the non-Adventist boys with our own children at the summer training camp had proved so successful, we felt we could have them together at the Pathfinder meetings also.

"We now have thirty-three children between the ages of ten and fifteen. Of this number twenty-one are non-Adventists.

AFRICA: From Missionary Volunteer Secretary B. Searle, of the Southern Rhodesia Mission Field, we learn: "The Pathfinder movement seems to be favored by the government of Southern Rhodesia. Just recently I had a letter from a native Gwelo in which he asked for a report on social welfare work done by us in the reserve here, and he especially emphasized Pathfinder activities."

CUBA: In a letter just received from L. A. Skinner, associate secretary of the General Conference MV Department, writing from San Juan, Puerto Rico: "The MV emphasis in Cuba is on outpost evangelism (*avanzad*) and Pathfinders (*Conquistadores*)."

All over the world Pathfinders are advancing!

E. W. DUNBAR,
Secretary

Department of Education

Major Issues in Christian Education

The phenomenal growth and expansion of our program of Christian education has created some critical problems. In order that these major problems may receive full consideration, they must be clearly stated and generally understood. Then careful and prayerful study must be given to them by all our church members—administrators, workers, and laymen—for no single group can solve them. Only under the guidance of the Lord can satisfactory solutions be found and wise plans be laid.

The children and youth constitute the greatest asset of the church, and we must prove our worthiness to be trustees of their welfare. It is right that we should look to the educational officers for leadership; but each parent, each church member, has a vital part in this task of providing adequate opportunities for the Christian education of all our children.

Four years ago we were challenged to double our church membership, which would logically involve doubling our educational facilities in elementary schools, academies, and colleges. Although the membership goal has not yet been reached, the work of God in the earth is growing, membership in existing churches is increasing, and many new churches are being raised up. Are we prepared to provide Christian education for the ever-increasing number of our youth?

Let us face squarely some of the issues involved. During the past eight years, seven new academies have been established in the North American Division, and two more boarding academies are being built. Since the 1949-50 school year, seventeen new administration and classroom buildings, eleven girls' dormitories, ten boys' dormitories, and numerous other buildings have been erected on our academy campuses—and are already filled to capacity. Scores of new elementary schools have been built, and many others have been enlarged. Yet many churches and conferences are seriously handicapped for lack of school facilities. We have not been able to keep pace with present enrollment increases, to say nothing of those anticipated in the near future.

It is an undisputed fact that when the full bulge of our present and prospective enlarged elementary enrollment reaches our academies, they will be "swamped." When this tremendous increase in academy enrollment arrives at our colleges, there will not be room to accommodate

them. This spring 2,500 seniors are being graduated from our twelve-grade academies. If all these students were to go on to college next September, there would be an average of two hundred freshman in each of our senior and junior colleges.

This brings us to the second critical problem. How are we to provide for financing these schools—not only for building the needed facilities, but for operating them in a way that will make it possible for our members to send their children and youth? This problem rests heavily on the hearts of parents, church officers, and conference leaders. But we believe that the Lord's biddings are enabling, and that if we will study to know and to follow His ways, He will provide the necessary funds.

Another extremely critical problem is to find and hold the teachers needed to man these schools, particularly on the elementary level. This problem must be met if we are to have church schools. We must, with utmost frankness, admit that something is fundamentally wrong when we have scores of youth prepared and standing in line for certain types of work in which there are limited openings, while other equally important fields are desperately in need of personnel. Denominational leaders have given a great deal of thought and study to this matter, and we believe that steps are being taken that will aid in the solution.

Enlargement always brings the challenge of how to maintain high moral and spiritual ideals and standards. In view of the alarming increase of juvenile delinquency, the breakdown of home and parental authority and control, and the deplorable lowering of standards generally in the world, how can our schools hold the line? Frankly, high standards cannot be held by the schools alone; ideals cannot be legislated. If our schools are to maintain the standards, they must have the united and intelligent support of parents and churches.

The last of the issues we shall mention here is that of utilizing the product of our schools. The intelligent counseling and guidance of our youth in their choice of a lifework must be given far more attention than it has received in the past. With an increasing number of young men and women being graduated from our colleges, what occupations are available to them, either within the denomination or outside? This problem cannot longer be avoided without disastrous results.

To a large degree the present and future welfare and stability of our youth depend upon the successful solution of these pressing denominational problems. Stating their existence is far from meeting them; but they must be met, and I believe they will be met if we are willing to study and to follow His instructions.

L. R. RASMUSSEN,
Associate Secretary

Medical Department

Readying for Disaster

Twenty-five women clothed in the white uniforms of nurses or practical nurses were the center of interest in a meeting in the Ebenezer church in Philadelphia on the evening of February 28.

These women were the teachers and trainees in an active home nursing class conducted by the Dorcas Society of the church. This group not only has been trained in the routine nursing procedures but has been organized into an efficient lifesaving team in the event of disaster.

In our Surat Hospital in western India, Dr. Dunbar Smith, in cooperation with the local mission field, called together our teachers, evangelists, and Bible workers and conducted an intensive course in simple treatments, first aid, and health education. The object of this program was twofold. First, to qualify our field workers to meet more effectively the need of the villagers as they teach them the gospel story; second, to prepare these workers to do their part in case of emergency or disaster. We cannot comprehend just how greatly this training is appreciated by our church people in western India.

In our Tacoma church in the Washington Conference a veritable revolution has been under way. Sensing the urgency of preparation to meet possible widespread tragedy, the members of this church have attacked the problem of medical preparedness with the earnestness of a people already in the emergency.

Sharing their training skills with the community, the church has led the city in its well-planned, ably administered and supported training program.

What does your city, your community, know of your practical devotion to good citizenship?

T. R. FLAIZ, M.D.,
Secretary

Publishing Department

God's Heroes

The mighty conflict between the soldiers of light and the forces of darkness has been raging through the millenniums of earth's history and will soon culminate in the final, decisive battle of the great day of the Lord. At that time the King of kings will triumph gloriously, appearing in His heavenly majesty and bringing

a crown of victory to every true soldier.

The armies of the Lord are fighting valiantly to plant the banner of truth in new territories and to reach the four corners of the earth. We rejoice over the victories won in the Southern European Division. There is a strong corps of courageous men and women fighting for the Master in this vast field of more than 250,000,000 people. Among them there is a group of chosen shock troops, who surmount every obstacle, scaling the walls of indifference, opposition, and even persecution, placing time bombs in every fortress built and every trench dug by the adversary of souls, penetrating everywhere. See them, clad with the Lord's armor, every one a hero! They are called *colporteur evangelists*.

During the past few years we have seen them working in increasing numbers and with untold success in the islands of the Indian Ocean and in many sections of the African wilds. Two of them entered French West Africa a little more than two years ago. They sowed the good seed in the cities of the coast and faraway in the villages of the interior. They were pioneers in this needy field, creating a real interest in many places. Their success brought the division committee to the decision to send a missionary family to open regular work in that territory.

The manager of the French publishing house, who had formerly been a missionary in Madagascar, was chosen, and he is now doing a good work in the newly opened mission station at Dakar, the important port and principal city of French West Africa. This is one more field opened to God's last message by the *colporteur evangelist*.

A new group has recently been organized in the city of Thiers, central France. This is the result of seed sowing and Bible studies by one of these heroes of God. Another one has been pioneering in the city of Niort, western France. He is doing a quiet, regular work of the finest type, visiting the homes with the publications and doing medical missionary work. We believe that another church will be raised up through his efforts.

Two of our *colporteurs* are uniting the presentation of the publications with the health message in the important city of Dijon, eastern France. A number of souls have already been baptized as a result of their work. The work goes slow in France and is hard. But the faithful army of French canvassers have been meeting with remarkable success since the close of the war.

More than a year ago, in the fall of 1952, we were shocked to learn of the death of our Brother Nitelet after a short illness. He was one of God's heroes in Belgium. In twenty years' work he has sown the seed in hundreds of homes and brought forty persons into the message. All of these he instructed personally through Bible studies. At his burial a

crowd of six hundred people gathered. Most of them were non-Adventists, but all were anxious to show their appreciation of the Christian character and work of this man of God. Last summer the worker in that section of Belgium told me he had baptized a woman who had been found and partly instructed by Brother Nitelet.

Then there is Brother Garcia, a faithful soul winner in that very hard field, North Africa. While selling books and papers, he has found twenty-five persons who have been baptized in the last six or seven years.

Yes, the field is vast and white for the harvest. The battle is drawing to a climax, and will soon be over. The Master is calling for more valiant heroes to enter the ranks of His army. What will *your* answer be?

F. CHARPIOT, *Secretary,*
Publishing Department,
Southern European Division

War Service Commission

Preparing for the Draft

Shortly after the General Conference session the annual Medical Cadet Training Camp of the War Service Commission will begin its important training work for draft-age men and medical cadets.

This intensive course will continue for a period of two weeks, from June 29 to July 13. It will carry on its work, as usual, on the spacious and convenient fields of the Michigan Conference campground at Grand Ledge, ten miles west of Lansing, Michigan.

The cadet camp will be under the personal direction and leadership of Cadet

Col. E. N. Dick, the national commander of the field training of the War Service Commission.

Much has been said regarding the value and high importance of Medical Cadet training, as well as the benefits it brings to draft-age men in helping to integrate them into the armed forces when inducted. What has been said, however, must be constantly repeated and emphasized, for year by year our youth reach the age for military service.

This year the training camp will take on an importance larger than before, owing to the fact that trainees will be present from lands outside North America and Canada. The value of Medical Cadet training is being recognized today around the globe. Cadet Colonel Dick has conducted these camps in Mexico, Cuba, Puerto Rico, Hawaii, the Philippines, Japan, Korea, Formosa, Indochina, and other lands. Other nations are agreeing to use their national Adventist youth in the medical departments of their armed forces if we will train them in Medical Cadet lines.

To every draft-age man in our churches in America this training is worth far more than its cost. The cost is kept at a minimum, and covers the training, textbooks, and board and lodging for the two-week period.

The registration fee of two dollars should be sent at once to E. N. Dick, 4612 Stockwell, Lincoln 6, Nebraska. This is important.

Parents of draft-age youth who feel any concern about their transition from civil to military life and about safeguarding them from its dangers and preparing them to live their faith in the midst of its perils will do well to make any sacrifice required to provide them with the opportunity of attending the Grand Ledge (Michigan) training camp.

CARLYLE B. HAYNES,
Secretary

Brief Current News



OVERSEAS

Far Eastern Division

● A church has been organized in Haad Yai, south Thailand. Dr. R. C. Gregory, director of the Haad Yai Mission Clinic, was ordained elder. Associated with him are a full staff of church officers. The new Haad Yai Mission Clinic building is progressing as rapidly as funds are in hand. When completed, it will be a credit to our work in that area.

● C. G. Oliver, of the Far Eastern Island Mission, and Guillermo Flores, a Guamanian worker in the same field, were

ordained to the gospel ministry at the time of the biennial session in that field.

● A high light of the Thailand Mission session, held in February, was the ordination of C. R. Jepson, chaplain at the Bangkok Sanitarium and Hospital.

● The new church at Medan, Sumatra, was dedicated on February 6. This church has a membership of 133, with a weekly attendance of some 200, including the children.

● On January 2 a baptismal service was held in Chiang Mai, Thailand. R. M. Milne was the officiating minister, and

seven new believers were buried in the watery grave. S. T. Soh and E. B. Smith have held an effort in Chiang Mai, and they now report a Sabbath school attendance of 30 or more.

● The Far Eastern Division closed the year 1953 with a membership of 67,674, and of this number 7,750 were baptized during the year. Baptisms for the past four years totaled 28,143, which figure is equivalent to 59 per cent of our membership at the close of 1949.

Middle East Division

● During the past four years the Iraq Mission has increased its membership by 148 per cent.

● The Middle East College, in Beirut, Lebanon, has just completed a successful Week of Prayer. A wholesome spirit was manifested throughout the meetings, and many young people have pledged themselves to follow the Master.

● A new church is about to be born in Upper Egypt as a result of the Voice of Prophecy Bible Correspondence lessons. About fifty people have asked for a Seventh-day Adventist preacher to settle in their village to further instruct them.

● The Voice of Prophecy Chapel in Teheran is nearing completion.

● Thirteen people followed their Lord in baptism in the Beirut Arabic church on March 13.

NORTH AMERICA

Atlantic Union

● Recent baptisms in the Northern New England Conference included two baptized in the new baptistry in the Burlington, Vermont, church, and seven baptized by W. R. Leshner in Bangor, Maine.

● Five were baptized in Hempstead, New York, on March 6, and one was added to the church on profession of faith. Hempstead now has 150 members.

● Sunday, February 28, marked the beginning of a series of 13 programs presented by the Middletown, New York, church over the local radio station, WALL. This series, "Into All the World," can be heard at 10:15 A.M., 1350 on the dial.

● A. L. Headley was in charge of the worship program at Wallkill (N.Y.) Prison on Sunday morning, February 28, at the invitation of the Protestant chaplain, T. Frederick Cooper. An inmate of the prison is sharing his interest in the message with others.

● Joseph Barthel, Olympic world champion runner for 1500 meters, was guest of honor at the temperance oratorical contest held at the Greater Boston Academy on March 14.

Columbia Union

● Five persons were recently baptized at the Asbury Park, New Jersey, church. Laymen were largely responsible for bringing four of these persons into the truth.

● Two youth rallies have recently been held in the East Pennsylvania Confer-

ence. In February a district rally was held in Harrisburg, directed by L. R. Callender, conference MV secretary. Youth from Harrisburg, Hershey, Carlisle, and Elizabethville, attended. In March a city-wide youth rally was held in Philadelphia. Arthur J. Patzer, union MV secretary, was the Sabbath morning speaker.

Central Union

● During 1953 the district of Charles R. Craig, of St. Joseph, Missouri, reached its goal of a doubled membership. The Wichita, Kansas, church, under the leadership of Vertis M. Barnes, Jr., has doubled its membership in the last four years.

● Early in the fall a new church home was purchased for the small group of believers in Sioux City, Iowa.

● Clyde F. Kearbey and Earl E. Patton, Central Union evangelists, held meetings for two weeks in Hutchinson, Kansas, closing with a baptism of 22 on March 6. This was a pleasant occasion for the church, as these evangelists formerly pastored the church.

Lake Union

● R. A. Van Arsdell, who has faithfully served the Illinois Conference for a number of years as publishing secretary, has accepted an invitation to take up the same type of work in Indiana. J. W. Proctor, of the British Columbia Conference in Canada, will succeed Brother Van Arsdell in the Illinois field.

● Dedicatory services were held for the new junior academy in Grand Rapids, Michigan, on January 16, 1954. Among those attending were W. A. Nelson, from the Lake Union, and G. E. Hutches, president of the Michigan Conference. This building project was begun in June of 1953, and the school was ready for occupancy in three months. The building and property has a value of \$50,000. At present there are 3 teachers employed and 70 students enrolled.

● On February 20 a baptismal service was held for four adults and six children by Dwight Wallack, at Kalamazoo, Michigan.

North Pacific Union

● L. L. Grand Pre reports that on March 6 six candidates were united with the Hamilton, Montana, church by baptism. These are the first fruits of an effort held recently in that church. Others continue to study, and anticipate baptism in the near future.

● During the Idaho Conference workers' meeting held at Caldwell, March 15, the president, A. J. Gordon, asked for a roll call of baptisms since January 1, 1954. A total of 52 were reported, and it is expected this number will be doubled by the time of General Conference.

Pacific Union

● Nine members were added to the San Jose Spanish church, February 27, when the pastor, R. R. Archuleta, conducted a baptism.

● Students of Glendale Union Academy conducted a six-week effort in the North

Hollywood church, concluding March 5. The interest is being followed up by the pastor, Robert Osborne.

● The first baptism held on the island of Lanai, Hawaii, added a member to the little group living there.

● Missionary Volunteers of Salt Lake City conduct evangelistic meetings each Sunday night. An excellent interest has developed.

● Eleven were baptized in the Armona, California, church recently.

Southern Union

● January, 1954, found the Southern Union with 893 commissioned laymen, owning 767 projectors, 274 of whom reported giving 1,735 Bible studies to 7,901 people, with 234 people attending Sabbath services, and 23 baptized. These laymen find some of their opportunities for studies by visiting Bible school interests. In January they visited 222.

● On March 4 a welfare center was opened in the city of Montgomery, Alabama. I. M. Evans and Wallace Coe, of the Alabama-Mississippi Conference office, officiated.

● On March 6, five new members were baptized in the Birmingham First church, in the Alabama-Mississippi Conference.

● Laymen, cooperating with the pastor and other workers in the Memphis, Tennessee, area, have helped to build up the membership of the Raleigh, Tennessee, church from 33 members in 1950 to 85 in 1953.

● Twenty-four requested baptism at the Week of Prayer conducted by the principal at Forest Lake Academy, March 6-13. Six of these were baptized the closing Sabbath of the Week of Prayer. To seal their vow of dedication, the young people went out in a Share Your Faith venture that afternoon. Twenty-five carloads of students made 276 missionary contacts and enrolled 136 in the Bible correspondence course in about one hour.

Southwestern Union

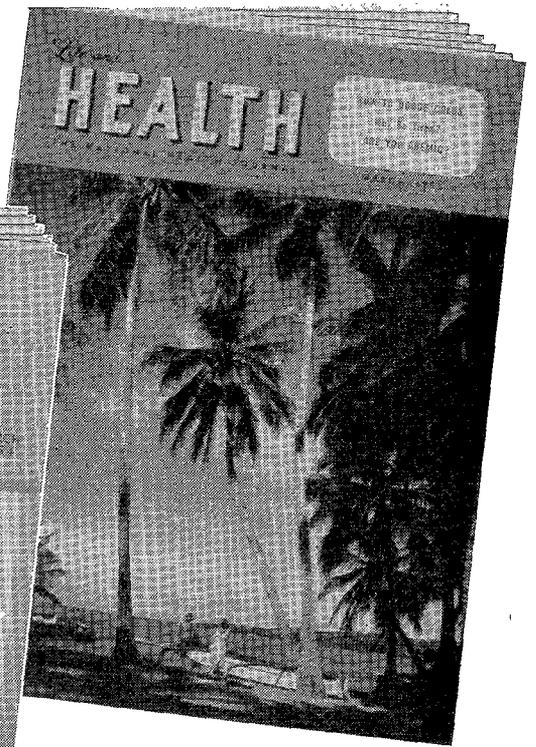
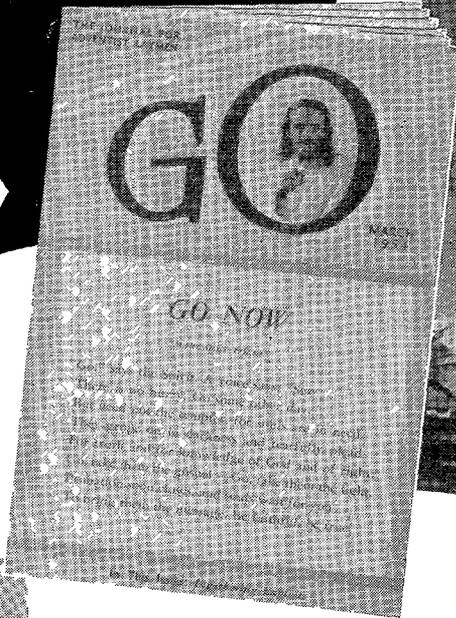
● The baptism of ten new believers at Galveston, Texas, on a recent Sabbath was an occasion for rejoicing by the members gathered in from the entire district. One additional person was accepted on profession of faith.

● At Ojo Caliente, near Santa Fe, New Mexico, W. D. Kieser baptized seven converts, fruitage of the labors of Joseph Espinosa. This service brings to twenty-nine the number baptized in the Texico Conference thus far in 1954.

● The colporteur sales record in the Texico Conference is showing excellent gains these early months of 1954. For the first two months the total of \$9,138 was nearly three times as great as for the corresponding months of 1953.

● At Harlingen, Texas, where the Detamore-Turner meetings recently ran for three full weeks, 126 took their stand in the three calls that were made. Several baptisms are being planned for the near future.

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Obituaries

YOUNG.—Joseph Richard Young, died at Orlando, Fla., Jan. 20, 1954, at the age of 44 years. He was ordained to the gospel ministry in 1945, after several years of ministerial work in the Florida Conference. At the time of his death he was pastor of the St. Petersburg and Clearwater churches. On Dec. 26, 1953, the St. Petersburg church reached the 1954 Minute Man goal in Ingathering under his leadership. Through his efforts many have been won to Christ, and his godly influence will follow him. He is survived by his wife, a son, his father, one sister, and four brothers.

BURKHOLDER.—Addie Urania Fisher Burkholder, born near St. Louisville, Ohio, Sept. 26, 1865; died June 12, 1953. She was married to Henry H. Burkholder, Jan. 1, 1882, who at one time served as president of the Ohio Conference. She leaves to mourn a son, a daughter, and a brother, Dr. V. L. Fisher, of Long Beach, Calif.

CORBALEY.—Ida May Corbaley, born at Davenport, Iowa, Dec. 21, 1871; died at Coalmont, Tenn., March 4, 1954. She was married to James Elmer Murray, who died in 1906. In 1913 she married Frank M. Corbaley and joined heartily in his ministerial labors in the Iowa Conference. She has been a faithful church member for 58 years. Surviving her are her son, Walter E. Murray, president of the South American Division, and her daughter, Mrs. Hazel Lundquist, whose husband is on the staff of Southern Missionary College.

PEAKE.—Bertha Rasmussen Peake, born in Pierce County, Wis., July 24, 1881; died at Coalmont, Tenn., Feb. 23, 1954. For 32 years she taught in the schools of the denomination in the Lake, Columbia, Atlantic, and Southern Union Conferences. For nine years she was matron of the West Indian Training College at Mandeville, Jamaica. She is survived by a daughter, Mrs. Violet Hall, of Oshawa Missionary College; a grandson; and a great-grandson; and a brother.

PETERSON.—Mayme Hardcastle Peterson, born in Utica, N.Y., Oct. 16, 1880. She was a member of the first graduating class of the Portland Sanitarium and Hospital School of Nursing, in 1899. Later she was head nurse at the Portland Sanitarium. Mrs. Peterson was matron of Walla Walla College for one year, and another year she was preceptress there. Mourning their loss are her husband, Frank William Peterson, and her brother.

RICE.—Ney Adelbert Rice, born in Millington, Mich., Feb. 10, 1883; died at Takoma Park, D.C., March 4, 1954. For many years Brother Rice was a worker at the Review and Herald Publishing Association. His quiet, consistent Christian life was admired by all. He is survived by his wife; his daughter, Mrs. Bethel Barger, who is a teacher in our Detroit Junior Academy; an adopted son; and three sisters.

NEAL.—Elizabeth L. Neal, born Feb. 14, 1869, in Osceola, Iowa; died at Battle Creek, Mich., Feb. 1, 1954. An Adventist from her early years, she was active and faithful throughout her life. She graduated from Battle Creek College in the class of 1891. From 1904 to 1913 she was in charge of the mailing department of the Battle Creek Sanitarium Hospital. Following this she returned to Osceola and was employed by the Iowa Conference for several years. She is survived by 2 sisters and a brother: Mrs. Rose Prescott of Passaic, N.J.; Mrs. Margaret Heald of Battle Creek, Mich.; and J. Lewis Neal of Osceola, Iowa. Another sister, Mrs. Gertrude Eggleston, preceded her in death.

BOGGS.—Edgar P. Boggs, born in Connoquenessing, Pa., Sept. 28, 1866; died in Battle Creek, Mich., Feb. 28, 1954. He joined the church with his parents in Nebraska under the efforts of Charles Cudney, of Pitcairn fame. He was educated at Healdsburg College in California. He engaged in colporteur work in California and in Montana, where he remained, becoming State agent for the Montana Conference. Later he was transferred to Battle Creek, Mich., and worked in the same department in the old Review and Herald until it was removed to Washington, D.C. He is survived by his daughter, Mrs. Richard Armstrong, of Pasadena, Calif.; 2 brothers, William M. Boggs, of Oakland, Calif., and Frank R. Boggs, of Fletcher, N.C.; and his sister, Mrs. H. F. Benson, of Arlington, Va.

WASHBURN.—Forrest C. Washburn, born Jan. 1, 1890, near Mt. Pleasant, Iowa; died Feb. 20, 1954, in Charleston, W. Va. He was reared in this message, and was very talented in music. In 1918 he assisted by his music in raising up a church in Charleston and remained to teach music and spread the message there for 36 years. He is survived by his aged father, Elder Judson S. Washburn, and 2 sisters, Mrs. Grace W. Tewart and Mrs. Mary G. Moore.

WAKEM.—Malory F. Wakem, born in Greenfield, N.B., Canada, Aug. 5, 1873; died in St. Peters-

burg, Fla., March 13, 1954. He is survived by his wife, a daughter, 2 sons, 2 sisters, and a brother.

CAPMAN.—Minnie Russell Capman, born in Charing Cross, Ont., Canada, Oct. 28, 1872; died in Dunlap, Tenn., Feb. 14, 1954. She was united in marriage to Elder J. H. Capman. For many years she was a faithful member of the church and a great help to her husband in his ministerial work. She is survived by her husband; a son, Elder H. J. Capman, of Madison, Wis.; a daughter, Mrs. H. K. Martin, of Angwin, Calif.; 7 grandchildren; and 3 brothers.

SPRUCE.—George S. Spruce, born in L'Anse, Mich., Dec. 15, 1879; died in Marquette, Mich., March 6, 1954. He has been a faithful church member for many years.

HAFF.—Elizabeth Haff, born at Ketchum, Okla., Nov. 11, 1869; died at Depew, Okla., Jan. 30, 1954. She was a sincere Christian, and awaits the call of the Life-giver. Surviving her are 2 daughters and 2 grandchildren.

MURPHY.—Alice Coreen Murphy, born at Seminole, Okla., Feb. 5, 1944; died at Clinton, Okla., Feb. 21, 1954, as a result of burns. She attended the church at Elk City. Surviving her are her father, mother, 2 sisters, 2 brothers, and her grandmother.

ROBBINS.—Olive Mae Linville Robbins, born near Attica, Kans., April 8, 1889; died at Alva, Okla., Feb. 9, 1954. For several years Sister Robbins has been a faithful church member. Survivors are her husband, 2 foster daughters, and 3 sisters.

SCHUPBACH.—Arlo J. Schupbach, born near Alva, Okla., Jan. 1, 1911; died at Alva, Okla., Nov. 2, 1953. Brother Schupbach has been a loyal church member for several years. He is survived by his wife, 1 sister, and 3 brothers.

NORDSTROM.—Kathryn Regina Nordstrom, born in Sweden on Nov. 14, 1864; died in Minneapolis, Minn., March 1, 1954. Sister Nordstrom was a faithful church member for about 30 years. She is survived by 4 sons: Elder J. A. Nordstrom, of Minneapolis; Helmer, of Plainfield, N.J.; Nils, of Delanco, N.J.; Charles, of Washington, D.C.; 3 daughters: Mrs. Anna Hedlund, of Sweden; Mrs. Signe Wood, of Arlington, N.Y.; and Mrs. Esther Hoglund, of Dunellen, N.J.; 20 grandchildren; 18 great-grandchildren; 1 brother; and 5 sisters.

RITTENHOUSE.—Huldah Emma LaFave Rittenhouse, born in Indian Lake, N.Y., Jan. 29, 1883; died at La Sierra, Calif., Jan. 31, 1954. She is survived by her husband; 3 sons: Floyd, Paul, and Byrl; four daughters: Ruth Murdoch, Helen Sternberger, Evelyn, and Jean; 8 grandchildren; 4 sisters; and 1 brother.

RHODES.—Mary Ellen Rhodes, born near Sutherland, Iowa, Jan. 3, 1876; died at Saratoga, Calif., Feb. 15, 1954. In her youth she was baptized and continued faithful to the end. Besides her husband she is survived by a son; 3 daughters; 12 grandchildren; 17 great-grandchildren; a brother, Elder J. W. Rowland, of College Place, Wash.; and 2 sisters.

ANDERSON.—Norell Anderson, born at College Place, Wash., Nov. 3, 1910; died at Minneapolis, Minn., Feb. 1, 1954. As a young man he was baptized and remained an earnest Christian to the end. He is survived by his wife, a son, a daughter, his parents, and a sister.

VAUGHN.—Wesley C. Vaughn, born near Duluth, Minn., Dec. 26, 1870; died at Hialeah, Fla., Feb. 11, 1954. He was baptized as a young man and was an ardent Christian. His first wife preceded him in death in 1937. He is survived by his wife and 3 daughters.

OWENS.—Cora V. Owens, born in Wabash, Ind., Feb. 12, 1864; died at Arlington, Calif., Feb. 12, 1954. She lived a consistent Christian life and was a member of the church for many years. Surviving are a son and a daughter.

HEATON.—Irene Eliza Heaton, born in Brooklyn, N.Y., Aug. 5, 1886; died in Inglewood, Calif., Feb. 12, 1954. For many years she has been a faithful church member. She is survived by her husband, 1 son, 1 daughter, 2 brothers, 2 sisters, and 2 grandchildren.

STEGALL.—Mettie Morrison Stegall, born at Centerville, Kans., Feb. 22, 1881; died in Lake Charles, La., Oct. 16, 1953. She was an earnest Christian and a member of the church since childhood. Her husband preceded her in death. Surviving are an adopted daughter and a twin sister.

KAILOR.—John Newton Kailor, born in Columbus, Ind., April 30, 1905; died in Chicago, Nov. 6, 1953. He has been a church member for many years. Surviving are his wife, a daughter, his mother, 6 sisters, and 3 brothers.

REID.—Leslie Reid, born in McHenry County, Ill., Aug. 27, 1885; died at Hialeah, Fla., Dec. 17,

1953. In 1947 Brother Reid joined the church and was a cheerful Christian. He is survived by his wife and 2 children.

POWELL.—Mrs. Samuel B., born in Illinois, April 11, 1870; died at Agra, Okla., Jan. 25, 1954. She was a faithful church member and awaits the call of the Life-giver. Surviving are 2 daughters, 3 grandchildren, and 5 great-grandchildren.

CALVERT.—Lola Calvert, born in Wheaton, Mo.; died at Grove, Okla., Feb. 8, 1954. In her youth she was baptized and lived a consistent Christian life. She is survived by her husband, 3 sons, 1 daughter, 9 grandchildren, 1 great-grandchild, 5 brothers, and 6 sisters.

SHULTZ.—Ida Hundt Shultz, born in Leon, Wis., Feb. 20, 1881; died in Glendale, Calif., Feb. 11, 1954. She has been a church member for many years, and her life was characterized by unselfish service. Mourning her loss are 2 daughters, 2 sons, and a number of grandchildren and great-grandchildren.

NOTICES

Requests for Prayer

A sister in California thanks the REVIEW readers for their prayers in behalf of her stepmother, who has improved in health. She requests prayer for two other women who are seriously ill.

A heartbroken mother in Michigan requests prayer that her daughter, who was educated in our schools, will return to the faith.

A Washington sister requests prayer for the healing of her husband from severe asthma and the drink habit.

Literature Requests

WANTED for reading racks: small paper-bound books, Timely Topics, Voice of Prophecy, Nugget Series, Little Giant Series, Pocket Companion Series, Temperance tracts, etc. Thanks to all our friends, old and new, for your help. Floyd J. Deadmond, Box 461, Townsend, Mont.

AN African, convert of the Voice of Prophecy, has started a Sabbath school and wants new or used literature to instruct his members. Please send to E. P. Mansell, Box 162, Trinidad, Calif.

WANTED for free distribution used literature, old Bibles, and books. W. A. Holgate, Lucky Hill P.O., Jamaica, B.W.I.

WANTED all kinds of religious literature, including books, for missionary use by C. Oliver, Hindustan Rd., New Grant via Princes Town, Trinidad, B.W.I.

WANTED: Magazines, tracts, and other religious literature for missionary use by Walter Raymond Thomas, Juno Pen, Enfield P.O., St. Mary, Jamaica, B.W.I.

WANTED all types of used literature for missionary work by Hezekiah Francis, Moseley Hall, Blackslodge P.O., Jamaica, B.W.I.

Church Calendar for 1954

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 Countries
Aug. 28	Riverside Sanitarium Offering
Sept. 4	Colporteur Rally Day
Sept. 11	Missions Extension Day and Offering
Sept. 25	13th Sabbath Offering (Northern Europe)
Oct. 2	Neighborhood Evangelism (Visitation Day)
Oct. 9	Voice of Prophecy Offering
Oct. 16-23	These Times and Message Campaign
Oct. 30	Temperance Day and Offering
Nov. 6	Witnessing Laymen
Nov. 6-27	Review and Herald Campaign
Nov. 13-20	Week of Prayer and Sacrifice
Nov. 20	Week of Sacrifice Offering
Nov. 25	Thanksgiving Day
Dec. 25	13th Sabbath Offering (Formosa, Hong Kong, and Macao)

BOOKS by M. L. Andreasen

Book of HEBREWS

The tremendous sale of this commentary on the New Testament epistle among a wide distribution of readers gives some hint of its intrinsic value as a guide in personal and exegetical study. Its practical applications of truth to Christian living are outstanding examples of expository scholarship. Only a lover of the doctrines that have called forth the Advent people could marshal such a wealth of instruction and spiritual counsel as the author has done here.

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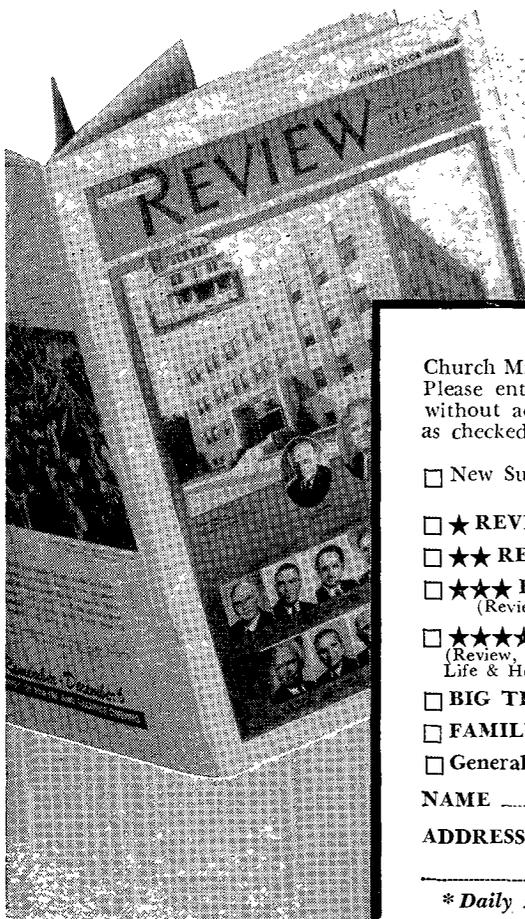
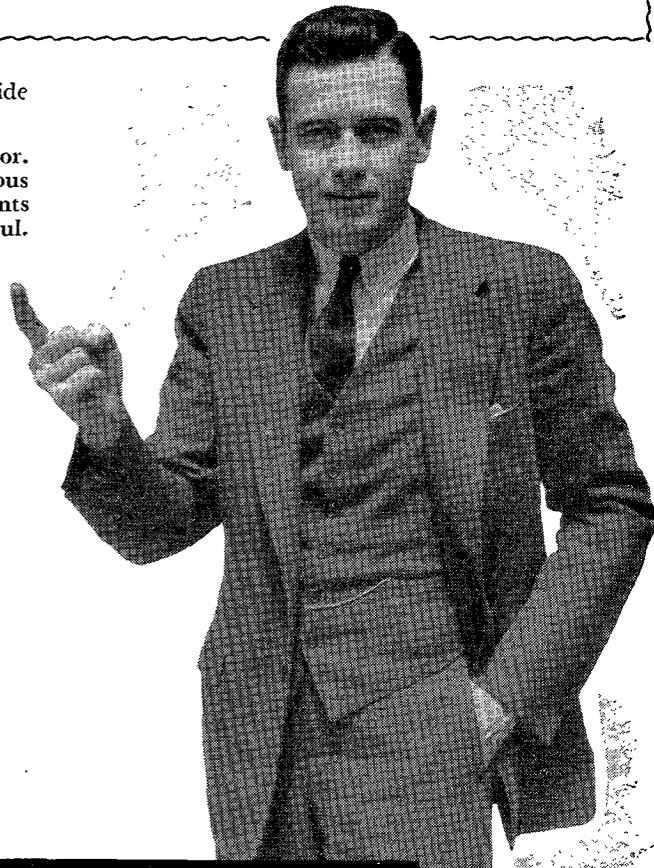
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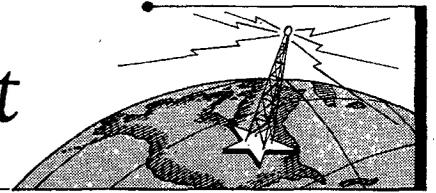
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Items of Special Interest



General Conference Information

Important information regarding the coming General Conference session to convene in San Francisco, May 24, will be found on page 16. All who plan to attend this meeting should give special attention to this article by D. E. Rebok, secretary of the General Conference.

Change of Administrators in the Southern Field

On March 23 an exchange was made between two of our conference presidents, H. R. Murphy and W. W. Fordham. Elder Murphy served for more than eight years as president of the South Central Conference, and Elder Fordham served the same length of time in the Southwest Region Conference. These men have done good work in their respective fields, and I know the Lord will continue to bless them as they take up their work in their new conferences.

For some time F. L. Peterson, president of Oakwood College, has felt the need of a change in his work. He made his wishes known to the board recently and asked that he might be given another line of work. The Oakwood College Board met March 24 and elected Garland Millet as president of the college. Elder Millet served as principal of an academy for about seven years and also taught at one time at Oakwood College. He holds a Master's Degree, and we believe that with his background of experience in educational work he will be able to lead out in a strong way as president of Oakwood College.

The board drafted a statement in which they expressed to Elder Peterson their appreciation for the splendid work he has done through the years at the college. Elder Peterson will serve the college as president until the close of the present school year at which time he will continue to serve the cause in some other capacity.

W. B. OCHS

Singers Prepare for General Conference Choir

At the forthcoming General Conference session in San Francisco we plan to have a large massed choir of at least 500 voices sing on the weekends of May 29 and June 5. If you have had some experience in group singing, please consider this an invitation to participate. For members of the choir special ribbons will be

provided to admit them to the reserved choir section.

If you are interested and definitely plan to attend, send your name and address to the director, Ben Glanzer, General Conference of S.D.A., Washington 12, D.C. Be sure to state what part you sing and which weekend you will be available, or whether you will be there for both. As soon as your name is received a copy of the new *Choir Melodies*, which will be used for the first time in San Francisco, will then be sent to you so you can become familiar with the selections and with your part. Be sure to write immediately while the matter is fresh in your mind, and to allow time for the book to reach you before you leave for San Francisco.

J. M. Jackson Automobile Accident

On Wednesday, March 24, J. M. Jackson, associate manager of the periodical department of the Review and Herald, while itinerating in the Central Union met with a serious accident near Blue Rapids, Kansas. A truck out of control came across the highway and struck Elder Jackson's car, breaking a number of his ribs. The automobile was demolished.

Elder Jackson is making a good recovery. The many prayers of his friends in his behalf are greatly appreciated. How fortunate we are to have a loving heavenly Father, who commissions guardian angels to watch over His children.

R. J. CHRISTIAN

Discovery of Ancient Assyrian King List

The Seventh-day Adventist Theological Seminary, Washington, D.C., has recently received from one of its students, on the basis of a permanent loan, a cuneiform tablet containing a list of Assyrian kings from the beginning of Assyrian history to the time of Shalmaneser V, the king who besieged Samaria (2 Kings 18:9). This document had been bought in Mosul, near ancient Nineveh in Mesopotamia, before the first world war, and had been in the possession of the family of the owner almost half a century before its nature and value were recognized by the present writer.

This document is of the utmost importance, since only one other such tablet exists—the Assyrian King List found more than two decades ago at Khorsabad, one of the capitals of ancient Assyria, by an

expedition of the Oriental Institute of the University of Chicago. Both documents, the previously discovered one and the tablet now in our Seminary, are broken, and therefore show gaps, but combined they give us in an almost unbroken sequence the names of the Assyrian kings, with the length of their reign expressed in years, and some historical annotations, over a period of many centuries. For a correct reconstruction of ancient history and chronology such texts are extremely important, and this new discovery has aroused great interest among orientalist.

The new document, which bears the official name "SDA Seminary Assyrian King List" (abbreviated "SDA King List"), will be published, with photographs, a transliteration, translation, and commentary by Prof. I. J. Gelb, the director of the Assyrian Dictionary project of the University of Chicago, together with the "Khorsabad King List" in the *Journal of Near Eastern Studies*, within the next nine months. Reprints of that article will then be available at the Seventh-day Adventist Theological Seminary and the Oriental Institute of the University of Chicago.

Inquiries about this new important text, which has been hailed by scholars as a sensational find, are constantly received from different countries.

SIEGFRIED H. HORN

Evangelism in Havana, Cuba

Andrés Riffel, president of the West Cuba Conference, reports encouraging prospects for an abundant harvest of souls as a result of the evangelistic effort in progress in Havana, Cuba, under the direction of Walter Schubert.

The attendance holds steady at about a thousand each night. Twenty-three workers are connected with the effort, having come from Mexico, Central America, Colombia, Venezuela, Puerto Rico, Santo Domingo, and Cuba. While giving effective leadership to this, the greatest single evangelistic effort ever held in Inter-America, Elder Schubert is also conducting a daily school of evangelism.

Already more than two hundred persons have expressed a desire to join the Adventist Church, and over a thousand have requested free literature and a personal visit by the workers. What a change in attitude over a few years ago, when only a few persons dared to enter a Protestant meeting place. It is indeed a new day for evangelism in Latin America.

N. W. DUNN