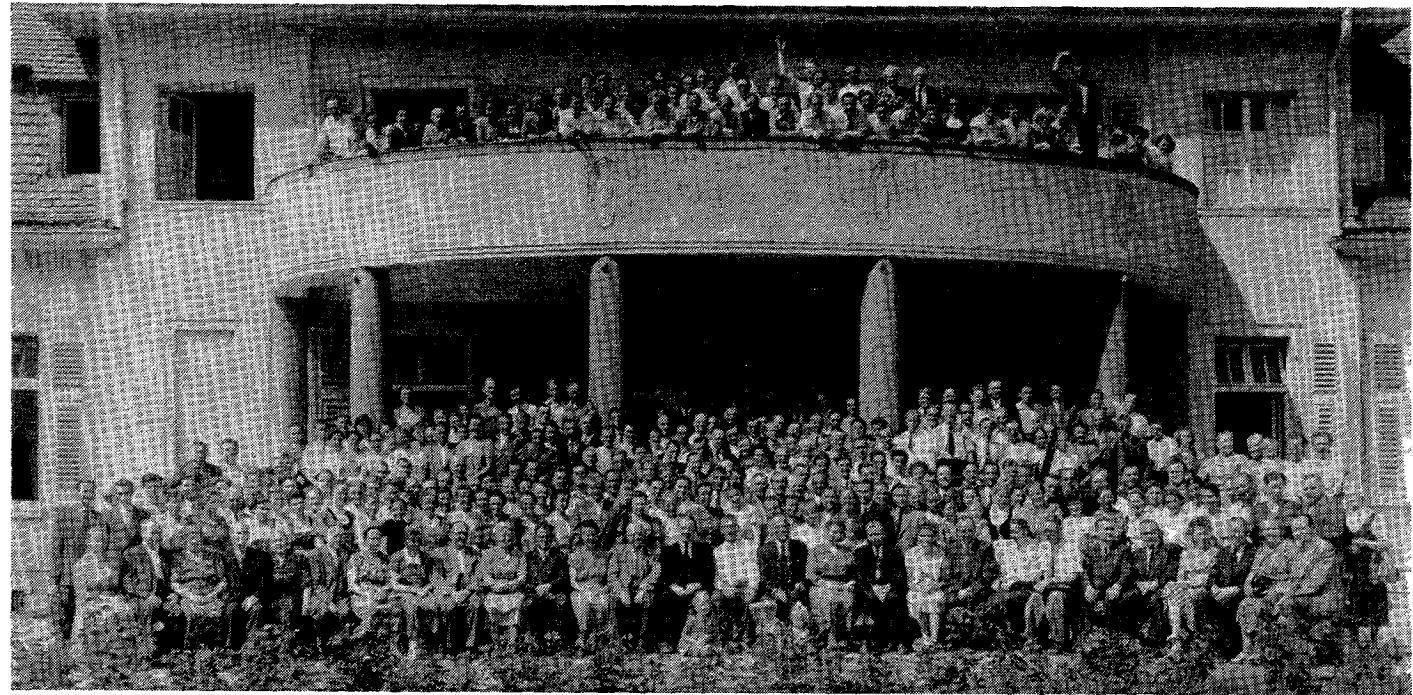


The Advent

REVIEW and Sabbath HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



A group of happy colporteurs who gathered recently at our school near Darmstadt, Germany, for their annual institute.

Germany's Singing Colporteurs

By W. A. HIGGINS
Associate Secretary, Publishing Department, General Conference

THE singing of the 250 German colporteurs attending the annual institute at our college near Darmstadt, Germany, sounded like a great choir. It was thrilling to hear them singing the great songs of the Reformation. Especially did I enjoy hearing Martin Luther's song, "A Mighty Fortress Is Our God." Some nights the last thing we heard was the singing of these colporteurs, and some mornings we were awakened before six o'clock with the same beautiful singing.

These colporteurs are known in Germany as book evangelists, and they are evangelists in the highest sense of the word. During the last four years 350 people have been baptized as a result of their work. Not only are they selling large quantities of books, but they are enrolling many in the Bible correspondence courses. They are conducting Bible studies themselves and are turning over the names of many other interested persons to the pastors.

One young book evangelist by the name of George Gabel was canvassing a family on a Wednesday morning. After he had sold them two books he checked the time and discovered it was fifteen minutes before the

Voice of Hope program was to come over the air from Luxembourg. He asked the people if they would be so kind as to turn on their radio and listen to the program. They seemed to enjoy it. As he was leaving he said, "May I come back next Wednesday morning if I am near here?" They invited him, and he brought three other neighbors with him. The next week the woman invited some of her neighbors. This made seven who were at this home listening to the Voice of Hope program. These seven people are now receiving regular Bible studies.

A. Wicklein, the publishing secretary for the Central European Division, has set as a goal to have five hundred book evangelists in Germany within two years' time. These faithful workers have gone through much hardship during the past few years, but they are courageously facing the future, determined to do more than ever to reach the honest souls in the great cities and countrysides of Germany.

We solicit your prayers for these earnest workers. You can be sure that each week these singing colporteurs will be faithful to their task.

Contents

COVER - - - - Germany's Singing Colporteurs

GENERAL ARTICLES - - - - Page 3

Manifesting the Truth Before the World—Important Discoveries About the Canaanites at Ras Shamrah—The Man of Faith—Church Membership—Merely Rich!—The Sabbath of the Lord and the Annual Sabbaths of the Jews, Part 2—I'm a Mother—A Voice in the Book—So Near and Yet so Far

EDITORIAL - - - - Page 13

Why Roman Catholics Stand Apart

NEWS FROM THE WORLD FIELD - - - - Page 14

In the Land Where Jesus Walked—The Book of the Hour—Our New Church in Callao, Peru—Self-supporting Institutions Meet—New Ingathering Record at E.M.C.—Opportunities for S.D.A. Scientists—College Celebrates Golden Anniversary—Dr. George H. Rue Honored at C.M.E. Banquet—Priest Befriends Colporteur—La Sierra College Staff Meet at Idyllwild—Evangelism on Wheels—Sanitarium Representatives Gather in Chicago—Carmichael, California, Church Dedicated—Spiritual Public Relations—Tears of Gratitude—Dedication of Owensboro, Kentucky, Church—A Visit to Iceland—Nutrition Instructor Schools—Evangelistic Campaign Opens in Miami—Brief Current News—Correction—Church Calendar for 1954

POETRY

The Master's Call, p. 3

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The Religious World



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

► Greek Orthodox Build 38 New Churches

Thirty-eight new Greek Orthodox churches have been built in the United States in the last two years, Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America, reported in Savannah, Georgia. He spoke at the 12th biennial ecclesiastical congress of the archdiocese. More than 300 clergymen and lay delegates from the U.S. and Canada attended. Archbishop Michael said there were now 348 Greek Orthodox churches in the U.S. Membership has grown to approximately 1,000,000, he added.

► Contributions to Church Groups Reach New High

Contributions to 47 Protestant and Eastern Orthodox communions reached a record total of \$1,537,132,309 for all purposes in the past year. This was reported by the Reverend Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches, at a council-sponsored workshop of 250 church and college fund raisers meeting in Buck Hill Falls, Pennsylvania. The figure is a gain of \$136,000,000 over the previous year. While church membership rolls registered an annual increase of roughly three per cent, total cash giving rose by 8.5 per cent, Dr. Thompson said.

► Business Firms Have Religious Council

Thirty-seven Dallas, Texas, business firms have discovered that organized programs of religious emphasis have bettered their management-employee relations, it was reported in Dallas by the Reverend J. Gordon Peterson. Mr. Peterson, industrial chaplain at the Dearborn Stove Co. plant in Dallas, is chairman of the Dallas Council of Religion in Industry, with which the 37 firms are affiliated. The council, first of its kind, was organized in September, 1953.

The council's five-point program, the chairman said, includes development and use of what already has been accomplished in religion in industry—discussion and development of ideas to extend and increase the spiritual needs of workingmen, and thus make information on this field available to any interested parties, and sponsorship of projects to test new ideas.

► Torch Bearers Open Mexican Marian Congress

Flaming torches carried from every corner of Mexico by relays of young runners were brought to the basilica of Our Lady of Guadalupe, Mexico's national shrine, to impressively open a four-day national Marian congress in Mexico City. The torch relays, first ever held in Mexico in connection with a church celebration, were organized by the Catholic Young Men's Association. They originated at such distant points as Nogales, Nuevo Laredo, Yucatan, Vera Cruz, and Ocotlan. The last runner in each relay presented his torch to Archbishop Guillermo Piani, apostolic delegate to Mexico, on the basilica's steps. After the last of the torches had been received from the hands of the final runner, Agustin Alocer, vice-president of the CYMA, Archbishop Piani began the celebration of a solemn pontifical mass. He was assisted by Archbishop Luis Maria Martinez of Mexico. Nearly 30,000 children in school uniforms and white mantillas stood in 40 lines of 200 each for hours in a steady rain on the second day of the congress while the Reverend Enrique Torreola, S.J., administered communion to them from an improvised altar in the square before the basilica. While they waited, the children sang "Mananitas," a popular birthday song, in honor of the virgin of Guadalupe, and ecclesiastical hymns.

Manifesting the Truth Before the World

By F. L. PETERSON

I call your attention to the sixteenth chapter of the book of Matthew, beginning with the thirteenth verse:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The expression, *my church*, is a very wonderful one. Of all the established institutions in the world there is one that has been established by God Himself. He calls it His church, and it is the one institution in all the world that is the object of His care and His love. The apostle Paul charges the elders in the church, as recorded in the twentieth chapter of the book of Acts, verse 28:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

God's Precious Possession

The church, therefore, is God's precious possession. It cost Him all that Heaven could give. It is also recorded in the fifth chapter of the book of Ephesians that He "gave himself for it." He "nourisheth and cherisheth it." We also read that "Christ is the head of the church." Paul compares the church to the body of Christ, and its members as the members of the body of Christ. We receive membership through the process of confessing our sins and turning away from them. We then become God's possession. Jesus Christ then directs us. We have His mind, and are ruled by it. Our attitudes toward the world and toward the peoples of the world are changed. Our speech and manner of living are different. We then are able to say, "I live; yet not I, but Christ liveth in me."

In 1 Timothy 3:14, 15 Paul says:

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

"The pillar and ground" of the truth

is the church of the living God. There is no truth outside of Jesus Christ. When the world looks for truth the world must find it in the church. It is not what I say, but what I do and how I live, that determines who I am. We read:

"A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."—*The Acts of the Apostles*, p. 317.

The church is God's agency for communicating the truth to the world. And it is to the church that the world is to look for religious guidance and for holy example. Sinners come to the church to find the way of life.

After Saul of Tarsus met Jesus Christ on his way to Damascus and was converted, he was sent to Ananias, a repre-

sentative of God's church on earth, to receive instruction. There his eyes were opened, and he was filled with the Holy Ghost. It takes the church to open the eyes of the people of the world to the things of God and to cause them to be filled with the Holy Ghost.

Mrs. White says that Ananias "represents Christ's ministers upon the earth, who are appointed to act in His stead."—*Ibid.*, p. 122. What a sacred responsibility! Divine love and devotion should be found in the representatives of Christ's body. Sacrifice, self-denial, temperance, every quality that is in Jesus Christ, is to be found in those who represent Him on earth. Gentleness, courtesy, prayer, purity of life, and benevolence also are characteristics they should demonstrate. The motto of every Christian should be, I will suffer death rather than bring dishonor upon the cause of Christ. The church is God's lighthouse, and the light should never go out or be dimmed.

God has set the church in the earth as a movement. Anything, my friends, that does not move does not live. It dies. The only way the church can survive is to expand and develop. Christ supplies the power. He is the fountainhead. He gives His church the power to go forth in the earth to prepare men and women for His coming. It is the duty of every member of the church to help propagate the truth of God in the earth.

In *Prophets and Kings*, page 260, I read:

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world."

She is to withdraw not from some allegiance to the world, but from *all* allegiance to the world. The church as Christ's representative is to turn away from worldly practices in order to win men and women to the church.

In *The Great Controversy*, page 383, regarding the rise of Protestantism, Mrs. White says:

"At the time of their rise, these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, 'Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.' But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the world."

The Master's Call

By EDITH V. SPILLMAN

"Compel them to come, that My house may be filled;

Compel them to come unto Me.

In the highways and hedges go seek for the lost."

Hear the Master's pitying plea?

"You've bid them to come, and yet there is room?

Call the halt, and the maimed, and the blind.

All things are now ready." 'Tis the Master who calls,

"Quickly bid whoe'er you may find.

"The ones I invited have all made excuse,
And none at My feast there will be.
Of the ones who are wedded to this world's goods;

But let the poor come unto Me.

"They'll sit at My table, and with Me they'll sup,

If they answer the call that is made;
They'll dwell in My house, and sit on My throne;

And none shall e'er make them afraid."

"'Tis the Master who calls to you, one and all,
Come quickly while yet there is time,
Come answer the call that Christ makes to you;

In His banqueting house come and dine.

"Spurn not His call, as the world lovers do,
But come to Him quickly today;

Fill His house with your praise, and your hearts with His love,

And reign with Him ever, for aye.

To the church of Jesus Christ today has been given the commission to carry the everlasting gospel to the ends of the earth. May God help us not to court the friendship of the world, but to be satisfied in being God's royal priesthood, His peculiar people. God has given the church the "go" sign. He has given it the message to bear to the world. It is our business, my friends, to be in earnest in representing heaven in the earth rather than trying to court friendship with the world. Let us be sure that we have separated ourselves from all allegiance to the world.

In *Prophets and Kings*, pages 259, 260, we read:

"If she will be true to her allegiance, there is no power that can stand against her. The forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind."

As we start out to preach the gospel we have the assurance of victory. We do not need to worry about whether we are going to succeed. God has given us the assurance that we shall succeed if we will follow His plan.

We read in Matthew 24:14 that when this gospel "shall be preached in all the world," then the end will come. We are told that there is something else we must do before the end comes.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

As we carry the gospel to the world the world must see in us a reproduction of the life of Christ. What Christ has done for us He will do for others. May God give us that transforming power in our hearts that we might rightly represent Him in all that we do and in all that we say.

With God's People in Other Lands

I thank God for the privilege and opportunity that I have had to visit among God's people in other lands. Wherever I went I found only one barrier, that of the language. I remember reading some time ago of a man who was speaking in derision about Christians, and he said, "These Christians love each other even before they become acquainted." That was demonstrated to me. I could not understand the language of the people, but I felt the warmth of their welcome. Never in all my life have I had such hearty handshakes.

At a junior camp in a little country place in Finland there were sixty boys and girls. The director of the camp said to me, "These boys and girls want to shake your hand." I said, "Tell them to come on." They lined up, and were happy to shake my hand. They could not speak my language, but they wanted to let me know that they appreciated all I had said. When I was leaving they fol-

lowed the car, and I could hear them saying in their language, "Thanks for everything, till we meet again."

When I visited our school at Toivonlinna, Finland, I again was made welcome. When I was about to leave, a group of students and believers stood at the bus stop and sang, "God be with you till we meet again," in their own language and in my language too. As we drove away from the Nyhyttan Sanitarium in Sweden a group sang, "In a little while we're going home." Yes, Jesus is coming soon, and in a little while we're going home.

While I was attending a meeting in Finland a little girl coming up to me reached her hand out and took mine. She said to the minister next to me, "I like that man, but he can't talk." I said in my soul, "Thank God for the truth that makes a timid little child want to shake the hand of a man she has never seen before and tell him, 'I like you.'" Thank God, friends, for the Seventh-day Adventist Church. It is a vine of God's own

planting, and throughout the world God is gathering out His people.

My friends, the truth makes us love everybody. It puts in our hearts a willingness to work for everybody. The tie between nations has snapped, but the tie between the Advent believers is unbroken. In the church men are brought into a living connection with God and into close fellowship with one another—a fellowship that no caste or distinction can mar. We have been brought into that fellowship so that we will be one in Christ Jesus when He comes to take us to heaven. The church militant will become the church triumphant. When God's church is wholly dedicated to God and separate from the world, its final victory is assured. When God shall say "to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:6), may we who are here today go sweeping through the gates into the New Jerusalem, to be with our Lord throughout eternity.

Visit to Palestine and Syria—6

Important Discoveries About the Canaanites at Ras Shamrah

By Siegfried H. Horn

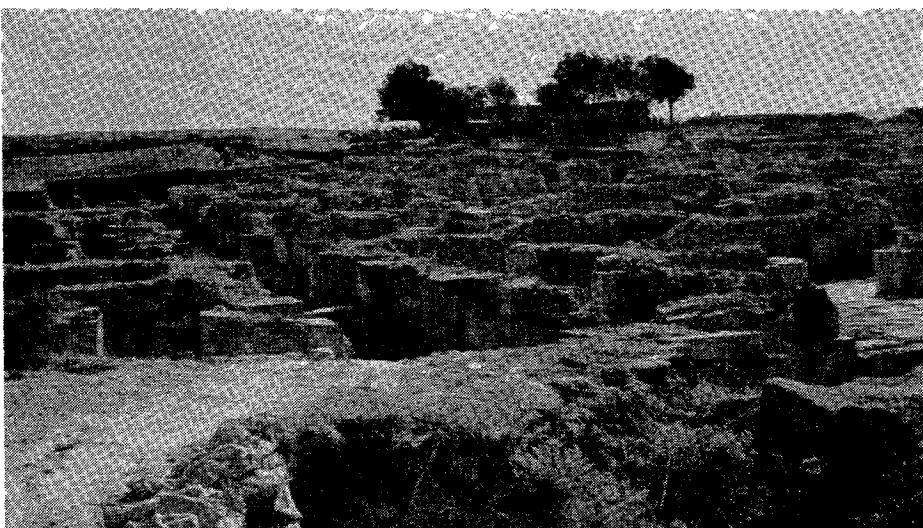
Ever since 1929, when the first news of sensational discoveries made at Ras Shamrah reached the world, the excavations of that site have made headlines in archeological periodicals. A farmer plowing his fields in 1928 on the mound of Ras Shamrah in northern Syria hit a vaulted tomb in which he found a number of interesting objects, among them jewelry. When this discovery came to the notice of the government, an expedition was formed, and excavations were begun at this site in 1929. Since that time they have been continued, and were interrupted only during the war years.

Hardly at any other site in the Near East have so many exciting discoveries been made as at Ras Shamrah. In its ruins and debris, which have lain undisturbed for more than three thousand years, the spade of the excavator has found hundreds of texts written on clay tablets and stone, many interesting monuments, sculptures, weapons, tools, household utensils, jewelry, and other valuable objects—too many to list here.

When visiting the exhibits of the museum in Damascus, in October, 1953, I saw many objects that had been discovered during the 1952 excavations at Ras Shamrah, among which were exquisitely carved ivory plaques and other most interesting finds. I also heard from the museum's administration that new excava-

tions were in full swing at Ras Shamrah. Since active excavations are carried out in very few places in the Near East right now, opportunities to see actual work are not frequently offered to a visitor of the Bible lands in these days. Having followed almost from the start the accounts of the discoveries made at Ras Shamrah, and having given much study to their results, I was naturally delighted to find that I would be able to visit Ras Shamrah while excavations were being carried on.

A few days later I had this happy experience. Coming from Aleppo, I arrived at Latakia, the northernmost port city of Syria. This place lies on the Syrian coast approximately at the height of the easternmost tip of Cyprus, which can be seen on clear days from Latakia. A few miles to the north is the site of Ras Shamrah, which up to 1929 was known only to the local people, but with which many thousands of scholars and students of the Bible have, since its discovery, become well acquainted. Arriving late in the day, I found the expedition staff in their camp at supper, but received a hearty welcome from the amiable director and his wife, Prof. and Mrs. Claude F. A. Schaeffer, whom I had met once during my student days at Chicago. After an appointment was made for the next morning, I returned to Latakia for the night.



The ruins of the excavated palace of Ras Shamrah, where Canaanite archives have been discovered.

When I approached the site of Ras Shamrah before seven o'clock the next morning, the work was already in full swing, and the mound looked like a beehive, with workmen, under the supervision of expert foremen and members of the foreign staff, digging in several places.

It might not be superfluous to explain, first of all, that an ancient site in Syria or Palestine is usually clearly distinguishable from its peculiar shape, being an artificial mound, now called a *tell*, that has been formed in the course of time by the building of one city on top of another. When in ancient times a city was destroyed, either by one of the frequently occurring earthquakes or by enemy action, the ruins were usually leveled off and new structures built on top of the old foundations or remaining wall stumps. It was exceptional for new foundations to be laid deep in the ground, as is done today. This method of the ancients to build on top of the ruins of previous levels of occupation resulted in a steady rise of the town level, until some of the ancient mounds have reached rather formidable heights.

The archeologist who digs into such a *tell* can reconstruct the history of the site by laying bare one layer after another. At the top of the mound the last occupying level will be found, and at the bottom the earliest levels. If such a site has been inhabited continuously for many centuries, until recent times, great amounts of debris from the Arabic, Byzantine, Roman, and Greek periods have to be removed before levels are reached in which the Old Testament scholar is interested. Such work is thus made very expensive or even prohibitive.

Ras Shamrah is in this respect a very profitable and inexpensive site. The city was, as excavations have shown, inhabited from the very early times of the history of Syria until the thirteenth century B.C., when the Sea Peoples, among them the Philistines, swept over the Near East and destroyed this city, called Ugarit, with many others in Asia Minor, Syria, and

Palestine. After this destruction the city of Ugarit was never rebuilt, and the latest occupation level of the thirteenth century B.C. lies right under the layer of top soil that has accumulated in the course of the last three millenniums.

As I approached the site my attention was drawn immediately to the city wall, considerable remains of which have been excavated, with one of the gates of the city still completely intact. This is one of the very few ancient city gates that have been completely recovered. It is still in approximately the same shape as it was when the city was destroyed.

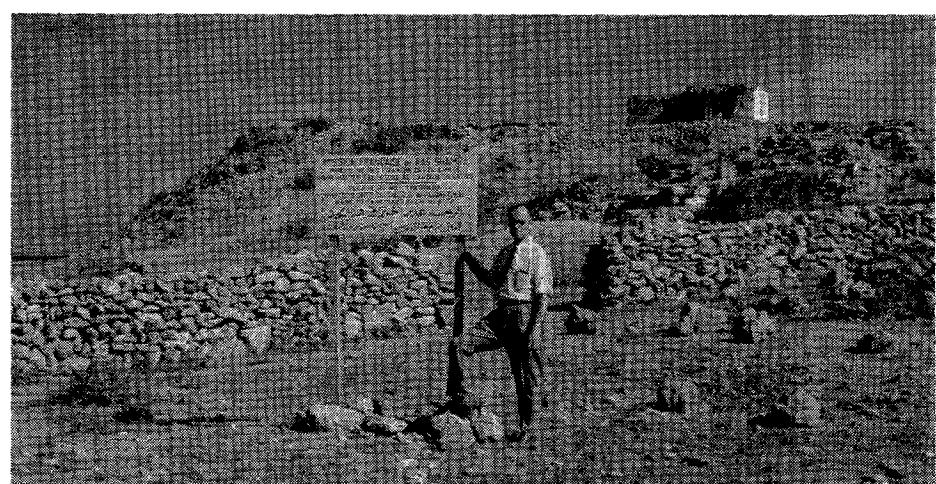
Entering the ancient Ugarit through this city gate and climbing over many ruined walls that have been laid bare during the last twenty years, I reached the place from where Professor Schaeffer directed his excavations. He was sitting in a little trailer at the highest spot of the mound, and directing from there the various activities of his staff and of the more than one hundred workers who were digging in different sections of the mound. He greeted me with the news that I was fortunate in arriving at a time when cuneiform tablets were just being exca-

vated, the first ones having appeared only a few moments before.

In the last two seasons the large palace of the last king of Ugarit has been excavated, and in its ruins a number of archives have been found. Professor Schaeffer took me into one room of this palace to witness how a number of badly broken and burned clay tablets were unearthed. As soon as there were indications that this spot contained poorly preserved tablets, the workmen were moved to another place, and expert archeologists took over. I saw them carefully digging with pen-knives and brushes in order to get the precious documents out of the ground without further damage. Every one of these fragments was properly labeled, carefully wrapped, and placed in a little carton, and its place of finding was marked on a ground plan. It was indeed most interesting to be present at a time when such old records, hidden for more than thirty centuries, again came to light.

I was then taken to another room, where a beautiful round table had been discovered. The table plate had been decorated with ivory inlays in a floral pattern. The wood of the table had completely disintegrated, but the ivory inlay was perfectly preserved, and showed the exact size of this table. The thousands of individual pieces of ivory were carefully removed after photographs had been taken, and every one of the pieces was numbered, and its place indicated on a sketch, so that a reconstruction of the whole table can be carried out in the Damascus Museum.

Coming back to Professor Schaeffer's little trailer headquarters, I found a foreman waiting for him with a stone that had just been found, and that had the appearance of a clay tablet. It proved, however, on closer examination, to be nothing else than a real stone that had some resemblance to a tablet. But only a minute later the same man came back and placed in the director's hand a real and perfectly preserved tablet written in alphabetic cuneiform script.



The author standing near the excavation area of Ras Shamrah, with the mound in the background.

The reader can hardly realize the excitement this discovery caused, not only in me, who witnessed such a find for the first time in my life, but even among the excavators and workmen, who have had similar experiences many times before. The excitement that took hold of the workmen where this tablet had come to light, was so great the director had to warn his men to work carefully in order not to damage with their tools any other documents that might still be lying in the earth.

When only a few minutes later another tablet, equally well preserved, came to light, the workmen became so excited that they just could not heed the warning of working slowly and carefully, and therefore a halt was called. The whistle blew, and the diggers were given a little pause to rest and get some refreshments. In the meantime the excitement could cool down somewhat. Then the men were reminded that if they would not heed the admonition to work slowly and carefully, they would be replaced by a gang from another quarter of the excavation. Since the men who find any objects of value receive special rewards, one can understand how eager they are to make discoveries. However, not only pecuniary remunerations attract them to find something worth while, but also a natural pride to contribute something that will shed light on past history.

I will not tire the reader any longer with the description of my experiences at the mound, but have given this somewhat detailed description of my visit to Ras Shamrah since few readers of this article will ever have an opportunity of witnessing the actual discovery of ancient documents and other interesting objects.

The Decipherment of a New Script

The discoveries made at that site have an extraordinary value for the historian and Biblical scholar. Ras Shamrah has made famous the written documents found in its ruins. During the first season in 1929 a temple school was discovered that produced many clay tablets written in wedge-shaped cuneiform signs. Cuneiform such as the Sumerians, Babylonians, Assyrians, Hittites, and a number of other nations used, had been known for many years, but Ras Shamrah produced documents written in a cuneiform script that had never been seen before. However, this script was deciphered in an incredibly short time, mainly by two scholars, Prof. Hans Bauer and Paul Dhorme. Both of these men, one a German and the other a Frenchman, during the first world war had been engaged in deciphering enemy codes, and one had actually been decorated for his outstanding work in this respect.

A few months after the publication of the first series of these texts the scholarly world was amazed to learn that the decipherment had been accomplished by

Bauer and Dhorme. Other scholars have contributed to this work, among whom should be mentioned especially Charles Virolleaud, who has also published all these texts. It was discovered that the script was alphabetic, consisting of about thirty signs, and that the language was that spoken by the northern Canaanites, which was closely related to ancient Hebrew, varying from it only dialectically.

During the last twenty years the study of these texts, now called Ugaritic, has continued. All texts have been published and translated, grammars and dictionaries have been written, and many scholars have contributed to the understanding of the new documents. Since many of the texts found hitherto are of a religious nature, they have shed much light on the language of the Old Testament, especially the poetic literature like Job and Psalms. Many obscure passages in our Hebrew Bible have been elucidated by these texts, and Bible students have profited much from the discoveries made at Ras Shamrah.

The greatest contribution, however, has been made by these documents in providing us with actual records of the Canaanite religion, of which very little was known before their discovery. From the Bible it was known that the Canaanites had a corrupt religion and degraded morals, for which reason God decreed their destruction. From some extra-Biblical sources a little information had been gained about their religion, but no detailed account of their beliefs and rites was known before the discovery of the Ras Shamrah texts.

These texts, being mythological in nature, tell us what the Canaanites believed about their gods, of which the most famous was *El*, called "the father of years," and *Baal*, the god of fertility, with his ferocious and immoral sister *Anath*, and *Asherah*, a female goddess, often mentioned in the Old Testament—to list only the most important deities of the pantheon of Ugarit. We learn that the Canaanites considered their gods to be immoral beings, who also de-

lighted in bloodshed and cruelty. Since the religion of these people must reflect their own morality, and the ideas about their gods must mirror their own ethics, we can understand that the degradation of the Canaanites at the time of these texts—in the middle of the second millennium B.C.—must have reached such a low point that God could not allow His people to mingle with these immoral idolaters. Every Bible reader knows, however, that the Hebrews adopted many of their religious ways and their immoral customs. The result was that eventually the Hebrews brought on themselves the same catastrophes the Canaanites experienced. (On the religion of the Canaanites see *S.D.A. Bible Commentary*, Vol. II, pp. 37-41.)

The reader can thus see how Biblical scholars have profited much during the last two decades from the discoveries made at Ras Shamrah, and more gains are expected from the material the recent excavation expeditions have brought to light. At every place where important discoveries have been made that shed light on some phase of Bible history, and especially at Ras Shamrah, I was impressed by the thought that the eyes of Providence have watched over all this material, which was hidden from view for thousands of years.



An intact city gate at Ras Shamrah.

The Man of Faith

By Taylor G. Bunch

Paul was pre-eminently the Apostle of Faith, and in this respect he had no rival. He doubtless said more on the subject of faith than all other Bible writers combined. This is chiefly because, as the apostle to the Gentiles, he had to deal with the legalistic Judaizers, who made human works and merit the basis of righteousness and salvation. He wrote the books of Romans and Galatians to counteract their false theories and to emphasize the importance of faith as the only means of victory and salvation.

Of this intrepid soldier of the cross, Dr. John Lord said:

"His faith was unshaken in every crisis and in every danger. It was this which especially fitted him, as well as his ceaseless energies and superb intellect, to be a leader of mankind."—*Beacon Lights of History*, vol. 2, p. 453.

Alexander Whyte wrote of Paul's "instantaneous and full faith, his childlike trust, his full assurance, and his prompt and unquestioning obedience." He further said:

"The extraordinary concentration of Paul's faith upon the cross of Christ is by far the most arresting and impressive thing about Paul. . . . What splendid visions of Christ there are in Paul's magnificent Christology!"—"Paul as a Believing Man," *Bible Characters*, pp. 116, 180.

Three different times the apostle quoted the statement of Habakkuk that "the just shall live by his faith," and this was the keynote of all his teachings. In fact, his unbounded activity in missionary service was the "work of faith, and the labor of love." There are two kinds of faith—one living and the other dead. The former is always recognized by what it does, by its works, for it moves its possessor to obedience. Good works constitute the fruit of living and abiding faith.

On the other hand, "faith without works is dead." Dead faith is merely to assent to truth without walking in its light, and it is therefore worthless because lifeless. It is the kind possessed by devils, for Jesus said they "believe, and tremble," but they do not obey. Dead faith is far more plentiful than living faith, for many millions of people do not do what they know to be their duty in religious matters. The Bible to them is a dead book, because they do not obey its instructions. Jesus declared that a "tree is known by his fruit," and the tree of faith always produces "the fruits of righteousness." In Revelation 14:12 we are told that those who possess "the faith of Jesus" also "keep the commandments of God," and this has been true of the saints of all the ages.

Paul, in his epistle to the Hebrews, declares that the loss of faith in the last days will cause many to cast away their confidence and therefore lose both the promised reward and the favor of Heaven. Only the just who "live by faith" and who "believe to the saving of the soul" will be able to pass safely through the final crisis. The apostle then gives his well-known definition of faith, followed by many examples to show how faith has operated in the lives of the saints of God, even back to the gates of Eden. In fact, "without faith it is impossible to please him."

"Now faith is the substance of things hoped for, the evidence of things not seen," or, "Now faith is the well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see," as Hebrews 11:1 is translated by Dr. Weymouth. Most of the things Christians hope for are unseen or invisible, and their existence and reality are known only by faith. Faith is trust and confidence in God and His word even when there is no other evidence in sight. It is taking God absolutely at His word, which is all the evidence needed by the trustful Christian. "Faith is the title deed of things hoped for," is the rendering by Moulton and Milligan in their *Vocabulary of the Greek Testament*. One who holds a title deed does not question the existence and reality of the property described, even though he has never seen it, and so faith is the title deed to an inheritance in the new earth and a mansion in the New Jerusalem.

Men and Women of Faith

To illustrate the meaning of living faith, the apostle to the Hebrews gives a number of examples from the history of the past. But first he makes it clear that only on the basis of faith can the existence of all things be understood. Since no person living on earth today was an eye-

witness to the events of creation, faith believes the record of Genesis, with no other evidence in sight except the word of the Creator, whose testimony should be more valuable than all human conjectures combined. Here faith is "the evidence of things not seen," for no human being has ever seen anything created.

By offering a lamb as the type of things unseen as yet, Abel demonstrated his faith in the atoning death of Christ, even though it cost him his life in martyrdom. By faith Enoch was translated, and was a type of those who will develop similar characters under similar conditions in the last days and will not see death because they also please God, and bear the seal of His approval. The law, or character, of God is written in their hearts and minds. Noah showed great faith in the word of God that a deluge of waters would destroy the earth and man, an event that seemed impossible to the wisest of men, because it had never rained on the earth. We are told that he "moved with fear" and showed his faith by building an ark of refuge for those who accepted his warning and appeal.

Abraham exhibited genuine faith when he unhesitatingly obeyed the divine call to leave his home and kindred and journey to an unknown and unseen land with the promise that it would eventually belong to him and his descendants. The record is that he "went out, not knowing whither he went." It is not necessary to know the end from the beginning when we walk by faith. Confidence in the word of God gives the needed assurance. Abraham saw by faith his future home in a city with twelve foundations and built by the Eternal, although it was then invisible to his natural vision. By faith he offered in sacrifice his only-begotten son, who was the center of his hope of a coming Messiah, but in this terrible test of faith he got a vision of Christ and the plan of redemption that made him glad. He knew that the divine promise would be fulfilled even though it required a resurrection of the sacrificed son of promise.

It was because of their faith in the fulfillment of the promised deliverance from Egyptian bondage and in their return to the promised land of Canaan that Jochbed and Amram defied the decree of Pharaoh and hid Moses in their own home, and later among the bulrushes of the River Nile, where he was providentially discovered by the princess and adopted into the royal family. It was faith that led the Hebrew prince to refuse to occupy the throne of Egypt, but to choose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He would rather be a member of a persecuted and despised race of slaves, who were the people of God, than to enjoy the pleasures and privileges of royalty, because of his faith that someday the tables would turn and God's people would inherit and rule the

Church Membership

A century ago, 84% of the people of the U.S. belonged to no church at all. Today nearly 6 out of 10—59½%—are church members. More than 2 million Americans joined some church in 1953, setting a record-breaking total of 94,842,845 church members. In all, there are almost 56 million American Protestants and more than 31 million Roman Catholics. Members of Jewish congregations total 5 million. There are about 2½ million followers of the Eastern Orthodox church. Small scattered groups make up the remainder.—*Yearbook of American Churches*.

earth as members of the royal family of the King of kings and Lord of lords. To this man of vision "the reproach of Christ" was "greater riches than the treasures of Egypt," because he knew that the final reward of the faithful would be incomparably greater than anything a world empire could offer.

After stating that it was by faith the Israelites went through the Red Sea on dry land and thus escaped the pursuing Egyptians, and that by faith the fortress of Jericho was captured and destroyed, the apostle said that time and space would not permit him to finish the recital of the exploits of faith and the deeds of valor on the part of an innumerable company of heroes in the army of the Lord who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," et cetera. The roll of the faithful is still incomplete, and will yet include a multitude of modern saints who will demonstrate their faith in the Word of God during the final crisis.

Dear reader, will your name be among them?

The apostle Paul taught that faith is the only means of victory over sin and Satan. He tells Christians to "fight the good fight of faith," and in his last letter, written to Timothy just before his martyrdom, he said, "I have fought a good fight, I have finished my course, I have kept the faith." He then expressed his faith that there was laid up for him "a crown of righteousness," which he would receive at the return of Christ. To Paul the Christian warfare was "good" because it was not his fight, but the fight of faith. "I have gone through the glorious contest," is the Weymouth translation. Like John, he believed that "this is the victory that overcometh the world, even our faith." Faith is a world conqueror, and has never known defeat. Neither will those who experience its power know defeat.

Although we are a defeated race, and therefore helpless of ourselves against the attacks of Satan, he is a defeated foe, and no match for Christ, who has defeated him on every battlefield on which Christians have ever fought. Christ makes His victory available to us as a gift, on the basis

of faith. Paul wrote, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). He also said that Christ "delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (2 Cor. 1:10). As if this blessed assurance were not sufficient, he further said, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Cor. 2:14). For what more could we ask than to be delivered "always" and "in every place"?

But this victory is the victory of faith. "The battle is not your's, but God's," is still the divine plan. The apostle declared that it is "the shield of faith" by which we may "quench all the fiery darts of the wicked." This shield is declared to be "above all" the other parts of the armor, not only because it is movable, and can be made an extra protection where needed, but also because it is important. The ancient warrior who was expert in the use of the shield was able to protect himself from all the darts, arrows, and sword and spear thrusts of the enemy. In the battle in the wilderness Jesus defeated Satan and drove him from the battlefield by successfully wielding the sword of the Spirit and the shield of faith. His defense was, "It is written." By faith He unsheathed the sword of the Spirit and so manipulated the shield of faith that He put to flight the prince of devils.

Faith is also the only means of obtaining righteousness and salvation. In all history Paul has been the chief advocate and champion of this glorious truth. By it he defeated the legalistic Judaizers and saved the early church from again becoming engulfed in the snares of attempted righteousness by works, which had turned Judaism into a species of idolatry akin to heathenism. It again became the battle cry of the great Reformation, when Christianity was rescued from semipaganism, and the writings of Paul, especially the books of Romans and Galatians, became the basis of the message that shook to its foundations the most monumental institution of righteousness by works in more modern times.

Let us notice a few of the apostle's clear-cut statements on this subject, which give all credit and glory to Christ and forever exclude human boasting: "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay:

Minute Meditations

By Harry M. Tippett



Merely Rich!

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. 6:17).

An editorial in the *Evangelical Christian* tells the story of a newspaper correspondent who recently sent in an article to the syndicate for which he worked, reviewing the life of a multimillionaire who had died and left a vast fortune. Half the newspapers served by the syndicate printed the story, but the others did not. Among these was an editor who gave his reason for not featuring the account in his paper. He said, "The man was merely rich, that's all. There was nothing else about him to make his death of interest to the reading public, and probably not a dozen people in this area ever even heard of him."

What a commentary on comparative values! Here was a man who left an estate worth more than sixty million dollars, but whose life in the estimation of the press was not worth even a newspaper notice. He had heaped together a tremendous fortune, but his life held no inspiration for the world. He had enriched his own estate, but he had not enriched his generation. He had died in the midst of his affluence, but he had lived apparently without influence. He was merely rich!

The lifting of this story out of the events of the passing day is not to disparage wealth

honestly acquired, but to comment on the tragedy of betrayal of a great trust. When wealth is properly administered for the relief of humanity, for the cultural development of a community, or for the promulgation of a worthy cause, it is to put a rich talent out to noble usury. To hoard such wealth is to shrivel the very fountain of generosity and to make a man of less stature than his hired menials.

Abraham was rich, but he consecrated all he had on God's altar and became the father of the faithful. Job was rich, but with his other virtues he had such a keen sense of social justice that God called him a perfect man. Zacchaeus was rich, but after he had seen the Christ he gave half of his goods to relieve the poor. Opulence need be no handicap to one's spiritual development if he remembers the wise counsel given by Moses to Israel in the eighth chapter of Deuteronomy, that "it is he that giveth thee power to get wealth" (v. 18).

It is recorded of a certain king of Israel that "he departed without being desired." Apparently no one wanted him to live longer. This is the tragedy of misused power, when great accountability by-passes its day of opportunity and loses its identity in oblivion.

How often? How far? How much? These were the measuring sticks with which the disciples were continually evaluating the teachings of Jesus in regard to social responsibility. And in His gentle wisdom He always had the answer: How oft in forgiveness? "Until seventy times seven" (Matt. 18:22); how far in submission? "If any man will . . . take away thy coat, let him have thy cloke also" (Matt. 5:40); how much in sacrifice? "Sell that thou hast, and give to the poor" (Matt. 19:21).

And if we do these things, what about the riches we might have accumulated? Jesus answered that one too, "Thou shalt have treasure in heaven" (Matt. 19:21).

but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:24-28).

"To what conclusion does this bring us? Why, that the Gentiles, who were not in pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; while the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit" (Rom. 9:30-32, Weymouth). "For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm. Ignorant of the righteousness which God provides, and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness" (Rom. 10:2, 3, Weymouth).

One more will be sufficient: "You and I,

though we are Jews by birth and not Gentile sinners, know that it is not through obedience to Law that a man can be declared free from guilt, but only through faith in Jesus Christ. We have therefore believed in Christ Jesus, for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law. For through obedience to Law no human being shall be declared free from guilt" (Gal. 2:15, 16, Weymouth).

Law as used here means any law, moral or ceremonial. The attempt to obtain righteousness and salvation on the basis of obedience to law is legalism. In these texts the apostle sets forth the very heart of the everlasting gospel, the core of the plan of salvation. It was the message that silenced the Judaizers of apostolic days, broke the Papal yoke in the Reformation of the sixteenth century, and will bring a speedy end to the gospel work in the last generation and usher in the latter rain and the loud cry.

whole ministry to redeem the Sabbath from the thrall of the Jewish doctors, and to vindicate it as a merciful institution, is utterly inconsistent with the idea that He nailed it to His cross, as one of those things against man and contrary to him."—*Ibid.*, p. 141. (Italics supplied.)

A careful reading of the twenty-third chapter of Leviticus—in which the seven annual sabbaths are commanded along with the three feasts—will show the distinction between these institutions and the weekly Sabbath of the Lord. When God ordained the festivals and the sabbaths associated with them, He said, "These are the feasts of the Lord, which ye shall proclaim to be holy convocations . . . : beside the sabbaths of the Lord" (Lev. 23:37, 38). The weekly Sabbath was to be observed "beside" the other sabbaths. *It was not one of them*, but distinctly designated as the Sabbath of the Lord, separate from the others.

Let us now think of the three annual feasts of the Jews—with their seven annual sabbaths—in the light of the facts we have presented thus far concerning the moral and the ceremonial law.

The three annual feasts (with their seven annual sabbaths) were typical in nature, foreshadowing Christ's work. J. N. Andrews' comments on this question are very helpful:

"The Passover takes its name from the fact that the angel of the Lord 'passed over' the houses of the Hebrews on that eventful night when the first-born in every Egyptian family was slain. This feast was ordained in commemoration of the deliverance of that people from Egyptian bondage. It began with the slaying of the Paschal lamb on the fourteenth day of the first month, and extended through a period of seven days, in which nothing but unleavened bread was to be eaten. *Its great antitype was reached when Christ, our Passover, was sacrificed for us.*

"The Pentecost was the second of the Jewish feasts, and occupied but a single day. It was celebrated on the fiftieth day after the first-fruits of barley harvest had been waved before the Lord. At the time of this feast, the first-fruits of wheat harvest were offered unto God. *The antitype of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place.*

"The Feast of Tabernacles was the last of the Jewish feasts. It was celebrated in the seventh month, when they had gathered in the first fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. *It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom.*"—*Ibid.*, pp. 83, 84. (Italics supplied.)

The relationship of the three annual feasts and the seven annual sabbaths of the Jews to the national life of Israel can

The Sabbath of the Lord and the Annual Sabbaths of the Jews—Part 2

By D. A. Delafield

Many Protestant churches have declared that the ten-commandment law is not Jewish or ceremonial in its nature, but moral, and therefore a world code, applying to all men in all time. A statement from Martin Luther is representative:

"Question: Are we under obligation to keep the moral law? Answer: Yes; because it is founded on the nature of God; and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law."—*Shorter Catechism*, ed. 1834.

Because the whole moral law is universal in its nature, it is easy to see that each part is universal too. The whole moral law is non-Jewish; therefore how can any man claim that one part of it, the Sabbath, for example, is Jewish, since the nature of the parts determines the nature of the whole?

The contrast between the seventh-day Sabbath of God (see Ex. 20:8-11) and the seven annual sabbaths of the Hebrews (see Lev. 23:1-37, 39-44) is strongly marked in the Scriptures. It is difficult to understand how anyone can regard the two as inseparable parts of one whole. J. N. Andrews gives us the following strong reasons why we must distinguish between them:

"1. The Sabbath of the Lord was instituted at the close of the first week of time; while these [annual sabbaths] were ordained in connection with the Jewish feasts. . . . 5. The Sabbath of the Lord was made for man; but the annual sabbaths

were designed only for residents in the land of Palestine. 6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt. 7. The one is termed 'the Sabbath of the Lord,' 'my Sabbaths,' 'my holy day,' and the like; while the others are designated as 'your sabbaths,' . . . and similar expressions. 8. The one was proclaimed by God as one of the ten commandments, was written with His finger in the midst of the moral law upon the tables of stone, and deposited in the ark beneath the mercy-seat; the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances which was a shadow of good things to come."—*History of the Sabbath*, pp. 88, 89.

The Sabbath of the Lord could not have been included in the ceremonial sabbaths (which were "a shadow of good things to come"), as the following facts clearly show:

"1. The Sabbath of the Lord was made before sin entered our world. *It is not therefore one of those things that foreshadow redemption from sin.*

"2. Being made for man before the fall, *it is not one of those things that are AGAINST him and CONTRARY to him. . . .*

"4. The Sabbath of the Lord does not owe its existence to the handwriting of ordinances, but is formed in the very bosom of that law which Jesus came not to destroy. The abrogation of the ceremonial law could not, therefore, abolish the Sabbath of the fourth commandment.

"5. The effort of our Lord through His

be illustrated by the commemorative holidays observed in different lands today. The Fourth of July, for example, is a national holiday for the United States. On that day we celebrate the signing of the declaration of our independence from Great Britain. This famous event occurred July 4, 1776, and we celebrate it annually in this country. The English, the Welsh, and the Scots do not observe this distinctive American holiday, nor do the Germans, the Dutch, and the Norwegians. July 4 has no significance to these nationals of other lands, who have their own holidays and annual celebrations.

In England on November 5 each year the English celebrate Guy Fawkes Day. Many years ago the British Parliament was miraculously saved from destruction when a plot to demolish the great building was uncovered in the nick of time. Today on Guy Fawkes Day English youth will burn Guy Fawkes, the Catholic opposition leader, in effigy, thus celebrating the providential rescue of Parliament as soldiers came upon the enemy in the act of blowing up the priceless building. It is clear that the celebration of Guy Fawkes Day has great significance to the British but little significance to the citizens of the United States or to those of other countries.

The seven annual sabbaths of Israel had great significance to the Jews, but little or no significance to the Gentile world, unless of course Gentile converts were added to the Hebrew faith. Hence, we see that these seven annual sabbaths were national in character and temporary in nature. They disappeared with the three annual feasts of Israel when Christ brought an end to the ceremonial law by His death upon the cross. The Christian ordinances of baptism, foot washing, and the Lord's Supper now serve to remind us of the efficacy of Christ's atonement on behalf of His church.

The enemies of the Lord's Sabbath attempt to discredit God's holy day by scornful remarks concerning those civil statutes of Moses that defined for Israel a few details on how the weekly Sabbath was to be kept and the penalties for transgression. These temporary civil laws that God gave they regard as too severe and unreasonable. Exodus 35:1-3 is frequently cited:

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day."

The prohibition against fires was apparently a law designed for the wilderness journey of Israel, where no fires were needed. This must have been the case, for Palestine during part of the year is so

cold that fires are necessary to prevent actual suffering. However, in the wilderness of Sinai, where this precept prohibiting fires on the Sabbath was given, it was warm, and fires were not needed except for cooking. Mount Sinai is about 240 miles southwest of Jerusalem in the warm climate of Arabia. So the force of this statute was limited to Israel's journey through the wilderness, where fires were unnecessary on the Sabbath day. The Jew who deliberately disobeyed God and lighted a fire on the Sabbath was certainly presumptuous—as was the man who gathered sticks on the Sabbath day—and therefore deserved the severe punishment God had commanded.

The man who was stoned for picking up sticks on the Sabbath sinned presumptuously, as we shall see. We quote Numbers 15:30-36:

"But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

So the case of the civil laws respecting the fires and the gathering of sticks on the Sabbath day cannot be quoted as evidence of extraordinary strictness on the part of the Lord in commanding the observance of the Sabbath, nor can these texts be used as arguments against God's rest day. Sins of presumption are the worst kind of sins, no matter whether the Sabbath law is involved in the act of disobedience or any willful disregard of authority. Said Moses:

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously" (Deut. 17:12, 13).

The ceremonies commanded by Moses' law were not moral; they were typical. Neither were they international. They were national. Nor were they eternal, but temporary. They came to an end when their usefulness had been accomplished.

The ten-commandment law, which includes the Bible Sabbath, is, however, international in its scope, not national; eternal in its application, not temporary. The law of God is not typical or ceremonial. It is essentially moral and touches the life of every person regardless of whether he is Jew or Gentile. The moral law of God antedated the ceremonial law and survived it when it died. Thus it is the great law of righteousness by which all humanity shall be judged (see James 2:10-12). Its Sabbath shall endure through all eternity (see Isa. 66:22, 23). And its moral precepts shall forever govern the lives of God's ransomed people.

I'm a Mother

By Phyllis Somerville

I'm a mother! I looked at the wee, red-faced boy we had named David. Here was the child we had dedicated to the Lord before he was born, just as Hannah gave her son Samuel to God. What would the Lord ask of our boy, I wondered, as I gently stroked his fuzzy little head. But that was not for me to choose, for only God knew what was best. My task was to rear my boy in the "nurture and admonition of the Lord." What did those words really mean? I had majored in religious education in a Christian college, but the instruction I received there seemed far remote from the helpless, wiggling baby on my lap.

We took him to church as soon as I was able to go. Then on the day of his first birthday, Mrs. V. W. Swayze, the wife of the Adventist doctor who had delivered Davy, invited us to her Sabbath school department to celebrate the

occasion. She used appropriate songs and poems and offered a thoughtful prayer for the baby's spiritual and physical growth. We enjoyed the little service, made colorful by ingenious decorations, devices, and pictures for songs and stories. What a delightful room it was!

We had no cradle roll in our church, so I decided it was time our baby have this opportunity. The quiet spiritual worship of the main service gave me a desire to attend each week. We did not miss a service until David's sister, Lois Marie, was born six months later, in August. Many things happened between these two dates. In short, through film studies, Bible correspondence course, and Bible reading, I decided to join the Adventist Church. Also, I read practically all the religious books in Dr. and Mrs. Swayze's library, for I was eager for deeper spiritual growth.



Who can tell the far-reaching results that may follow a birthday celebration in a cradle roll department?

Already as a Christian I had yielded my heart to God's call and found peace; now I made my choice for the Adventist Church, which I saw had truths I had never been taught. The doctor and his wife were the first Adventists I had known, even though at one time we had lived next door to an Adventist church. I was baptized a few weeks after Lois was born. It seemed fitting that she arrived on a Sabbath morning—a token of God's blessing on our little home.

We moved to Iowa City, forty miles from Muscatine, Iowa, where I had learned the truth, so that my husband could attend the University of Iowa. There were a few devoted Adventists there, but no church. We traveled the forty miles each Sabbath during the two school years we were there, so as not to miss the opportunity of Sabbath school and to learn more about the faith. The sacrifice made our church privilege all the more precious. Now we live in Ottumwa, Iowa, where we are happy to be in a church, but unfortunately when we came it had no small children who attended regularly.

Since we had made a sacrifice to attend before, I determined the children must have a Sabbath school. Out of a dark, hopeless-looking basement corner the babies and I made a little room enclosed by crepe paper. As I tacked up some pink rosebud wallpaper, Davy helping to hold it, he cried with delight, "It's spring!" Baby Lois, not yet two, chimed in. They feel the room is theirs, and there they talk about Jesus. We soon found there were other mothers who would bring their young children if we began a class for that age. This brought

the mothers to the Sabbath school who before thought it too much of an ordeal to keep the children in the adult section of church.

Jesus Makes the Difference

In our home I wanted the children to learn the songs of God's love and of Jesus. We have an old organ that serves the purpose nicely, as does the inexpensive secondhand record player, with some children's hymn records. Now Davy and Lois have learned to want the "Jesus songs" rather than secular music on the radio. I thank God, humbly, and hope it will ever be so. This morning our Lois was swinging, and I heard her singing a song she learned at camp meeting, "With Jesus in the family, happy, happy home." She was singing over and over to the rhythm of the swing, "Jesus in the fam-i-ly." The part Davy usually chimes in with is, "happy, happy home." How true that when Jesus is in the family it is a truly happy home.

Although my mother was one to read and tell Bible stories rather than Mother Goose rhymes, the thought that stories, all stories, should be true ones, had never occurred to me. In reading Mrs. White's books, especially *Education*, I was impressed by this new concept of child rearing. If we want to teach honesty in all things, stories should be true. I have come to enjoy the stories in our church papers more than fiction, because I know they really happened.

I want the best of art to portray the Christian religion to my children. On Davy's second birthday I bought a small picture of *What Happened to Your Hand?* as advertised in the Adventist book sup-

ply catalog. My tots love it, and think of Jesus as a friend. Also I show them works of art from the masters, portraying the life of Christ. Other Bible storybooks make the Bible live for them.

On his third birthday I bought Davy a copy of *Sabbath School Songs for Tiny Tots*, which we now also use for our Sabbath school. At home we sing these songs at bedtime and naptime and whenever the occasion offers. The song about Zacchaeus is a present favorite. The children love to talk of Jesus' coming to our house in heaven someday, and also how we would act and how we would welcome Him if He came to our earthly home. They have a long list of favorite foods they would offer Jesus, tacked on the end of the song. Does it sound amusing? Why should it? Don't we show our love to our friends in this way? Jesus has become very intimate and loving to the little ones when they think of Him in a real, personal way.

We feel fortunate that the first home we bought is next to a woods. What a wonderful place to teach of God and the beauties of nature. This makes Sabbaths easier to observe. We planted flowers and vegetables, and each morning Lois and Davy present me with a petunia to smell. Then we say, "God made the flowers." I decided if they so loved God's handiwork, why scold them for picking the blossom without the stem?

I trust my children will be able to attend church school and continue on through academy and college, because I believe in the Christian teaching of our schools. I want my children taught the truth, and not to be confused by error. I want them to continue to believe, as they do now, that it is God who made everything and is ruler of all.

Yes, I'm a mother, and mothers often feel like the world's worst failures when, after the most careful training, their children do some foolish things, but our children will know the sincerity of our Christianity by the way we take the upsets in a household more than by our Amens in church. As a mother it is my humble prayer to be consistently Christ-like. It's a big order!

"The prince of this world cometh," said Jesus, "and hath nothing in me." John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.—*The Desire of Ages*, p. 123.

A Voice in the Book

By Howard B. Weeks

Where is the Bible on your reading list? At the top? in the middle? or far down toward the end where you may pick it up and scan a few verses if nothing else is within reach, or if the new magazines haven't come yet?

Perhaps you feel that current literature must be read first before it becomes too old. As for the Bible, it is already as old as it can get, so why rush?

It may be that the Bible isn't getting much older, relatively speaking, but a more important fact is that *you are*. If you are fifteen now, in only five years you will be twenty, and in another ten swiftly rolling years you will be thirty, far past the time when your general structure of character, living habits, and attitudes will have become well set.

If you are going to build into your life the values great men and women have added to their lives from the Bible, you really ought to be doing it now.

The Bible wasn't meant just for women's sewing circles or children's Bible classes; it was meant for you, for everyone; it was meant to be a powerful force inspiring men for the great work of the world and preparing them personally for the great tasks of eternity.

In spite of all the wickedness in the world we ought to be grateful for the extent to which the influence of the Bible has restrained the wickedness of men.

We cannot fully understand the meaning of literature, the foundations of law, the essence of social science, the significance of history without knowing how all have been influenced by the Bible.

How can we appreciate Tennyson's thought "that men may rise on stepping-stones of their dead selves to higher things" except we know the origin of that thought in Paul's words, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11), and, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20)?

We could not fully understand what William Blake is trying to say when he begins a poem, "Love seeketh not itself to please . . ." if we did not have some prior knowledge of the Bible's words, "Love . . . seeketh not its own" (1 Cor. 13:5, A.R.V.).

Lacking an acquaintance with the Biblical account of creation, we would miss the richness of Carlyle's simile: "But it is with man's Soul as it was with Nature: the beginning of Creation is—Light."

How quickly we discover that the en-

nobling thoughts of men are but faint echoes of the mind of God! You will be giving yourself a real advantage for the future years if you will build up in your own mind a great framework of divine thoughts by which you can evaluate and appreciate human thought.

But this familiarity with the Scriptures as a point of reference in intellectual pursuits could be of only slightly greater value than familiarity with the writings of ancient Greece, for example, unless you partake of the inspiration that is in the Scriptures.

It will help us to remember that it is not the physical book that is important—the binding, the paper, the ink, or even

the words and ideas—but rather the motivating power that flows into us as we perceive the meaning of the Bible and heed its voice of power.

It was this power that drove the Pilgrims across the Atlantic, that opened up the Middle East during the time of the Crusades, that turned back the Mohammedan hordes from Southern Europe, in fact, that has shaped the course of much of human history.

More significant than the effect of the Bible upon historical trends has been its impress upon single individuals.

We could list the founding fathers of the United States, and later, Abraham Lincoln. We could mention many leaders in the United States during subsequent years, including President Eisenhower.

Of all the resources these great men have had, none has been more decisive than this, and none is more readily available to you. Bound up between the covers of your Bible is the greatest source of human inspiration; it can inspire you to greatness if you will let it.

A Story for the Children

BY ARTHUR S. MAXWELL



So Near and Yet So Far

All ten spies said they had never seen such a country. "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

Up to this moment everybody was happy. Faces were wreathed in smiles. Everybody wanted to go to Canaan at once. Then came the bad news.

"Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there."

As some of the spies continued to describe how strong the people of Canaan were, and how difficult it would be to take the land away from them, the hearts of the Israelites sank. It was an awful blow to them. Once more they began to murmur and complain.

But Caleb "stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

It was a brave thing to say at such a time; for all the rest—almost all—were against him. Ten of the men who went with him cried out, "We be not able to go up against the people; for they are stronger than we."

It was two against ten—for Joshua stood with Caleb—and the people took the word of the ten. Their hopes were dashed, and they gave way to despair. "And all the congregation lifted up their voice, and cried; and the people wept that night."

Next morning they were all in an ugly mood, seething with hatred of Moses and God.

"Would God that we had died in the land

of Egypt!" they cried, and "Would God we had died in this wilderness!" Then someone raised the cry, "Let us make a captain, and let us return into Egypt."

The disappointment was almost more than they could bear. But at that moment Caleb and Joshua stood before the raging throng and cried, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us. . . . Only rebel not ye against the Lord, . . . the Lord is with us: fear them not."

"Stone them! Stone them!" cried the people.

But there were no stones thrown. Suddenly the glory of the Lord appeared in the tabernacle, and the angry crowd was hushed. Israel waited, ashamed and afraid, to hear what God would say.

They had not long to wait. But when God spoke, they saw what an awful mistake they had made.

They had said they wished they had died in the wilderness. All right, said God, they should have their wish.

"All those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers." "In this wilderness they shall be consumed, and there they shall die."

Back to the wilderness! Shut out of Canaan forever! The heartbreak of it! What a terrible price to pay for failing to trust God!

EDITORIALS



Why Roman Catholics Stand Apart

A number of leading Roman Catholic churchmen have expressed themselves recently in very distinct terms regarding efforts looking toward a union of churches.

A month before the convening of the assembly of the World Council of Churches at Evanston, Illinois, Cardinal Stritch, Archbishop of Chicago, took occasion to explain in a pastoral letter the position of the Roman Catholic Church in regard to such a movement as represented by this assembly or any like it. After rehearsing the usual arguments with reference to the establishment of the primacy of the pope and the one holy Roman Catholic Church, the clergy and laity were told:

Cardinal Warns Clergy and Laity

"The Catholic Church does not take part in these organizations or in their assemblies or conferences. She does not enter into any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity. . . .

"She does not allow her children to engage in any activity or conference or discussion based on the false assumption that Roman Catholics too are still searching for the truth of Christ. For to do so would be to admit that she is but one of the many forms in which the true church of Christ may or may not exist. . . .

"Such an admission she can never make, for she is now as she always has been, the one and only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ."

"We wish it to be clearly understood," the cardinal declared, "that the faithful of the Church are not permitted to attend assemblies or conventions of non-Catholic organizations or councils."

This high dignitary in the Catholic Church stated that his church "alone is the true Church of Jesus Christ," and that "there is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her teaching and rule and authority."

Catholic Church Called Only Source of Unity

Francis J. Connell, a leading priest of the Roman Catholic Church and dean of the School of Sacred Theology at Catholic University of America, felt it necessary to explain in a public statement why Roman Catholics were not participating in the World Council of Churches. He said simply that Christian unity already has been realized in the Roman Catholic Church, and "the only way to unity for non-Catholics . . . is to enter the Catholic Church."

Following the close of the assembly of the World Council of Churches, Roman Catholics continued to make explanations why they stand apart from all such activities.

Msgr. Edward G. Murray, pastor of Sacred Heart Church, Roslindale, Massachusetts, in a sermon at consecration rites for the new auxiliary bishop of Boston, referred to this subject and said in part:

"Our greatest reason for not meeting to join them [Protestants] in their search is demonstrated here this morning. It is the historic episcopacy of Christ to this very moment in

which Bishop Minihan takes his place in that order. There has been a succession from the beginning of laying on of hands, and the reception of the Holy Spirit by those who are called to be the rulers and leaders in the Church of God. So shall it be, by the promise of Christ till the end of time."

Claims Roman Church Only True Minister of Grace

This speaker stated that while "every Christian is in some degree the possessor of the Holy Spirit," yet "to a bishop, the Holy Spirit is given in plenitude, in fullness." Every bishop "has received the Holy Spirit from another bishop and hence by apostolic succession from Christ Himself." He indicated that Roman Catholic bishops are the dispensers of the Holy Spirit to the members of the church. "If the bishop is the minister of the sacraments of redemption it is the power of the Holy Spirit, the author of all spiritual life. If he brings souls together in unity, it is because again he is the instrument of the spirit."

Thus Roman Catholics contend that they only are the inheritors of the dispensation of grace to the people of this world, and that unity of the church is already manifested in the Roman Catholic Church, which reaches out and takes in the whole world. Logically, then, they reason the only thing for those outside this church is to return to the fold from which they departed in rebellion under the Protestant revolution.

So far as the World Council of Churches is concerned, it has been made clear that it would gladly welcome the participation of the Roman Catholic Church in its organization. This friendly gesture has been repulsed more than once.

On the other hand the Greek Orthodox Church, which is as bold in its claims to being the only true church of Christ as the Church of Rome, has joined the World Council of Churches and takes part in all its activities. However, she takes every opportunity to make her position clear. This was done again in a very dramatic way at the assembly at Evanston.

Though the Roman Catholic Church is too wise to get into such a compromising position, there are other ways by which Roman Catholics may unite with Protestants to fulfill the prophecies of God's Word. It probably will be through some interchurch organization less concerned with ecumenical aspirations than the World Council of Churches is at present.

Cardinal Stritch in his pastoral letter indicated in what way Roman Catholics could join with Protestants in bringing about a better condition of things in this world. This will be considered in another editorial.

F. L.

THE very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us.—*Gospel Workers*, p. 479.



News From the World Field

In the Land Where Jesus Walked

By Eric B. Hare, Associate Secretary
Sabbath School Department
General Conference

Delegates from our nine Sabbath schools in Jordan assembled in our schoolhouse at Amman for a Sabbath school workshop. Right beside the mission school is the new stone church building almost completed. R. C. Darnell is planning to hold a series of meetings here in the very near future. We have 123 church members in this mission and 321 Sabbath school members.

Happy Sabbath School Teachers

You never saw happier Sabbath school teachers than these good brethren and sisters as they made their black and white hearts, Jacob's ladders, Memory Verse booklets, and rainbows; and drew their big pictures with the pantograph. We had from sixty to one hundred at all the meetings from Wednesday evening to Saturday night. We had to limit the making of materials to two for each Sabbath school, but the others loved to stand by and look on.

We believe these teachers will carry a note of enthusiasm with them back to their Sabbath schools.

About five or six miles south of Jerusalem is the city of Bethlehem, where Jesus was born, and in the suburb of Beit Jala we have a Sabbath school. The members meet in a quaint little upper room. From the street you enter a courtyard through a large arch. Then you go up a stone stairway to the left and another stone stairway to the right, and you are on the roof of the downstairs building. The owner's living quarters open off the veranda, and next is the room that we rent for our meeting place. It has thick stone walls and an arched ceiling.

Our four baptized members are letting their light shine. Our Sabbath school membership is thirty-two.

Where Mary Missed Jesus

About thirteen miles north of Jerusalem is the town of Ramallah. Tradition says that this is the place where Mary and Joseph missed Jesus as they were returning from the feast in Jerusalem. It was a pleasure to hold a meeting with the little group there. Brother and Sister Mousa Azar are doing faithful work, and

although there are only seven baptized members, there are sixteen Sabbath school members. There must have been over thirty at our evening meeting at this place.

Down by the Dead Sea

A new Sabbath school has recently been organized at Karak, down by the Dead Sea, not far from where Sodom and Gomorrah used to be. In this locality there lives a family of Medanites, who trace their lineage from Medan, the son of Abraham by Keturah (Gen. 25:2). The Medanites became Christians in the early centuries and were never overcome, but have remained orthodox Christians all through the years. Isbir, the patriarch of the present family, learned of the Sabbath from a group of men who were prospecting in the waters of the Dead Sea for phosphates twenty-seven years ago, and has been keeping it ever since. He thought he was the only Christian keeping Sabbath, but a few years ago, while on business in Amman, he noticed a sign on the shop of one of our brethren, "Closed on Sabbath." On making inquiry he found our church, and was glad to

learn that there were other Christians who kept the Sabbath.

Some time later he again came to Amman on business, and had a good visit with Brother Darnell. As Isbir was returning home he pleaded, "Please come and visit me." But it is difficult to get permits to travel to some cities, and it was several months before the way was opened. Brother Darnell had to go to Karak to deliver a Voice of Prophecy diploma to someone who had completed the course. Gladly he went, and after delivering the diploma went on to the home of Isbir. Isbir made him welcome, and after the evening meal he gathered his family for a Bible study. At the close of the Bible study Isbir said, "I have been greatly troubled lately about the true Sabbath. Many of my friends have been trying to prove to me that the seventh day is no longer binding upon Christians. I have prayed earnestly about it, and as I prayed a voice said, 'On a certain day of the month you will know the right answer.' Today is that day! Today you have come! Today I know the right answer, and I am going to continue to keep the Sabbath."

A little later Brother Najeeb Azar went to Karak and held some meetings. Brother Isbir, his wife, his son, and his daughter were baptized, and now we have a Sabbath school there of thirty-six members!

We thank God for the nine faithful Sabbath school lights that are shining in the land where Jesus walked.

The Book of the Hour

By R. R. FIGUHR

These are days of the utmost significance. We are custodians of present truth. We are called to be light bearers. The attention of the religious world has been directed to the coming of Christ, a theme that but few understand fully, but an event near at hand and affecting the eternal destiny of every soul. The doctrine of the Second Advent of Christ was made prominent at the General Conference session in San Francisco last spring, and in the publicity attending that gathering. Then in August at the World Council of Churches in Evanston, Illinois, leaders of the Protestant denominations took up the theme, "Christ—the Hope of the World." It has proved most fitting, therefore, that *The Great Controversy*, by Mrs. E. G. White, was selected as the special missionary book for 1954. No other volume could be better adapted to deal with the questions that have been raised in the minds of men and

women as they consider conditions in the world and try to discover the answers.

It was felt by the Autumn Council that our people should continue until the very end of the year in the faithful and vigorous work of distributing *The Great Controversy*. It is earnestly hoped that during the few remaining days of 1954 our church members everywhere will secure ample supplies of *The Great Controversy* in the special one-dollar missionary edition and will circulate among their friends and neighbors the thrilling and solemn message the book contains. It has been written under the direct guidance of the Spirit of God. The material is presented in such a way as to prepare the mind of the reader to understand clearly the controversy going on in our day. In former years hundreds have been brought into the truth as a result of reading this book. Its message grows even more timely as the end draws near.

Our New Church in Callao, Peru

By W. E. Murray, President
South American Division

On August 21, in the city of Callao, Peru, a new Seventh-day Adventist church building was dedicated. The attendance at this significant meeting was about six or seven hundred. The church, which is a fine edifice having a gallery where about 150 can be seated, was packed to overflowing. This was indeed a great occasion, for the Peru Mission and the Inca Union, as well as the South American Division, have been working for several years to get a church building in this important city.

Labors of Early Missionaries

I never go through Callao but that I think of the early efforts, not only of our own missionaries, but also those of other faiths, to establish a church. I am reminded of the work of Mr. Penzotti more than fifty years ago, who labored diligently to distribute the Scriptures among the people of this city. At that time he was imprisoned for some days because of his activities as a Bible colporteur.

When the history of the church was read our minds were taken back to the days when F. L. Perry, one of our early workers in Peru, did his part to establish the work in Callao. Through the years

L. D. Minner, Samuel Weiss, Manuel Perez, as well as G. E. Stacey and a number of others, have dedicated their efforts to the work in Callao.

The program of the dedication was directed by Benjamin Riffel, director of the Peru Mission. The dedication sermon was preached by W. E. Murray. There were other parts to the service, such as the history of the church by J. P. Ramos, present pastor of the Callao church. F. C. Webster, Henry Baerg, Francisco Scarella, R. A. Hayden, Pedro Leon, and Delfin Gomez were present representing the Inca Union, and Guillermo Ernst, treasurer of the Peru Mission.

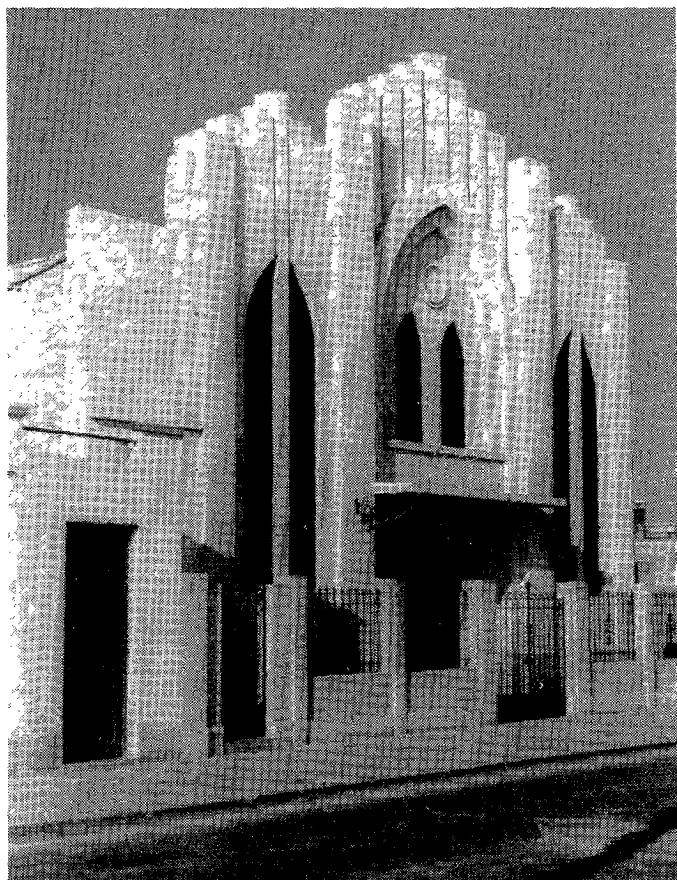
The church is built in an earthquake area and has had to be constructed according to certain specifications. The floor is of mosaic. There is a baptistry behind the pulpit, which location aids in making the baptismal service impressive. To the rear is a beautiful painting. The church is arranged so the baptistry can be floodlighted while the audience is in darkness. This lighting points up the service of baptism whenever we have such services in the church.

A Large Number Baptized

Francisco Scarella, Inca Union evangelist, began an effort in this church on August 29. A congregation of five to six hundred attends his meetings. He is assisted by a group of workers, and we fully expect that the Lord will abund-

antly bless us with a large number of baptisms in the city of Callao not only in the weeks that remain during the year 1954, but in the year 1955, and every year until our Lord returns.

This church building is one of the seventy that will be dedicated in the South American Division during 1954. We certainly have many reasons to praise our heavenly Father for helping us to establish His work in our larger cities by erecting church buildings. We trust that our people around the world will pray for the evangelistic work now being conducted in the city of Callao near the capital of Lima, the port first in importance in the South American republic of Peru.



The Callao church, Peru, which was dedicated on August 21, 1954.

Self-supporting Institutions Meet

By Wesley Amundsen

This year the seventh annual convention of the Association of Self-supporting Institutions was held at Madison College, October 4-6. It is said to have been the best ever held, and we really believe it was an outstanding convention.

That which made it interesting and instructive was not alone the selection of topics presented but also the persons who participated. Topics were presented by the use of panel discussions and by speakers. The discussions on various topics pertaining to medical institutions and healing therapy, by practicing physicians, some of whom were specialists in certain fields, helped to bring in a scientific approach to problems and methods that pertain to medical work.

In the field of nursing homes and the care of the aged and infirm, we were favored by having with us Clebern Edwards, president of the American Association of Nursing Homes. Mr. Edwards is a loyal Seventh-day Adventist. He has been chosen to this high office because of his sterling qualities, business ability, and Christian character.

Rural living also came in for a place in the discussions and study. J. A. Tucker, who retired two years ago from active denominational service, brought samplings of fruits and vegetables he had raised on his fertile small farm on the Cumberland Plateau at Altamont, Tennessee. He demonstrated conclusively that it is possible for a person to raise, on a small plot of ground, much of the foods needed for life.

Eleven New Members

Eleven new members were accepted into the association by the delegates present. These additions bring the total membership up to 143. When it is considered that the initial membership of the association was twenty-seven in 1947, we feel gratified that the growth is a consistent one.

The following types of Seventh-day Adventist institutions or groups are now accepted for membership in the association: sanitariums, hospitals, clinics, educational institutions, medical foundations, various types of care homes, treatment rooms, natural foods enterprises, and missionary enterprises such as the Bascom Cabinet Works and the O. J. Forman Co.

There were 108 persons registered as delegates and visitors. These, plus the workers, teachers, and students of Madison College, made up a large congregation, especially for the night sessions. Quite a number of union and local conference A.S.I. secretaries were also present.

New Ingathering Record at E.M.C.

By Carl E. Guenther

In 1953 and now again in 1954, Emmanuel Missionary College has achieved an unsurpassed record in the annual Ingathering campaign. With a little preliminary solicitation on the part of a few, the field day, Tuesday, October 5, yielded a total return of more than thirteen thousand dollars.

For planning the organization special credit is due H. K. Halladay, Lake Union Conference home missionary secretary; H. D. Burbank, of the Michigan Conference; J. L. Tucker, college pastor; Wilson Trickett, the local missionary leader; and his assistant, Gordon Engen. In order to ensure success in the campaign, the entire student body was divided into twenty-eight bands with carefully selected student leaders and assistants. Several chapel hours prior to the field day were devoted to instruction in organization and in presentation of the plan to prospective donors. The individual bands also met for further plans prior to the field day. In spite of persistent rain between six hundred and seven hundred young people spent the day in street work and door-to-door solicitation over a sixty-five-mile-radius area around E.M.C. A number of students and staff members who were needed on the campus by essential industries donated their day's wages. In the evening the produce that was donated was sold at auction in the college gymnasium.

Literally scores of thousands of leaflets were distributed, as every solicitor was impressed with his individual responsibility to make a favorable contact as well as to secure an offering. The chapel hour on Wednesday, October 6, was devoted to a report of significant experiences on the part of students. These included a student who visited the home of a man to whom she had given Bible studies; an elderly woman who is a faithful viewer of *Faith for Today*; an interested inquirer who had just received word of a relative in a distant State who had become an Adventist; a church treasurer of another denomination who gladly wrote a check on behalf of her organization, remarking that her church does not carry on a missionary program; a policeman in his squad car who contributed, as well as the prisoner in the rear seat on his way to jail; a friendly policeman who aided a student to secure donations at a busy street corner; and a woman who asked whether she could also send in other contributions at Thanksgiving and at Christmas. In many homes prayers were offered, names and addresses were received for follow-up work, and signatures were obtained for Bible correspondence lessons.

Surely the 1954 Ingathering campaign

at E.M.C. will go down in history as a distinctive and successful achievement in cooperative missionary service. It was an intensive spiritual experience that brought a great blessing to all who participated, including the writer.

College Celebrates Golden Anniversary

By D. A. Roth

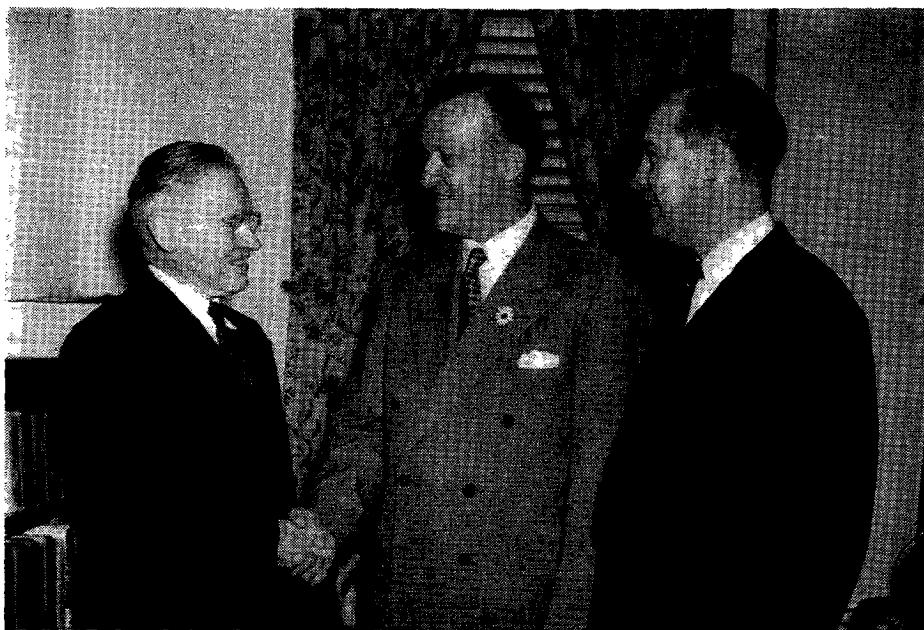
The fiftieth anniversary of Washington Missionary College was observed in a special convocation service on Sunday afternoon, October 10, in the Sligo church, with the Honorable Theodore R. McKeldin, governor of Maryland, as the main guest speaker. Nearly one thousand students, faculty members, and community friends listened as the State's highest official lauded the school for "outstanding community service in the field of education."

The convocation was part of an all-day program, which included an open house, a concert by the college band, and tours of the school's industries and buildings.

W. H. Shephard, president, was in charge of the afternoon service in Sligo church and introduced the governor. Musical selections were given by the college choir, directed by Minnie Iverson Wood, and by other members of the college music staff.

B. G. Wilkinson, a faculty member at the time of the beginning of the school and now president emeritus, read the Scripture reading. D. A. Ochs, chairman of the board of trustees and president of the Columbia Union Conference, read the roll call of former presidents, and W. R. Beach, secretary of the General Conference, paid tribute to the early pioneers of the institution.

Others participating in the program were H. A. Morrison, former president, and now manager of the Review and Herald Publishing Association, and E. E. Cossentine, secretary of the Educational Department of the General Conference.



D. A. Ochs, president, Columbia Union Conference and chairman of the board of Washington Missionary College (left), is congratulated by Theodore R. McKeldin, governor of Maryland, at the golden anniversary convocation at the college, held at Sligo church on October 10, 1954. Looking on at the right is William H. Shephard, president of the college.



George R. Rue Honored at C.M.E. Banquet

Dr. George H. Rue was named "C.M.E. School of Medicine Alumnus of the Year" during the annual fall banquet of the Alumni Association at the Statler Hotel in Los Angeles on October 3. Some six hundred physicians and their wives attended the evening dinner, which featured an address by William F. Knowland, senior U.S. Senator from California. Senator Knowland (right) is here shown congratulating the missionary doctor.

Dr. Rue, of the C.M.E. class of 1924, was honored by his fellow alumni for his untiring efforts as director of the Seoul Sanitarium and Hospital in Korea.

MERLIN NEFF, JR.

Priest Befriends Colporteur

By D. A. McAdams

The literature evangelist has occasion to meet and become acquainted with many people who would never enter a Seventh-day Adventist church or attend one of our evangelistic meetings. This is one of the main reasons why the denomination fosters a strong publishing work. Many would never learn of the message were it not for the efforts of the colporteur evangelist.

The following experience written by W. Bergey, publishing secretary of the Manitoba-Saskatchewan Conference in Canada, demonstrates how a colporteur named Aussner won the friendship of a man who otherwise might never have learned of this message.

"About three years ago a young German couple, Brother and Sister Rudolf Aussner, decided to come to Canada. Brother Aussner at the time was engaged in the book work in Germany, and he promised the Lord that if He would help him and his wife get to Canada, he would

"One day a woman brought in a copy of *The Great Controversy* and asked the priest if it was all right for her to read it. Upon learning that she had purchased it from our colporteur, he told her that it was all right for her to read anything she got from him.

"One day when Brother Aussner was getting some work done on his car, the priest insisted that he take his car and use it. And so our colporteur drove from home to home in this good man's car and sold books to his parishioners. You can understand that he had no trouble getting into the homes that day, since the pastor's car was a little Anglia, and was well known.

"Recently on coming into Moose Jaw, this priest looked up the Aussners and came over for a visit. During this time Brother Aussner presented him with a copy of *Steps to Christ* and the *The Great Controversy*, which he gladly accepted. Let us pray that he will read and accept the message contained in this literature.

"The Lord's servant tells us, 'To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless

continue his work here. After spending about five months learning the language, Brother Aussner obtained possession of a car, and on March 17, 1952, the writer started him out. God has blessed his work in Saskatchewan. In nine months he delivered over eleven thousand dollars' worth of books.

"During the little more than two years that he has worked here, he has made many friends, one of them a Roman Catholic priest. One day as he was canvassing in a little town he called upon the local priest and began to canvass him, not realizing that he was the priest. He was very friendly when he found that Brother Aussner was an immigrant, and invited him to stay with him, which he did for a few days. This priest continued to be friendly even though he knew Brother Aussner was selling religious books.

results.'—*Testimonies*, vol. 7, p. 30. Are you satisfied with your present vocation? Have you offered yourself to the Lord for service, withholding nothing? Perhaps you are wondering what to do. 'The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals.'—*Ibid.*, vol. 9, p. 61. In order for this to be fulfilled, our books need legs to go to the people. Will you be the legs?"

La Sierra College Staff Meet at Idyllwild

By Lawrence E. Mobley

The La Sierra College faculty and staff gathered from September 15 to 18 at Idyllwild, the camp of the Southeastern California Conference. In a frank, unhurried manner the entire staff talked over the spiritual problems of the campus and then searched for direction in the divine pattern of education.

Tall, inspiring ponderosa pine trees, brisk mountain air, and excellent food all contributed to the friendly, relaxed spirit that characterized the camp. Being away from the campus allowed a freedom from immediate school problems and provided a setting in which the faculty could devote their entire energies to studying the spiritual needs of the college. As a consequence each worker received a clearer perception of the school problems and a more thorough understanding of the way of the Lord.

To assist all the faculty and other staff members to give special study to the questions, four panel discussions were presented each day, with every member assigned to at least one panel. Following the presentation by the panel came a general discussion of the topic by the entire faculty. Smaller groups met for additional study and prayer.

Within the over-all theme of the spiritual needs of the campus came such panel topics as "The Consecration and Spiritual Fellowship of the Christian Teacher," "The Christian Campus," "The Christian Faculty's Responsibility for the Students," "The School Program for Fostering Religious Life," and "Maintaining Standards in a Changing World."

The Friday evening testimony service in response to the message by H. H. Hicks, president of the Southeastern California Conference, climaxed the study sessions. The presence of God was plainly felt in the stirring pledges of deeper consecration and wider service.

The faculty and staff of La Sierra College feel that their mountain experience with God will definitely aid them in finding the solution to many, many problems. The Idyllwild meeting has become a spiritual high point for each of them, and they have determined to have a closer walk with God.

Evangelism on Wheels

By Warren L. Johns

DETROIT, MICHIGAN.—Evangelism took to the highways here recently when the message, "Christ—the Hope of the World. Seventh-day Adventists Preaching Christ to the Nations," was presented before the eyes of thousands of Detroiters—the vast majority of whom have never seen the inside of an Adventist church.

This short, pointed sermon glistened in sizable hand-cut letters that artistically graced the sides of a float entered in the annual Labor Day parade by the seventeen Seventh-day Adventist churches in the vicinity.

The unique entry was planned by Robert L. Boothby, Detroit pastor and district leader. Ted Rasmussen and Keith Morey, two Michigan ministers who double as artists, designed the float. A. R. Needham, Flint layman and skilled float artisan, lent his talents to the project. Other church members assisted in the construction and dressed in native garb to ride the float the length of the parade route.

A few days later this same float was entered in the Romeo annual peach festival parade. Here it ran away with top honors and received the coveted first-prize trophy.

But the story doesn't end here!

The ten-day Michigan State Fair, which opened concurrently with the Detroit parade, included among its attractions a booth sponsored by the Seventh-day Adventist churches.

A twenty-two-foot-long map of the world, which traced the growth of Adventist missions by means of brightly colored electric lights, provided background atmosphere for the booth. This same map had been displayed previously at the recent General Conference session in San Francisco.

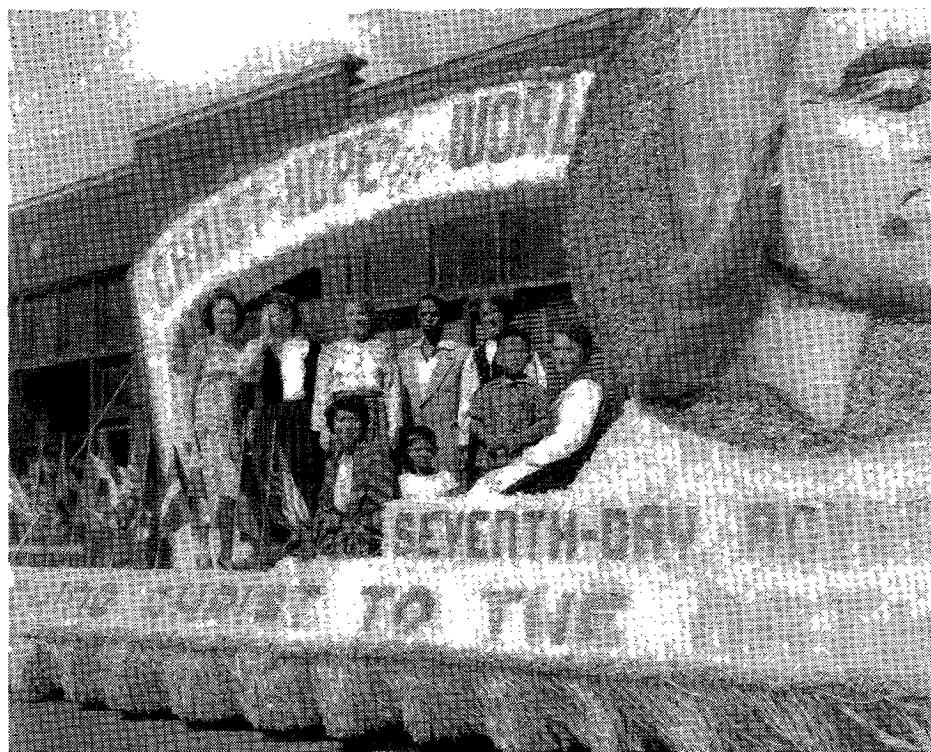
Charles A. Hendrixson, a Detroit minister who directed the planning and operation of the booth, provided for the distribution of vast quantities of Bible school enrollment cards and literature that pictured the work and beliefs of Seventh-day Adventists.

Detroit—metropolitan giant and teeming industrial center—is a mission field in Michigan's own back yard. Here, both the float and the fair booth have proved to be an effective and economical means of "Preaching Christ to the Nations."

Sanitarium Representatives Gather in Chicago

By H. E. Rice

On September 12, representatives of ten of our medical institutions met in Chicago to study ways and means of making our sanitariums more effective in their soul-winning ministry. The meeting was held in connection with the annual meeting of the American Hospital Association. Under the leadership of the Medical Department of the General Conference, all representatives of our own denominational institutions attending the hospital meeting were invited to gather one day in advance to study our own particular problems.



Prize-winning float sponsored and built by our churches in Detroit as it appeared immediately prior to its journey in the Labor Day parade.

Among the special topics considered were methods of strengthening the spiritual work in our institutions, means of making the institutions greater factors in health education and in promoting health reform, as well as various technical hospital problems.

The purpose of our institutions has been clearly defined for us by inspiration.

"I have been instructed that our medical institutions are to stand as witnesses for God. They are established to relieve the sick and the afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform. These institutions, rightly conducted, will be the means of bringing a knowledge of the reforms essential to prepare a people for the coming of the Lord, before many that otherwise it would be impossible for us to reach."—*Counsels on Health*, p. 234.

It was heartening to learn from the reports of those in attendance that these objectives are being strongly pursued under the blessing of God, and, in a measure, excellent results are being attained. Our Florida institutions report that through the means of the medical ministry, interests are being awakened and souls are being baptized into our church fellowship. The Sabbath before our meeting was held in Chicago a baptism was conducted in Ohio in which three of the candidates traced the awakening of their interest to the ministry of the medical work in Worthington.

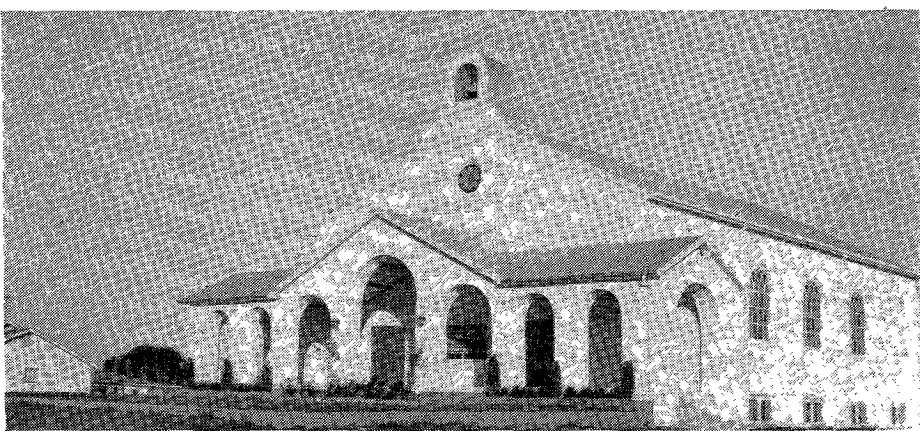
Reports were given of the very extensive and fruitful work being conducted at Walla Walla, Washington, as the sanitarium workers and the conference laborers have joined hands and hearts in saying, "Arise, and take up thy bed, and walk," and "Go, and sin no more."

In several institutions health correspondence schools are being conducted, teaching that the laws of health are the laws of God, and leading into a study of the great spiritual and moral laws of God as well.

When the Door Is Open

Perhaps at no time is the door of the heart more widely open than when the hand of sickness brings to a halt the feverish daily activities of our ordinary pattern of living. On such occasions a prayer, often from the lips of a nurse rather than from a minister, not only reaches the throne on high but also reaches deep into the heart of the sick one in whose behalf it is uttered.

Influences for good exerted by our medical institutions, which are scattered from New England to southern California, and from Florida to the Northwest, cannot be measured by statistics. It is heartening to realize, however, that in our medical work the right arm of the message is not shortened. This facet of the work will remain open to us when all other avenues of ministry are closed.



Carmichael, California, Church Dedicated

Sabbath, September 11, the members of the Carmichael, California, church saw their hopes brought to realization when their church building was dedicated to the Lord free of debt.

In 1948 eighty-five members in that area were organized into a church by W. A. Nelson. The donation of land for the church site inspired the members to build. Immediate plans were drawn up to erect a

suitable house of worship. The building cost slightly more than \$36,000. The cash value of voluntary labor amounted to \$5,500. The present membership is 180. The pastor of the church, I. J. Rood, planned an interesting and inspirational dedicatory service. May the Lord continue to bless the Carmichael church.

CARL BECKER, President
Northern California Conference

Spiritual Public Relations

By Herbert Ford

The press relations area of the church's public relations program is perhaps the best known to our people because of its splendid organization and its encouraging results. Each day hundreds of stories about Seventh-day Adventists appear in newspapers around the world, telling of the beliefs and activities of the church. These stories have a very decided influence upon the masses that read these newspapers each day. An ever-increasing number of persons claim as their first contact with the church a news story that caused them to inquire further into Seventh-day Adventism.

Though our public relations program may be successful with the faithful activity of local church press secretaries and the devotion and loyalty of conference, union conference, and General Conference directors, yet it can never be entirely blessed of God without the loyalty and integrity of each individual member of the remnant church. Unless each church member practices faithfully what those engaged in public relations write of and seek to represent to the masses, the program will wither and die.

When a person is appointed the public relations director of a large corporation or organization, the first thing he does is to examine the structure of the organization. Then he examines the people who make up the organization—for he knows that his best public relations agent is the people. If the morale is poor, he immedi-

ately sets about changing policies and practices that contribute to low morale. If there is absenteeism, he sees that the causes of this problem are eliminated. If the employee goes home and tells his neighbor that the organization is a bad place in which to work, the public relations director sets about finding out what is troubling the employee to cause him to condemn his organization to his neighbor. The public relations director works just as hard at eliminating these frictions and weak spots in his corporation as he does in interpreting what his corporation does for society.

So it must be with the church, with the exception that the ministry is charged with the function of eliminating internal frictions and with maintaining the spiritual morale of church members. But just as surely as the corporation's public relations program is not a complete success without each employee "selling" the corporation to all with whom he comes in contact, so the church's public relations program will not prosper and the vital functions carried on by it will cease to exist if each individual church member does not "sell" his religion by his life.

The spiritual public relations work done by each person in his own place and in his immediate surroundings is the most effective example that can be passed on to a waiting world by the public relations directors of the church. When you live a consistent Christian life, participate in your local church program as you are requested, and tell those around you of the wonderful hope you have, then you are being the church's most effective public relations agent.

Tears of Gratitude

By M. V. Tucker

Little do we realize the impact our porteurs make as they visit the homes of those not of our faith. One of these splendid experiences has just been passed on to our office by one of our literature evangelists in Idaho, James C. Parmele. We quote from his letter as follows:

"Upon arriving in my territory one morning I passed a home I had attempted to canvass last spring. The lady had flatly refused me entrance. Passing this home, I knocked on the door of another house. The knock was answered by the housewife, who was very pleasant. Her face was radiant with a happy smile. As I began my canvass for *Bible Pageant*, she was interested. Just then a car drove up in front of the house. Another woman with her little girl came in the back door and sat on the davenport across the room from my prospect. She, too, was impressed with the beauty of the literature.

"I've been looking for some book on the life of Christ," the visitor exclaimed, 'one that would take me from His birth to the close of His life.'

"I mentioned *The Desire of Ages*, and the lady of the house said, 'We use portions of that book in our Sunday school class.' She also thought that *Bible Pageant* looked familiar. Last winter the Baptist minister's wife purchased a set, and has been using it in the Sunday school classes and the summer Bible school. Our visitor in that home was an Armenian woman of the Greek Orthodox faith. She was the one who had refused to let me into her home. How wonderful that God should bring her to this home just at the right moment. She told us how salesmen never get into her home, but here she was in the home of her sister-in-law. She purchased *Bible Pageant* and the lady of the house did the same.

"God's work knows no haste or delay. His great clock turns with unerring accuracy, and when the hour strikes for His work to be accomplished, it is accomplished."

Dedication of Owensboro, Kentucky, Church

By C. G. Edwards, Pastor

The beautiful little Owensboro, Kentucky, Seventh-day Adventist church was dedicated to the glory of God on Sabbath, October 2. It was truly a happy day for the local congregation.

At this time a district meeting was held. Robert H. Pierson, Kentucky-Tennessee Conference president, spoke at the Sabbath morning service, and V. G. Anderson, Southern Union president, was the speaker at the 2:30 p.m. dedicatory service. Elder Pierson led out in the Act of Dedi-



Newly dedicated church in Owensboro, Kentucky.

cation, and offered the dedicatory prayer. C. G. Edwards, local pastor, gave the history of the church. H. R. Veach, conference evangelist, who raised up the church, spoke words of encouragement.

The church was established in 1948 after Elder Veach had held a large evangelistic campaign in Owensboro. There were fifty-two members as the result of that effort. The work on the building was begun the same year, but improvements were added from time to time, until the church was ready for dedication.

A Visit to Iceland

By L. Murdock

The first two weeks in Iceland have taken me nearly round the island, which is almost twice the size of Ireland. It is a fascinating country, a land of a thousand waterfalls fed by hundreds of snow-capped mountains. In the mountain districts, snow is now falling fast, and all road traffic is about to end for the winter. The people are extremely well read; illiteracy is unknown. There are more bookshops than butcher shops in the capital, and more book titles in the libraries in proportion to the population than in any other country in the world.

Iceland is virtually crimeless. There has not been a murder committed on the island for twenty-five years. There has never been a bank robbery. It is refreshing to become acquainted with such well-adjusted, intelligent people. Recently a ten-year-old Adventist girl was chosen to present the president's wife with a bouquet of flowers during a visit of the president to a far north fishing village of three hundred inhabitants. It was my privilege to spend last Sabbath in her home, where four generations of Adventists live together in perfect harmony, sharing one common purse. What a wonderful home.

The Adventists here take their religion seriously and practice it seven days a week, and all the villagers know it. They are held in the highest esteem. It was for this reason that Anna was chosen by com-

mon consent to make the presentation mentioned above. We stand amazed at the transforming power of this Advent message when we see it at work in the hearts of these men and women, uninhibited by modern attractions and worldliness. There has never been an apostasy since the church was organized some twenty-odd years ago. No doubt the

reason is that all the parents believe in Christian education, and as soon as the young people are old enough they are sent to our college.

Good Spirit of Fellowship

When the president of the conference and I left at nine o'clock on Sunday evening, the members of the church in a chartered bus brought us on our way for about fifty miles over the most dangerous mountainous roads it would be possible to imagine. Then after finding a hotel for us, and supplying us with refreshments, they said good-by. They would not reach home until 3 A.M. The emotions experienced by King David when he desired to drink from the well, and his men risked their lives, were ours that night. Is not this the spirit of fellowship that should permeate and possess the Advent church more and more as we journey homeward together?



Evangelistic Campaign Opens in Miami, Florida

The Miami evangelistic campaign opened Sunday night, September 12, in the beautiful Dade County Auditorium. As many as 2,200 people have been present in one meeting. The offerings are excellent, the highest single offering being \$576. B. L. Hassenpflug, Southern Union evangelist, and his corps of workers are laboring faithfully to make this an outstanding campaign for souls. Many

Nutrition Instructor Schools

By Mrs. R. W. Olson

Instructor schools in nutrition, conducted by Dr. and Mrs. H. W. Vollmer at different places in the Eastern States, have been very much appreciated. In the last few months 250 instructors have been trained, and a large percentage of them have already taught at least one class in their home communities. In addition, some fifteen hundred have attended the community schools conducted in the East by the Vollmers.

Former students have written: "Personally, I feel I not only learned an entirely new way of cooking but also a new way of life!" "This is as fine as anything we could get at Harvard."

One of these workers writes: "One of the finest things that happened over our way." "Those whom I visited each week, strictly from the cooking school and lesson angle, responded to my calls as no others that I have ever worked with. . . . The importance of the cooking school and lessons as a helping hand to win new converts cannot be overemphasized."

Another states, "I wanted to give you just a brief report of the splendid school conducted. . . . We would like very much to repeat this experience another year."

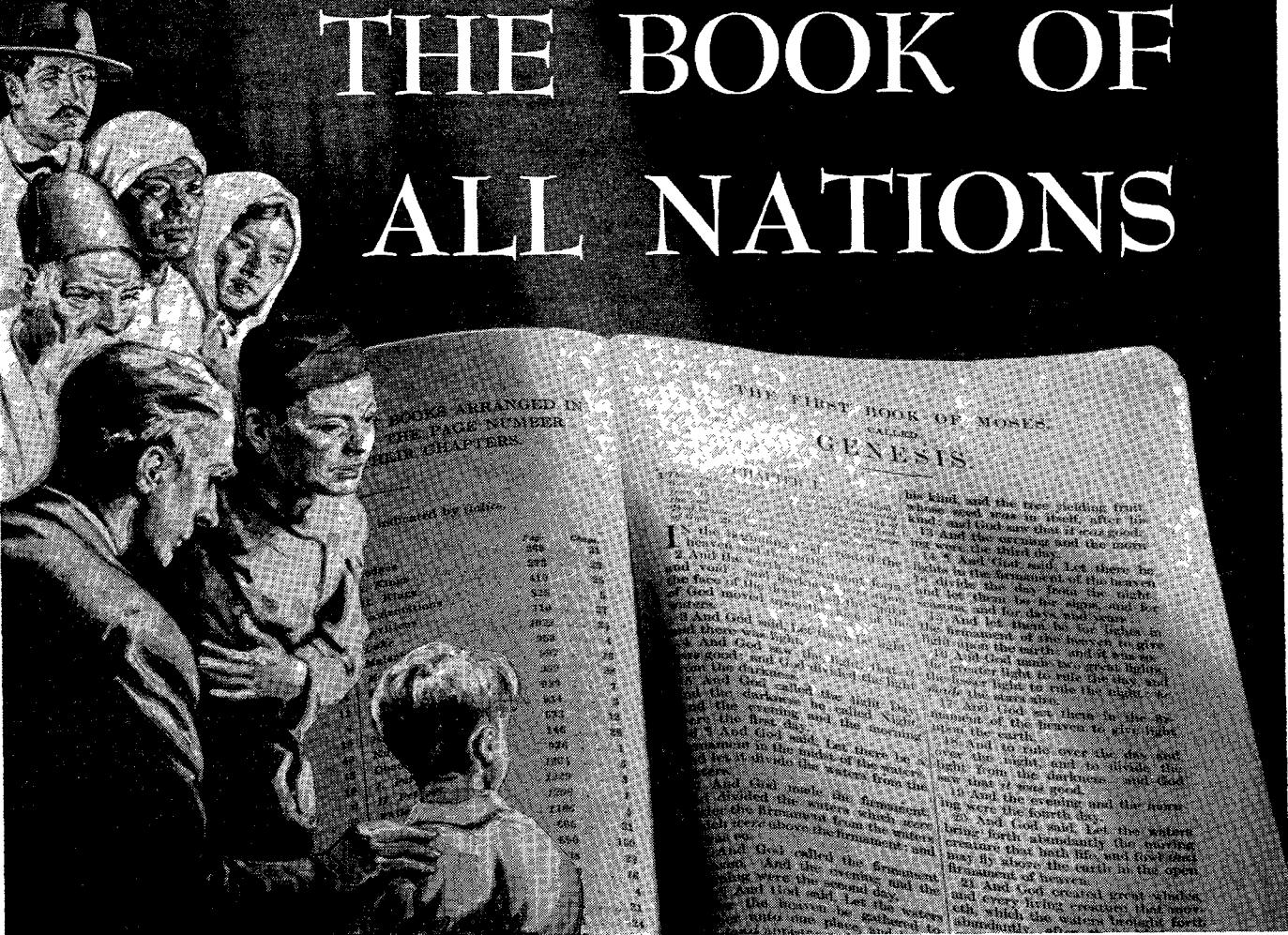
These 250 instructors who are teaching classes will be glad to know that we hope to have Mrs. Vollmer's lessons in printed form by January of 1955.

The Lord is surely using the right arm to open doors for us.

names are coming in, and the interest is developing rapidly. Up until Sunday, October 10, Ben Glanzer was with us to lead out in the music, and he gave valuable help to the meetings and the workers in many other ways. The accompanying picture shows the choir he organized while he was in Miami.

HAROLD H. SCHMIDT, Pastor
Miami Temple Church

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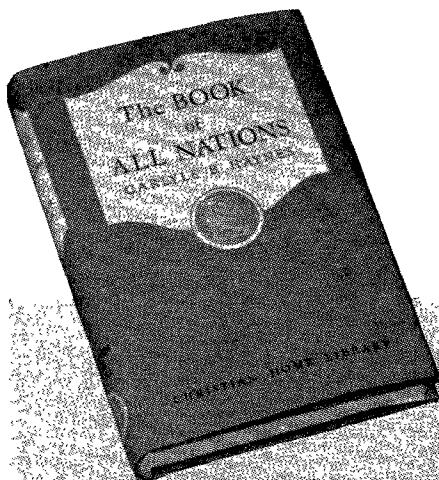
by

CARLYLE B. HAYNES

SABBATH SCHOOL
DEPARTMENT

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Brief Current News



OVERSEAS

South American Division

- During the first six months of 1954 the following were baptized in the local fields of the Inca Union: Bolivia Mission 27, Ecuador Mission 18, Lake Titicaca Mission 338, Peru Mission 190, and Upper Amazon Mission 37.

- Francisco Scarella, Inca Union evangelist, reports that 150 people are preparing for baptism as a result of the evangelistic campaign conducted in the new church in Callao, Peru. Twenty have already been baptized in this effort.

- From the North Brazil Union L. B. Halliwell writes that 13 were baptized by Pastor Gustavo Storch in Fortaleza early in October and 5 were baptized in the little town of Itapagé.

- Manoel Ost, president of the Rio-Espirito Santo Mission in the East Brazil Union, sends word that Joao Carvalho, the union evangelist, is holding an evangelistic campaign in the city of Teofilo Otoni at the present time. The reports from these meetings are that 450 to 500 people are in attendance at the meeting each night.

NORTH AMERICA

Atlantic Union

- The Southern New England territory has been divided among the publishing department secretary and his assistants, with L. A. Pomeroy of South Lancaster directing the colporteurs in western Massachusetts, Chester Walkowiak moving to Taunton to take charge of eastern Massachusetts and Rhode Island, and L. A. Bierlien locating in Glastonbury, Connecticut, with the state of Connecticut as his territory.

- Gerald B. Smith, pastor of the northern Vermont district, broadcasts each Sunday morning over radio station WDOT (1400) in Burlington, his program being entitled "Words of Life."

- Dr. Michael L. Weaver, a native of Bridgeport, Connecticut, who graduated from C.M.E. in 1953, has located in Brunswick, Maine, with an office in the same building as Dr. R. A. Bettle.

- A beautiful new outdoor bulletin board has been placed in front of the New Haven, Connecticut, church, with an automatic time clock, so that it is lighted every night.

Central Union

- During the last two and one half years the Nebraska Conference lay evangelism department reports 226 commissioned laymen, over 9,000 Bible studies, cottage and public meetings held, 31,000 people in

attendance at these meetings, and 233 baptisms as a result of work by the laymen of Nebraska.

- On October 5 the formal opening for the first welfare center in the Colorado Conference was held at Farmington, New Mexico. The laymen in this city built this welfare center, and it is a credit to our denomination.

Columbia Union

- Otis Botimer, formerly of Michigan, is the new publishing department secretary of the East Pennsylvania Conference.

- H. W. Lowe and A. W. Kaytor were guest speakers at a recent Sabbath school teachers' convention in Philadelphia, in the East Pennsylvania Conference.

- H. W. Bass, educational and public relations secretary of the Potomac Conference, reports a record attendance in church schools this year in Virginia and the District of Columbia.

- W. J. Keith, an alumnus of Washington Missionary College, conducted the autumn Week of Prayer at the school in October.

Lake Union

- Reports from the educational secretaries of the five conferences indicate that there is a total of 3,867 pupils enrolled in the church schools of the Lake Union this year. This represents a gain of 218 over the previous year. The breakdown is as follows: Illinois 514, Indiana 538, Lake Region 416, Michigan 1,966, Wisconsin 433.

- The annual Lake Union publishing advisory council was held at Berrien Springs, November 1-4. Many plans for the future of the publishing work were made, and at the close of the council R. G. Campbell, Lake Union publishing secretary, announced that there would be a union evangelistic institute held on the campus of Emmanuel Missionary College, December 26, 1954, to January 1, 1955.

North Pacific Union

- Another medical missionary doctor and his family have settled in the Washington Conference. Dr. and Mrs. John D. Fletcher and their three daughters are making their home in Hoquiam. Dr. and Mrs. R. D. Fulton are already located in the Aberdeen-Hoquiam vicinity. These doctors, together with the district pastor, Bruce Johnston, are dedicated to the task of finishing God's work in their district.

- At the end of September, 1954, the membership of the Washington Conference stood at 6,033. This is the first time in the history of the conference that the 6,000 mark has been reached. The confer-

ence president, Theodore Carcich, and the entire constituency are now pressing on toward the 7,000 mark by soul winning both within and without the church.

- About two weeks before Halloween, many of the children of the Boise, Idaho, church school brought missionary literature to the school and arranged it attractively with colored ribbons. The night of October 30 the children approached the homes offering "a treat instead of a trick." A total of 1,565 pieces of literature were delivered and 44 persons were enrolled in the 20th Century Bible Correspondence Course.

Pacific Union

- Southeastern California Conference called C. L. Williams from the Nevada-Utah Conference to serve as publishing secretary. Southeastern California's associate in the publishing department, Milton Johnson, was called to fill the vacancy in Nevada-Utah.

- More than 40 non-Adventist women attended a four-day cooking school conducted in Mount Shasta, California, in connection with an evangelistic effort there. Miss Dorothea Van Gundy, of the Loma Linda Food Company, and Miss Eva Beeler, medical secretary of the Northern California Conference, conducted the school. As a result of the school a number became interested in the evangelistic services.

- The Navaho mission school in Holbrook, Arizona, rejoiced in the baptism of two persons on October 23. An excellent group is in attendance at the mission school this year.

- Miss Ella Olderbak has been added to the working force of Southeastern California Conference as Bible instructor. She is a recent graduate of the Paradise Valley School of Nursing.

Southern Union

- E. E. Lutz, of the Kansas Conference, has accepted a call to the Florida Conference as pastor of the Central Orlando church.

- A. D. Burch, of the Kentucky-Tennessee Conference, has accepted a call to the Kress Memorial church in Winter Park, Florida.

- R. H. Nasvall, of the Georgia-Cumberland Conference, has accepted a call to the Florida Conference as pastor of the West Palm Beach church.

CORRECTION

General Conference Delegation

By an oversight that we regret, the name of A. J. Campbell did not appear in the list of regular delegates to the General Conference from the Australasian Division, Coral Sea Union Mission. Elder Campbell is the president of the Eastern Highlands Mission in New Guinea.

Church Calendar for 1954

Dec. 25 13th Sabbath Offering (Formosa, Hong Kong, and Macao)

PRIMARY—1955**SPARKY, By Nellie Burman Garber**

The true story of a little monkey who taught his owners many lessons in spite of his comical antics and mischievous ways.

Price, \$1.75

THE BIBLE STORY, VOL. III, By A. S. Maxwell

This group of forty stories is doubtless the most stirring collection of narratives of God's dealings with Israel.

Price, \$4.75

RICHARD AND JUDY, By Cora Pendleton

The happy adventures of two children after their parents had moved from a city environment to a farm.

Price, \$2.00

MOTHER ROBIN'S FAMILY, By Clara M. Striplin

A pair of robins build a nest in the Bentley's backyard. The play-by-play account of what happened makes a thrilling story.

Price, \$1.50

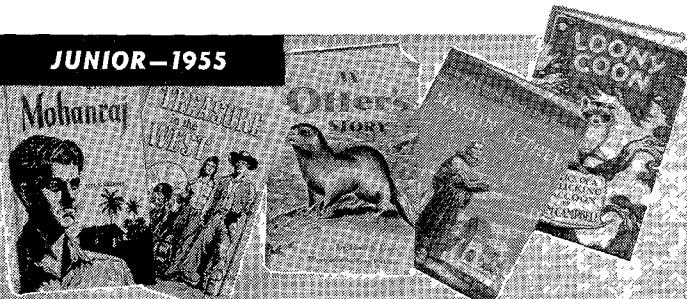
LITTLE FLOWER AND THE PRINCESS, By Alice M. Underhill

The lives of two little girls of India are changed when they find the missionary doctor and his wife. A sequel to ADVENTURES OF KADO.

Price, \$2.00

Regular Price for Set, \$12.00

SPECIAL CLUB PRICE, \$8.95

JUNIOR—1955**MOHANRAJ, By Elva B. Gardner**

A story of a boy of India and his glorious adventure in a Christian school and how he found his Saviour.

Price, \$2.00

TREASURE IN THE WEST, By Margit Strom Heppenstall

A Colorado family travel to California in a covered wagon and find a real treasure as they study the Bible in their new home.

Price, \$2.50

AN OTTER'S STORY, By Emil E. Liers

A rollicking true story of two otters and their parents and cubs.

Price, \$2.50

MARTIN LUTHER, By McNeer and Ward

The story of Martin Luther is always exciting to junior boys and girls. This book is profusely illustrated and will be a favorite volume.

Price, \$2.50

LOONY COON, By Sam Campbell

A baby coon, whose behavior is as comical as his looks, is the engaging "hero" of this eighth volume of the forest-life series.

Price, \$2.50

Regular Price for Set, \$12.00

SPECIAL CLUB PRICE, \$11.45

1955

Missionary Volunteer Book Clubs

**SENIOR—1955****ONE DAY ON BEETLE ROCK, By Sally Carrigher**

Brings to city-bound readers an accurate story of forest happenings.

Price, \$4.00

PLAYING THE GAME OF LIFE, By A. L. Hendrickson

A discussion of the mental, physical, and spiritual factors that must be observed if one would be a winner in this competitive world.

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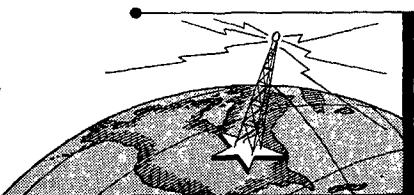
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Items of Special Interest



Voice of Prophecy Bible Course for Alcoholics

The Voice of Prophecy announces a new Bible course—Introductory Bible Lessons for Alcoholics. The need for such a course has been increasingly felt at the Voice of Prophecy headquarters because of the many pitiful pleas from mothers and fathers, husbands and wives, relatives and friends, for relief from the degradation and misery caused by uncontrolled drinking. It is estimated that there are now at least 3,800,000 alcoholics in this country and that several hundred thousand new recruits are added each year. It is the hope of the Voice of Prophecy that this new course may be the means of reclaiming many otherwise doomed lives by leading these unfortunate men and women to Christ.

ELMER R. WALDE

Success in Spite of Strong Opposition in Indonesia

Recently I held a series of meetings in an island town. One night when we had a large attendance an angry man entered the meeting place and dragged his wife out of the hall. Once outside the meeting hall, he severely beat his wife, and this continued for some distance along the road toward their house. People were afraid to help the woman because her husband was so very angry. This disturbance was the signal for a mob to attack the hall with stones. Eight large stones fell inside, but no one was hit. People expressed their conviction that God protected us that night.

The meetings were carried on in the face of continued opposition and disturbances. At the close of the series of meetings in the very same hall where the eight large stones crashed through the thatch roof, eight new believers were baptized into the Advent family.

F. HAMEL

Home Visitation in Ethiopia

For the first time in the history of our work in Ethiopia, a union-wide Home Visitation campaign was conducted on Sabbath, October 2. Many of our church members participated in this effort and spent the Sabbath afternoon in visiting their neighbors and friends, endeavoring to enroll them for the Voice of Prophecy Bible Correspondence Course. More than 1,000 enrollments were secured. H. E. Davis, home Missionary secretary of the union, who organized the campaign,

reports that our people were warmly received by those on whom they called. Such enthusiasm was engendered by this endeavor that numbers of people who were not visited searched out our people and signified their desire also to enroll for the Bible course. It is believed that with effective follow-up work many souls will be won. ERWIN E. ROENFELT

Colporteur Success in the South Brazil Union

Most refreshing news of unusual progress has just come to us from P. S. Camacho, publishing department secretary for the South Brazil Union. He writes as follows:

"In seven months of this year our colporteurs sold more than during twelve months of 1953. During the vacation ending in April, 1954, our student colporteurs also did much better than they did during their last vacation period. For the coming vacation we will have 243 student colporteurs. Of this number 134 are new ones who are now receiving instruction in the colporteurs' class being conducted by an experienced student. Following the regular colporteurs' institute in each field, I have been remaining over to help start out the new colporteurs. This year I have personally started out 65 new workers. Some of these decided to earn scholarships and go to school. Three local fields reached their goals for the year in July, and two fields reached their goals during the month of August." B. E. WAGNER

Outpost Evangelism in Cuba

As defined by the General Conference session, Outpost Evangelism consists of work for "any individual, family, or community without a knowledge of a soon-coming Saviour."

According to a recent letter from David H. Baasch, Missionary Volunteer secretary of the Inter-American Division, Outpost Evangelism is already capturing the hearts of our Missionary Volunteers in Cuba.

He writes: "Some of our MV Societies in Cuba have really taken the Outpost Evangelism idea to heart, and have three or four outposts. Practically all have at least one, for which we are happy. The results, of course, are marvelous. A conference president told me that of 124 baptisms in his conference during the first few months of the year, over 100 were young people under the age of 25."

E. W. DUNBAR

Baptisms in the Inca Union

A very interesting report of success in soul winning has just come to hand from Francisco Scarella, evangelist for the Inca Union in South America.

During the first six months of this year a total of 610 persons were baptized in that union. Even in the Lake Titicaca Mission, where F. A. Stahl established the first Adventist mission station more than thirty years ago, it is expected that a thousand souls will be baptized by the end of the present year. Brother Scarella expresses confidence that as the workers press forward with passionate zeal and devotion, they will reach their goal of over 2,000 baptisms during the year 1954.

N. W. DUNN

Work of Medical Launches in Brazil

Seventh-day Adventists have been deeply interested in the pioneering work of our Amazon mission boats. We are operating boats not only on the Amazon but also on the San Francisco River, in the eastern part of Brazil, and on the Araguaia River, a tributary of the Amazon in central Brazil.

A report just received from L. H. Olson, secretary of the South American Division, states that during a recent six-month period more than 12,000 pieces of literature were distributed, nearly 800 Bible studies given, 457 meetings held, and what we are most immediately concerned with, 108 were baptized. During this time 8 new Sabbath schools were opened and 6 churches organized. Medically, our workers treated nearly 11,000 cases of malaria, 4,000 patients infested with parasites, 800 cases of amoeba, and 2,000 patients with ulcers and wounds.

T. R. FLAIZ, M.D.

Recent Missionary Departures

Elder and Mrs. R. E. Gibson and their two sons, Roger and Daniel, who have been on furlough, left Miami, November 11, for Curaçao, Netherlands West Indies, where Elder Gibson is president of the Netherlands Antilles Mission. They have served previously in Jamaica and the Bahamas.

Carl D. Christensen, president of the Panama Conference, left Los Angeles on November 13, returning to his field after furlough. Mrs. Christensen will join him later. Elder and Mrs. Christensen have spent nearly 25 years in Latin America.

H. T. ELLIOTT