

The Advent

REVIEW

and Sabbath
HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

JANUARY—Gateway of the New Year

By ADLAI ALBERT ESTEB



EWING GALLOWAY

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Another New Year gate now opens wide,
Inviting us to come and look inside
And turn our eyes from hist'ry that is dead,
To prophecies and dreams that lie ahead.
The future is before us, and, like clay,
Gives us the chance to mold it as we may.

We stand upon the threshold of a door
That closes now on all that's gone before.
'Tis irredeemable, and angels keep
The record till its harvest we shall reap.
Since yesterday is buried with the past,
We can't recall it, for the die is cast.

The past is static; nothing we do now
Can change the record or new life endow.
The future is dynamic; that's our clue,
To transform it by everything we do.
So plan your resolutions; make them great,
As Christ now leads you through this New
Year's gate!

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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.]

► Says Colombians Resent Protestant Proselytizing

Colombians regard Protestant proselytizing in their country "as another form of Yankee aggression aimed at destroying their way of life and their cultural heritage," Dr. Paul S. Lietz told the 27th annual conference of the Catholic Association of International Peace in Washington, D.C. "Whether Americans like it or not," declared Dr. Lietz, who is chairman of the C.A.I.P.'s Committee on Inter-American Affairs and chairman of Loyola University's history department, "the Colombians think of their own religion in quasi-patriotic terms." He added that today there is general agreement among Liberal and Conservative leaders in Colombia in at least one area, "namely, that Protestantism is a disruptive force."

► Pollard Sees World Headed Toward New Dark Age

The world is headed toward a new Dark Age comparable to that which overcame Western civilization from the sixth to the tenth centuries, the Rev. Dr. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, warned in Washington, D.C. Man is threatened with a new Dark Age, he said, because he has lost the capacity to respond to his cultural heritage, just as did the people of sixth century Europe, the scientist-clergyman said. Declaring that men "need to find God in history and in human experience," he predicted a "revival of theology and a decline of science as the great arena for intellectual activity." Science is at the peak of its prestige but has lost its ability to challenge the best minds of the world, Dr. Pollard said. He added that the challenge for the inquiring mind of today is how to build a society that will make proper use of the discoveries of science.

► N.Z. Archbishop Demands State Aid for Catholic Schools

Archbishop Peter T. McKeefry of Wellington, New Zealand, said that if the government did not grant state aid to Roman Catholic schools he would be inclined to withhold all Catholic men from overseas service in the event of another war. There are many hundreds of Catholic schools throughout New Zealand maintained wholly by the church, which claims they are entitled to state support. "We are tired of being fobbed off," Archbishop McKeefry told a Catholic audience at the opening of a new school. "Should another war come, and if it is to be fought overseas I would feel inclined to call on our own men to stay at home whilst those who deny us justice here can do the fighting overseas. Certain vociferous groups have denied us this justice to protect the country against what they style disunity in the field of education. They are less vociferous in times of war, and I hope the discrimination shown now will be equally evident if bullets begin to fly in time of war."

► Scottish Congregation Spends Nine Hours in Church

Seventy members of the Church of Scotland's Fountainbridge congregation spent more than nine hours in the church in Edinburgh in an experiment that its minister, the Rev. Alexander Greig, hopes will be the first of a series of similar observances. The group included housewives, typists, workers, students, and businessmen. They were welcomed at the church door at 11 A.M. by Mr. Greig and Dr. John Mackenzie, former Moderator of the Church of Scotland, and remained in the building until 8:30 P.M. During this time, they attended Bible class, Sunday school, and morning service, had lunch in the church hall, listened to two talks in the chapel by Dr. Mackenzie on "The Power of Prayer," meditated for an hour and a half, had high tea, and went to evening worship service.

Let Us Keep the Lamps Burning

By FREDERICK LEE

I want to read without comment a number of texts that I believe are especially applicable to this people at this time. You have heard them read many times before. There is nothing new about them so far as our familiarity with them is concerned, but changing times give them deeper meaning and point up greater responsibilities.

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

"And they that be wise [teachers, margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

"And there was a thick darkness in all the land of Egypt three days: . . . but all the children of Israel had light in their dwellings" (Ex. 10:22, 23).

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:1, 2).

Shining in a Dark World

Brother, for Zion's sake we must keep the lamps burning. May every Adventist home be a shining beacon, every church a glowing tower of hope, every mission station a flashing lighthouse.

The night of sin is growing darker. The lamps of human hope are going out one by one. Many thinking men are talking of a new dark age into which we have entered. Everywhere the cry is going up, "Give us a light to show us the way out."

Thank God, we have the light for these dark times. Let us keep it shining in every land on earth. We now have approximately 18,500 Sabbath schools, 11,200 churches, 950,000 church members, 1,200,000 Sabbath school members. These are found in 197 countries and islands,

representing 98.5 per cent of the world's population.

These are large figures in the light of our feeble and unpromising beginnings and our unpopular teachings, but how small they are compared with the stupendous population masses in which we are laboring.

However, there is another side to the picture. Think of the effectiveness of even a feeble light on a dark night. We are told that a lighted match can be seen for miles in the blackness of a starless night when the lights have gone out. Flash a light in a crowded hall at night when the lights have gone out and see how quickly all eyes will be turned your way. It may take courage to let your feeble light shine when all is dark about you, but how effective and far reaching is such a witness.

The Light of a Mission Station

Yes, the darker the night the brighter the feeble lights will shine and the more impressive they will be. I think of an experience I had in Central China where I labored forty years ago.

One cool fall day, with another worker I set out to visit our churches, as I often had done before. The journey was long and arduous; the nights bleak and cold. The homes were lighted with crude candles or by a cotton wick dipped in peanut oil. Now and then one would see the flickering light of a small kerosene lamp. When the night descended and the moon and the stars were hidden, it was like Egyptian darkness. No traveler wanted to be out very long after sunset.

We were traveling with a heavy, two-wheeled cart, hauled by three mules—

O Church of Christ

By Charles Hoyt

Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne the
brunt

Of Truth's fierce strife, and nobly held their
ground?

Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen
cords,

Enlarge thy places and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things
expect,

Whose love imperial is, whose power sub-
lime.

one in the shafts, and two ahead. The last stage of our journey toward home was a long one. The road was terribly rutted. Mudholes had to be crossed. At one place the cart halfway overturned, and we just managed to get out without much damage.

Night came on, and we still had a long way to go. We asked the carter whether he had a lantern. He said Yes, he had a wire frame but without the paper shade to wrap around it or the candle to put in it. So we stopped at a small village store and bought some paper and a candle. He fixed the lantern and tied it beneath the front of the cart, where it would light up the road track. But the wind was blowing, and soon the paper was torn, and the candle light blew out.

It was so dark we could not see across the road or even the front mules. At the crossroads the carter went down on his knees to feel along the ruts and find the deepest, which naturally led to the city. Thus we crept along. After wandering about two or three hours we wondered whether we would ever make it home that night. We could not tell just where we were, but suddenly we came to a turn in the road. There, a long way off, piercing the dense darkness, we saw a light, and then another. Yes, there were the lights of the mission station. What a thrill that gave us! It was our beacon, directing us home.

That mission light in Central China has been shining for forty years through famine and flood, war and civil uprising. Thousands of refugees have besieged its gates. Flood waters have swirled about it. Defeated soldiers have sought refuge there, and bandits have threatened it. Battles have been fought near its walls. Now the bamboo curtain shrouds it. Nevertheless its light continues to shine, and many other lights it has kindled shine also. They may be more feeble than at other times, but we believe the darkness will make them even more effective.

As God Sees the World

Would you like to see the world as God sees it in these last days? Here is the picture that He gave to His messenger. We read:

"I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness, and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are

the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—*Gospel Workers*, pp. 378, 379 (1892 ed.).

The Worldwide Extent of Our Task

What is the work that God has committed to this people to do? How extensive is to be our shining? We cannot be in doubt in regard to this, for the Lord has given us many messages and very specific ones as regards the work that we must do in preaching the last message to all the world. Note the following statements that have come to us through the Spirit of prophecy. These are very challenging statements, and they should be reviewed from time to time to refresh our memories as to the extent of our task.

"The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea."—*Testimonies*, vol. 6, p. 133.

"God's people are not to cease their labors until they shall encircle the world."—General Conference *Bulletin*, fourth quarter, 1901, p. 572.

"The heavenly Messenger who was with us said: 'Never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize the proclamation of the message.'"—*Testimonies*, vol. 7, pp. 35, 36.

"The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled."—*Testimonies*, vol. 9, p. 228.

"The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned."—*Gospel Workers*, p. 27.

"To every human being in the wide world who will give heed, must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind."—*Prophets and Kings*, p. 716.

"Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth."—Mrs. E. G. WHITE, in *The Review and Herald*, July 7, 1903.

"The same work must be accomplished . . . [in foreign fields] as has been accomplished in the home field."—*Life Sketches*, p. 338.

"Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth shall be

lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

Some may reason, How can we ever carry on the extensive work that must needs be done in the homeland if we take on such a burden for all the nations abroad? Note this statement that tells us that our foreign mission work is very closely connected with the success that will come to our work in the homeland.

"The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—*Testimonies*, vol. 6, p. 27.

Work Committed to Men

This great work has been committed to men and not to angels. While God and angels will cooperate with human agents, yet the work is to be initiated and carried forward and completed by the church. Note this statement from the messenger of the Lord:

"The Lord has ordained that the diffusion of light and truth in the earth

shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of His truth; He might have made known His will, as He proclaimed the law from Sinai with His own voice; but in His infinite love and wisdom He called men to become laborers with Himself, by choosing them to do this work."—*Patriarchs and Prophets*, p. 528.

How Our Task Will Be Accomplished

Some may gasp at the extent of the work that has been committed to us. Others may even doubt as to how it can be accomplished. But thank God, we have many words of encouragement as to how the work is to be done. Note these wonderful statements that have come to us directly from God, so that we will not hesitate but continually move forward in the face of difficulties, as He has commanded us to do. We read:

"Let none waste time in deplored the scantiness of their visible resources. The outward appearance may be unpromising; but energy and trust in God will develop resources."—*Prophets and Kings*, p. 243.

"When the Lord gives a work to be done, let not men stop to inquire into



Minute Meditations

By Harry M. Tippett

Maintaining the Spiritual Glow

*"Listen—it is the Eternal speaking—be not too proud to hearken; do honour to the Eternal, to your God, before the darkness falls, before your footsteps stumble on the twilight hills, before the gleam you look for turns to a dead gloom" (Jer. 13:15, 16).**

In his spiritual autobiography the poet Dante described himself as being in a dark forest, apparently lost.

"I found me in a gloomy wood, astray." He saw that the way out of spiritual gloom, then as now, was in the upward look. Suddenly coming to the base of a sunlit mountain, he got a glimpse of the vision splendid and in allegorical figure wrote:

"I looked aloft, and saw his shoulders broad
Already vested in that planet's beam
Who leads all wanderers safe through every
way."

The hill, of course, was the life he fain would live. It was steep and difficult, but led out of the valley mists and gloomy entanglements of the wood into the light of the hilltop illuminated by the Sun of righteousness. The poet then described the dangers that beset his journey: first, a panther, symbol of youthful lust, which he drove away; then the lion of the pride of successful manhood overtook him and nearly vanquished him; finally, when the zenith of the

hill came into sight, a lean wolf, suggestive of avarice, the sin of advancing age, appears. But he held true to his vision and emerged triumphant.

The spiritual gleam that lures us on is not always to be found in a blinding flash of light such as struck Paul down on his way to Damascus. It must be sought in the means of grace God gives us, for there must be a guiding star of hope and inspiration in every life that aspires to measure up to what God requires of His followers.

Nothing is sadder in one's experience than when he loses the glow of the eternal out of his heart. For when one has lost that gleam, all the roads of life are lonely, and the shadows take a heavy toll of courage. Daily tasks become wearisome, and their routine is unrelieved by hope. Unless the light breaks through, the march of years will inevitably touch with gray those symbols of faith that once shone with glory.

It is so easy to lose the spiritual glow that suffuses our hearts in our first experiences with God. And when the preacher has lost it, his sermons are arid rhetorical wastes. When the statesman has lost it, the nation he serves bends its neck to new burdens. When the toiler has lost it, his toil is fretful and prodigal of strength. When duty has lost it, the paths of life are flinty and cut our feet. When love has lost it, the heart can never soar again, and time becomes what Carlyle describes as "Only a little space between two eternities."

But when the light of God's holiness shines on the eternal hills, beckoning us on, no matter how many battles we lose, we shall win the war, for our faces will be ever forward.

* From The Bible: A New Translation by James Moffatt, copyrighted by James Moffatt, 1922, 1935, 1950, 1953 by Harper and Brothers. Used by permission.

the reasonableness of the command or the probable result of their efforts to obey. The supply in their hands may seem to fall short of the need to be filled; but in the hands of the Lord it will prove more than sufficient."—*Ibid.*

"The lesson is for all in positions of trust. When God opens the way for the accomplishment of a certain work, and gives assurance of success, the chosen instrumentality must do all in his power to bring about the promised result. In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given. God can work miracles for His people only as they act their part with untiring energy."—*Ibid.*, p. 263.

A Greater Endowment of Power

How will this be accomplished? we still may ask. God will not leave us to ourselves, but He will bring to us a renewal of grace and power for the finishing of the work. Think of the little lights now shining in all parts of the world, hundreds of thousands of them. There they are, witnesses of the mighty power of God to save men from the sins of this world and to prepare them for His coming. What if by some means these feeble lights all over the world could be increased in power tenfold or a hundredfold? What a mighty work would then be done! This is what God has promised He would do for His people. Note these wonderful promises that He has given us.

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

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with a knowledge of salvation, so abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—MRS. E. G. WHITE in *The Review and Herald*, Oct. 18, 1904.

The Light Leads Onward

God's word to us, as to Israel, is, "Speak unto the children of Israel, that they go forward" (Ex. 14:15).

As the children of Israel stood before the Red Sea and God commanded them to go forward, there was only one way for them to go. The mountains were beside them. Their enemies were behind them. The pillar of light led onward. There was only darkness in standing still or retreating.

Shall we question the plan of God? Shall we reason with Him about the difficulties? Shall we doubt that He means just what He says? Brethren, in spite of the obstacles in the way or the enemies that press upon us, the pillar of light beckons us onward into all the

world, and it will not rest until all mankind has come under its shining. So let us not become weary in well doing or rest satisfied with what we have done. We dare not do less than we have been doing, and we must do much more if we would keep pace with the increasing providences of God and the rapid passage of time. In order to remain in the light, we must advance with the light and help keep the lamps burning in all lands of earth by our prayers, our means, and our personal witness.

Brethren, if we would keep the lamps burning around the world, we must first keep the light burning brightly in our own hearts. We cannot kindle other lights unless the flame of faith in this message glows steadily within our own souls. So in the words of the old Advent hymn, we say:

"Then trim your lamps, my brethren dear,
Then trim your lamps with godly fear;
The Master's coming draweth near.
Let every lamp be burning."

A Story for the Children

BY ARTHUR S. MAXWELL



Water From a Rock

For the next forty years the children of Israel wandered in the wilderness.

Little is known of what happened to them then. Slowly, wearily, they moved from place to place, staying just long enough for the cattle to eat what little grass they could find. Then on they went again.

It was enough to break their hearts. Many times they must have thought what an awful price they were paying for their lack of faith in God. One by one all who had taken part in the great rebellion died.

Great as was their suffering, however, God did not forsake them. Every day, except the seventh day of each week, He sent them manna to eat. Every day, from the moment Moses struck the rock in Horeb soon after they came out of Egypt, there was water for them to drink. Not that it flowed all the way from Horeb, but always, just when most needed, it came bubbling up out of the rocky soil.

Then one day, as their wanderings were coming to an end, the flow of water ceased. Having carefully counted the years of their punishment, they should have taken this as a sign that Canaan was again very near. But they didn't. Instead, once more they came grumbling to Moses and Aaron—now two very old men. "Would God that we had died when our brethren died before the Lord!" they wailed. And O how they wished they were back in Egypt!

It was the same old story, the same old complaint. Just as soon as things began to go wrong they wished they were in Egypt, and were ready to blame Moses for all their troubles.

Just as they had done so many times before, Moses and Aaron turned to God for help. Going to the door of the tabernacle, they fell upon their faces. "And the glory of the Lord appeared unto them." They might be old and weary, but God was still the same as ever, still ready to show them the way out of their problems.

"Gather . . . the assembly," He told them, "and speak ye unto the rock before their eyes; . . . and thou shalt bring forth to them water out of the rock."

So Moses called all the people to come to the great rock that towered above the camp. Standing beneath it, with Aaron at his side, he cried, "Hear now, ye rebels; must we fetch you water out of this rock?"

That is where he made a great mistake. He let himself get angry, which no leader should do; and this caused him to forget to give God the glory for the miracle, which was mistake number two. Then he made his third mistake, the worst of all, when he "lifted up his hand, and with his rod he smote the rock twice."

The water gushed forth; the people, overjoyed, stooped down to drink; the cattle, parched with thirst, came running toward the cool, sparkling stream; but Moses and Aaron stood alone—in disgrace.

"Because ye believed me not," God said to them, "to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

The hearts of the two old men sank. Not go into Canaan? After all that they had done for Israel, all the trials they had endured, all the long, long journey they had traveled? Surely God did not mean that! How could He? What had they done to deserve so great a punishment?

What had they done? Because they had not obeyed God exactly, they had spoiled something very beautiful. They had ruined a most important lesson that He wanted to teach not only to Israel, but to people in all the world.

The rock was a type of Christ. He was to be struck once, but never again. He was to be "once offered to bear the sins of many." Not many times, over and over again.

Moses had struck the rock once—at Horeb. That was right. He had been told to do that. But now he had struck it again. Twice, in fact. And God had told him to speak to it—not to strike it—just as sinners may speak to Christ anywhere, in every time of need, and bring the water of life into their souls.

Poor Moses and Aaron! Maybe they didn't understand all this as we do now. But God did not blame them for failing to understand, but for failing to believe and obey.

I Came Back to the Church

By Brownie R. Owen

[Following is the testimony offered at a public meeting in southern California, by one who came back to the church.—**EDITOR.**]

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart . . . , and I will give you an heart of flesh" (Eze. 36:26).

For twenty-six years I have been out of the church. Occasionally during these years I have attended meetings with my wife here on the campground, but it was difficult for me to sit through a sermon. I would walk off the grounds to the nearest café for my coffee and a cigarette. On a Sabbath when I didn't work, I would take my wife down to the Glendale church. As she stepped from the car she would tell me how she wished I would go in with her. The sadness on her face didn't affect me then; for I would go on over to my club and spend the day playing cards, smoking, and engaging in evil conversation, which shows how hard a heart can become when we lose our hold on God. I am happy that this has all been changed.

Last fall John Osborn held special meetings at the Glendale church on Sunday and Wednesday nights. My wife persuaded me to go with her, and my interest in what I heard led me to attend the entire series. Elder and Mrs. Osborn knew my wife; and the three planned a visit for me with the pastor. I will never forget that visit—Tuesday evening, December 15, 1953—in the living room of our home. He and I were alone. We had talked a short time when presently he told me that he was impressed to ask if he could pray with me.

My mind was passive. I didn't feel like asking for prayer; neither would I resist it. I consented, and we knelt down. He prayed a very short prayer, but God must have prompted him to ask for just what I needed. When he finished I was very much moved, and I wanted to pray. I tried, but I could not. I was all choked up. So we arose, and God made my hands do what my lips couldn't. I took from my coat a twenty-five-year gold lodge pin and my fob from my belt, handed them to him for the church collection, telling him that I wouldn't need them any more. Then I took from my pocket my pack of cigarettes. I looked at them, and thought of the many times I had tried to quit them on my own. I handed them to the pastor, saying, "I hope I don't need these any more either." Never will I forget the expression on his face—gratitude for an answer to his prayer.

At this point the devil put in his bit.

I was startled at what I had done. The thought came to me—what to do about my work the next Sabbath. I explained to my pastor that my boss belonged to the same club I did. We had associated there for years, and I had to face him with this new decision. Elder Osborn told me not to fear—that they would pray about it—and I am sure they did.

The next day my boss proposed that we go to the club for the evening. Right then I asked him for fifteen minutes alone with him. This is what I said: "You are going to be surprised at what I am about to tell you, but I hope everything will be all right. I can't go to the club with you. As of last night I am no longer a member of the lodge, and I am going to join the Seventh-day Adventist Church. I can't work any more on Saturday, and I would like to quit early on Friday."

He looked me straight in the face for fully a half minute; then with tears in his eyes, he said: "Listen, Bud, you don't have to work on Saturday, and on Friday you come in early, and leave early."

That was almost too much for me. I told him he had just answered our prayers and didn't know it.

I will leave it to you whether God

performed a miracle for me or not. I think He did. God hasn't taken away from me the appetite for smoking. I work in an office with a group of people most of whom smoke during the day. Every time I smell a cigarette I want it, but God has given me strength to resist the temptation; and He knows I have been absolutely clean since I gave up smoking. And the coffee is gone too.

I must tell you about my \$26.60 Ingathering quota. I thought of seeing one of the owners of a large firm and getting a check for \$25, and so have Ingathering over with. But God had other plans for me. I was told that this firm only recognized Community Chest and Red Cross. So I solicited about one hundred of the office personnel for contributions to Ingathering. I collected money from fifty-one, and turned in fifty-three dollars. God wanted me to commit myself to those who had known me for five years before I joined the church. Those one hundred people are watching me now to see whether I am a real Seventh-day Adventist.

I had done everything I knew to make myself right with God and man. Still one thing bothers me—I have grown children who are out of the church. My influence in past years is in a big way responsible for their being where they are. I ask your prayers for them, and for me, that I may hold tight to the hand that was wounded for me.

The Bible and 1955

By Carlyle B. Haynes

As 1954 draws to its close I shall complete my thirty-sixth reading of the entire Bible. And that brings with it a sense of peculiar satisfaction. The satisfaction is not due to the completion of a task merely—a task accomplished within the limits of one year. Nor is it that I have done this same thing thirty-six times. My greatest satisfaction comes because of the enrichment of life and mind, and the uplift of spirit that always accompanies research and meditation in the treasure house of God. No matter how many times one may have passed through it before, there are always new discoveries made, rich jewels that suddenly gleam with new brilliancy, hidden gems overlooked before, and a larger acquaintance with and deeper appreciation of the wealth and glory of God's eternal purposes and plans.

It may be thought by some that reading the Bible so many times would become boring. On the contrary, I never get tired of reading it. Indeed, I am eager for January 1 to come again so that I may turn back to Genesis 1, and

begin the thirty-seventh reading of this grand Book.

There was one year I read the Bible through twice. There was another I read it four times. I am not in such a hurry now. Once a year gives me time to think along with the reading, to live over the great scenes in the Bible, to follow closely the wonderful dealings of God with men, to saturate my soul with the literature of heaven.

Yes, God willing, I am going to do it all over again in 1955. And I am sure I will strike new and richer lodes of precious ore the next time. Moreover, I would like to have company. This mine, you know, is not staked off for my private use. You can dig too. And you are bound to strike precious metal and jewels of rare value. Come, join with me in the Bible Year for 1955. If you will begin reading in Genesis on January 1, three chapters a day and five on the Sabbath, you will finish Revelation 22 on December 31. If you have never done it before, you have a real treat coming during the year 1955.

Are You Majoring in a Minor?

By Paul K. Freiwirth

"Why did you decide to major in philosophy, Fred?" a university student at one time was asked. "You never were particularly interested in that subject."

"That's true, but each major permits one to take a certain minor, and the minor that goes along with philosophy is the thing I'm really interested in."

"Then you're really majoring in a minor, aren't you, Fred?"

"Well—er—, I guess that's what you would call it," the youthful student had to admit.

In the case of this university student, majoring in a minor may be excusable, but it certainly is not in everyday living, for it is one of Satan's most subtle snares to entice people to do just that, to major in minors—to accord first place in their lives to that which, at its best, can be of only secondary importance.

When the Lord Jesus was born His people were preoccupied with something else. They were so busy complying with Rome's tax edict that they had no time to hail the birth of the Saviour of the world.

During the earthly ministry of Jesus, Martha was perhaps the outstanding example of one who was majoring in a minor. When the Saviour visited her home, her sister Mary chose the good part of sitting at the feet of Jesus and listening to the words of life, but Martha chose to engross herself with a few necessary—but a great many unnecessary—details of serving. She placed the material above the spiritual and was miserable and unhappy, the usual result of majoring in one of life's minors!

In the first few verses of Acts 6 is recorded the story of how the twelve apostles might have very easily been sidetracked to "serve tables" (verse 2), instead of devoting their energies to the work they had been ordained to do—the preaching of the gospel. But, thank God, they recognized the peril and chose not to major in a minor. "We will give ourselves continually," they said, "to prayer, and to the ministry of the word" (verse 4). They would not waste their time on secondary matters, however important they might be.

The Right Emphasis Needed

And now in the days of the Advent Movement, while the three angels' messages are being heralded to the world, there are many worthy sidelines in which we might engage—good in themselves, but not good enough to be our principal interest!

Today, with the sun of time rapidly sinking over history's clouded horizon, minors of various sorts are still seeking to displace the major. That, of course, is the everlasting gospel, the three angels' messages. But Satan is deceiving many well-meaning young people by offering them something good for the best, a minor for a major. "This is an era of undiscriminating allegiance to good causes," wrote one educator. How true is his statement.

Many great men have been confronted with the tempter's suggestion to be satisfied majoring in a minor. Take the case of the great American Negro scientist, Dr. George Washington Carver. While he was beginning his work at Tuskegee, he received most flattering praise for his paintings. Art would no doubt have been a satisfying career for this ambitious and talented son of a slave, but he chose instead to devote his life to the economic, social, and spiritual uplift of his race. Painting never became

more than a hobby with him; science—as a tool to aid humanity—remained the major. And today his race, as well as all posterity, owes him a debt of gratitude. What if he had been sidetracked and had majored in a field in which his talents were minor!

As you journey through life, no matter what your direction or goal, you too will be confronted at every turn with the urge to major in a minor. There is no phase of life in which you cannot somehow get your vision twisted and your values muddled and find yourself majoring in a minor.

You ask, How do I know whether or not I am failing here? The answer is simple. As long as you are withholding one single talent or one ounce of energy from complete service to God and humanity, you are giving your life the wrong emphasis. Not until every potentiality dormant within you is being utilized to the fullest for Christ, will you succeed. You may be honored and respected by those in the church and the community, you may be considered very useful in life, but unless your all has been laid unconditionally on the altar of sacrifice and service, you are still majoring in a minor! Why not change the situation today? Put first things first in your life, and you will find such happiness as you have never known before.

Daniel's Vision of the Judgment

By H. L. Rudy

In vision God revealed to the prophet Daniel scenes of desolation and suffering that caused his strong spirit to tremble. But these scenes were not to continue unchecked forever. God had determined the limits of the great Roman apostasy. When the one angel asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8:13), the answer came quickly from another angel: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (verse 14).

Daniel had earnestly prayed, "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Dan. 9:17). He was thinking of the desolation of the Temple in Jerusalem during the Babylonian captivity. God heard and understood that prayer. In the answer given by the angel, the sanctuary in Jerusalem was remembered. But the period mentioned reached far beyond the time allotted to the Temple in Jerusalem. The 2300 days of years, beginning in 457 B.C.,

reached down through the centuries another 1810 years, or to A.D. 1844. To Daniel the language of the angel remained mysterious. To the church also the full meaning of these words remained hidden until the long prophetic period had terminated.

Repeatedly Daniel sought light concerning this vision. At last the Lord said to him: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand" (Dan. 12:9, 10).

With the coming of the time of the end in 1798 when the supremacy of the little horn power was temporarily broken, the way was open for the great truths of the Reformation to accomplish their appointed work. Light began to shine forth from the sanctuary in heaven, and the great time prophecies of Daniel became clear. The terminal date of the 2300 days, or years, was understood in the light of Christ's service in the heavenly sanctuary. The sanctuary to be cleansed in 1844 could be none other than the heavenly.

Viewed in the light of the earthly sanctuary service and the Day of Atonement, which were figures "for the time then present," the cleansing of the heavenly sanctuary aptly denotes a work of judgment. The cleansing of the earthly sanctuary was typical of the cleansing of the heavenly sanctuary. On the Day of Atonement the priest made an atonement, once in each annual cycle of services, for the "transgressions" and "sins" of the people (Lev. 16:16-21). "The patterns of things in the heavens" were purified by the sprinkling of the blood of animals, "but the heavenly things themselves with better sacrifices than these" (Heb. 9:23).

Time of the Judgment Revealed

This work of judgment was revealed to Daniel as taking place some time between 1798 when the desolating work of the "little horn" was terminated, and the time when the beast is "slain, and his body destroyed, and given to the burning flame" (Dan. 7:8-11).

In Daniel 7:13 the prophet describes the appearance of Christ before His Father. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." This coming of Christ into the presence of the Father took place in 1844.

"Christ had come, not to the earth, as they [Adventists in 1844] expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven.—*The Great Controversy*, p. 424.

At the beginning of the judgment in 1841 Christ entered upon a new phase of His mediatorial ministry. He came near to the Ancient of days into the most holy place. He ceased His ministration in the first apartment of the sanctuary.

But there was no lapse in, or omission of, any part of the former service when Jesus moved into the most holy place. "Christ had only completed one part of His work, as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners."—*Ibid.*, p. 429. Christ opened another door before He closed the first one (Rev. 3:7, 8), indicating that a door was always open through which the sinner could have access to the Father.

The Books Opened

Daniel saw that "the judgment was set, and the books were opened." Through the ministry of the angels a careful record is kept of every life. The books containing these records are opened as case after case is investigated in the judgment. Before the marriage of the Lamb takes place (Rev. 19:7), the guests of the wedding must be examined. This was clearly taught by Christ in His parable of the marriage (Matthew 22).

The investigative judgment concerns

everyone, for "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

The books of record used in the investigative judgment are the books of remembrance (Mal. 3:16; Ps. 56:8), and the "book of life" (Rev. 13:8; 20:13-15). John said that "the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The book of life is mentioned repeatedly in connection with the judgment. This is the register of heaven. It contains the names of those who have accepted Christ as their Saviour from sin and have given public expression of their faith. Doubtless Adam's name heads the list, for this book has been in existence since the foundation of the world (Rev. 13:8).

As a recorded name comes up in the judgment the book of remembrance is opened to ascertain whether that person has kept the faith throughout his life as a Christian. If so, Christ will plead the merits of His blood on behalf of that one. The Father will accept Christ's atonement for this person, the record is forever closed, and the name is retained in the book of life. That one is saved and sealed for the kingdom of heaven. Should the person who has once accepted Christ, depart from the faith, deny the atoning sacrifice of Christ, and fail to repent and renew his faith in the Lord Jesus before his life ends, that person's name is blotted out of the book of life, and he is forever lost.

In Progress Over a Century

The investigative judgment, having begun in 1844, has now been in progress for more than one hundred years. Before this phase of Christ's ministry is completed, the names of the living, as well as those

who have died, will be brought under final investigation in the judgment. Those whose names have been dealt with in the judgment are sealed for eternity. Some will be raised to life and will enter into the kingdom of God at the first resurrection. Some will not be brought forth until the resurrection of damnation (John 5:29). The investigative judgment determines who belongs to each of the two groups.

As to those who will be living when Christ comes the second time, special provision has been made to determine their preparedness for the kingdom of God. This provision is the sealing. Before the cases of the living can be decided in the judgment a special sealing work must take place. When Christ returns there will be those living upon earth who will be "without fault before the throne of God" (Rev. 14:5). They will have the seal of God (Rev. 7:2-4). They will have gone through great trial and persecution, but they will have "gotten the victory over the beast, and over his image, . . . and over the number of his name" (Rev. 15:2).

The sealing work is rapidly nearing completion. The winds of strife are increasing in intensity. God is holding them in check so that the earth will not be destroyed before the sealing of God's children is completed. But God's mercy will end in due time.

"With unerring accuracy, the Infinite One still keeps account with the nations. While His mercy is tendered with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."—*Prophets and Kings*, p. 364.

When the last name has been dealt with, Christ's ministration in the heavenly sanctuary closes. He will lay aside His priestly attire and put on the royal robes. The intercessory work in the temple is finished. Christ will come to "execute judgment" (John 5:27; Jude 14, 15), to "give reward" to his servants, and to "destroy them which destroy the earth" (Rev. 11:18). Sin and all its terrible traces will finally be forever eradicated from the earth.

Once more the Spirit warns us that "there shall in no wise enter into it [God's kingdom] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). All depends upon having our names retained in the Lamb's book of life when Christ comes to receive the kingdom. Now, while Christ is still interceding on behalf of sinners, we must make sure that our sins are all blotted out of the books of heaven, and our names are written in the Lamb's book of life for all eternity.

A Prayer

By WINIFRED ROTH

Dear Father, please help my mind to be clear and bright,
I want to talk to a neighbor tonight.

He has asked me why I keep the seventh day
And why I give Jesus one tenth of my pay.

I've thought of this person a long time now
And I've wanted to talk to him, dear Lord,
but how?

I'm not a good speaker, and I've never been
bold,
But somehow this story of Love must be
told.

I've never gone out with my Bible before—
Please give me the courage to knock on his
door.

SABBATH SCHOOL LESSON HELP

By HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

A Nobleman and a Centurion Believe in Jesus

Sabbath, January 8, 1955

Christ's second miracle in Cana (John 4:46-54) is the first of His miracles of healing. However, other miracles had been performed between the two at Cana, for Jesus had been to the Passover in Jerusalem, where, we are told, "many believed in his name, when they saw the miracles which he did" (John 2:23).

The purging of the Temple of its cattle dealers and moneychangers, the new-birth interview with Nicodemus, and on the way back to Galilee the Messianic discourse with the woman of Sychar and the men of the city—all these seem to have happened between the two Cana miracles. Jesus now returned much more famous than He had been at the wedding.

Among those who heard of this fame was "a certain nobleman" of the large town of Capernaum. A Jewish steward in Herod's court would not ordinarily be found seeking a new religious teacher. He must have been driven to Jesus by the strong constraint of an outward need, like those mentioned by the prophet: "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them" (Isa. 26:16). The compulsion was the deathly sickness of his son.

Jesus was here dealing with a man who had "determined to make his belief in Him conditional on the granting of his own request."—*The Desire of Ages*, p. 198. Yet "he had a degree of faith." It was, as with many today, a certain minimum faith in God, but undefined—out on the margins between vital spirituality and virtual unbelief. "His faith faltered when he saw only a plainly dressed man, dusty and worn with travel."—*Ibid.*, p. 197. But Jesus saw the flickering embers of faith, and ignoring all else, He fanned them into a living flame.

"Except ye see signs and wonders, ye will not believe," said Jesus, when He was asked to go to Capernaum to heal the son. Jesus never appeared overanxious to work miracles. He knew that too much external evidence makes religion appear unreasonable, often ends in unbelief, and violates the laws of spiritual life. The soul of Jesus had recently been refreshed by those Samaritans who had "believed

because of his own word" (John 4:41).

However faulty this man's faith, it laid hold on Christ, and he cried, "Sir, come down ere my child die." And without further discussion, Jesus put faith to its test. "Go thy way; thy son liveth." "And the man believed . . . and he went his way." Twenty miles along the road the very words of Christ, "Thy son liveth," were shouted at him by his servants hurrying to meet him. Upon verifying that the fever abated when Jesus spoke the word in Cana, the courtier "believed, and his whole house." "The miracle, . . . was a double one—on the body of the absent child, and on the heart of the present father; one cured of his sickness, the other of his unbelief."—TRENCH, *Notes on the Miracles*, p. 129.

Some have confused this miracle with that of the healing of the centurion's servant (Matt. 8:5-13; Luke 7:1-10), recorded with certain variations. But the differences are too marked, and they are treated as two events in *The Desire of Ages*, pages 196-200, 315.

The centurion was a Roman officer of the garrison city of Capernaum. He was either a proselyte or a sympathizer who built a synagogue for his Jewish friends. The Greco-Roman world had many earnest people who were disgusted with the corruptions of heathenism. Not a few sought solace by becoming proselytes of

Judaism. Cornelius was one such Gentile (Acts 10:1); Lydia was another (Acts 16:14). Many followed Paul and his associates (Acts 13:43; 17:4). The Ethiopian eunuch was also typical of those earnest Gentiles who sought after God (Acts 8:27). They are described as "fearing God," "worshipping God," "devout persons," et cetera, and became fruitful soil for Christianity, which removed them from the outer courts of Judaism and brought them close to the throne of grace.

The centurion did not even ask for Christ's presence, and he felt unworthy himself to appear before Him. "He sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." That he had forsaken his pride—he, a patrician Roman—and could love a slave, reveals his courageous, kindly heart; and that he could believe in a miracle from a distance demonstrates his faith. But more. When Jesus said, "I will come and heal him," there came a reply that pleased the Saviour: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed" (Matt. 8:8). There is perhaps no more genuine personal humility than this in the New Testament. And his faith was not equaled "no, not in Israel."

He thought himself unworthy for Christ to enter his house, but God counted him worthy of a great blessing, and the divine word was fulfilled, "As thou hast believed, so it be done unto thee. And his servant was healed in the selfsame hour."

These two miracles show the dynamic power of faith. "Faith is the very life-blood of the soul" (*Testimonies*, vol. 6, p. 472).

The Jewish courtier has his counterpart in every generation. When Jesus looked on him, He saw much that might have been censured: Instead, He seized hold of the one thing that offered hope—the hand of faith that kept open the way to God. "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:3; cf. Matt. 12:20).

The Roman centurion, one of the few Gentiles for whom Christ worked a miracle, afforded Jesus an opportunity to make a remarkable statement on the Gentiles and the kingdom of God (read Matt. 8:11, 12). Position did not isolate this man from the people; money to him was an opportunity to advance the worship of God; the lowly servant was an object to be loved and helped; blue-blooded heritage called for greater humility; ability to hold a proud Roman commission did not prevent a sense of personal unworthiness. "His heart had been touched by the grace of Christ. . . . His faith took hold upon Christ in His true character . . . the friend and Saviour of mankind."—*The Desire of Ages*, p. 317.

"God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ."—*Ibid.*, p. 123.

The Spirit's Power

By MARGARET LOCKE

O sweet, mysterious Spirit of the Lord,
Come Thou with all Thy wondrous chang-
ing power,

And fill me with devotion to Thy Word;
Prepare me for the awful judgment hour.
Cleanse me from inbred sin, teach not to see
My brother's faults, but only those in me.

O gentle, loving Spirit of our God,
Woo me anew, and woo again, nor cease;
If wooing fail, use Thou the chastening rod,
But through it all impart to me Thy peace;
Impart Thy love, Thy grace, Thy Spirit's
power
To stand each test in every trying hour.

Ring Out the Old—Ring in the New

By Mrs. W. E. Phillips

Many years ago a group of four women sat talking in the classroom of a church school in one of our Western States. It was early winter, and the season's first snowfall lay on the ground. Outside, the children's voices could still be heard ringing through the cold winter air as they called good-by to one another, and started for home.

A glance at the group assembled would have shown a motherly looking woman of early middle age. Her days were filled with many things—raising three teen-age children, helping in her husband's shop, and being a real pillar in the church. Seated next was a lovely woman in her early thirties with a calm, serene face. Her husband, a doctor, was the church elder, and her two small sons added interest—and oftentimes complications—to the life of the church school. The third member of the group was a young woman with blond hair. The pallor of her skin belied the strength suggested by her large frame. A slender girl who had not yet had her twentieth birthday, completed the group. She was the church school teacher. It was at her invitation that the other women had arrived at the school just before closing time.

The pupils of the school were to give a special program later in the month, and these ladies were to help the teacher in decorating the classroom and in furnishing simple refreshments.

The vocabulary of that group did not then include such words as *radio* or *television*. The young teacher had yet to learn of intelligence tests for her pupils, and a child's aptitude for certain activities was then measured only by the teacher's estimation of his ability.

Bobby Recites His Poem

In those days the activities of the school were not called *projects*, nor did the pupils produce *festivals* or *pageants*. The simple word *program* or *exercises* explained the entertainment the children were taught to provide.

As the ladies discussed their plans on that winter day years ago, a voice began to drift in through the door that opened into the hall. At first it seemed a mere murmur, but later distinct words could be heard. Excusing herself, the young teacher left the room. On her return she explained that Bobby, one of the young pupils, had stayed after school and was practicing the poem he was to recite in the coming program.

Several times the conversation of the group was broken as the words, "Ring out the old, ring in the new," floated in through the door. Bobby's contribution was to be a poem dealing with the

new year. For several minutes the plans and thoughts of the women were interrupted by the phrase, repeated again and again. At last they admitted that the competition in the hall was too great for comfort. So they sat silent and smiling for a moment as they listened to the small boy saying his "piece." The young voice droned on in a low monotone until it reached the last line of the verse. Then clearly and distinctly came the words, "Ring out the old, ring in the new."

Ring Out the Old Troubles

Finally the motherly looking woman remarked, "Well, I suppose we might just as well visit until Bobby gets the old rung out, and the new rung in!"

The doctor's wife spoke wistfully, "If only we could ring out with the old year some of the things that trouble us."

With this thought in mind each woman present spoke of the things she would like to see put away or finished as the year drew to a close.

The elder's wife was concerned with the spiritual life of the church. Sad to say, the church members seemed divided into two "clans." The church elder found himself in a very trying position as he endeavored to remain neutral during the disagreements that sometimes took place. So it was understandable that his wife should wish for a new atmosphere of understanding and trust in the church during the year to come.

The large pale young woman sat staring into space. Finally she told of the burdens that troubled her heart—of her desire for renewed health and a happier outlook on life. A year earlier she had lost her young baby and had never regained her health or cheerfulness since its birth and death. Her hope was that the new year would bring a time of restored health and usefulness.

Our Hope

By ARLETTA C. STEELE

When the joys of earth seem fading,
Earthly hopes sink in decline;
When the hearts of men are failing
In this strange uncertain time,

Oh, there is a joy unfading,
'Tis a hope that never dims;
Long we've sung of its foundation
In our good old Advent hymns.

As the shades of time grow deeper,
Like the stars in darkening sky,
This old hope takes on new luster—
Our redemption draweth nigh.

The middle-aged woman—mother of three teen-agers—sighed as she spoke of some of the unfortunate habits her children had acquired during the past years. "These things are old problems in our home, and they trouble me greatly," she said. "I would so much like to see my children gain the victory over these habits in the year to come."

The young teacher listened thoughtfully as her older friends spoke of their hopes for higher goals in the new year. Only that week a letter from her fiancé had opened new vistas of service in the near future. The mission board had invited this young man and his intended wife to join the ranks of foreign missionaries in one of the Spanish-speaking countries of South America. And so it was with a willingness to accept this new responsibility that the young teacher's heart echoed enthusiastically—"ring in the new."

Time has marched on since that winter day in the past. Whether the hopes and desires expressed by three of the women were realized or not the record



does not show. Only concerning the fourth member of the group can this bit of information be given—today, when the name of the teacher, who is no longer young, is called, the writer of this story answers.

As the years have passed, new customs have been formed, new ways of life have been established, new inventions have been perfected. Even an almost new vocabulary has come into use. But the passing years have brought no higher ideals or brighter hopes for the future than those expressed in the classroom of that little school.

As this old year draws to a close, and as the new year looms on the horizon, may we echo the refrain, "Ring out the old, ring in the new." Ring out discord and distrust among brethren. Ring out discouragement and the sorrowful outlook on life. Ring out the harmful habits that hamper our development and usefulness in the Christian life. Ring out old hates. Ring in new loves: a new love of our fellow men, a new dedication to service for others, a new determination to strive for greater strength of body and mind and spirit!

May we make 1955 a time of "beginning again"! Ring out the old, ring in the new!

EDITORIALS



From the Editor's Mailbag

Last week we discussed two questions presented by a subscriber who was troubled on the matter of health reform, particularly vegetarianism. Of the further questions he asked, the following, we believe, will be of interest to our readers in general:

3. "Mrs. White says that flesh food animalizes man's nature. Christ ate flesh foods. Don't we here come to a rather embarrassing conclusion?"

4. "Mrs. White says: 'Take the Bible as your study book. . . . Do not present theories or tests that Christ has never mentioned and that have no foundation in the Bible.' Now, though Christ was on this earth for over thirty years, where does He teach or even infer that vegetarianism is a rule to be followed?"

5. "If I am not to be judged at the last day by any other book than the Bible, as Mrs. White declares, how should I interpret her statement: 'The indifference with which the health books have been treated by many is an offense to God?'"

Our Reply

3. In another context Mrs. White says, in substance, that the environment of a city is injurious to the spiritual life, particularly of children. I think you and I and any observing person would agree with that statement. Now Christ grew up in the town of Nazareth. And "can there any good thing come out of Nazareth?" asked those who sought to defame Christ. But our Lord was not tainted because of dwelling in evil Nazareth, and what was possible for our Lord is possible for us. Then shall we conclude that Mrs. White was wrong in her observations about the evil influence of a city? No.

When it is not possible for a child, let us say, to be in any other place than a city, he and his parents may rightly invoke special divine aid to offset the potential danger to his spiritual life that is resident in the city atmosphere. I think that likewise we may ask God to bless for the strength of our body the best food that is available under the circumstances, and I think we would not be presumptuous in doing that. Christ's promise to His followers is: "If they drink any deadly thing, it shall not hurt them" (Mark 16:18). If such protection is assured the faithful, it seems entirely reasonable to believe that Christ's followers may rightly claim protection against the deleterious possibilities of certain foods that they find it necessary to eat in particular situations.

Simply to keep the record straight, you should remember in this connection that your question implies that we can know with certainty what Christ's normal dietary practices were. You speak of "the life practices of Christ" in regard to diet. The facts are that the Bible is singularly silent as to His dietary habits, day in and day out. It would indeed be interesting to know what His regular menu was.

We know that He turned a few fishes into a great many to feed a hungry multitude, and that He once ate a piece of "broiled fish" offered Him (Luke 24:42, 43). But these incidents throw little or no light on the question of His usual diet. Perhaps Christ daily ate the same food as all others around Him—and perhaps He did not. Many other of His habits were very different. Nei-

ther you nor I can speak with certainty on the matter. Half of our fallacies in interpreting Scripture spring from our haste in drawing sweeping conclusions regarding points on which the Bible is silent.

4. If you try to find in the four gospels Christ's counsel to Christians on all the details of their lives, I think you will be confronted with numerous problems. Christ explicitly declared to His disciples: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). What those "many things" were, we can only surmise. It is not unreasonable to believe that one of those things might have been counsel regarding the principles of healthful living.

I was once confronted by a group of infidels who asked me why Christ did not denounce slavery, and why the apostolic New Testament writers counseled slaves to be obedient to their masters. (The Greek word, *doulos*, translated "servant" in the King James Version, is correctly rendered "slave" in many modern versions.) Our missionaries in polygamous lands have longed for some clear-cut Bible declaration against polygamy—especially when polygamous inquirers point to the ancient worthies whom God blessed and to whom God made great promises, though they had both wives and concubines!

Our missionaries answer by pointing to God's original plan, as revealed in the Garden of Eden, when God gave Adam one wife. Indeed, the only way that Christian ministers have found to deal with a number of Bible problems—such as polygamy, the permission to have slaves, the right to divorce on grounds other than infidelity, et cetera—is by pointing men to God's original perfect plan as pictured in Eden. I think it equally valid to do the same regarding man's ideal diet.

5. You and I, who certainly are to be judged by what is written in the Bible, agree that the Bible says nothing, for example, against tobacco. A baptismal candidate once faced me with what he thought was an unanswerable argument in defense of his continued use of tobacco: "You said that the Bible is our one guide. Where does it prohibit the use of tobacco?" He was not interested in any "health books," either secular or religious; that I offered to give him to prove that tobacco was bad. He stuck tenaciously to his contention that between the covers of the Bible must be found all that is necessary to salvation, and that the Bible says nothing against using tobacco.

Now, how would you have met that argument? I think you would have said to him essentially what I said. This was the substance of my reply: "Our bodies are the temples of the Holy Ghost. The Bible declares that 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. 10:31). The Bible thus sets down a comprehensive principle. God has given us a knowledge of many things concerning the body and its health as a result of medical research. It is our responsibility to study to know how to apply the principle set forth in Scripture in the light of such knowledge." I think you will agree with this reasoning, and agreeing with it, you have the answer to your question.

Now let me offer a general word in conclusion. The person who sets out to read Mrs. White in a mood to discover contradictions between what she says and what the Bible says, will almost certainly end up by concluding

that she is out of harmony with the Bible. And why? Simply because human language is so faulty a medium of expression, and historical situations have so vital a bearing on the proper interpretation of statements, that it is not difficult to discover apparent contradictions and to conclude that they are real contradictions. Here perhaps applies the old saying that we find what we are looking for. I do not charge that you have this mood. To help to guard you against this mood is the purpose of my letter.

All of us who have applied ourselves to theology through the years have been keenly aware of the problems within the Scriptures. We have found a reasonable harmony to many apparent contradictions, though of course we have never satisfied infidels, who make capital of these seeming contradictions. For some apparent contradictions we have not found harmony, but have not lost our faith in the Bible, no, not for a moment. The reason why is that in taking the whole sweep of Scriptures we can come to no other conclusion than that the writers are indeed what they claim to be, spokesmen for God. Having reached that sufficiently buttressed conclusion, we willingly leave in a state of suspended judgment our thinking on certain perplexing passages of Scripture, confident that in the great day, when we can commune with the Author of Scripture, we shall find the answer and the complete harmony.

May I earnestly commend to you the same attitude toward the writings of Mrs. White. Speaking personally, I think that I have gone through all the stages of questioning that an inquiring mind could be expected to go through in studying her writings. I have examined and written upon most of the major arguments brought forth against her. But after examining all these arguments in the setting of a broad study of her lifework and her writings, I came surely and irresistibly to the conclusion that she was what she claimed to be, a handmaiden of the Most High God, to whom were given inspired revelations and instruction for the church. I devoutly trust that you may come to the same conclusion.

What Can Be Done to Hold Our New Converts?

During the year 1952, 75,774 people joined the ranks of Adventist believers round the circle of the world. The number was larger in 1953—80,036. An additional 5,677 were added to the church by profession of faith, making a total of 161,487 new members during this two-year period. What can be done to help these new converts to become established in the church?

We believe that *the best work the church can do for the new converts is to teach them how to work for the church.* Not many of the new believers will become ministers, but all the new converts may minister for Christ (see 2 Cor. 5:17, 18).

One phase of ministry that would be a blessing to them is literature evangelism. This is a work in which all may engage to a greater or less degree. *"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time.* We need colporteurs, who will go forth to circulate our publications everywhere."—*Colporteur Ministry*, p. 21. (Italics supplied.) The call for laborers of this type is so urgent that every church is asked to produce at least one canvasser. *"God calls for workers from every church among us to enter His service as canvasser evangelists."*—*Ibid.*, p. 20. (Italics supplied.) Not all are fitted for the career of a full-time literature evangelist, but hundreds might qualify if they would take up the work. And the experience would be a helpful one.

At the close of 1953 we had 11,158 organized churches in all the world. If "every church among us" is to yield at least one literature evangelist, we should have had 11,158 colporteurs in the field during 1954. But at the close of 1953 we had only 3,355 colporteurs in all the world. And this unhappy situation has prevailed for a long time. In 1924 we had 5,393 churches. At that time we had only 2,849 colporteurs. In 1934 we had 7,818 churches, with but 3,264 canvassers. In 1944 we had 9,351 churches and only 3,440 canvassers, and in December, 1953, our colporteur group numbered only 3,355 as against 11,158 churches. (See *91st Annual Statistical Report of Seventh-day Adventists, 1953*.)

But even if we had as many colporteurs as church organizations, we would fall short of God's plan for the literature ministry. In the year 1900 Sister White wrote: "From the light given me I know that where there is one canvasser in the field, there should be one hundred."—*Colporteur Ministry*, p. 25. (Italics supplied.)

Fifty Thousand "Witnesses"

One of our Adventist union publishing secretaries told us just recently that during the weekend of December 5, 1954, he attended a convention of Jehovah's Witnesses at Williamsport, Pennsylvania. Six hundred delegates were at this meeting. Every delegate paid his own way to Williamsport. In the very first meeting it was announced that in North America there were fifty thousand believers regularly engaged in the distribution of Jehovah's Witnesses literature. This select group of workers are known as publishers. The other members of the organization were referred to simply as sympathizers. Much of the first meeting was taken up by demonstrations on the platform showing how a Jehovah's Witness publisher approaches a prospect at the door. The principal emphasis was upon the distribution of small books, which the publishers leave in the home in return for a "contribution" of \$1.50.

After recounting this experience the Adventist publishing secretary said, "My heart burned within me when I saw the emphasis given by this convention to personal work by laymen. What would happen in the Seventh-day Adventist ranks if we could have 50,000 'publishers' in North America distributing our wonderful literature?"

At the Autumn Council the statistical secretary of the General Conference told us that there was a possibility that by December 31, 1954, our world membership would total one million. *Suppose that just one out of every one hundred Adventists in the world took up the literature work. That would mean that during 1955 we would have ten thousand colporteurs engaged in this extremely fruitful ministry.* And if with the 161,487 new converts in 1952 and 1953, we could develop just one out of every hundred as literature evangelists, we would have for these two years alone 1,614 new colporteurs to engage in the distribution of our books and magazines. These figures suggest, not the ideal, but, it would seem, the minimum of what we ought to be doing in the canvassing field.

Listen to these words of appeal from God's servant: "*The new year is just before us*, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. *I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success.* It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence."—*Ibid.*, pp. 17, 18. (Italics supplied.)

Many of our new converts, and older believers as well, may be instructed and sent forth to do literature work. Not only will new members be added as the result of their activities, but the experience will serve to hold them true to Christ and the message.

D. A. D.



News From the World Field

Laymen at Work in the Inca Union Mission

By R. A. Hayden

Far in the north of Peru lives Victor Campusano, a barber by trade, and a faithful layman. One day he heard that in the little town of Tumbes near the Ecuadorian border there was a small group of interested people who had learned of the Sabbath truth through reading our books. He also heard that in that town an evangelist from another church was doing all in his power to convince these people that they were deeply in error about the Sabbath. That was enough for Brother Campusano. He talked the matter over with his wife, and they decided to move to Tumbes. He got in touch with this group, instructed them in the truths of the message, and today there is a Sabbath school of sixty-two alert and active members.

Last year from the virgin territory of Jaén, Julia Mondragón journeyed many miles to the coast, part of the distance on foot, to be baptized. She had been won to the truth by an isolated lay member. After her baptism she returned to her country to win souls for the Master, who was so precious to her. The Lord greatly blessed the efforts of this sister, and when the pastors visited her this year she brought them to her Sabbath school where forty members were in attendance, twelve of whom were preparing for baptism. She wants to do even more for her Lord. The last report from her district was that she now has seven branch Sabbath schools under her care.

Major Montoya is an important official in the army of his country. He also belongs to the army of the Lord, having been baptized just a few months ago. His contact with Adventists dates back to the day a layman signed him up for study in the radio Bible school. Along with other duties at this present time he is in charge of special moral instruction in his battalion, and he gives two periods of instruction every week using the same lessons that converted him to this message. Many soldiers will have the opportunity of following Christ through the testimony of this conscientious layman.

Anita Ramos is a young woman taking the nurses' course at the British-American Hospital in Lima. At the same time she studies the radio school Bible lessons.

She was brought up in an Adventist home and knows our doctrines, but she is studying with the hope that others might inquire and become interested. Her plan has worked. Three other nurses became interested and asked for the course.

Before long the supervisor called Anita and asked why she was proselytizing in the hospital. Anita explained that she was studying a very interesting Bible course and that these nurses asked to be registered in the same course. But she was told that she could not continue this in that hospital, and all the lessons were burned. The three girls' interest was not destroyed, however. They sent their home addresses to the Voice of Prophecy Radio School so that the precious lessons might

still reach them. Each week, on their day off, they joyfully open their envelopes and dig deeply into their Bibles, and before they go back to the hospital every question has been answered and a note of appreciation added.

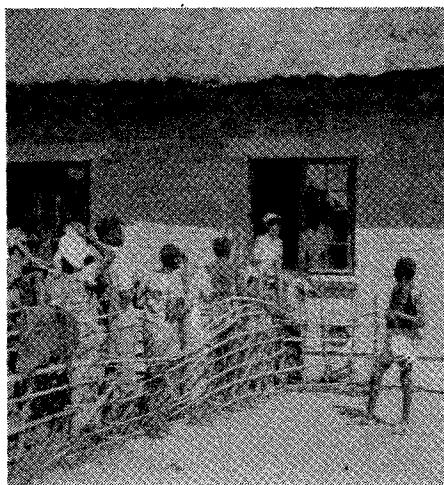
At another hospital in this same city, Mario Wiederman, one of our young men, holds a responsible position. He has enrolled all the nurses in Bible courses, and as many as possible listen to the program of the Voice of Prophecy as it comes over the radio in one of the nurses' rooms. We pray that God will give us a good harvest of nurses for this needy field.

Cripple Does Visitation Work

Then there is Leonardo Lévano in Cañete. Being crippled in one leg, he thought that it would not be best for him to do house-to-house visitation. But when the laymen paired off and the territory in the little town was assigned, one more person was needed to form the last pair to go two by two according to the Master's instruction. So Brother Lévano volunteered. He and his companion went from door to door. Before they had finished their territory they knocked at the door of a little house and were invited in by a young woman.

During the conversation that followed, this young mother confessed that she was just about to take the life of her child as well as her own, because of her despair over the terrible problems that faced her. Brother Lévano and his companion consoled her with the precious promises in God's Word. Later they visited the husband and helped them in their great need, and for several months gave them regular studies twice each week. After faithful study, prayer, and continual encouragement this young woman and her husband were baptized. Brother Lévano has promised the Lord that he will never let the enemy of all souls tempt him into believing that his physical condition is a handicap in rescuing souls for the kingdom of God.

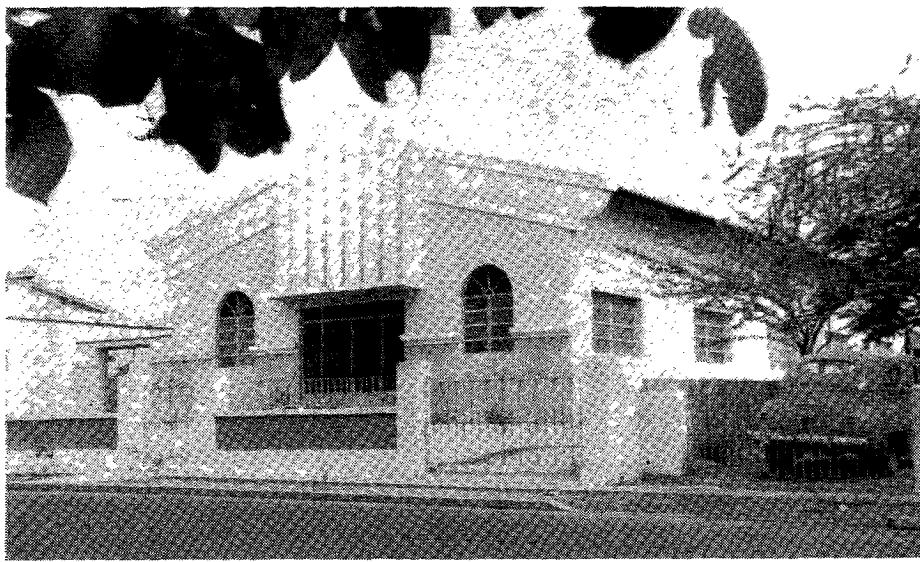
With the valuable help of Adlai Esteb of the General Conference and Santiago Schmidt of the South American Division, lay conventions were held in Bolivia, Peru, and Ecuador in the year 1951. The inspiration of those meetings motivated new activity among our church members. Since then frequent institutes and rallies have helped to keep the good work going. And now after many months have gone by, and these leaders have gone on to visit other fields, the army of laymen marches on in the land of the Incas.



Leper Hospital in the Belgian Congo

Our picture shows a group of lepers lining up to receive their medicine at our Songa Hospital near Kamina in the Belgian Congo, Central Africa. There are 450 patients in the leper colony. In 1953 sixty were discharged with the disease arrested, and the same number have been released from the colony in the first six months of 1954. The ministry to these suffering people is a service of great value to the physical and spiritual welfare of the African people.

W. P. BRADLEY



New church in Maracaibo, Venezuela.

Dedication of the Maracaibo, Venezuela, Church

By G. E. Maxson

Maracaibo is the second city of Venezuela, an old colonial city growing modern with the tremendous and ever-increasing flow of black gold that spurts from the oil wells around it.

For many years we had only one sister in this large city. As a result of much earnest and hard work during the last seven years, we now have a small company of believers. These faithful few met from home to home and place to place, sometimes in buildings that were not much more than shacks.

Last year, with the help of an appropriation from the Inter-American Division, which was made possible through the sacrificial offerings of our beloved and faithful brethren of the homeland, a well-situated lot was purchased, and a modest, but attractive house of worship was built. The rostrum is beautifully furnished. The fine mahogany pulpit is the gift of a Baptist friend who is related to two of our faithful sisters.

Earlier this year the Maracaibo company was organized into a church under the ministry of John K. Griswell. On Sabbath, October 30, the building was dedicated as a house of worship to our heavenly Father. The church history was related by Brother Griswell who, as the local pastor, worked untiringly in the building of the church. The dedicatory sermon was preached by R. R. Henneberg, acting president of the East Venezuela Mission. The president of the West Venezuela Mission led out in the dedicatory act. The prayer of dedication was offered by F. H. McNeil, who represented the Colombia-Venezuela Union.

The dedicatory service was repeated the next day for the benefit of our English-speaking friends in a Sunday interdenominational service held in the church. This service cares for the worship needs of many Americans and others who live in this city.

On Sabbath afternoon John K. Griswell was ordained to the gospel ministry. During World War II he was a bombardier of the U.S. Air Force operating in Europe, but today he is a faithful soldier of the cross.

Theology Students Visit Florida Workers' Meeting

By E. C. Banks

Interest was high at the recent meeting of the Future Ministers' Club of Southern Missionary College. This was caused by the fact that something new and thrilling had occurred among the theological students of the college. Ten upper-division students had taken a field trip to Orlando, Florida, to attend a series of classes that was conducted by J. L. Shuler in connection with the Florida Conference workers' meeting. At this club meeting they were telling what they did and learned on the trip, sharing their blessings with fellow students who had not had the privilege of going with them.

When Elder Shuler gave the first lesson at two o'clock Monday afternoon, November 1, the group of students from the college were all in their places with

the Florida workers, and they stayed by faithfully until the last lesson was given Thursday afternoon, November 4.

The classes that Elder Shuler conducted were on the topic "How to Get Decisions for Christ." In addition to his interesting and forceful class presentations, he had prepared a syllabus covering each lesson, and these were given to each person attending the classes. This material was highly treasured by the students, and will find its way into their work when they go out as soul winners.

The workers' meeting, in which Don Rees, president of the Florida Conference, led out, was also very interesting and helpful to the students. They had never attended a conference workers' meeting before, and did not know a great deal about how the conference program is operated.

The Florida Conference was most hospitable to the students. On Thursday evening, after the meeting had closed, Elder Rees and W. F. Miller arranged to have dinner with the students, at which time opportunity was given for all to get better acquainted. The pleasure of this dinner appointment was a fitting climax to the first real field trip ever conducted for the theology students of Southern Missionary College.

Dorcas Federation Meeting in Altoona, Pennsylvania

By Mrs. R. L. Krater

The Altoona, Pennsylvania, church was host to the Southeastern Dorcas Federation in a meeting held on Tuesday, November 16, 1954. A. J. Robbins, president of the West Pennsylvania Conference, led out in the devotional service. He stressed the importance of the golden rule in our contact with others. Quoting a passage from the writings of Mrs. E. G. White, he observed that if we were only more humble, kind, courteous, and tender-hearted, there would be one hundred conversions to the truth where now there is only one.

Elder Robbins reminded us that we should cooperate with the Red Cross, the Civil Defense, and other welfare enterprises. This will eliminate confusion and make for more efficient service in case a disaster should strike any city.

Mrs. Helen Graham of Clearfield, president of the federation, led out in the business session. Reports of welfare work were received from the churches.

L. E. Reed, our conference home missionary secretary, stressed the importance of each Adventist knowing how to use the new survival kit.

Sooner than we know, the Dorcas Societies of our churches may be called upon to help our fellow countrymen in time of disaster and trouble.



Quilt Tops for Korea

Ill-health has not kept Mrs. Ada Cushman from serving as a home and foreign missionary; her woolen quilt tops have kept many a refugee from freezing.

Busily sewing in her cottage near the St. Helena Sanitarium where she was formerly a worker, Mrs. Cushman has just completed her two hundred and third quilt top and is starting number two hundred and four on her trusty Singer treadle machine.

All of these have gone to welfare work either in Napa County, California, or in the huge shipments sent to Korea from the Sanitarium Dorcas Society.

MARGARET GREENE

God's Care for His People in the Celebes

By H. Zaharias

I went to an isolated village in the Celebes recently to conduct a series of evangelistic meetings. A temporary tabernacle was erected. I called at the house of the village chief to remind him of the meetings, but he became very angry and with strong language told me not to hold any meetings. I told him that our denomination is recognized by the authorities and is allowed to hold public meetings anywhere in the Celebes. The village chief said that he would not be responsible if anything unfortunate happened at the meetings.

Only a few came the first night, but the second night more people came, and by the fourth night some two hundred were in attendance. But the fifth night as my friend and I walked toward the meeting place we saw ahead of us on a bridge two men with their backs toward us, and another man sitting at the other end of the bridge. When we passed those men we greeted them, but there was no response. I feared that these men had some bad purpose in mind, but my friend did not seem to suspect it. I then turned my head to whisper my fears to him in order that he might be careful, but at that instant a rock hit my head.

However, I was fortunate that I did not fall down. I walked several steps in

a dazed condition, but when I reached the end of the bridge I was regaining my senses. I then felt pain in my head, and when I put my hand on it, the blood came running down my face. My friend then was beaten and fell down on the bridge. I walked slowly until I reached the tabernacle, where the people were gathered waiting for the meeting to start.

When I arrived at the meeting place I told the people what had happened to me and my friend and asked them to help us. After that I became unconscious for some time.

The village chief appointed several men to carry us on large chairs to the main road two miles from the village. Early the next morning a bus took us to a town where there was a hospital. After fifteen days my friend was released from the hospital. But my case was very serious. I had to undergo surgery on my head, and was in the hospital for many weeks. When I felt better I was sorry for the men who threw the rocks. I thought what a tragedy it would be if they would not repent. They would then suffer more pain than I had. With that thought in mind my pains decreased rapidly. Two months later I went again to that village to prepare some people for baptism. Seven souls were baptized.

The man who struck my friend was sentenced to ten months' imprisonment, and the one who struck me, eighteen months. When they were free again our believers tried to bring them to the knowledge of the truth, and I had several good visits with them. The people of that district were much surprised to see my friend and me and our church people treat these men so nicely when they had nearly killed us, and many are now deeply interested in the teachings of the Church.

Dentists Meet in Miami Beach

By R. E. Mallernee, D.D.S.

Unique among medical organizations is a group of Seventh-day Adventist dentists who have banded themselves together for the dual purpose of bettering themselves in professional techniques and stimulating a deeper Christian experience by fostering missionary endeavors. The twelfth annual meeting of the group, known as the National Association of Seventh-day Adventist Dentists (NAS-DAD), was held in Miami Beach, Florida, November 5-7, 1954. This meeting im-



Dedication of Carlisle,

Pennsylvania, Church

On October 16 the Carlisle, Pennsylvania, church was dedicated. This was a day of great rejoicing for the sixty-five brethren and sisters that constitute the membership of the church. The dedication climaxed six years of planning and untiring effort. The building was started in 1947 and was completed this year, at a cost of a little less than \$37,000 and much donated labor.

The dedicatory address was given by D. A. Ochs, president of the Columbia Union Conference. D. E. Rebok, charter member of the church when it was organized in 1910, assisted in the service. Others who participated in the exercises included the local

church leaders and the pastors who served the church during the period of building—L. E. Rafferty, W. C. Jensen, A. W. Ortner, and Victor Zuchowski.

The work was started in Carlisle in the year 1895 when two women colporteurs called at the home of Mrs. Harvey Comp and sold her the book *The Great Controversy*. When the church was organized it had a membership of fourteen. Since then the work has grown steadily. The prospects are bright for a greatly increased membership since the erection of this modern church home.

T. E. UNRUH, President
East Pennsylvania Conference

mediately preceded the annual convention of the American Dental Association that was held in Miami Beach.

As the Sabbath hours approached, after a Friday full of business and professional topics, the dentists put away the cares of the world and joined in sundown vespers. The meeting place was the lounge of the Monte Carlo Hotel. As the vesper speaker addressed the group and the hymns of praise began to filter through the thin curtain drawn between the meeting place and the nearby cocktail bar, the barmen quietly snuffed out their lights and tiptoed away until after the worship hour was past. Truly, the angels of God and the demons of the dark cannot occupy the same place!

D. A. Delafield, associate editor of *THE REVIEW AND HERALD*, keynoted the spiritual portion of the meeting.

Officers elected for the next year were: president, Dr. Claudius Ray, Miami, Florida; vice-president, Dr. Albert Burns, Riverside, California; secretary-treasurer, Dr. John Bata, Hyattsville, Maryland; director, Dr. Robert Hossler, Culbertson, Montana; editor, Dr. R. E. Mallernee, Atlanta, Georgia.

The Indonesia Union Seminary

By B. A. Aaen, *President*

One of the thrilling events climaxing the school term at Indonesia Union Seminary took place on the last Friday of school, following the last examination. This event we called "Crossing the Jordan." Let me explain the reason back of this experience.

When our old school at Gadobangkong was sold, we had to find temporary quarters while buildings were being erected on the beautiful fifty-six-acre farm purchased for the new school. Just across a deep canyon, through which runs a small river,

we rented three immense barns in which we housed all the students, three faculty families and the dean of girls, and taught all classes. Gradually the new site became known as the "Promised Land," and inevitably the river became the "Jordan."

Though the problems of accommodating more than 260 students under adverse conditions sometimes were difficult, we all took courage as we watched the new buildings rise across the canyon. It was also good to have plenty of work on the farm for those who needed to earn their expenses. With the help of God we were able to build seven teachers' homes, the girls' dormitory, a large combination kitchen-dining room-library, and install electricity and water for the new campus.

Graduation in the Dining Room

Although lacking final paint and lighting fixtures, the new dining room seemed the logical location for our graduation ceremonies, especially since our space in the barns was hopelessly overcrowded with our student group. So about eleven o'clock on that final Friday morning each student took a chair, and by twos they carried the benches from the old chapel and classrooms and made their way down the hill, across the bridge, and onto the "Promised Land," where the seats were arranged, decorations put up, and temporary lights installed.

Consecration, baccalaureate, and commencement followed, much the same as in Adventist academies and colleges around the world. The close of the school year also saw the baptism of 37 persons, 32 of them students, in the "Jordan." Two couples were among the candidates, one man a former Protestant minister, and the other a converted Catholic who had spent five years studying for the priesthood. Both couples will be studying in the junior college during the coming term.

Completion of the previously-mentioned buildings exhausted the funds received from the sale of the old school, so the coming term will find us carrying on amid some strange contrasts. Some classes will be held in the dining room, some in the teachers' garages, and some in the builders' old shacks with dirt floors. The dining-room tables and chairs will have to be shifted as we have meals and chapel and worship, for we will have no chapel building. Though the girls will be comfortably housed, the boys will have to stay in the

barns and walk the mile to and from classes and meals. Naturally we are looking forward to the division session at the year's end, hoping the funds can be made available for the boys' dormitory and a classroom building.

Indonesia has a population one half that of the United States, and we have only three secondary schools and one junior college. The spread of the gospel in this great land is limited only by the workers available, and not by the lack of opportunities. The various missions are constantly pressing us for ministers, teachers, nurses, and office workers, and there are so few to send. The pressure was so great that we had to send two of our students out to teach this year, before they finished their preparation, and really before they wanted to go. It was a definite sacrifice for them to break off their education, and we honor them for it.

May God impress us all to support this great task with our means and our time and our talents. Surely it is a privilege to have a part in helping to finish the work.

With Our Sabbath Schools in Northeast India

By Eric B. Hare

It was thrilling to assist with a Sabbath school workshop at Karmatar, the first mission station to be established in India. In 1895 Georgia Burrus arrived in Calcutta. She was only a young woman, but she was fearless and she loved God. She started selling books and giving Bible studies, and soon a Sabbath school was organized.

Brother and Sister D. A. Robinson arrived the same year, and mission headquarters were established in rented quarters in Bow Bazaar. I went to look at the building while I was in Calcutta. It is now being used as a drugstore, and William Carey's famous church is about a half mile farther down the street. After a few years a treatment room was opened on Park Street, and the headquarters moved to Karmatar, 168 miles from Calcutta, in very beautiful country.

Today there are 89 Sabbath schools in the Northeast India Union, with 4,616 members. However, because of political boundaries it was necessary to hold two workshops. Fifty-two delegates represented about twenty-three of the Sabbath schools in the Indian territory, and we had a very happy time together. Tables were improvised from school desks and large sheets of asbestos roofing. The organ was not in working condition, but Sister Story, newly elected union Sabbath school secretary, found a trumpet for me, so the singing and the music went on without difficulty.

The workshop for the East Pakistan area was held at Gopalganj. There the



Leo Hogendorp, with arm upraised, and Garth Thompson baptizing at Indonesia Union Seminary near Bandung, Java.



Dedication of Church at El Cajon, California

The Southeastern California Conference is happy to have another lovely new church added to its many church buildings. Sabbath, May 1, was a busy day for our church members in El Cajon, the occasion being the dedication of their new church. They have worked and prayed and raised money for a number of years, and now they rejoice in the results of their labors. The church is situated in a prominent part of the city and is a real credit to our work there.

William C. Risley, the pastor, has labored untiringly during the past few years, not only in raising funds but in carrying forward evangelistic meetings in the area, and a goodly number of souls have been won to the truth. Recently, Mauritz Peterson, one of our ministerial interns, has been associated with him in the work.

The dedicatory sermon was preached by

L. K. Dickson, vice-president of the General Conference. The Sabbath morning sermon and the dedicatory prayer were given by the writer.

Many of our ministers from surrounding churches were in attendance. Excellent music was furnished for the occasion by the choir and by other musicians in the area. The San Diego Academy orchestra also contributed to the success of the occasion.

El Cajon is located in the heart of a beautiful valley, and this church will serve as an evangelistic center for the area. The church has a seating capacity of about 450. Indications are that this building will not be too large for the congregation.

Let us pray that this church may be a real lighthouse for God.

H. H. HICKS, President
Southeastern California Conference

thirty Sabbath schools were represented by seventy-two delegates. This mission station is in the rich delta country of the Ganges River, and most of the traveling is done by steamer, launch, poling boat, or canoe. At one time the East Bengal Training School was established here, but some time ago the school was moved to Jalirpar, about twenty miles away, where there was opportunity for great expansion. Then a hospital was established at Gopalganj. Because of the lack of dollars, it is now operating only as a day dispensary, so we had ample room for our classes and work groups.

It was our pleasure to meet Mrs. K. D. Poddar here. She is 102 years old and is still a faithful Sabbath school member. She was the first from East Bengal to accept the truth and was baptized by John C. Little. Brother Little died of cholera while he was traveling in this locality and was buried in the little town of Khulna about 45 miles away. Sister Poddar has given two sons to the cause—P. A. Poddar, who was a preacher until his death a few years ago, and S. S. Poddar, who has been connected with our printing work for forty years.

quake some months previously. At that same time a whole village of people was entirely buried a short distance from the bay.

Along the coast the coconut plantations stretched from the water's edge back up the slopes to the crest of the low-lying mountains. It was a most inspiring and beautiful scene.

Near the end of the voyage we turned into a narrow little strait which brought us into a sheltered harbor where the fleet of mission ships find shelter when not at sea.

We met Captain Radley who with his native men and their families make up the entire village. They have a well-equipped shop for repair work, and a slipway for hauling the little ships out of the water. There is also a little church building for their meetings. A baptismal service was held on the Sabbath during our visit when six or seven people from the marine center were baptized.

Training School for the Union

From here I went out to sea again and traveled again a short distance to the little anchorage in front of the Jones Memorial College at Kambubu. This is the higher training school for the Bismarck-Solomons Union Mission. This institution has been built on a large tract of land of several hundred acres. Two rows of stately coconut palms line both sides of the wide road running along the entire water front of the property.

Buildings were being erected from timbers and lumber logged from the forest and sawed in their own little sawmill, operated by teachers and students. In fact, all the work of construction and development of the estate is done by teachers and students.

We were surprised to see the neat, simply constructed buildings for school needs and homes of the teachers. The new administration building, providing a beautiful chapel and several classrooms, was nearing completion, and was dedicated while we were there.

A class of fourteen men was graduated, every one of whom was a Master Guide. Last year was the first time the college has taken girls into its classes, so there were no girl graduates; but there was a fine group of girls who took part in the various programs and activities during the closing exercises.

L. N. Lock is the principal of the college, and is a very versatile man. He runs the sawmill, leads the band, and directs the college. He has with him a loyal, efficient staff of teachers.

All seemed very happy in their program of training workers for the rapidly growing work. The Coral Sea Union Mission recruits many families of workers from the Solomon Islands. These young people are a sincere, devoted group, and they volunteer willingly for service in the other island missions.

Visiting the Seven Churches of Iran

By Kenneth Oster

Mile after mile and hour after hour we pressed forward on the dusty corrugated roads from one city to the next, past village, town, and hamlet, through dry river beds, over barren mountains, and across wide, wind-swept plains, covering two thousand bumpy miles, the shortest possible route to all of our organized churches. Two broken springs and three flat tires, we felt, was the minimum of car trouble that could be expected on this long itinerary.

Traveling permits were granted by the military authorities for A. G. Zytkoskee, our division home missionary secretary, and me to visit the members of our churches scattered over this wide area.

Fourteen hours behind the wheel the first day brought us to Tabriz, where we have a substantial church building. In former days this church has been filled, but as the great majority of our membership has been from the Christian minority groups (Armenians and Assyrians), many have long since moved to Teheran and other places, leaving but a handful of resident members in Tabriz. H. K. Salakian is carrying on evangelistic work energetically in this capital of Azerbaijan Province.

En route to Rizaiyah, where a new church building is nearing completion, we stopped at a small town, Maragheh, which played an important part in the role of Adventist missions during the first world war. On a lonely hillside we found the small tombstone bearing the name "Winona Lucielle Oster," marking the grave of the infant daughter of Elder and Mrs. F. F. Oster, who pioneered the Advent cause in old Persia. (The story of their flight in 1918 to Tabriz is recounted in A. W. Spalding's *Christ's Last Legion*, pages 453, 454.)

Continuing our journey around Lake Rizaiyah, we could see the mountains of northeast Iraq, southeast Turkey, and Soviet Armenia, where Noah's ark came to rest on the summit of snow-clad Mount Ararat.

Returning to Tabriz, we continued our journey to Hamadan, the Ecbatana of Ahasuerus' time, where he and his Queen Esther used to spend their summer months.

Iraq and Isfahan lay across the high mountains beyond Hamadan on the last half of our itinerary.

Now that we are back at our new headquarters office in Teheran, we pause to evaluate the results of our work. We thank God for His protection over us, and give Him glory for helping us organize five Sabbath schools among Voice of Prophecy graduates in different cities.

For months many Voice of Prophecy students have been urging us to assist

them in organizing a Bible study group. We feel certain that the Lord led in the decision to establish Sabbath schools in every town where we have four or more graduates. Besides visiting our regular church members we believe our trip was worth the time and effort if for no other reason than for the establishment of these Sabbath schools. Almost all of our new Sabbath school members are from Persian homes. They have a desire to know the Bible and are willing to risk ridicule and persecution.

Since returning to Teheran, the report of the second meeting of the Sabbath school organized in Sari has reached us. It began with six members, and now they have requested that we send them ten more *Quarterlies*!

Among the People of North Sumatra

By E. A. Brodeur, *Secretary, Publishing Department, Indonesian Union*

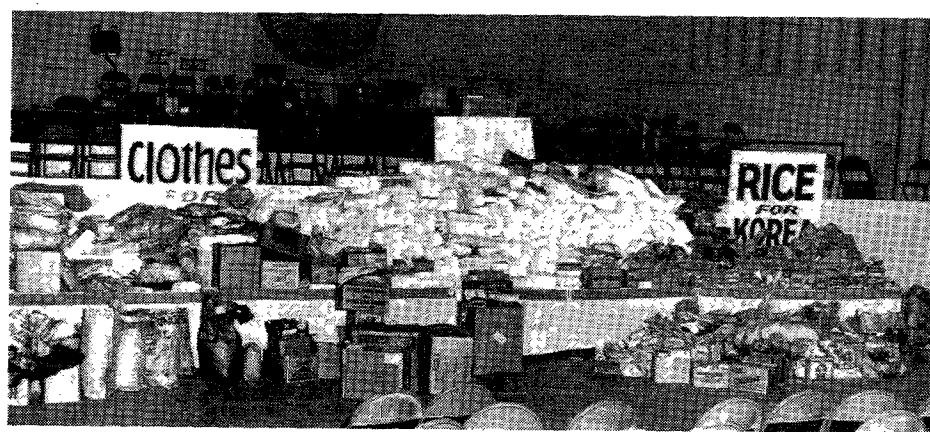
In the northern part of North Sumatra violent fighting recently broke out between the people of the province of Atjeh and the soldiers of the Indonesian Army. The people of Atjeh are fierce fighters, and were never completely subdued by the Dutch during the hundreds of years that they controlled the islands of Indonesia. Christian missions have never been able to establish any organized work among these people. There are a few isolated Christian believers scattered

throughout this area, but there is no such thing as large-scale evangelism.

The fighting has now subsided, and two of our North Sumatra Mission colporteurs decided that they would make a trip into the interior of Atjeh, selling our books. This was a dangerous mission. However, our two colporteurs felt that the people of this area should be given the opportunity to purchase our books and learn of the Advent message.

They traveled for many days into the interior on their way to the city of Salam Buah. As they were walking along the road to Salam Buah, they came to a kampong (village) named Nanka. As they walked through the kampong they heard someone call to them. They turned and saw a person whom they had previously met, calling to them from a coffee shop. They were invited into the shop and began to talk with their friend about their work. In just a few minutes they were surrounded by a group of twenty men who had knives in their hands. These men had heard their conversation and knew that they were Christians, and meant to kill them.

But our colporteurs must have looked as unafraid as Shadrach, Meshach, and Abednego before the fiery furnace, for they began to show their books—*Saksi Kebenaran* (*Witness of Truth*), *Djalan jang Terindah* (*Steps to Christ*), and others—and to talk about the love of Jesus. Soon a Moslem teacher came and talked about Christ—telling that He was a great prophet and that He will come again. The men put their knives away and



Huge Baby Shower at Lynwood, California, Dorcas Rally

On Sunday, October 31, some seven hundred Dorcas Society members and three thousand visitors and guests attended one of the nation's biggest baby showers at the annual Federated Dorcas Rally of the Southern California Conference at 4100 Imperial Highway, Lynwood. A special feature of the daylong rally, the baby shower provided thousands of new baby garments for Korean orphans being housed at the Seventh-day Adventist orphanage in Seoul. Dr. and Mrs. George H. Rue, who operate the Seoul in-

stitution, were special guests at the rally. Also provided at the meeting were boxes of rice totaling nearly a ton for Korean needy persons, and hundreds of boxes of new clothing destined for Korea. Appearing at the morning program with Dr. and Mrs. Rue were fifteen costumed youth from the Holbrook Training School for Navahos in Arizona. D. L. Olsen, home missionary secretary of the Southern California Conference, was in charge of the program.

HERBERT FORD.

went to their homes. The shopkeeper later bought our books, and so did many of the villagers. They told our colporteurs that for many years no Christians had come to their village.

Perhaps many would say that going into such areas is an unwise procedure. However, the colporteurs of Indonesia have the same spirit that caused the martyrs of the early church to risk and give their lives for the cause of Christ.

Ukrainian Bible Correspondence School

By Nicholas Ilchuk

Is it not wonderful how God provides various ways and means to give His last message to the people of every language and nation?

As far as is known, the first Ukrainian Bible correspondence school in all the world was started in Winnipeg, Manitoba, Canada, about six years ago. It proved to be successful in its purpose from the very start, and it has aroused much interest among the Ukrainian people. At one time two small advertisements in two Ukrainian newspapers published in Canada brought in over five hundred requests for the lessons over a period of about two weeks. Some students were so interested in the course that they enrolled many of their friends and neighbors. One man enrolled ten of his friends. A leader of a club requested lessons for all the members of his organization. Others requested two copies of every lesson so that they might be able to pass them on to other people. Many wrote that they were studying the lessons with neighbors or friends or relatives who could not read or write themselves.

It may be a surprise to some that in Canada alone there are nearly a half million Ukrainian people, and about seven or eight hundred thousand in the United States. In Europe there are forty million Ukrainians. In Canada this is the fourth largest language group.

The influence of the Ukrainian Bible correspondence school has been felt in many parts of the world. It has students from nearly every part of Canada, the United States, Europe, Australia, South America, and other areas. Students are being enrolled in the most unexpected ways and in the most unexpected places.

But the most thrilling thing is that souls are being added to the kingdom of God. There is the story of a man in Scotland who enrolled, and completed the course in record time. His name was sent to the Scottish Mission in Edinburgh. A few days ago we received a copy of a letter that this man wrote to the mission after he had been visited, from which we quote in part:

"I thank the Lord for His love to me and that He sent me a messenger who



Paradise Valley Sanitarium Follow-up Work

For some time past we have conducted a follow-up program for our hospital patients by enrolling interested ones in the Voice of Prophecy Correspondence School. Student nurses telephoned the patients, encouraging them in their study and answering their questions. Supplementary study classes were also held in the hospital during the week, at which time special topics were discussed and queries answered.

This program had been in effect some three months when it was decided that a graduation would be an inspiration and give added impetus to the plans. The Voice of Prophecy was happy to participate. Friday

evening, September 17, J. O. Iversen and the King's Heralds took charge of the evening program, awarding certificates to sixteen graduates. Present also were an equal number who had almost completed the course.

The Voice of Prophecy group conducted the two church services on Sabbath morning, at which time three were baptized by the chaplain, all graduates and all hospital contacts. At the present time there are 102 actively enrolled in the Voice of Prophecy Correspondence Course, practically all of whom are the results of hospital contacts.

KENNETH PERRY, *Chaplain*

brings the truth. I received this truth through papers sent to me by brethren in Canada. If it is the Lord's will I will be baptized, for now I believe this is really God's truth."

Many other similar letters have been received. A number have been baptized and united with the church.

The Health Message on the Air

By C. R. Bonney

In the British Union Conference we are peculiarly situated with regard to our preaching the message over the air. There are no commercial stations in our territory, so the only way to broadcast any radio programs is to buy time from Radio Luxembourg, a powerful station, situated on the other side of the Low Countries of Europe.

It will be recognized that such a situation is not very inviting for aggressive radio work. Fortunately this station caters to the various countries of Europe

at certain times of the day. The programs in English are on the air from 6 P.M. until midnight. The only time available for religious broadcasts is at eleven each night. The British Voice of Prophecy program can be heard each Friday at this time.

In spite of all these problems, the growing interest and the number of letters received from listeners have passed our expectations. We have already received in the first nine months of 1954, 2,400 applications for the lessons we are offering.

Such a rapid growth in the number of letters received from listeners is undoubtedly due to the monthly health talks given by Dr. C. R. Anderson. The first Friday of each month is allotted to this health program.

The two reasons for broadcasting these health programs were to make our broadcasts more popular and to introduce our health course that we hoped would lead to taking the Bible course. We know that the popularity of our program has grown, and to our surprise almost 90 per cent of those who are finishing the health course are asking for the Bible course.

The King's Highway

By CHARLES G. BELLAH

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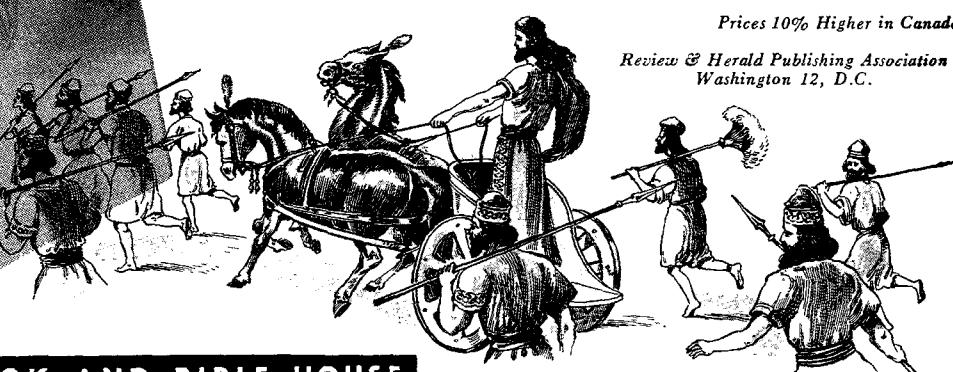
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Pacific Union

● During the first 11 months of 1954 there were 46 persons in the Southern California Conference baptized as a direct result of colporteur contacts. Many others are attending church regularly, and more than 200 are now taking Bible studies. In addition, the colporteurs reached their year's goal of \$150,000 in deliveries before 11 months had ended.

● Of 12 persons recently baptized in the North Fontana church, 7 had been brought into the truth through the efforts of 3 laymen who used a projector and slides to present the message.

● "One soweth and another reapeth" was illustrated at a recent baptism in the Kailua church in the Hawaiian Mission. One candidate was a man with whom one of our Japanese ministers had studied 20 years ago.

North Pacific Union

● Many churches in the Idaho Conference have active Pathfinder Clubs. Membership now numbers more than half of the total enrollment in the Idaho church schools. A. J. Werner reports that the Pathfinder Fair held November 7 at Caldwell was attended by nearly three hundred Pathfinders and their staffs.

● The Mountlake Terrace church of 109 members in Edmonds, Washington, was organized recently. The work has been going on here for only two years, and now the members are initiating plans for a church building program.

● The Bremerton, Washington, church members are happy with their recently acquired school property. They found a fully developed playground of 3.2 acres within the city, at the top of a hill overlooking the Olympic Mountains. The property is complete with a two-room modern school with a fine recreation room, a kitchen, and a first-class heating plant. There are also three temporary buildings on the grounds formerly used as classrooms. The entire property was purchased for \$17,500. At the close of the Week of Prayer there was a baptism of 13 persons in the church, 10 of them from the school.

● T. W. Walters presided at a baptismal service in Aberdeen recently when nine people were baptized as a result of the Aberdeen-Hoquiam evangelistic effort being conducted by Eldon Walter and Bruce Johnston.

Southern Union

● B. L. Hassenpflug, Southern Union evangelist, reports 25 baptized at the first baptism, November 28, with 46 signing decision cards asking for baptism. H. H. Schmidt, W. W. Ring, and D. P. Herbert, the local pastors, baptized those who were to join the local churches.

● Leighton R. Holley, pastor of the Birmingham First church, in the Alabama-Mississippi Conference, reports 32 persons baptized in that church during 1954.

Different types of soul-winning activity are carried on in the church and Elder Holley has conducted short, ten-day evangelistic meetings on three different occasions to bind off these interests.

Obituaries

LEWIS.—Myrta Kellogg Lewis, born June 14, 1871, near Carson City, Mich.; died at Takoma Park, Md., Nov. 27, 1954. She was married in 1917 to Prof. Charles C. Lewis, who passed away in 1924. In her youth Miss Kellogg taught public school for a few years. In 1904 she began denominational work as educational secretary in the North Michigan Conference and pioneered the establishment of many church schools. Then she was called to Mount Vernon College, Ohio, as normal director, and teacher. After three years she accepted a similar position in Emmanuel Missionary College. She continued there for seven years, and during two summers pioneered the establishment of a normal department in the Oakwood school at Huntsville, Ala. For the remaining years of her educational work she served as a teacher in the Home Study Institute. Mourning their loss are 2 stepdaughters and a stepson.

GJORDING.—John Godfred Gjording, born Oct. 13, 1890, in Denmark; died at Takoma Park, Md., Dec. 1, 1954. As a young man he accepted present truth and attended Union College. He took ministerial training in Hutchinson Theological Seminary, and in 1915 married Ida Helen Grimstad. They immediately left America to become missionaries in China. After two and one-half years in Manchuria they were transferred to Shanghai, where he served as manager of the publishing house for some years. Later he was president of the East China Union for seven years and president of the Malayan Union for eight years. After nearly 22 years of service in the Orient they returned to the United States and served in Northern California, Florida, Tennessee, Washington, and Oregon. Important pastorates included Miami, Tampa, Spokane, and Pendleton. Besides his wife he leaves one sister.

BEAZLEY.—Arthur Lorne Beazley, born Feb. 28, 1884, in Halifax, Nova Scotia; died in Portland, Oreg., Nov. 17, 1954. He entered the ministry in 1912, was ordained in 1919, and married Edith Van Deusen the same year. He labored in Eastern Canada from 1912 to 1922. Since then he has served as evangelist, district superintendent, and pastor in Michigan, Indiana, Illinois, and Oregon, where he retired in 1949. He leaves to mourn his wife, a daughter, 2 grandchildren, and one brother.

GILLIS.—Walter E. Gillis, born March 15, 1874, in Ontario, Canada; died at Glendale, Calif., Nov. 3, 1954. Brother Gillis was united in wedlock to Helen Chadwick in the year 1900. In 1901 he accepted an invitation to connect with the Pacific Press Publishing Association. In 1910 Brother and Sister Gillis sailed for China, where he became the union mission secretary-treasurer. He also became architect and builder of our headquarters compound and was publishing house manager. Later they were pioneer missionaries in the province of Kiangsi, and in 1917 Brother Gillis was called to be treasurer of the North China Union. The following year he was called to establish and manage our publishing house at Singapore. Later he became superintendent of our work in Shensi. He then served for a time as home missionary secretary of the East China Union. A call came for him to erect and manage the publishing house in Seoul, Korea, and he continued there for ten years, until his retirement in 1940. Brother Gillis is survived by one son, Itiel E. Gillis, manager of the Voice of Prophecy, and one daughter, Bernice Larson of Yerington, Nev.

PRICE.—Amelia Anna Nason Price, born April 3, 1838, in New Brunswick; died in Loma Linda, Calif., Oct. 31, 1954. As a young woman she accepted present truth. She attended South Lancaster Academy and then went back to New Brunswick as a colporteur and held public meetings in schoolhouses. On Dec. 15, 1887, she was united in marriage with George McCready Price. Immediately they undertook colporteur work together in New Brunswick and Nova Scotia. After attending Battle Creek College for 2 years, they again canvassed in Colorado. Later she persuaded her husband to attend normal school, while she taught. Thus she was instrumental in helping to create the career of a truly great scientist. She was ever a help to her husband as he grew in the fields of education and geology. They labored in Loma Linda and then at Lodi Academy. From 1920-22 Professor Price taught at Pacific Union College. They were in England from 1924-29; at Emmanuel Missionary College from 1929-33; at Walla Walla College from 1933-38. For many years they have lived at Loma Linda, Calif. Surviving are her husband, George McCready Price; one son, Ernest Ernest of Beverly Hills; 2 daughters, Portia Dill, of San Bernardino, and Beatrice Jones, of Hawthorne, Calif.; 6 grandchildren, and 11 great-grandchildren.

Brief Current News

NORTH AMERICA

Atlantic Union

● The first service in the auditorium of the new church at Babylon, New York, was held on November 13, after the congregation had been meeting in the schoolroom in the basement for the past four years. This attractive building represents several years of hard work and sacrifice on the part of C. A. Wilhelm, R. M. Ruf, A. J. Hirsch, and the loyal members of the church.

● The Broadcasting and Film Commission took a movie of the children of the Jamaica, New York, church who had participated in collecting treats for the needy at Halloween. This movie was distributed to television stations in this country and abroad.

Lake Union

● The Jeffersonville, Indiana, district had a most inspiring all-day meeting at the Jeffersonville church on Sabbath, October 30. The sermon delivered by D. E. Caslow at the worship service was on the theme "Aflame for God." The afternoon meeting was launched with a beautiful baptismal scene, during which Elder Kinsey, the pastor, baptized eight precious souls. A Sabbath school exchange climaxed the afternoon session, and the special feature for the evening was a film, "Missionary to Walker's Garage."

● As a result of the spearhead effort conducted in Rockford, Illinois, by K. M. McComas, 14 persons took their stand for Christ on October 24. Ten of these have now been baptized.

● A joint home missionary and Sabbath school secretaries' council was held for the secretaries of the Northern and Lake unions, November 7 to 11, at Camp Reynoldswood, Dixon, Illinois. A. A. Esteb, associate Home Missionary secretary, and H. W. Lowe, associate Sabbath School secretary, were present from the General Conference.

Northern Union

● After a district meeting at Hibbing, Minnesota, six persons were baptized by R. R. Widmer, district pastor. Of these, two each joined the Blackberry, Hibbing, and International Falls churches.

● "Operation Windshield" was completed in October by the Pathfinder boys and girls of Sioux Falls, South Dakota, with 4,000 pieces of literature left at the cars in the parking lots of the city.

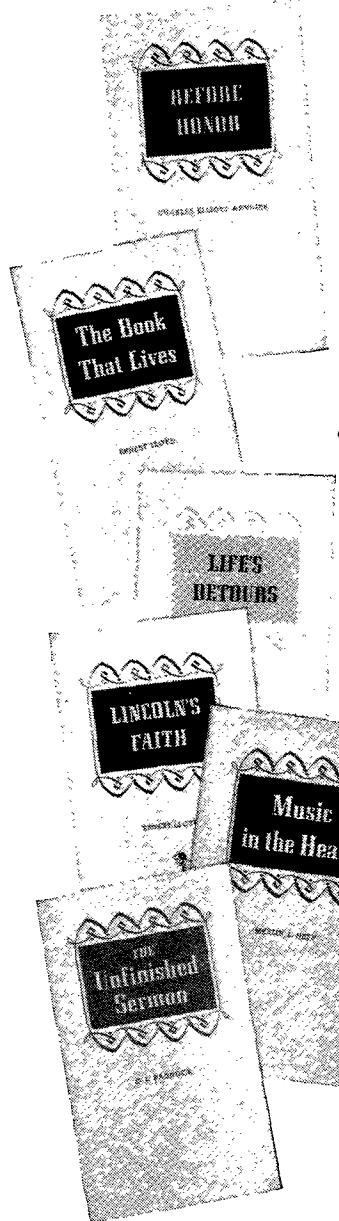
● One student was baptized at Maplewood Academy at the close of the Week of Prayer services conducted by O. L. Johnson, pastor of the Auditorium church in Minneapolis, Minnesota. Of the student body only four are not baptized, and they are studying in a baptismal class.

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Pacific Press Publishing Association, Mountain View, California

FORD.—Augustus C. Ford, Sr., born Nov. 2, 1866, near Dana, Ind.; died in Ontario, Calif., Oct. 23, 1954. He spent a year in Battle Creek College and was later publishing secretary for the Indiana Conference. Parts of more than 50 years he spent in colporteur ministry. Mourning their loss are his children: Mrs. Fyrnn Rahm, Price, Utah; A. C. Ford, Jr., Chattanooga, Tenn.; Rebecca McNeely, Douglas, Ariz.; Martha Aplin, Takoma Park, Md.; Dr. T. F. Ford, Ontario, Calif.; Zenith Adams, Berrien Springs, Mich.; also 10 grandchildren, 12 great-grandchildren, 1 brother, and 2 sisters.

WILCOX.—Charles F. Wilcox, born Sept. 16, 1861, near New Britain, Conn.; died near Takoma Park, Md., Nov. 9, 1954. As a young man he attended Battle Creek College, and in 1884 began work at the Review and Herald Publishing House in Battle Creek, Mich. He with Cassius Hughes sold the first edition of *Daniel and the Revelation*. In 1903 Charles Wilcox was among those who came to Washington, D.C., when the Review and Herald first moved there. He continued to work in this publishing house until he retired in 1933. He is survived by a son, Fenton Wilcox, of Wilmington, Del., a granddaughter, 3 great-grandchildren, and 1 great-great-grandson.

COYL.—Henry Clinton Coyl, born Aug. 22, 1877, at Franklin Furnace, Ohio; died at Ooltewah, Tenn., Nov. 4, 1954. He attended Mount Vernon Academy and graduated in 1900. Then he was employed at the Review and Herald Publishing Association, Battle Creek, Mich. In 1901 he married Barbara Fisher, and to this union 5 children were born. After the Review and Herald fire in 1903, he came to Washington, D.C., with the first group of employees, and was continuously employed at the publishing house until his retirement in 1949. Surviving him are his wife, and children: Harold Clinton Coyl, Dr. Edwin Bernard Coyl, Walter Louis Coyl, Laura Grace Sanborn, and Celia May Brennan; also 6 grandchildren, and 1 great-grandson.

STILES.—Anna Perry Stiles, born June 20, 1878, at St. Charles, Minn.; died in Portland, Oreg., Oct. 16, 1954. She accepted the message as a young woman and served first as a colporteur and then as matron in three of our academies. She also served as house matron in the Portland Sanitarium. In 1917 she married Louis I. Stiles, and together they served the cause for many years. She is survived by 2 daughters, 6 grandchildren, 11 great-grandchildren, and 8 sisters.

PARSONS.—Daniel Alonzo Parsons, born May 23, 1879, in Concordia, Kans.; died in Oceanside, Calif., April 8, 1954. In early life he gave his heart to the Saviour and as a young man entered the ministry. In 1900 he held his first tent effort at Quincy, Calif. The next year he was called to evangelistic work in England and Ireland. In 1906 he was married to Annie Howell. In 1908 Elder Parsons and his family returned to the United States, and he served as president of various conferences before being called to be president of the Central Mexican Union. He labored under many trying conditions and proved faithful to his calling. He is survived by his son, Verlow Parsons, a foster daughter, Mabel Haskel, and 2 grandchildren.

BAYBARZ.—Anton Mike Baybarz, born Aug. 12, 1883, in Russia; died in Rochester, Wash., Oct. 25, 1954. After attending Sheyenne River Academy, he was called to the Pacific Press Branch in Brookfield, Ill., where he helped to translate *The Great Controversy* into Russian. From 1921-24 he taught at Canadian Junior College. He continued his education in Broadview College, and was called into the ministry in 1926. His ordination was in 1928. With his wife he labored for years in Toronto, Winnipeg, and Saskatoon, building and raising up churches. Mourning their loss are his wife Anna; two sons, Reuben and Russell; two brothers, Mike and Fred; four sisters, Anne Koozenny, Pauleen Yakavenko, Sophie Mahorney, and Mary Eggert.

HARDING.—Daisy Lee Harding, born Nov. 16, 1874, in Warren County, Iowa; died at Loma Linda, Calif., Nov. 6, 1954. She was Loma Linda's first church school teacher and later the school's principal. After many years of teaching she decided to take up nursing and graduated from C.M.E. School of Nursing in 1914. She followed this profession for 25 years. For a time she served as supervisor of nursing service for the Loma Linda Sanitarium and Hospital. She remained faithful to the end.

RUSSELL.—Bernice Fischer Russell, born Feb. 13, 1892, in St. Paul, Minn.; died in Glendale, Calif., Nov. 14, 1954. As a young woman she took the nurse's training course. Later she served as a supervisor in several of our sanitariums. Surviving are 1 sister and 2 brothers.

FRENCH.—Atha Davis French, born Oct. 16, 1874, in Mount Pleasant, Texas; died at Keene, Texas, Oct. 31, 1954. At an early age she accepted the message, and for 33 years taught church schools in the Southwest. She was the widow of the late Elder H. B. French. She is survived by 2 brothers and a sister.

ALLEE.—Nancy Harriett Merchant Allee, born in Ohio; died in Riverside, Calif., Nov. 9, 1954. She was married to Albert M. Allee. Mourning their loss are 4 daughters, 13 grandchildren, 22 great-grandchildren, 7 great-great-grandchildren, and 1 sister.

WOOD.—Mrs. Lillian May Wood, born Aug. 31, 1869, in Sterns County, Minn.; died in San Luis Obispo, Calif., Oct. 7, 1954. At the age of 12 she was baptized, and when 17 she was united in marriage to Cassius Adelbert Wood, to which union 4 children were born. One son, Harold L., served 17 years as superintendent of the Alaskan Mission. He used his private plane for mission work throughout Alaska and became widely known as "The Sky Pilot of Alaska." He preceded his mother in death in 1944. She contributed articles on the home to the Review. Mourning their loss are a daughter, 2 sons, 7 grandchildren, and 9 great-grandchildren.

BRADLEY.—Lottie May Bradley, born July 29, 1878, in Page County, Va.; died at Stanley, Va., Sept. 2, 1954. She was a faithful member of the Stanley, Va., church for 62 years. She leaves 1 son, 4 daughters, 21 grandchildren, and 41 great-grandchildren.

BUCKMINSTER.—John Henry Buckminster, born Feb. 13, 1868, in Blue Earth County, Minn.; died at Woodward, Okla., May 22, 1954. For many years Brother Buckminster was a faithful church member. He is survived by 2 sons, 2 daughters, 9 grandchildren, 1 brother, and 2 sisters.

CARPENTER.—N. E. Carpenter, born April 30, 1874; died at College Place, Wash., Oct. 14, 1954. In 1923 he accepted this message and remained faithful. Surviving are his wife Gertrude, a son, 2 grandchildren, and a brother.

CARR.—Grace Rachel Gilliland Carr, born Aug. 30, 1909, at Atchison, Kans.; died near Milton-Freewater, Oreg., Oct. 19, 1954. She attended Inter-Mountain Academy in Colorado, and later Walla Walla College. In 1930 she was united in marriage with Glen Carr. As a young woman she was baptized and remained faithful. Survivors are her husband, 2 sons, a daughter, her parents, and 2 brothers.

CARROLL.—Dolph Reed Carroll, died April 30, 1954, at Kingwood, W.Va., where he was born 67 years ago. He had known the truth for many years and died in the hope of the first resurrection.

CRAFTS.—Mrs. Anna Pease Crafts, born Sept. 4, 1875; died at Sanitarium, Calif., Nov. 14, 1954. Fifteen years ago she accepted present truth and remained faithful.

CROSS.—William N. Cross, born Oct. 19, 1880, in Battle Creek, Mich.; died in Washington, D.C. He attended school in Battle Creek and learned the printer's trade. He worked as a printer in Battle Creek, Grand Rapids, and Washington, D.C. Mourning their loss are 2 sons, Carroll and Edwin; one daughter, Betty; 9 grandchildren, and a sister, Mrs. Carrie Rogers.

DALGETY.—Mrs. Rena O. Dalgety, born July 5, 1882, at Cashiers, N.C.; died at Avon Park, Fla., Oct. 27, 1954. She was a faithful church member. Surviving relatives are 1 sister and 2 brothers.

HUTCHINSON.—Charles Hutchinson, born Sept. 17, 1888, in Greenfield, Ind.; died in Upper Lake, Calif., July 17, 1954. As a young man he accepted present truth and remained faithful to the end. Mourning their loss are his widow, 2 sons, his mother, 2 stepdaughters, and 6 grandchildren.

KINNEY.—Mildred Demaris Marsh Kinney, born May 26, 1914, at Edenville, Mich.; died at Berrien Springs, Mich., Oct. 23, 1954. She attended Cedar Lake Academy and Emmanuel Missionary College. In 1936 she was united in marriage with Clayton Ransom Kinney, and for several years her husband was superintendent of the Mount Vernon Academy printshop. She was an earnest Christian. Mourning her passing are her husband, 3 children, her parents, and 5 brothers.

MCCOMAS.—Mrs. Laura McComas, born in 1875, at Portis, Kans.; died Dec. 27, 1953. She was married to C. D. McComas and 7 children were born to this union. She was a church member for 65 years.

MCNEAL.—Albert Warren McNeal, born Aug. 11, 1874, in Lawrence, Mich.; died in Covert, Mich., Nov. 17, 1954. In 1897 he was united in marriage to Prudence McConnell. To this union ten children were born. He was a faithful Christian. Surviving are his wife, 3 sons, 5 daughters, 25 grandchildren, 5 great-grandchildren, and a sister.

SMITH.—Sedena Etter Smith, born Feb. 23, 1869, in New Hope, Texas; died Sept. 19, 1954, in Indianola, Okla. In 1889 she married Eaf Anderson, to which union 8 children were born. Early in life Sister Smith became a church member and remained faithful. Mourning their loss are 4 sons, 21 grandchildren, 14 great-grandchildren, and 1 great-great-grandchild.

SAMPLE.—Mary Abigail Batterson Sample, born June 24, 1885, at Washington, Iowa; died at Iowa City, Iowa, Oct. 9, 1954. In 1902 Mary was united in marriage to Walter H. Sample, and 4 daughters were born to this union. Sister Sample became a charter member of the Humboldt Church in 1909. She is survived by her husband, 2 daughters, 8

grandchildren, 7 great-grandchildren, 1 sister, and 2 brothers.

SPAULDING.—Nettie A. Spaulding, born July 2, 1879, in Jackson County, Mich.; died in Hinsdale, Ill., Oct. 23, 1954. Early in life she became a Christian and remained faithful. In 1895 she was united in marriage with Vernal J. Spaulding. Mourning their loss are 5 sons, 1 daughter, 14 grandchildren, 9 great-grandchildren, and 1 sister.

STEVENS.—Minnie J. Stevens, born Oct. 8, 1874, at Minneapolis, Minn.; died at Chehalis, Wash., April 26, 1954. Sixty-two years ago she became a church member and remained faithful. She is survived by a son, a daughter, and 1 granddaughter.

SLATE.—Francis Augustin Slate, born Sept. 25, 1866, in Stokes County, N.C.; died at Leavensville, N.C., Nov. 10, 1954. He accepted present truth in 1901 and remained faithful. Mourning their loss are his widow, 4 sons and 7 daughters, nine of whom have been or are now in denominational work, 6 grandchildren, 1 great-grandchild, and 1 brother.

SHAW.—Elmer Ellsworth Shaw, born May 19, 1860, in Cherrytree, Pa.; died at Orlando, Fla., July 24, 1954. He accepted the truth almost 45 years ago after the death of his first wife, Rosanna Woodruff, in 1907. He did colporteur work until he met his second wife, Mrs. Laura Briner, who died in 1925. He married Mrs. Estella Walker in 1926, who survives him. Also surviving are 1 daughter, 2 stepdaughters, and a sister.

WARD.—Susan Leona Ward, born Oct. 4, 1874, at Troup, Texas; died at Keene, Texas, Oct. 22, 1954. She has been a church member for 47 years. Surviving are her husband and 3 sons.

SCHNEIDER.—Leroy Bernard Schneider, born March 4, 1920, at Ottawa, Ohio; died in San Francisco, Calif., Aug. 30, 1954. As a young man he enlisted in the Army, where he served for 11 years, both in this country and abroad. While in the service he was baptized at Fairbanks, Alaska, about 6 years ago. He is survived by his wife, 2 sons, his father, 3 brothers, and 3 sisters.

NOTICES

Literature Requests

Please send *Instructors, Life and Health, Signs of the Times, Our Little Friend, These Times, and Present Truth* to S.D.A. Church, c/o 119½ Buckhannon Ave., Clarksburg, W.Va., for missionary distribution.

All kinds of S.D.A. literature wanted for missionary purposes. I want to thank all who have sent literature in the past. Please mail to Miss Mae Zimmerman, 431 N. Washington, Saginaw 5, Mich.

WANTED: Continuous supply of paperbound books, *Pocket Companion, Little Giant, Crisis Series, Voice of Prophecy* books, etc., for reading racks. Floyd J. Deadmond, Box 461, Townsend, Mont.

WANTED: *Signs of the Times*, antinarcotic number of *Our Little Friend* and regular issues of *These Times* to H. G. Miller, Deer Lodge, Tenn.

Mrs. Violette Willie, Box 141, Pittsboro, N.C., would like to receive the following for missionary work: *Little Friend, Signs, Youth's Instructor, and These Times*.

Please send *Signs, Present Truth, These Times, Liberty, Listen, and Little Friend* for missionary distribution to Rebecca Adams, Cantaro Extension Rd., Santa Cruz, Trinidad, B.W.I.

Gospel literature needed for missionary distribution. Please send to Ursula Smith, Bourg Moulart, Lower Santa Cruz, Trinidad, B.W.I.

Thanks to all who have sent gospel literature, and a request that you continue the good work. Especially needed are *Little Friends, Guides, Message, These Times, Instructors, Signs, and Reviews*; also bound books, including *Spirit of prophecy* volumes. Please mail to J. H. Monsegue, 65 Broadway, San Fernando, Trinidad, B.W.I.

Please send back numbers of gospel literature to Samuel Antoine, Sangre Grande, Trinidad, B.W.I.

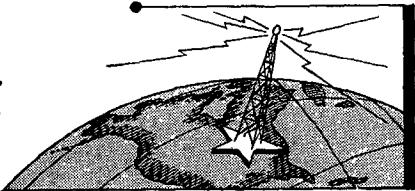
Requests for Prayer

A sister in the Midwest requests prayer that if it be God's will she be healed of a serious ailment. Also earnest prayer for her wandering children is desired.

A request comes from the West for prayer for a mother hopelessly ill, and also for a niece mentally ill.

Please pray for a dear sister in the East who suffers painfully from a hopeless illness.

Items of Special Interest



Three Thousand Expected From Evangelistic Crusade!

What an evangelistic crusade! One thousand and seventy-seven evangelistic centers, with over two thousand full-time Bible instructors, and nearly thirty-six thousand individuals attending five times per week! From these efforts we shall be able to report more than *three thousand new church members* by the middle of 1955! There would be more, only the others are already baptized or too young.

The foregoing figures are gleaned from the opening reports of the elementary schools of North America. The report reveals fine gains in the number of schools, number of teachers, and the enrollment of boys and girls. Let us pray for this great evangelistic crusade. G. M. MATHEWS

Greenland Entered by Full-time Missionary

Adventists are at last justified in singing that well-known mission hymn "From Greenland's Icy Mountains." On Sabbath, November 27, 1954, G. A. Lindsay, treasurer of the Northern European Division, brought the cheering report that Greenland has at last been entered permanently with the third angel's message.

At this writing Andreas Nielsen is on a small fishing boat making his way back to Greenland as a permanent missionary. His journey takes several weeks, but he goes forward to a land that has waited long for the Advent message. The seed of the Word is already planted, the first fruit has been reaped. Now the precious harvest from Greenland is to be gathered into the treasure house of God.

H. L. RUDY

Book Evangelists Win Souls in Europe

In the Central European Division our colporteurs are called by a very appropriate title, book evangelists. This is in keeping with the soul-winning activities they conduct in their door-to-door evangelism. This fact was brought to our attention more forcefully a short time ago in a letter received from A. Wicklein, publishing department secretary of the Central European Division. He writes:

"From January to July in the year 1953 our book evangelists reported forty-three souls won, and in the same period of 1954, fifty-three souls. I thank the Lord

very much for this progress. In the first months of 1954 our book evangelists gave 631 names and addresses of interested people to the ministers and 2,873 names to the Bible correspondence school. In this time they also gave 2,925 Bible lectures, besides carrying on their regular work in the literature ministry. In this encouraging way our book evangelists go forward in their work for God."

Our colporteurs are the shock troops of the denomination, and wherever they work, a beachhead is soon established. Pray for these faithful soldiers of the cross as they lead souls to eternal salvation through the distribution of the printed page.

GEORGE A. HUSE

Health Broadcasts Win Souls in Mexico

Ben O. Maxson, writer and producer of *La Voz del Hogar*, health broadcast released on sixty-seven stations in Mexico, writes that this health work is proving to be the right arm of the message, and that "we can report 135 new members baptized during the past four quarters as a partial result of the health broadcasts and lessons." A very effective follow-up program has been devised, with the church members organized into what is known as Missionary Mailmen. Every week the Missionary Mailmen collect the finished lessons from the students and pass out new lessons. In the past twelve months 238,753 lessons have been mailed out from the Mexican Union office.

ELMER R. WALDE

How to Send Relief Packages to Korea

This urgent note has just been received from Clinton W. Lee, president of the Korea Union Mission:

"Please notify our churches, Dorcas Societies, and believers in America that it is contrary to Army regulations to send relief or any other goods intended for the use of Koreans through APO. Violation may cause the Army to withdraw this privilege. It may be necessary for us to return packages sent to us by APO. All such packages must be sent through International Mail. Our address is 'Seventh-day Adventist Mission, Kwangwhamun post office box 43, Seoul, Korea.' Any relief goods intended for an individual missionary to distribute should also be sent in care of the above address. Observance of this rule is very important."

Mission Schools in Iraq

In reporting the opening of a new school in the city of Kirkuk, C. C. Crider, president of the Iraq Mission, says, "Nearly all the membership that we have in our field at present was brought to us through our school, the one that we have operated in the city of Mosul for some years."

It was planned that the new school in Kirkuk should have an enrollment of fifty by the end of its first year. Within a few weeks of its opening that number had already been passed, and many children and young people who wished to enroll had to be turned away because of lack of school equipment. "We are held back in this field," President Crider writes, "only by limitation of school housing and equipment and the lack of teachers. Doors of opportunity are open now, and we could organize a school in every major city of Iraq. Our school in Baghdad now has an enrollment of 360, and is the largest school in the Middle East Division."

ERWIN E. ROENFELT

Nigerian Training College

From A. E. Brendel, principal of the Nigerian Training College, comes word that the entire group of evangelistic students engaged in five efforts within the college district. The Lord richly blessed their work. The average nightly attendance for the efforts was over 900. In one group there was much interest because of one man who had strongly opposed their meeting and who had made fun of their personal work, even speaking out in the services, but after the fourth week he broke down and cried. He became a member of the Sabbath school and participated in the baptismal class. Thus the work of God goes forward in Nigeria, West Africa.

E. E. COSENTINE

Recent Missionary Departures

Mrs. A. Ray Norcliffe and children, James, Arthur, and Annette, sailed from New York December 10 on the S.S. *Santa Paula* on their way to Caracas, Venezuela. They are returning after furlough to join Elder Norcliffe, who preceded them to Caracas.

Elder and Mrs. Chris P. Sorensen, returning to Singapore after furlough, left San Francisco December 11. Elder Sorensen is secretary of the Far Eastern Division.

J. I. ROBISON