

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A Message for the New Year

By J. L. McELHANY

[We are happy to present this New Year's message from Elder McElhany who was for many years—1936 to 1950—president of the General Conference.—EDITORS.]

1955! How swiftly the days have passed bringing us to another new year. As we contemplate the opportunities and privileges that, in the mercy of God, will be ours during this year, we can see many things to be done that will bring great blessings to every believer. What will this new year be like? What conditions will prevail in the world, and what will be the condition of each believer's heart as the new year comes to its end?

We are all very conscious that we live in a troubled world. The unsettled issues between nations are grave and urgent. What the future will bring in all these matters is very difficult for us to anticipate. A few years ago these issues would have resulted in warfare and bloodshed. We can believe, therefore, that God has commanded the angels to hold the four winds in order that His work may be hastened to its conclusion.

We can see the forces of sin and evil diligently working to enslave and bind men, women, and children in the chains of transgression. Crime increases and violence prevails. What lessons can the people of God learn from the conditions that prevail? Our answer is that all these things should speak to our hearts with a mighty voice, calling each and every believer to a new, vital, and living experience in God, which is greatly needed by all. Only those who have such an experience will be ready to receive Jesus at His coming, and acknowledge Him as Lord and King.

During this new year every believer should learn what means to live entirely for God. The hour has come when we should put away every worldly practice, every questionable indulgence, every association that leads us away from the Lord. This new year should be one of great progress and achievement in living victoriously for Christ.

This new year brings great opportunity for our believers to enter upon a new and enlarged field of labor in behalf of the thousands of souls who are yet waiting to hear the message of Jesus' soon coming. Many of these people will joyfully receive such a message, and will make prepara-

tion to meet Him when He comes again. There are many talented church members who can more fully devote themselves to various lines of service in church and Sabbath school work.

We must never forget the worldwide work being carried on by our church organization. To this people has been committed the work of heralding to all the world the glad message of Jesus' soon coming. As this message is preached to the nations of earth, it gathers out those who are depraved and downcast by sin. Whether these people are won from the cannibal jungles or the more advanced races of mankind, they all develop a great love for the Word of God and for the hope of Jesus' coming. Our missionaries are working in scores of lands, and thousands of people are accepting the message of truth. As the conditions in the world become more confused and uncertain, the work of the missionaries becomes more difficult. They need our prayers and our moral support, as well as our financial help.

This new year should certainly bring to every believer a new vision of what awaits us in the coming kingdom of our Lord and Saviour. All our lives we have spent here in this world of sin and trouble. Its sinister influences have been reflected upon every human soul, but it will prove to be a great blessing to each one of us if we remember what Jesus said to His disciples about His future work in these words—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

From the days of Adam to the last generation of mankind Jesus wants every prepared soul to live with Him in the place He has gone to prepare for those who love Him. What a vision of divine love is here unfolded before us. How marvelous it will be to spend eternity with Him. And to make that possible He is coming back again to gather us out of a world of sin and trouble. Yes, my dear fellow believers, we can even now rejoice over the associations we shall have with Him. Let this new year be a time of real heart preparation for this experience.

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As the chronicler of the history of the church, the REVIEW is always interested in reports, with pictures, of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

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Well Said

If I take care of my character, my reputation will take care of itself.—D. L. Moody

Never do a wrong thing to make a friend or to keep one.—Robert E. Lee.

Happiness is not perfected until it is shared.—Jane Porter.

The superiority of some men is merely local. They are great because their associates are little.—Selected.

If a care is too small to prompt a prayer, it is much too small to be a burden.—*Employment Counselor*.

You can never have a greater or a less dominion than that over yourself.—Leonardo da Vinci.

Conscience is a safe guide only when God is the Guide of the conscience.—Selected.

Life is like a mirror—you don't get more out of it than you put into it.—*R. & R. Magazine*.

When success turns a person's head, he is facing failure.—Selected.

You cannot dream yourself into a character; you must hammer and forge one for yourself.—Selected.

Keep your mind on your work, not your work on your mind.—*New York World Telegram*.

A wise old lady once said, "Yes, I know we are all the salt, but I reckon none of us is more than a pinch." But it's just the pinch of salt put in or left out that makes or spoils the cooking.—*Morning Cheer Monthly*.

Iron rusts from disuse, stagnant water loses its purity, and in cold weather becomes frozen; even so does inaction sap the vigors of the mind.—Leonardo da Vinci.

Men divide themselves into four classes: (1) Those who never do what they are told—always less; (2) those who will do what they are told—but no more; (3) those who will do things without being told; (4) those who will inspire others and make them do things. It's up to you.—William J. H. Boetcker.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God. But it is also a book which teaches man his own individual responsibility, his own dignity and his equality with his fellow-man.—Daniel Webster.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



The President's Page

Again we stand at the beginning of a new year, when it is the custom to wish one another 365 days of happiness and prosperity. In this cheerful sentiment we gladly join. How fine it is to cherish generous feelings and hopes toward those about us, and to wish them the best of everything!

Long ago we learned that no matter how sincerely friends and associates may wish us happiness it is not thus achieved. Were that possible, all our days would be joyous. Happiness is not obtained through wishing. Someone has truthfully said that it is elusive. No one ever finds it who seeks it for its own sake. Rather, it is a by-product, but a very real one.

The good Samaritan went on his way with happiness in his heart after performing his simple but immortal good deed—not because he had sought happiness on that road from Jerusalem to Jericho, but because he had responded to the needs of a fellow traveler in trouble. The time, the wine, the oil, that the Samaritan had planned for his personal use, were devoted generously to the needs of the stricken man. Quickly and willingly he shared his possessions with one in distress. It is not necessary for the record to tell us that he went on his way rejoicing. We know he did.

I have just been reading of a unique character who walked through the untamed forest and over the unsubdued prairies of early America. Often along the trail his voice was heard singing, "O the Lord is good to me, and I thank my Lord." His self-appointed mission was a strange one—to plant apple seeds throughout the land. They called him Johnny Appleseed, though his real name was Jonathan Chapman. He began his mission from Pittsburgh, where it is said that the glory of the blossoming apple trees in the spring inspired his soul with the mission of bringing this most useful fruit to

the struggling and needy frontier people. From his old, ever-present leather bag he took apple seeds and lovingly and hopefully planted them wherever people might need them. "He left behind him a trail of love, faith, and apple trees." It is said that "one night he went to sleep under an apple tree and did not wake up again. The people who saw him said that there was something wonderful in the face of old Johnny Appleseed. It was the face of a man who had always created and never destroyed, who had seen his hopes bear fruit." For such a man every year is a happy one. While he lived, he blessed others. After his departure his work survived to bring blessing to countless people.

We shall find it a little difficult for a while to write 1955. Just as we had learned to put down 1954, when before we had been writing 1953, it slipped away from us forever, as its predecessors all have done. But we do have the new year now! 1955 is ours to use as we will. To all our people we wish the happiness and prosperity that comes from unselfish service, the enduring joy that is found in giving of our time and resources to others less fortunate. The needy in the earth are the Lord's representatives. In the last great day He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Inspiration tells us, "Happiness and prosperity will be the result of serving the Lord."—*Testimonies*, vol. 4, p. 495. May the happy results of faithful and devoted service be yours during the new year into which we have entered.

R. R. Figueira

The Business of Adventist Christians

By D. E. Rebok

The church is *not* a building or a house, but a congregation of people who have been called out of the world to become members of God's great family (2 Cor. 6:16-18). Each person so called receives the great commission to go and make Christians of others who know not the way of life (Matt. 28:19; Mark 16:15, 16).

The church, that is, the individuals and the collective body, has no other business. Each preacher is commissioned to go and make Christians of as many people as possible; each schoolteacher is to go into his classroom and make Christians of as many of his students as possible; each physician, who is a medical evangelist, is to go into his office, his clinic, and the homes of the sick and make as many Christians as he can. The same is true of each and every layman, or church member.

Only One Antidote for Sin

"The giving of the gospel to the world is the work that God has committed to those who bear His name. For earth's sin and misery the gospel is the only antidote. To make known to all mankind the message of the grace of God is the first work of those who know its healing power."—*The Ministry of Healing*, p. 141.

"Upon the minister of the word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end."—*Ibid.*, p. 148.

The making of Christians is the business of every Seventh-day Adventist. We are not merely to teach boys and girls to read and write. There are thousands of schoolteachers who can do that. We are not merely to feel the pulse, look at the tongue, remove an appendix or a gall bladder, and prescribe treatments. There are thousands of physicians who can do that effectively, as individuals, but when we do it as Seventh-day Adventist teachers and Seventh-day Adventist physicians, then our objectives are no longer personal, but divine, for God has given us denominational objectives and practices and procedures that envision the salvation of precious souls. He has chosen to do this through the Bible and through His messenger, whose writings are known to us as the *Spirit of prophecy*.

The remnant church has two identifying marks, or features, namely: It keeps the commandments of God, and it has, or "holds fast" to, the testimony of Jesus (Rev. 12:17), which is the Spirit of prophecy. We do well to meditate on the following paragraphs:

"There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light."—*Counsels on Diet and Foods*, p. 37.

"Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' [Prov. 29:18.] Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—Ellen G. White letter 12, 1890.

Since we are Seventh-day Adventists, and therefore members of the remnant church, we turn to both the Bible and the counsel of the Spirit of prophecy for guidance in all that we do and say. This is true of the Seventh-day Adventist minister, who finds his work detailed in the Scriptures and such volumes as *Gospel Workers*, *Testimonies to Ministers*, *Evangelism*, *Welfare Ministry*, and *Temperance*.

One Day at a Time

By ARDATH V. LAW

(Matthew 6:34)

One day at a time, the Good Book said
As I humbly bowed my head and read.
One day at a time—with its grief and tears—
Enough that it even a strong heart sears.

How glad, O Father, I am to know
Thy might can dispel the gales that blow.
I've only to ask, to trust, and obey,
Then wait for the help soon on its way.

For Thou in Thy wisdom alone doth know
Time for an answer to me to show.
So I trust in Thee with a faith secure,
That I may have the strength to endure.

Dear heavenly Father, it's plain to see
'Tis not enough to just walk with Thee.
Indeed, I must tightly hold Thy hand
To be able to live in the Promised Land.

The Seventh-day Adventist teacher and school administrator finds his blueprint in the Bible and such books as *Education*, *Counsels to Teachers*, and *Fundamentals of Christian Education*.

The Seventh-day Adventist physician and nurse are fortunate in being engaged in the type of Christian service to which Christ Himself gave most of His time and attention. To them has been given explicit instruction in the Bible, and good counsel in books like *Medical Ministry*, *Counsels on Health*, *Counsels on Diet and Foods*, and *The Ministry of Healing*.

Therein should the Seventh-day Adventist minister, teacher, physician, and nurse find their reasons for and methods of conducting Seventh-day Adventist churches, schools, and medical institutions.

Realizing Our Great Objectives

If these institutions are not making Christians, then the church has no justification for spending the Lord's money to establish, support, and operate them. We do well from time to time to stop and evaluate each church-operated institution in terms of results in souls saved, and the amount of denominational funds needed to carry on that work.

Christ came to show us how to live and work for Him and His kingdom. The needs of the world today are the same as they were when He came in person nineteen hundred years ago. Then people needed a revelation of Christ, and today they need and await the same. This time the revelation must be in us—His disciples—in whom He has taken up His abode (Eph. 3:17; Col. 1:27).

We do well to study both His life and His methods, for it is written:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143.

This is especially true of ministers and physicians, for they are in daily personal contact with people who know not the Great Physician, or are only casually acquainted with Him.

Importance of Physicians' Work

The following paragraph should cause the Seventh-day Adventist physician to thank the Lord for his medical training, and to forget the blood, sweat, and tears that went into the preparation for his God-given assignment:

"The physician who ministers in the homes of the people, watching at

the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching."—*Ibid.*, p. 132.

Christ combined preaching, teaching, and healing, giving most of His time to healing, in order that He might gain the confidence of the people, and then to them He gave the

spiritual and moral help that they needed. Our medical workers are asked to follow the same procedure and achieve the same results. "The physician will find that it is for his present and eternal good to follow the Lord's ways of working."—*Testimonies*, vol. 6, p. 251.

Let all pray daily for Heaven's richest blessing to rest upon our ministers, physicians, nurses, teachers, and literature evangelists, that they may carry out the work that God has for each of them to do.

Hunger Strike!

By Marjorie Lewis Lloyd

Have you ever gone on a hunger strike? Some Christians have, and as a result they are thoroughly emaciated, well-nigh to death. They do not suspect that what they call piety is really pouting. And they wonder no end why it is so hard to sell religion to their families and their friends.

It may have started back there when you made that bargain with God. You asked God for one particular thing. And in your heart you said you would trust Him completely and forever if He would answer your prayer. You'd be the happiest person alive, always. And if He didn't? You'd go on a hunger strike, that is—you'd never be happy a minute till God came to your terms.

Let's be specific. Let's take a problem that has frequently been brought to me by troubled souls these past months—this problem of being alone. If you are one of those people who find themselves alone in the world, you could be one of the strikers. You may have made a bargain such as I mention.

It is the most natural thing in the world to desire a home, a life companion. And it would be most natural to be happy and grateful beyond words when God answers your prayer. Though some people aren't.

But suppose He doesn't answer. Suppose He waits.

Bless your heart, He had to wait—didn't He?—the way you put it!

God doesn't make bargains like that. God is a God of love, a God you can trust. He wants you to love and trust Him regardless of circumstances. How could He answer your prayer as long as you make your love and confidence conditional upon His answer? How could He?

Your prayer was not answered. You were alone. Being an unselfish person—you thought—you liked to share

your joys with others. But there was no one to share with. So you wouldn't have any joys. It would be selfish to enjoy them alone.

But it wasn't unselfishness at all. It was just a gloomy, pouting, stubborn hunger strike!

Was there a beautiful sunset? You couldn't see it alone. A beautiful moonlight night? You couldn't notice it. A scenic drive? You'd rather stay home. A long trip? You'd go and get back. You'd save all the joys till God got ready to answer your prayer. You didn't realize that if that time should come, you might have forgotten how to enjoy life, or might never have learned.

The Companionship of Jesus

I'm a normal individual, I think. I would prefer to take a vacation trip with a group if it were possible. In fact, a number of years ago when I heard of a schoolteacher who spent her summers taking trips by herself—to Yosemite, to Europe, wherever she chose—I thought she was a little queer.

But not long ago I found it necessary to take a trip to Oregon. I had invited a number of folks along. But our schedules didn't fit. So I drove alone.

That was one of the happiest, most interesting trips I ever took. Crater Lake was like a glimpse of heaven. And the splendor of majestic Mount Hood! It was such fun driving where I chose, stopping where I chose. Even driving twenty miles in the wrong direction. But how was I to know that the directions the man gave me were for a helicopter instead of a car?

But really I didn't make that trip alone. Almost constantly I was reminded of the presence and the interest and the love of the Saviour.

It was a dreary, misty morning

when I approached Mount Hood. But I thought it would be just like Him to clear the skies at the right time. And He did, always at the right moment for the best views of the mountain. Between times the sky was overcast. And then, to finish a happy day, He let the sun come through just in time for the most glorious sunset from the rim of Crater Lake.

I kept singing, then and since, "It's just like Jesus to roll the clouds away." But there was a time when I thought it would be just like Him not to budge them—for me. Ever feel like that? Ever get to thinking that all the promises are for somebody else?

The other evening I sat at dinner in the home of a new Adventist. Her nine-year-old David asked the blessing. It was something like this:

"Thank You, Jesus, for our food. Thank You, Jesus. You are good. Thank You for all the things You did for us, and what You will do for us. We love You, Jesus. Please come into our hearts. Please forgive us for all the bad things we did, and please don't let us do any more bad things. Thank You for all the things You gave us, and what You will give us. We love You. Amen."

"We love You." I kept hearing those words, so sweet and natural. Oh, if only we could settle it once for all that God loves us, and that we love Him, how many problems it would solve! And when will we, like this young David, start thanking God for the things He is going to do for us?

What kind of God do we worship? Is He a tyrant with a studied determination to keep us unhappy? Did He run out of happiness before He got to us? Or is He a God of infinite love waiting to pack happiness tight into every moment as soon as we let Him, as soon as we are ready for it?

Marriage Not Always a Solution

Think again about this matter of life companionships. How often marriage is pictured as the answer to all our problems. But what an exaggeration that is!

From the midst of your hunger strike, marriage might appear the solution. *Then* the loneliness would be gone. *Then* you would be supremely happy. But it isn't always true. You might not be any happier than you are now. And you might be just as lonely—as many will tell you.

Too many other factors enter into a happy life companionship. I don't believe God ever intended the happiness of the marriage relation to be complete without certain spiritual factors present. Marriage in itself is not the answer. That's why Hollywood fails so often and repeatedly.

The person who has been on a hun-

ger strike, and who carries those attitudes of unhappiness and loneliness and selfishness and resentment and doubt over into a life companionship, as he most likely would, will not find happiness. He doesn't know how to be happy, nor has he learned that trials are intended to teach him the happiness that comes through faith, patience, and trust in God.

A woman once said to me, "I've always wanted to write songs. But I've had too much unhappiness." Bless her heart, what does she think songs are made of?

The truth is, every heartache increases our ability to be happy. Can you or I possibly appreciate our eyesight as much as one who has been blind would appreciate it?

Too many complexes? Too many fears? The Lord knows how to take the complex away. I have seen the Lord take away completely, and almost instantly, complexes and fears of long standing. And when they are gone, the void isn't big enough to hold

the happiness He gives in their place.

If you are alone, try praying this prayer: "Lord, You know the desires of my heart—the deep, abiding ones, and the incidental ones. But Lord, I know that You have desires and plans for my life—desires that are deeper than mine, plans more wonderful than mine could ever be. Help me to cooperate with You in working them out. Take away that which would hinder. Grant that which would help. It may mean walking through the mist today and even tomorrow. But may the denying of incidental desires only help to make me ready for the day when in magnificent, breath-taking contrast the beauty of Your plan shall appear. These things I ask, not that I may trust You, but *because* I trust You. Amen."

And try being happy. It's fun. You're missing a world of joy and adventure every day. And others might want religion if they saw the real thing. *Do, friend, do call off the hunger strike!*

The Pastor-Layman Evangelistic Team

By M. K. Eckenroth

It is clear that in a church where laymen and the pastor cooperate, success attends every project. The pastor is commissioned by God to carry on his heart a burden for the flock and for the field. And how heavy are the cares borne by the consecrated pastor! How few ever know the tears and long night watches spent by the busy pastor. Many times he has the care of more than one church. Thus the need for truly cooperative, consecrated laymen is multiplied in proportion to the largeness of the task.

The pastor must jealously guard the flock against the ravenous wolves of deceit, false doctrine, cunning, and treachery. How stealthily do these "beasts" creep up on the unwary flock of God. The pastor must study and pray to know how to explain the questionings of his people when they are wearied, perplexed, and led to doubt. He must be the faithful guardian of the financial resources of the cause of God. He is charged by Heaven to carry the message of blessing to the people—"God loveth a cheerful giver." The pastor must watch over the physical property of the congregation, and see that God's house does not lie waste. He must comfort the bereaved, and enter into

the anguish of that lonesome hour of death.

Yes, how often the pastor's heart bleeds. He prays for the sick, suffers with the suffering, weeps in the hour of pain. He rejoices with the young, marries the hopeful, blesses the babies, and directs the social cares of the youth! But this isn't all! The city where he labors lies prostrate in sin! Oh, how he needs the laymen to help him reach the hearts of the people.

Burdens of the Layman

On the other hand, the layman also carries a heavy load. Day after day he toils at his occupation to provide for the necessities of life. And this is not an easy task today! He becomes increasingly aware of the dangers surrounding his children. He turns to the church inquiringly for aid in the struggle to hold or redeem his own.

In the home the wife wrestles with the complex problems arising out of the social and economic labyrinth of our modern age. She has the larger responsibility of explaining to youth the dangers of television, intemperance, and the worldly way of life. She looks after the daily needs so often lost sight of by everyone except the wife or mother.

ON THE Religious Front

[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.]

Panama Plans Stamps on All 259 Popes

All 259 popes in the history of the Roman Catholic Church will be portrayed individually on postage stamps to be issued by the Republic of Panama over the next eight years, as announced in Panama City by the Minister of Government and Justice on December 3, 1954.

Texas Merchants Screen Comics

Both distributors and retailers in Texas are now screening all comics for objectionable material, Atty. Gen. John Ben Shepperd was told recently by the executive secretary of the Texas Pharmaceutical Association, who is chairman of a committee of distributors and retailers of comic books.

National Council Headquarters Building

The National Council of Churches was authorized in its December meeting in Boston to spend up to \$600,000 for construction of permanent New York headquarters. The Manhattan center will house the central offices of the interchurch body and headquarters of five or six major Protestant denominations.

Educators Ask Religion in Schools

Three educators from prominent colleges at a Council on Social Studies in Indianapolis spoke as follows concerning the teaching of religion in public schools. "Not to teach religion would be a travesty of educational principles." "A factual study of religion is essential in the study of social sciences." "Public schools should teach about religion, without teaching any specific religious creed."

Roman Catholic Marian Congresses

Reports from different parts of the world tell of large audiences attending Roman Catholic Marian congresses held on December 6, 1954. Huge crowds marched in a Rosary Pageant procession held as part of a two-day National Marian Congress in Lagos, Nigeria. The procession included more than 200 clergymen, 70 nuns, and 90 seminarians. In Bombay, India, some 80,000 Roman Catholics gathered in the city's largest park for a National Marian Congress described as "the greatest and most remarkable" assembly in the history of Indian Catholicism. An estimated 1,500,000 Roman Catholics participated in a huge procession in Manila, Philippine Islands, that climaxed a five-day National Marian Congress. It was believed to be the largest parade of its kind in the history of the Philippines.

Yes, the layman needs the church! He deserves the sympathetic love and counsel of a godly pastor! And what a magnificent team he and the pastor make as they come close together in sympathy and labor for the salvation of the lost.

A Program of Education

The pastor should enlist his faithful workers in a well-planned, highly organized team for service. It takes time and effort, but will pay the richest dividends. We are told:

"The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers."—MRS. E. G. WHITE in *The Review and Herald*, Sept. 28, 1897.

Here is pictured the well-organized evangelistic team. The freeing of the minister from many details by layman participation is the greatest service the laymen can render, and the pastor thus goes about doing increasingly the work of training, and winning souls to Christ.

"It is not preaching alone that must be done. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little. But it is very difficult to impress the minds of our ministering brethren with the idea that sermons alone cannot do the work that is needed for our churches. Personal efforts are wanted; they are essential for the prosperity of individuals and churches."—*Evangelism*, p. 338.

Let the pastor distribute the responsibilities among his people. There are tremendous latent talents unused in every congregation. If people are awkward, slow, hesitating, and fearful at first, be not dismayed. Time will soon bring the pastor's faith to fruition, and new workers will blossom forth.

The Work of the Layman

Not only can the layman give invaluable aid to a pastor by prayer, regular attendance at services, and financial gifts to evangelism, but in the larger sense he too should find an active place in field participation. He can give tracts and literature, call upon and pray with troubled souls.

We have been told that "wherever such an interest is awakened as that which is now shown in——, men of the best ability should be chosen to

help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work. Much depends upon the work done by the members of the church in connection with and following the tent-meetings that shall be held in our cities."—MRS. E. G. WHITE in *The Review and Herald*, March 2, 1905.



"Lo, He Comes"

Church Hymnal, No. 176

By H. B. Hannum

Although originally written by John Cennick (1718-55), our version of this hymn is largely the work of Charles Wesley (1707-88). It is one of the best Second Advent hymns, first published in Wesley's *Hymns of Intercession for All Mankind* in 1758.

The tune is known by several titles, St. Thomas, St. John's, and Holywood, and was probably composed by John Francis Wade about 1740-43. It appeared in the same publication that contained the tune *Adeste Fideles*. It was first published in *An Essay on the Church Plain Chant* in 1782.

Percy Dearmer says of this hymn: "Few hymns are more universal in Anglo-Saxon use than this—mainly because it pictures (with a poetic force that makes it still possible to imaginative minds) the eschatology which had once so deep a hold on Christendom" (Dearmer, *Songs of Praise Discussed*, p. 42). Although many in the Protestant churches today do not look for the literal return of Jesus, it is interesting to note that this doctrine had a significant place in Protestant beliefs. This hymn is found today in a number of excellent Protestant hymnals, such as the Presbyterian, Episcopal (1940), *Songs of Praise* (1931), and *The Church Hymnary*, revised edition (1927).

Since the doctrine of the Second Advent is so important in the teachings of Seventh-day Adventists, this hymn should become well known and much used by our churches. It is a highly effective hymn, worthy of much wider use than it has had among us. The tune is not difficult and can be learned by any congregation. It should be sung moderately slow, not dragging, but with conviction and power. The hymn is capable of various interpretations when sung by choirs, but the congregational use of the hymn should be straightforward and simple. The hymn itself will carry conviction when sincerely sung.

Adopted Into the Heavenly Family

By Marian P. Allen

A dear little Chinese baby became a source of worry to her parents because she was born on "an evil day." The soothsayer said that they must not try to bring her up. She would die, and misfortune would befall the whole family! There were two older children.

For one long month the mother, Mistress Leong, mourned and brooded over this dreadful curse. At last she summoned enough courage to hurry off to the Singapore newspaper office. There she tearfully begged them to advertise for a good home for tiny Thiam Chu. The headlines came out, "I love my baby, but I must give her away!"

The same day a pretentious-looking limousine drove up to the Leong home. The third wife of a wealthy sultan had come to see the baby. She immediately fell in love with Thiam Chu, and by another day had legally adopted her.

The sultan, away at the time, on being told of the child said, "I already have many children," but he was glad to give the baby his name. One duty remained for him when he returned home. He must pay to the Leongs the conventional good-luck gift. No one need ever again call Thiam Chu unlucky.

Sons and Daughters of God

How much like little Thiam Chu we all are; born into Satan's realm of sin, cursed from the beginning, "aliens from the commonwealth of Israel, . . . having no hope, and without God in the world" (Eph. 2:12). But Jesus steps in. He sees us condemned by the most deceitful of all soothsayers, fouled by lust or material advantages, and doomed to die. His heart of pity is opened to us. He loves us! He wants us! He pays the price! We are His, and the Father gives us His name! Moreover, when He receives us we need never again fear the "curse," for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Greater than electric power! Even greater than atomic power! The power to change sinners into saints and make them strong and enduring pillars in the Father's house!

Let us pray earnestly that our lives may be so animated by this power that we shall ever be kept under the blessing and guidance of Prince Emmanuel.



• EDITORIALS •

The "Review" for 1955

With this issue the REVIEW enters its 107th year of continuous publication. In that long and eventful period it has witnessed many changes in the world about it—some for the good, many for the bad. Against the background of 1848, ominous in its threat of widespread war, the REVIEW was born. Wars and rumors of wars it has passed through. Ever it has sought to interpret for the Advent people the meaning of tumultuous world happenings and to forecast, on the strength of explicit prophecies, that more calamitous days were ahead. Its early editors could not see with the literal eye the devastations of World War I, nor the vastly greater destruction wreaked by World War II. But the forecasts they made by faith—faith in the prophets of God, and faith in the declarations of Mrs. White—have proved startlingly true.

But the task of the REVIEW through the long years has not been wholly, or even primarily, to tell of things to come, but rather of Him who is to come. To focus on the disasters that are multiplying can bring only gloom and despair. To focus on the bright Advent of Christ can bring joy and meaning to life, provided, of course, that our lives are being prepared for His coming. That is why the REVIEW, as a natural corollary to its presentation of the Advent doctrine, has ever sought to instruct the believers as to what manner of persons they ought to be if they expect to meet Christ in peace.

"Review" Binds Hearts Together

All this the REVIEW has sought to do for more than a century. And how important such an undertaking. Yet that does not fully describe its task or its editorial goal. This journal was launched when the Advent company was small, when there was no church government, and when winds of strange doctrine were fiercely blowing. To help bind the hearts of the believers together and to shelter them from doctrinal storms, was one of the initial purposes of the church paper.

Still another feature has distinguished the journal. The Advent Movement has increasingly believed, through the years, that God commissions it to preach a message to every kindred, tongue, and people. Gradually but steadily our mission work has spread over the earth, a reflection of the loyalty and liberality of the believers. To chronicle the conquests of the gospel in heathen lands, along with the expansion of the work at home, has increasingly been the task of the REVIEW. In this way the membership has been ever kept aware that the field is the world, and that God is going before us.

All the objectives that the REVIEW set before itself in its earliest days are still its objectives today. We have no new editorial policy, no new grounds for publication. In purpose and plan the journal remains the same, for our task is the same, and our destination the same—we are bound for heaven.

However, an examination of past volumes, along with family albums, reveals that styles of dress change markedly with the years. Journals have a dress, and also a personality, as surely as people have. To make the dress

enhance the personality and reinforce the objectives of a journal should ever be the goal of its editors. That is why, from time to time through the century, certain changes have been made in the general layout of the REVIEW. At the beginning of 1955 we have come to one of those times when changes in dress are being made. We think you will like them. We are sure that our older readers especially will appreciate the larger type.

There are not only changes, but additions. With this issue the REVIEW will be regularly a thirty-two-page journal. Thus it will be able to provide a larger and more varied array of articles. Everyone does not enjoy the same articles; our tastes differ. We believe that the larger number of contributions more definitely assures that all will find within the REVIEW a satisfying mental and spiritual diet.

New Features

Let us note a few of the features that will be appearing. In the first issue each month the president of the General Conference will speak very directly to all our believers on some subject that he believes to be of special importance. Every week will appear a page of Sabbath School Lesson Helps. How important for every student of the senior Sabbath school lessons! In each issue a two-page spread will deal with the interests of children, juniors, and youth. We believe that all, from childhood onward, should become acquainted with their church paper. There will also appear regularly a two-page feature story on missions, or on some other subject of major importance. This makes possible a special emphasis that the crowded report section does not permit. Every other week the General Conference Medical Department will present a page of practical health instruction. On alternate weeks the page will be filled with answers to perplexing Bible questions.

These, and other features that might be mentioned, will all contribute to making the REVIEW for 1955 the most helpful in its history. As we enter this new year we wish for all our subscribers a very happy new year, and would remind them that genuine happiness is most surely found, first, in peace with God, and second, in peace with our fellow man. To live each day in readiness for our Lord should be our constant goal. To make the REVIEW an ever more effective aid to you in your striving for that goal is the strong resolution of its editors for 1955.

Unsigned Editorials

By long tradition the editorials of a journal are distinguished from the rest of the contents in this particular above all else: They are supposed to speak for the journal and not simply for the individual who has written them. It is for this reason that the identity of the writers of editorials has almost invariably not been disclosed. With this tradition and the reasons that created it, we are in full harmony. Accordingly, beginning with this issue the editorials will carry no identifying mark. Such value as they have must reside in the intrinsic worth they may possess.

The editors suffer under no delusions of infallibility, nor do they believe that the mantle of Solomon has fallen upon them. But they seek, in the fear of God, and with that wisdom and good judgment He has vouchsafed them, to discuss major issues that concern the church, and to speak on matters that have to do with the living of successful Christian lives.

We believe it proper to add, in answer to a question that comes repeatedly to us, that when an editorial on some key problem of denominational policy or procedure is written, counsel is taken of the leadership in the General Conference before it is published. This should not be understood as binding the leadership to all that appears on the editorial pages. On the other hand, we believe our people are entitled to know that the voice speaking from the editorial page on a major issue is accompanied by the strong overtones of responsible men of God in the General Conference office.

Pray for us. We ever need your prayers. We are not sufficient unto ourselves.

Time to Go Forward

After thirty-eight years of wandering about Mount Seir, God told Israel, "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3).

After all those years of going to and fro in the desert, it was time for God's people to move forward to victory. They had never been far from the land of Canaan, but just far enough to deny themselves of its precious fruits. What wasted years! What a pitiful record! Israel might have been in the land flowing with milk and honey, but instead "they wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them" (Ps. 107:4, 5).

We are told that the record of Israel's desert experiences was written "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Not only are these experiences a lesson to the church, but they are a lesson to every one of us individually. For the day will come when our fruitless wanderings must cease, and we must determine to go forward in spiritual attainments if we would win in the Christian race.

Let Us Cease Our Wandering

How long have you, dear reader, been wandering in a desert of dead works about your Mount Seir of unholy practices? Every year you tell yourself, "This year must see new goals reached in my Christian experience. I must give up those habits that have hindered my progress toward a victorious life." But the resolution having been made is soon forgotten, and you go along your ordinary way encompassing your mountain, never surmounting it.

There comes a time when we are challenged to do something big for God. No, it is not primarily a challenge to give some large offering to the cause or even to cross the ocean to live in some strange land and witness for God. It is a challenge to live up to our Christian profession right where we are. We are to stop compromising with the things that hinder us in our spiritual progress, and to determine that no human desire or promise will stand in the way of our Christian victory.

The word to us is, "Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way we shall see His triumph, we shall share His joy. We must share the conflicts if we wear the crown of victory."—*Testimonies*, vol. 5, p. 71.

"All should consider that God's claims upon them are paramount to all others. God has given to every person capabilities to improve, that he may reflect glory to the Giver. Every day some progress should be made."—*Ibid.*, vol. 4, p. 556.

God grant that this year may be one of spiritual victory for all of us. Move forward in preparation for Christ's coming. Let us say to ourselves that those habits that have held us back, those friends or relatives who have influenced us wrongly, those earthly longings that have enthralled us, shall no longer stand in the way of our Christian progress.

Restless and Unhappy Americans

Instead of knowledge and progress and the abundance of things making man more stable and happy, they have resulted in a rising restlessness never known before.

Time, November 29, 1954, assembles a mass of figures taken from the 75th anniversary edition of the *Statistical Abstract of the United States*, issued by the United States Bureau of Census, which reveals this. Note the following:

"In a year, Americans voyaged 18,059,000,000 scheduled air passenger miles and 34,033,000,000 rail passenger miles. They drove 46,289,000 passenger cars (*v.* less than 20,000,000 in all the rest of the world) 521,741,000,000 miles at an average speed (on main open highways) of 51.1 m.p.h. and caused 36,030 traffic-accident deaths."

Besides this "during a year 30,786,000 U.S. citizens moved, as many as the number of aliens who immigrated to the U.S. during the last 70 years. Many of them (20,638,000) stayed in the same county but, nonetheless, they moved. Of the rest, 4,626,000 moved to a different county in their state; 5,522,000 moved to a different state."

Americans' unhappy state of mind is shown in the growing instability of the home and the increased admissions to mental hospitals.

"Americans celebrate 1,566,793 marriages and agonize over 388,000 divorces in a year. . . . Each day 1,309,377 Americans receive hospital treatment, 584,455 in mental hospitals (the load was 352,279 twenty years ago)."

Why are men so restless that they must ever be on the go and seek little time for thought and meditation? God's answer to this is, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace" (Isa. 59:8).

Who Are Free and Happy People?

Men talk of freedom to do as they please. They want no restrictions upon their habits or activities such as the Christian religion imposes, they declare. How little they realize that it is only truth and righteousness that make men free, and that it is evil and unholy practices that really enslave them. How often men admit their inability to stop certain habits they have acquired that they know to be injurious to their health and that rob them of much happiness. Yet they are driven on by the whips of social demands that they are too weak to oppose, while they spend their time in a ceaseless search for the happiness and peace of mind that ever allures them. The Bible clearly states that the sinner is the slave, and the righteous man the free man.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. 5:22).

"Jesus answered them, Verily, verily, I say unto you,

Whosoever committeth sin is the servant of sin" (John 8:34).

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

To His followers Jesus said: "Peace I leave with you, my peace I give unto you" (John 14:27); "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

How much more happy, restful, and peaceful is the one who walks in the way of righteousness following his Lord and Master, Jesus Christ.

A Million Houses a Year

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

Whenever we read this text someone will ask, "What is wrong about eating and drinking, buying and selling, planting and building?" We reply, There is nothing necessarily wrong about these things. The text merely indicates that the judgment day will come when secular activities are going on routinely, and nearly everybody is busy making a living.

There is, however, in this prophecy a warning that secular activities may be a great inhibitor of spiritual life. When people are so busy buying and selling, planting and building, marrying and giving in marriage, that they have little or no time to think about the interests of God's kingdom—then they are too busy!

During the past eight years the United States has experienced the greatest building boom in its history. More than one million houses are going up every year. The building industry in this country represents a twenty-billion-dollar market—already larger than the automobile market. Government agencies are making it easy for people to buy houses. In fact, a campaign is now in progress to encourage contractors and builders to take in old houses as trade-ins on new ones.

But some folks won't trade in their old houses. They don't want to live in a housing project, where every home looks alike. They would rather live in the old family home and in the blissful past, when every house built on the street was different from the one next door. Mass-production principles have reduced the price of homes—but individuality has been sacrificed.

We wonder what the mansions will be like that Christ is preparing in heaven for His children. Each one will be glorious and different, we think. Christ is now building these eternal dwelling places for us. Are we busy building the gold of character into our earthly lives? Are we laying up treasure where thieves do not break through and steal, and where moths do not corrupt?

The man who owns a home in this world is a king, and his wife is a queen, but there is danger in multiplying lands and houses, silver and gold, for life is short. "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow" (James 4:13, 14). Probation might close for us while we are buying and selling, planting and building. Christ comes as a thief to those who do not watch, but to those who are prepared—who watch and pray and work for the establishment of God's kingdom—is the word of praise spoken and the welcome given to the mansions above.

Did the Bishops Give *All* the Facts?

The Catholic bishops of the United States at the close of their annual meeting, November 20, 1954, issued a statement that Protestants have noted with interest.

The document, signed by America's cardinals, archbishops, and bishops, is a masterpiece of religious propaganda. Although addressed to the "priests, religious, and people" of the Roman Church, it is obviously slanted toward the Protestant mind.

As would be expected, the bishops express concern—even indignation—over the growing power of their avowed enemy—Communism. They attack with equal vigor the godless humanism and materialism of our time. The declaration then suggests a spiritual formula for the defense against materialism. "If we would have life," declare the bishops, "we must renew and reaffirm our Faith in God and in His Christ; we must cling again to that Christian moral code which is the American way of life at its purest and its best."

The Catholic bishops defined this "Faith" as meaning, "first of all; belief in God and in the Son Whom He sent us, Jesus Christ." God is described as "Personal . . . , all-wise, . . . changeless, eternal, infinite. He is one God in three Divine Persons." Christ is "Emmanuel, God with us, . . . the Prophet and the Teacher. . . . Christ is the Priest, the Mediator. His is the great Atonement. By His sacrifice, we are redeemed from our sins."

An invitation is then extended to non-Catholics to express their opposition to materialism in, what the bishops believe to be, the truly Christian way. "Those who have never known the Christian religion, or who have not known it in its fullness as taught by the Catholic Church, should turn to it now, and examine its credentials. It is the answer to their quest."

The Facts Are Not All There

Some Protestants may be induced to change their religion and become Roman Catholics after reading this statement. But the position of Rome is not accurately reflected in this pronouncement. The facts are not all there, and this the new converts to Rome will soon discover.

To the Catholic, Christ is not "the Priest, the Mediator." Actually Christ's role as priest has been usurped by the Pope and the lesser priests, who hear words of confession of sin from the lips of the faithful in the confessional booth.

And the statement, "His is the great Atonement. By His sacrifice, we are redeemed from our sins," is good Protestant doctrine, but not Catholic doctrine. If the Roman hierarchy really believed that Christ was the only Saviour, they would have turned from the doctrine of salvation by works when Martin Luther preached justification by faith.

The Catholic bishops assert that "our civilization was the fine flowering of the Christian Faith." By this is meant, of course, the Roman faith. But was American civilization the "flowering" of the Catholic teaching? No. America sprang into being as the fruit of that Christianity that revolted against the counterfeit in Catholic Europe. Our American forefathers were nearly all Anglicans or Protestants. Consult any reliable historian. Ask the question, "How many Catholics were numbered among the delegates who signed the Constitution in 1787?" The faith represented by the founding fathers was the faith of the Reformers, not the Catholic faith.

So the bishops have not stated all the facts—only part of them. The truth of the matter is that the gospel of Jesus Christ in its apostolic purity is the only answer to the secularism and apostasy of our times.

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

Faith Rewarded at Capernaum

Sabbath, January 15, 1955

The nobleman and the centurion, with their families, had spread the news of Christ's power, and aroused the whole city of Capernaum (see *The Desire of Ages*, p. 253). Better than all other publicity is the testimony of those who can say, "Jesus saves!"

Jesus habitually attended the synagogue services on the Sabbath (Luke 4:16). If Jesus needed the blessing of public worship, so does every one of His followers. The church (perhaps built by the centurion of Luke 7:5) was filled to overflowing when this first Sabbath miracle occurred. So much emphasis had been placed on Sabbatic prohibitions that the day had become a burdensome duty; Jesus showed men how to enjoy God's holy day in gladsome praise and service, but there is no trace of anti-Sabbatism about Him. We have a continuous account of almost twenty-four hours in the life of Jesus on this first eventful Sabbath in Capernaum.

Hebrew preaching in Christ's day was cold and dreary. "To them [the scribes and elders] the word of God possessed no vital power" (*Ibid.*), and they often found their text in the multitudinous volumes written in explanation of the Scriptures.

When He embraced the opportunity to exhort the congregation, Jesus took His text not from the traditions of the rabbis but from the living Word of the living God. He avoided all the controversial issues of Jewry. He preached a new kind of expository sermon, which warmed hearts and made men long to be saved. He made truth beautiful, He framed it in language that was "pure, refined, and clear as a running stream," and He delivered it in a voice that was "as music to those who had listened to the monotonous tones of the rabbis."—*Ibid.* Small wonder that He held the people spell-bound with a message of authority. His sermons were, in both substance and manner, majestic and compelling. Is there any excuse when today we take our text from extra-Biblical sources, and deliver it with voices that grate and in language which is crude? Truth is a gem worthy of a beautiful setting.

At the height of this sermon on the kingdom of God (*Ibid.*, p. 255), a madman rushed forward, shrieking. Mark calls him "a man with an unclean spirit"; Luke says the man had "a spirit of an unclean devil." Seven specific miracles involving demon possession are found in the first three Gospels, in addition to general references to the expulsion of evil spirits. None is found in John's Gospel, but Mark 9:38 shows John's interest in this matter. John wrote largely of the Judean ministry, and most of these cases happened either in northern or outlying districts.

Jesus Master of Every Situation

So powerful was Jesus' sermon that the devil cried, "Let us alone," or "Let go! What have we to do with thee?" We now see Jesus as Lord of the Sabbath, of the synagogue, and of the demons. Why did the devil risk this public encounter with his greatest enemy? His great objective was to create confusion and to divert men from Christ (*Ibid.*). Jesus cried, "Hold thy peace, and come out of him," completely ignoring the devil's acknowledgment, "I know thee who thou art; the Holy One of God" (see Ps. 16:10). How much more to Him is the same word from the adoring heart in the better renderings of John 6:69, "We have believed . . . that you are the Holy One of God." (Compare the Revised Standard Version, Weymouth, Ellicott, et cetera.)

The expression, "Hold thy peace," is translated from the same Greek verb as the one translated, "Be still" (Mark 4:39), the expression used when Jesus rebuked the elements. On that occasion Satan exercised his power over the elements in a furious attempt to destroy the Saviour and the disciples (see *The Great Controversy*, p. 589).

Isaiah 14:9 spoke of a time when "hell from beneath" was moved for Lucifer, but this day in Capernaum the underworld was moved to give unwilling witness to Jesus. "The devils believe and tremble." Heaven had given witness that He was "Christ the Lord" (Luke 2:11), and God's "beloved Son" (Matt. 3:17). Earth will yet give testimony "That Jesus Christ

is Lord, to the glory of God the Father" (Phil. 2:11).

"Come out of him" was the signal for the last act of fury by the devil against a captive—albeit a victim of his own follies (*The Desire of Ages*, p. 256)—he was now to lose. How gracious was Jesus in uttering not one word about the man's past or his deserving fate. Only the contrite longing for freedom mattered to a loving Saviour.

"And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." A similar pattern is seen in Mark 9:26, in Luke 9:42, and in Acts 8:7. "What the devil cannot keep as his own, he will, if he can, destroy. . . . Satan tempts, plagues, and buffets none so fiercely as those who are in the act of being delivered from his tyranny for ever."—TRENCH, *Notes on the Miracles*, p. 249.

From the excitement of the synagogue, Jesus sought rest in the home of Simon and Andrew, but he there saw Peter's mother-in-law "sick of a fever" (Matt. 8:14; Mark 1:30). Capernaum was in a malarial district. Luke uses a more technical expression—"taken with a great fever" (4:38), indicating something more than a slight temperature rise.

"They besought him for her." He at once "stood over her, and rebuked the fever" (Luke 4:39). A fever takes time to subside, but He who rebuked an unclean spirit can rebuke a fever and work His wonders unfettered by time. The woman immediately ministered to her guests, fit symbol of those who, having found healing and deliverance, serve the Master gladly forever.

When the sun set, the people, unwilling to carry the sick to be healed on God's day, crowded upon Him. "Hour after hour they came and went. . . . Not until the last sufferer had been relieved did Jesus cease His work."—*The Desire of Ages*, p. 259. Each sufferer was doubtless brought by friends, so it was personal rather than mass healing.

Matthew 8:17 cites Isaiah in giving a reason for these wondrous events: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." To heal sin-tortured souls and pain-racked bodies, to assume men's sorrows in the conflict with evil—this was the destiny of the great Vicarious Sufferer.

"The period of Christ's personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness" (*Ibid.*, p. 257). This explains the exhausting nature of these conflicts. Jesus retired late, rose early, then sought a solitary, renewing interlude by which alone the life of the spirit can be maintained.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE K. SHERMAN

Happier Homes in 1955

By Helen K. Oswald

How beautifully God planned time. He divided it into years, months, weeks, days, hours, minutes, and seconds. His whole creation moves to the order of even split seconds. So systematic is He. If our years were just one unit of time, no doubt they would seem much longer, and it would be more difficult to arrange life's affairs. As it is, we divide the yearly cycle according to God's wise planning. "Variety is the spice of life," reads a proverb. Without question that was one of God's reasons for arranging time as He did.

Near the close of the year we finalize our efforts to close it as successfully as possible. We take inventory to ascertain our gains and losses. We want to see where we were weak and where strong. This is the system of all thrifty people. By this method we discover whether we were good stewards. What joy and satisfaction when we find that success and victory have crowned our efforts!

It is of even greater importance that we take a retrospective view of our home life at the close of the year to ascertain our successes and failures, our gains and losses, in the most important work assigned by Heaven to mankind.

Home is the institution God ordained for the welfare and happiness of the families of earth. Around it center the joys and comforts of life. Often too little concern is given to the progress and spiritual growth of loved ones. Business failures can sometimes be corrected by renewed efforts and added determination, but failure in spiritual things and lack of showing genuine love in the home is much more serious. During months, or perhaps even years, of carelessness or indifference the evil one may gain a foothold in the life of

a loved one, the result of which may be eternal loss.

God forbid that such should be the case in any of our homes, where we are waiting for Jesus' return. God is merciful, and will save all who are willing to be saved. He is long-suffering and forgiving. He especially desires to be our helper in saving our homes. With Him at our side, we can make our home a little haven of refuge in a world of sin and perplexities.

A good home is:

"A world of strife shut out, a world of love shut in."

"A place where the small are great, and the great are small."

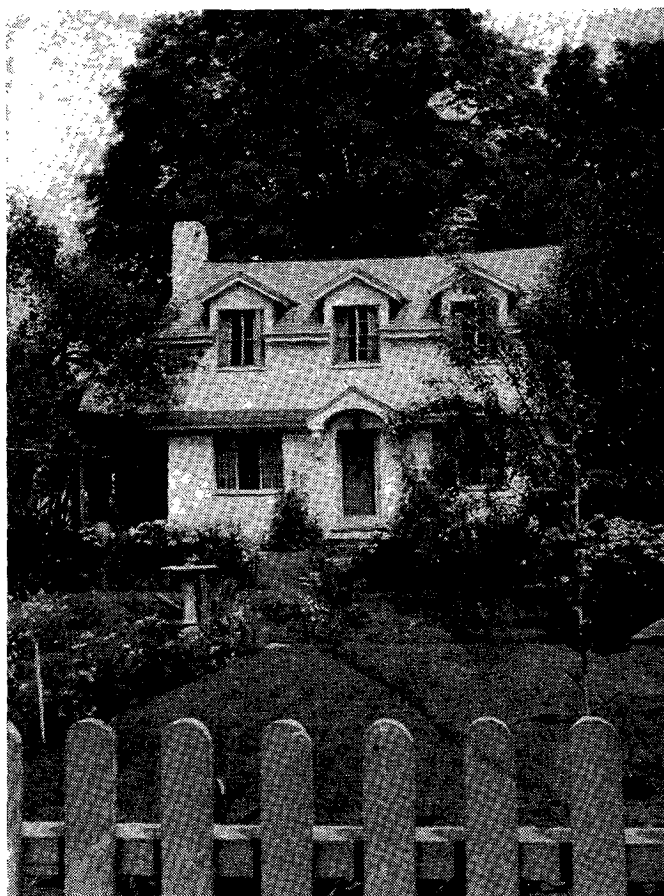
"A place where God is revered, and angels love to dwell, protect and bless."

You ask, How can we have such a home? There is just one answer: Surrender—surrendering selfishness and substituting kindness. Wrongs must be made right and forgiven. It may mean an about-face in the daily program and making God the daily portion. Asking for forgiveness always brings out the best in us and makes tender cords vibrate once more. After renewing our pledges of cooperation and love to each other, we are in the right frame of mind to bow humbly before God with a contrite heart and plead His forgiveness. He will pardon and give new strength and guidance for the future.

The beautiful verse found in I John 2:1 has brought courage to thousands. It reads: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." God wants each one to strive for perfection, but if we fail in our human weakness, He has made provision. God be thanked for this infinite love!

In *Steps to Christ* we read: "There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our short-comings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us."—Page 69.

If mistakes have been made and we keenly feel our shortcomings, we can make a new start with the unfolding of the new year, as it comes clean and unspotted from the hand of the Eternal One.



H. A. ROBERTS

Home is the institution God ordained for the welfare and happiness of all the families of earth.

We may have failed in a thousand ways during 1954, our hearts may be bowed with remorse, and we wonder if we can ever succeed. The evil one will enlarge on these thoughts of defeat if we let him. He will paint the situation so dark and insurmountable that some may think it impossible to ever have a home where love and peace can abide, and from their perplexed hearts escapes the sigh—

"I wish that there were some wonderful place

In the Land of Beginning Again:
Where all our mistakes and all our heartaches

And all of our poor selfish grief
Could be dropped like a shabby old coat at the door

And never put on again."

—LOUISE FLETCHER TARKINGTON

We may have this beautiful beginning again. We may have it right now as January smiles at us fresh and new. "As long as there is life, there is hope," reads a true proverb. We may start right now to build our house into a true home for God.

We are all born, as it were, on a field of battle. Not a battle of the East against the West, or the North against the South, but wrong against right, and evil against good. In this conflict we either win or lose. God knew what a mighty foe we would have to combat, therefore He said: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

We need not battle this enemy singlehanded. Our heavenly Captain is still at the head. He is well able to draw us close to His heart and bring us safely through every perplexity and trial. Sometimes things look very dark to us, but to Him all things are clear, and He knows the way out.

The story has been related of an aviation cadet who was out in a one-man training plane. When he was thousands of feet in the air he suddenly lost his sight. As he sped through the air he cried into his radio, "I am blind! I am blind!" The colonel at the control tower heard the frantic cry. In a steady voice he said, "Follow my instructions implicitly. If you will do that, I can help you." For nearly ten minutes, while the landing field was being cleared and the ambulance called, the blind cadet circled over the field, carefully obeying the instructions of the colonel at the control tower. "Now lose altitude, now bank sharply. Now you are coming onto the strip." The colonel rejoiced greatly as he brought the blind soldier in for a safe landing.

Sometimes husband and wife get a

wrong start in their home life. They do not fully realize what constitutes a good home, and they too circle in the air blindly and sense the terrible danger of their home heading for destruction. In their helplessness they too may cry out, "We are blind! We are heading for the rocks. We need help!" If they will listen, they will no doubt hear the heavenly Dispatcher saying to them, "Follow My instructions closely." If they will obey the instructions of the Founder of the home implicitly, He can bring them in for a safe and happy landing with the whole family.

God is at the control tower and is able to save to the uttermost, for He is the sustainer of every earnest effort. The Christian home is the hope of the world, of the church, and of the nation. It is the way back to God. With Him at the heart of things, the home will not fail.

Thanks to Thee, O Holy Father,

For the mercies of the year;

When we crossed the troubled waters

Thou wast there to guide and cheer.

Fifty-five has now begun,

And we long to walk it well.

Help us, Lord, the race to run,

And with Jesus some day dwell.



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

One evening Mother was putting her little girl of seven to bed. "But I am afraid, Mommie," said the child; "it is getting so dark."

"Well, you needn't be frightened, darling, because God will take care of you through the night."

"Oh, doesn't He go to sleep at nighttime?" asked the little one.

"No, dear. He stays awake and watches you all night long." And with a gentle kiss on her forehead Mother tucked her in and left her to her slumber.

The next morning Mother came to help dress her little girl for school. As she entered the bedroom she found the child looking out the window up into the sky, and she heard her say thoughtfully, "And now, God, You can go to sleep, because I'm awake."

GERTRUDE R. MARTER

And Jesus is with the child *all day long*, too. Wasn't it David who said, "He that keepeth Israel shall neither slumber nor sleep"? Because God keeps a twenty-four-hour vigil seven days a week, we need not ever be afraid. "Lo, I am with you always," said Jesus—yes, "even unto the end of the world." He is with us. And our children always have the sweet influence of His sheltering presence.

Questions From Mothers

Playing With Guns

By Archa O. Dart

Question

What do you think about children playing with guns? My five-year-old boy thinks he must have a gun all the time. I do not think it is best, but it is rather hard to explain to him why he should not have one when he sees so many guns on television and all the children in our neighborhood play gun games all the time. Do you think he will outgrow this desire?

Answer

Guns are not toys. They are weapons of war designed, made, and manufactured for the one purpose only—to kill, to wound, to destroy. There isn't a thing about a gun to teach a child to "love his enemies," to be kind, tender, merciful, or thoughtful of others. The kind of games a child plays has far more to do with the kind of adult he will be than many of us realize. Play has a very definite and essential part in a child's training; therefore it should never be left to chance or to the dictates of neighborhood children.

The mother's work is not done when she turns off Hopalong Cassidy, takes the gun away from the five-year-old, and brings him into the house while the gang is playing cops and robbers. The mother should teach him the kind of games to play. This is just as important a part of her training as table manners or good work habits.

Fathers, too, should play with their children. Children need father's companionship just as much as they need his financial support. "Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence."—*The Ministry of Healing*, p. 391.

It is true your child needs some association with children of his own age, but he does not need it all day or every day. When the neighborhood children come to your house on "visiting day," why not have some good games ready to suggest to them and be ready yourself to enter into the spirit if need be? If you have no yard of your own, and if the neighborhood children insist on playing gun games, a more desirable location, if possible, should be found for the good of your child. Families move when the husband's business demands it. The business of the Christian parent is to train his child for God. If one location is not suitable, he should find one that is.



The Christian Life Means Spiritual Warfare

Are You Equipped for Battle?

By R. L. Hilde

A young Seventh-day Adventist, while in basic training in the Army during World War II, was asked by a fellow soldier to explain his point of view on the law of God. Having gone through our Christian schools, the young man should have been ready to give several reasons for his belief in the perpetuity of God's law. But logical, clear, Biblical reasons were not forthcoming. He stumbled, groped for words, and finally grasped at one thought that he was sure was in the Bible, "Why, God wrote the Ten Commandments with His own finger."

At this the other soldier replied, "Yeah? Where does the Bible say that?" Once again the young Adventist was at a loss. Where was it! Somewhere in Exodus—or was it Deuteronomy? Somehow he didn't find the text (Ex. 31:18).

This young Adventist was a member of the best-equipped army in the world, but as a soldier of the cross he was ill prepared. He had no spiritual shoes. His feet were not shod "with the equipment of the gospel of peace" (Eph. 6:15, R.S.V.). He had no weapon with which to pierce the heart of the unbeliever, such as "the sword of the Spirit, which is the word of God" (Eph. 6:17). With feelings of personal shame and a heavy heart, the young man knew that he had failed his Master.

Not merely to prove a point is it necessary to be equipped with "the

gospel of peace" (perhaps there is too much argumentation and not enough demonstration of the Christian life), but much more is needed. In order to stand in the great conflict against sin each young Christian must be shod with the "equipment of the gospel." Faith will flee if not fortified with truth, and presumption will take its place. The result, of course, will be failure.

The value of being equipped is seen in the experience of David. The arrogant giant of the Philistines, Goliath, had been challenging Israel for forty days (1 Sam. 17:16) when young David went down to the brook and chose five smooth stones with which to meet the enemy. This act of David would have been presumptuous had it not been that David had gone previously to the Fountain of life and planted his feet on the Rock of salvation. David's life had been a life of demonstrated faith, as can be seen by his words to Saul: "*The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine*" (1 Sam. 17:37). This testimony, "*The Lord that delivered me . . . will deliver me,*" could never have been borne had not David been prepared with the "equipment of the gospel."

A millennium later, after forty days and forty nights in the wilderness, the Son of David came forth to meet the

Goliath of the ages, Satan (Matthew 4). The words of this enemy were much the same as the words of Goliath in David's day, "If I prevail against him, . . . then shall ye be our servants, and serve us" (1 Sam. 17:9). In the wilderness there was a struggle for the mastery—the mastery of this world. Jesus, the Son of David, was equipped with three stones; upon each was the inscription, "It is written" (Matt. 4:4, 7, 10). In that conflict, had Jesus missed the mark, all Israel would have been eternally lost—but He did not miss. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15), that is, "without missing the mark." Jesus was prepared with the "equipment of the gospel." With the words "It is written" He repulsed every attack of the enemy, and never once missed the mark.

Today the enemy of souls is still

A New Year's Resolution

By RENA CRAFT PRESLEY

I tore December from my calendar
With deep regret;
My New Year's resolutions, bravely made,
I'd poorly kept.

I chose a pure white page and penned still
more.

I'll truly strive,
O Jesus, earnestly like Thee to be
In '55.

raging in the streets. He goes about "as a roaring lion, . . . seeking whom he may devour" (1 Peter 5:8). Furthermore, as the curtain is drawn on the last great scene of the drama, this old Goliath again appears, to challenge modern Israel. The issues are great—life for the victorious, death for the vanquished. Are you, young Israelite, equipped to meet the enemy? Are you prepared for the conflict? "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—*The Great Controversy*, pp. 593, 594.

O modern David, as you go to the Fountain of life and find the Rock of your salvation, you will be equipped with "the gospel of peace," and your testimony in every crisis will be, *The Lord has delivered, and He will deliver me.*

Throw a Pebble Into the Lake—

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. . . . No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness. . . .

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made

there hang results for good or evil which no man can measure. . . .

Throw a pebble into the lake, and a wave is formed; and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or cursing. . . .

When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.—MRS. E. G. WHITE in *Messengers to Young People*, pp. 417, 418.

Tunnels!

Only two weeks ago I was riding on a fast train through the beautiful State of Kentucky. As I looked out the window I saw the streamliner heading straight for a tunnel. A little boy who was taking his first train ride sat speechless in his granddaddy's lap, just behind me. Before we knew it we were dashing through the hole in the mountain. For a moment the bright light of the morning sunshine was sealed off by the great walls of rock through which we were passing. But it lasted only for a few seconds. Quickly the light of day flashed through the windows again as we left the dark tunnel and leaped ahead over the bright rails.

"I think I will make my first talk to the juniors about tunnels," I said. Let me see now—there are railroad tunnels. What other kinds of tunnels are there? Oh, yes, wind tunnels—huge experimental tubes built by the great aircraft factories, in which they use model airplanes to test the new jet bombers and fighters. The inner surface of these tunnels is smooth as polished glass, and the tunnels are long and take on many odd shapes. The experts place a model aircraft in the air stream which is blown with tremendous pressure through a small opening. An observer watches the model airplane so that he can tell what would happen to a real fighter plane under actual flight conditions. These wind tunnels save many millions of dollars and many lives too.

Perhaps the oddest tunnel in the whole world is the long dark tube between the fore and aft compartments of the big new atomic bombers. This hollow pipe reaches over the huge bomb bay—a compartment large enough for a freight car or two—and the tunnel is more than eighty feet long! A crew member enters the shaft feet first and sits on a little four-wheel trolley that runs on a track. He closes the door and pulls himself along by a rope. Members of the crew dislike to get into the tunnel. It's like flying through the air in a gas pipe!

Tunnels are scary, aren't they?—sometimes, that is. But they were meant to help us, not to scare us. And so it is in life. We have to pass through some "tunnel" experiences before we reach the goal God has set for us.

My junior friend Arthur got his

report card the other day, with an "F" in algebra and another "F" in typing. For him this was a dark experience, like passing through a tunnel. But he will come out all right. I heard him say, "I'm really going to settle down to my studies this next quarter. No more failures for me." The Great Teacher can help any junior who has a purpose like that.

When I was a boy I stole a ride on a car—then got scared and jumped off. I was taken to the hospital with a broken collarbone. It taught me a real lesson. My little friend Mary took a trip to the hospital with rheumatic fever; and I think of Franklin, who came down with polio. Yes, Juniors have their tunnels that they must pass through too, just like older people.

Nineteen fifty-five will have some tunnels for us—short, long, and medium-sized tunnels. When we come to them, let's not be afraid, because the Engineer is sitting up in front. He will guide us safely. He knows the road ahead. We will fulfill our destiny in life if we will keep our eyes fixed on the bright goal at the end of the road.

THE Children's Story

A Sad Farewell

By Arthur S. Maxwell

The news that he would not be allowed to enter Canaan was enough to make Moses give up everything then and there. He was terribly disappointed. Who wouldn't have been? But give up? Never! As long as he had life and health he would lead Israel toward the Promised Land.

Forgetting himself, he began to plan the next step of the journey. He had made up his mind that the easiest way to get to Canaan was through the land of Edom; so he sent messengers to the king of that country, asking permission for Israel to pass through.

But the king of Edom said No. "Thou shalt not pass by me," he replied; "lest I come out against thee with the sword."

It was a surly, selfish answer, but Moses refused to get angry about it. Instead, he sent another gracious note, assuring the king that Israel would keep to the highway and pay for any water that they might drink on their way through.

But still the king of Edom refused, and there was nothing to do but seek some other way to get to Canaan.

Moving on east and south to get around Edom, they came to Mount Hor, and here it was that a very sad thing happened. As the people pitched camp God told Moses that Aaron was going to die, and that He wanted both of them to go up to the top

"It Belongs to the Lord"

A farm boy came into a Chinese city one day after the harvest season. He handed the pastor fifty cents and said, "This is my tithe. I have just sold my wheat for five dollars."

"But," said the minister, "that leaves you with only four dollars and fifty cents to live on."

"Yes, that is true," he replied, "but it belongs to the Lord, and I must not rob Him of His tenth."

A few weeks later this lad came in again and dropped twenty cents on the preacher's desk. He had earned two dollars, and determined that Jesus should have His share.

Juniors, what text does this remind you of? Yes, that's right, Genesis 28:20, 22: "And Jacob vowed a vow saying, . . . Of all that thou shalt give me I will surely give the tenth unto thee."

Are you faithful in returning to God His tenth of all your earnings?
C. R. HILLS

of the mountain and take Eleazar, Aaron's son, with them.

The three men started out, with Moses going ahead, then Aaron, and behind them Eleazar.

It must have been a very sad little procession that wended its way slowly—so very slowly—up the mountainside. For Aaron was 123 years old, and Moses was only two years younger. They had been friends such a long, long time and had stood together through all sorts of troubles. Now they were to be parted. And Eleazar must have been sad too, to think this was the last time he would see his father.

Then as they neared the summit, something very touching took place. One by one Moses removed Aaron's priestly garments, placing them in turn upon Eleazar, as tears flowed down all their cheeks.

Then came the sad farewell.

"Good-by, son; God bless you."

"Good-by, Father."

Then the two old brothers looked into each other's eyes for the last time.

"Farewell!" they said. And Aaron breathed his last, his brother's arms around him.

Down in the camp, far below, the people began to get worried. Why were Moses, Aaron, and Eleazar staying up on the mountain so long?

Then, looking up, they saw two figures coming down the winding path. Aaron was not with them, and his son was wearing his robes.

Quickly they guessed what had happened, and the sad message swept through the camp, Aaron is dead!

Though some had not liked him, and some had quarreled with him, now they all were sorry he was gone. And "they mourned for Aaron thirty days, even all the house of Israel."

FROM HEAD-HUNTING TO

A STORY FROM BORNEO - - - - -

★
A warrior of Borneo displays the head of a victim. Many of these people, once head-hunters, are now turning to the gospel.
★



ALLAS AND SON PHOTO

but at any rate he would not starve. Then came World War II. Rice was unobtainable, and Brother Chong's crop helped to keep the people of Kudat alive. But more important than this, he taught the Rungus people how to plow and cultivate wet rice in the rich bottom lands. More important still, he began to teach them our message in a mixture of Malay and Rungus.

The Rungus people have different tribal customs than the Dusuns, who form the bulk of the native population. Their young men may not cut their hair until they have married and become a father. They worship evil spirits in little bamboo tubes kept over the kitchen fireplace, or in tiny baskets hung up in their bedrooms. The spirits are invited by the witch doctor to take up their abode in these containers, and then they are corked in with a little pork, rice, salt, and wine.

These *bangau* (spirit tubes) are greatly feared. If these tubes are accidentally touched, a pig or fowl must be quickly sacrificed to avert sickness and possible death. Although three different mission schools have been operating for twenty years near Kudat, these Rungus have remained almost untouched by the gospel. They did, however, trust and love Brother Chong, who always treated them with kindness and justice, and helped them in time of trouble. In 1951 we visited Brother Chong for the first time, and with great interest we counted

eight Rungus attending the Sabbath service in the little bamboo chapel that he and four other Adventist families had built on his property. This place is called Siquati.

Among these eight Rungus was a fine-looking young man by the name of Toki. He had married the chief's daughter, and hoped for a child so that he might cut his hair and become a proud parent; but none came. So they consulted the *bangau*, and were told to sacrifice pigs, which are none too cheap. But in their enthusiasm they worked until they had killed eight pigs; still no child was born!

Beggared and discouraged, Toki went to work for Brother Chong, sawing planks with one of our Dusun brethren. This brother asked Toki why his countenance was so downcast. Toki opened his heart and told our brother everything. Our brother, in turn, opened his heart and told Toki the truth about these things.

"You people," he said, "call the spirits. We Adventists drive them away and have no fear of them, for God protects us." A new light and hope warmed Toki's heart, and the next Sabbath he went to church and feasted on the truth. Returning home, he broke the good news to his wife, who at once became very angry and said, "If you turn Christian, then we separate." So Toki left home and went to live at Brother Chong's house.

Brother Chong and the Dusun brother went to the village to try to bring about a reconciliation, while Toki set to work to learn to read the Malay Bible. "I love my wife very much," he said, "but I love this truth more."

Another Rungus was also in trouble. The chief had threatened to take over his land if he became a Christian. This man had had a dream in which he journeyed to a beautiful country. Enchanted, he was about to enter when a bright being barred the way, demanding a ticket. He admitted that he had none, and asked where to obtain one. He was told to return home and be washed and he would receive one.

We tried to encourage him, suggesting that if necessary he apply to the district officer for redress, should the chief carry out his threat. The British Government exercises a paternal care over these native tribes. Afraid lest these ex-head-hunters

Years ago our Chinese Brother Chong accepted the truth in the port of Kudat, Borneo. Unwilling for his children to grow up amid the evils of town life, and believing that the troubles of the last days were upon the world, he moved thirteen miles out into the country among the Rungus people, and started to raise rice—wet rice, for the first time in the history of these parts. His friends deprecated the foolish venture, for rice was imported from Siam and Burma in abundance and was very cheap;

SOULSAVING

THUR MOUNTAIN

should become inflamed by religious controversies, it portions off spheres of influence for the various mission bodies, and permission must be secured before opening work in any section of the country. Each district has a district officer, commonly called the D.O. These men are gentlemen in every sense of the word, giving their lives for the temporal uplift of the people. As is the case with all men, they have their religious bias that may affect their judgment in seeking the welfare of the people.

Six months later, in company with Pastor Pohan from Marudu Bay, I again visited Siquati, and was overjoyed to find forty-four Rungus attending Sabbath service; and among them were the old chief and his daughter, Toki's wife. The Holy Spirit had been at work. All were reconciled and seeking for truth. It was a thrilling experience. Some had come from distant places, walking all day Friday in order to be present. How they drank in the message! Tears filled our eyes, and our hearts rejoiced with gratitude to God for this evidence of His saving grace. We went to the D.O. with written requests for permission to open work among them, to locate a worker there, and for a piece of land, on which to build a church; for the little chapel could no longer contain all the worshipers. We obtained permission to visit a nearby village as well.

For the first time we saw one of the interesting long houses in which these people live. It was some four hundred feet long, built about eight feet from the ground on poles, with sloping, notched poles for front and back steps. These people are as nimble as goats. A hall about ten feet wide extends the entire length of the building. In it all manner of domestic work is carried on, and there the guests sleep. The other side of the house is divided into twelve-foot rooms, one to a family. There is no plumbing. All the refuse goes through the floor to a quagmire of filth below, where pigs wallow and compete with dogs and chickens for a living. The people in turn eat these animals. The floors were springy, with broken places here and there, and we had some apprehension of what would happen should we fall through!

Squatting on this air-conditioned floor, we taught the people to sing "I'm on My Way Home to Heaven," and then explained the meaning. They believe that the spirits of the dead go to sacred Mount Kinabalu. We pointed out that it is very cold up there, and since these people cannot stand the cold, it would not be a comfortable place to spend eternity. We noted heads nodding in approval.

On our next visit we could hardly find our Chinese brethren; they were lost in a crowd of 160 Rungus. We rejoiced at the sight. Not even half of them could get inside the chapel. They had some wonderful stories to relate. Apparently the D.O. was not exactly pleased with this rapid spread of Adventism. He had sent for one of the chiefs, who told us of the conversation that ensued.

D.O.: "I hear that you want to join the mission."



Happy in his new-found faith, a Rungus convert gives up his *bangau*—tied to a stick—a tiny basket and a bamboo tube where dwelt the evil spirits he once feared and worshiped.

CHIEF: "Yes, that is so."

D.O.: "But you have no padre!"

CHIEF: "Not yet; but padre or no padre, we are now Christians."

D.O.: "But why do you wish to join the mission?"

CHIEF: "To make you happy, and to make me happy."

D.O. in a puzzled tone: "But how can your joining the mission make me happy?"

CHIEF: "Why, don't you see, we've changed! No more gambling, drinking, stealing, fighting, killing—no more trouble for you from my village; so of course you'll be happy, and I'll be happy too!"

The D.O. had to say, "Very good, very good." And that is the message the chief took back to his village, "The D.O. says, 'Very good, very good'!" Forty of his people then gave up their *bangau*.

We used on this trip a thousand-watt Homelite generator, the most useful thing we've ever taken out to the mission field. It weighs only sixty-seven pounds. We made a cover for it, and roped it for carrying between two men, Chinese style. We also took our 16-mm. projector, films, screen, et cetera. In Kudat we bought gas and oil. At Siquati we headed off into the country farther than we had ever been before. By just walking through this rural country we created quite a stir, and our carriers spread the good news and invited all to come and see the pictures. We walked thirty miles altogether, ending up at the heathen

(Continued on page 22)



Among our believers on the island of Borneo are zealous converts from the Dusun, Malay, Chinese, and Rungus people. Here is a typical Adventist church with members and friends gathered for a special meeting.



Medical Ministry and Health Reform

By T. R. Flaiz, M.D.

Many have supposed that the rugged outdoor life of our grandfathers produced a generation of unusually healthy and stalwart people. We read of the exposure they endured, the hard life they lived, the few conveniences they knew, the limited variety of their rough food, and we conclude that they were a strong, healthy people living in a simple, invigorating environment. Nothing could be further from the truth.

The frequent references in the Spirit of prophecy and in denominational history to the prevalence of illness and to premature death among workers and members remind us of the low health standard of that time. With such an absence of true scientific knowledge regarding diet, sanitation, and rational therapy among the medical profession, it was inevitable that among the laity there should be a deplorable prevalence of suffering due to unhealthful practices. Here is a description of conditions in 1867:

"That people are sick needs no argument, from almost every hamlet the wail of the sufferer is heard . . . and most who die at the present time die prematurely. The customs of society are not favorable at the present time to healthful living. No sooner is life commenced than the stomach is made the recipient of some poisonous nostrum which weakens it; and with many, this practice is kept up from the cradle to the grave. The brain is stupefied at one time with a poisonous dose and at another time, it is excited by poison; food of a very unhealthful nature is supplied for the nourishment of the body; the body is very unhealthfully clothed; the habits of mankind are so generally perverse that it would seem that the ingenuity of man had been taxed to the utmost to invent means to waste vitality, impair the constitution and shorten life." —J. F. BYINGTON in *The Health Reformer*, May, 1867.

In those days smallpox, typhoid, cholera, diphtheria, pneumonia, tuberculosis, malnutrition, and various digestive diseases cut the life span to approximately half of the present average life expectancy.

The epistle of John expresses the

Christian concept of the importance of health when the writer states, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). This was not the experience of the early Adventists; they were not in health. Not only were there many sick among them, but many of them died in the prime of life.

Light on Healthful Living

Light was at that time given to the Advent people, pointing out the important relationship between disease and sin and that disease was as truly one of the wages of sin as is death. "The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked."—*The Ministry of Healing*, p. 77.

In the fall of man we see the viola-

TEN BILLION FOR MEDICAL CARE

In 1953 United States families spent a total of \$10.2 billion for medical care, and 16 per cent of them went into debt for their medical bills. This is the report of the Health Information Foundation. Half of the nation's families spent more than 4 per cent of their income on medical care.—*Scientific American*.

tion of moral law with its resulting sin and degradation; we see also the violation of physiological law with its resulting sickness and death. Jesus stated that He had come to seek and to save that which was lost (Luke 19:10).

In Jesus' ministry we are told He gave more time and attention to relief of physical suffering than to preaching (*The Ministry of Healing*, p. 19). When asked for healing by a certain sufferer, Jesus revealed a significant relationship and replied, "Son, . . . thy sins be forgiven thee" (Matt. 9:2). Restoration of the soul

and healing of the body were presented as integral features of the gospel. The realms of spiritual healing and physical healing were indivisible in Christ's ministry.

In the Exodus of Israel from Egypt, health and sanitation in scientific form had been ordered in codes equaling in importance those outlining their worship. In the exodus of God's children today we are not only to proclaim, but to practice, the gospel of health as an integral part of the third angel's message. And how much the world needed this gospel of health when first our message was preached over a century ago!

Ignorance of Health Principles

There was no knowledge of germs as a major cause of disease, hence no understanding in preventing the spread of disease, or in protecting against it by sanitation or inoculation. There was little knowledge of food values, and malnutrition prevailed even in the homes of the well-to-do. The working classes survived on meat and potatoes, while the more affluent prided themselves on their heavy, greasy fried foods, and rich pastries, with no appreciation of the value of fresh foods with their minerals and vitamins. These wealthy people with their common digestive ailments were frequently in a worse state of health than their poor neighbors. Women's dress was a reflection of the prevailing ignorance of anatomy and physiology, and was a major cause of disease.

Popular treatment of disease by the medical profession involved the use of a wide range of chemicals and drugs—calomel, arsenic, strychnine—appropriately called by the Spirit of prophecy, "poisonous drugs." Is it any surprise that people lived to an age of less than half the life expectancy of today? Paul in his letter to the Romans urged that we glorify God in our bodies (1 Cor. 6:20). How could this be possible in bodies riddled with disease?

Jehovah could not be glorified in ancient Israel until He had removed from them the diseases of Egypt. To modern Israel the Lord has promised that He will purify unto Himself a peculiar or special people (Titus 2:14), purified in the spiritual sense, but also purified in body, purified from disease, from unhealthful foods, from health-destroying tobacco, alcohol, and stimulants, and from the baleful influence of "poisonous drugs"; purified too, of the unhealthful habits of overwork and neglect of rest, that they might glorify God and rightly represent Him to the world.

(To be continued)

News From Home and Abroad

Evangelism in the Provinces of Central Luzon

By C. M. Basconcillo

When Ramón Magsaysay was elected president of the Philippines in November, 1953, we planned that his home town, Castillejos, Zambales, on the island of Luzon, would be the next town to hear the three angels' messages. A two-week spearhead effort was thought to be the most helpful way to approach the people.

During the two weeks our tabernacle was always full, and how to accommodate the audience became a problem. When other religious teachers and ministers became aware that Seventh-day Adventists had invaded their forts, much bitter opposition started. But we have been greatly blessed in spite of trouble from our enemies.

Let us here relate the interesting conversion of Mrs. Exaltation Ragadio and her whole family. Mrs. Ragadio, the wife of a Christian pastor, was prepared for the truth by a dream. "I dreamed," she said, "that I bought two dresses. The first one I bought was more attractive than the second, but the texture of the second was more durable. Could it be that my experience in my present church

is easier and therefore more attractive than my new-found faith with all its restrictions?" I counseled her to buy the gold that is tried with fire from the altar of God. Then her security and peace would be of eternal duration. Thank God, Mrs. Ragadio and her husband and three children had the courage to take their stand. They are now enjoying their fellowship with God's people who keep the commandments of God.

Another influential convert, Francisco Asuncion, was once a vice-mayor of President Magsaysay's home town. He and his dear wife have cast their lot with God's people. Said Mr. Asuncion, "When I heard that the Signs of the Times Tabernacle was the seventh-day Saturday place of worship, I rejoiced greatly, because I have had the conviction that Saturday is the correct day of worship."

His church, he said, did not teach complete obedience to the Ten Commandments, and his life was filled with sins that were destroying him. "I like to walk with Jesus and be freed from these vices," he confessed, "and someday when Jesus Christ re-

turns I mean to go home to heaven with my wife."

Another influential citizen, Mrs. Consolacion Fontillas, cast her lot with God's people. She rejoiced greatly over her newly found faith and is a living testimony of God's grace. Said she, "I wanted to keep away from God because of the tithe, but I have been troubled greatly. I wanted to believe man-made doctrines, but at the same time believe the truth. How can I walk with God with two minds?"

I counseled with her, saying, "It is dangerous to halt between two opinions. You know the truth, and you know what God wants you to do. If you delay, you might not see those beautiful mansions in heaven when Jesus Christ returns."

Conversion of a Centenarian

Another convert, Mrs. Magdalena Fabrigues—a centenarian—made her decision for Christ. She is waiting now, along with the rest of us in the remnant church, for her Saviour to return. It is hard to change one's faith when one is more than one hundred years of age.

These precious souls have been prepared by our efficient Bible instructor, Miss Caridad G. Benavidez, who was of great assistance during the spearhead effort. The whole district of Zambales had a part in the winning of eleven converts, and there are others to be gathered in.

Entering New Territory in East Brazil

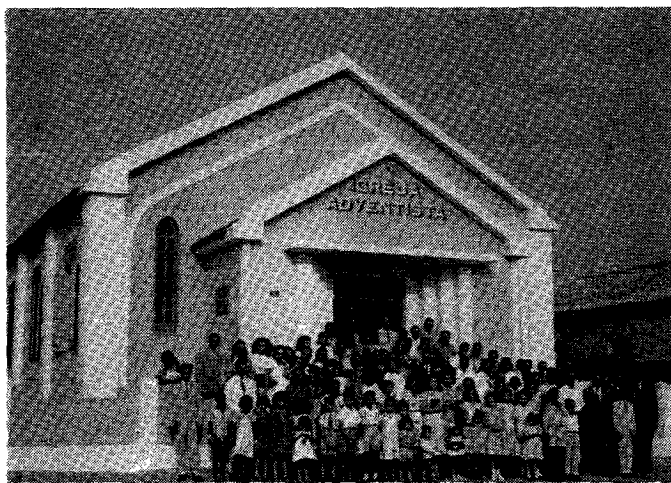
By Jairo Araujo

The East Brazil Union is evangelistic-minded and is anxious to penetrate new territory at once. The Bahia and Sergipe Mission formulated plans in counsel with the union to hold the first series of meetings in 1953 in Conquista, a large city situated in the southwestern part of the state of Bahia. The evangelist of that mission, Joao Carvalho, was placed in charge of this work. He gives first-hand information about his series of evangelistic meetings in the following paragraphs:

"Conquista, in the southwestern part of the state of Bahia, was a challenge to Adventist evangelism.



Influential converts in the home town of President Magsaysay, Philippine Islands.



The Conquista church building in East Brazil, with its new members and visitors during a youth rally.

The mission, as well as the union, looked upon that strategic city as a field where we should build a light-house for the gospel.

"It was a small evangelistic team that had the privilege of entering Conquista. Brethren Newton Gomes, Antonio Pereira, and Adélia Abreu were associated with me in the campaign. Our program started the last week of December, 1952, and the city was stirred by the Advent message. I am sure that not even one single family was left that did not receive an invitation to the meetings.

"Our hall, which normally seats only 200, was packed with audiences up to 540. Soon the workers who had charge of the visits were overwhelmed with almost 300 people asking for visits, literature, and Bible studies. Many people, coming from various religious classes, began to decide for the truth. With this large group of prospects we were perplexed to know where we would house the congregation.

"We had nothing in the way of a building when we began the series of meetings. There was only a small Sabbath school composed of the family of a brother who moved there and who was a foreman in construction work, but our first school with sixteen members managed to crowd into a small dining room ten feet square in the home where Newton Gomes lived.

"From among our opposers came prophecies that our work would not amount to anything, for we had no place where we could take the people, and we would have to worship in some small room. Others criticized, saying that the Adventists were a very poor people and they could not maintain a work very long. But while we were in the midst of these perplexities God took the lead, and we received the good news that we were to have an appropriation, and a lot was found

that was adequate for the location of a new church building. This brought many comments of surprise among the city folk who had so thoroughly doubted that our effort would amount to anything.

"God blessed us in the choosing of a piece of land situated right in the center of the city and in a quiet location. For a reasonably small

sum we bought land with area for a church and a primary school. When we told our plans to the local authorities we found them interested and willing to do all they could for us. The construction of the church was begun in April, 1953, and finished the 22d of August of the same year.

"Before leaving Conquista we had the privilege of baptizing twenty people as the first fruits of the meetings. Soon afterward there was a young people's congress in which eight more people were baptized. Today we have in Conquista a wonderful congrega-

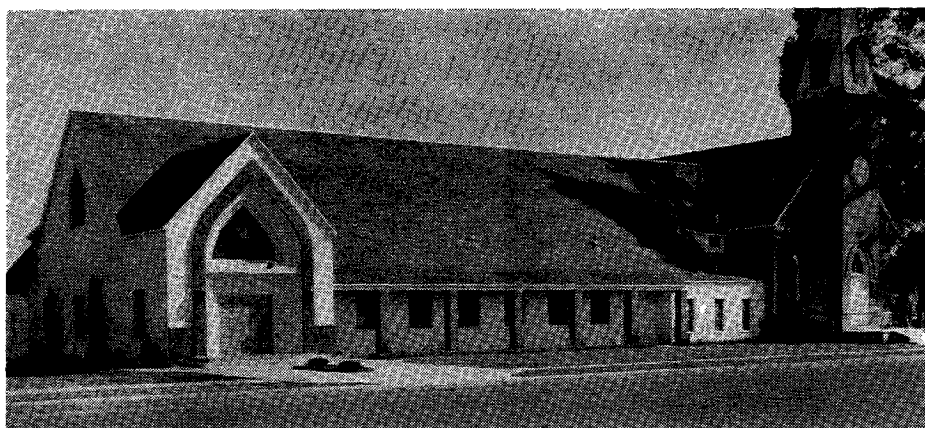
tion that represents the truth with dignity and that works actively to carry the message to others. We now have almost fifty baptized church members and about one hundred members in the Sabbath school. Besides that, there is a church school with approximately 150 students. We can say that the Lord has richly blessed us and that He has done great things."

Dedication of Wytheville, Virginia, Sanitarium and Hospital

By Wesley Amundsen

Dedication services for the new \$500,000, fifty-bed Wytheville Sanitarium and Hospital, situated two miles outside the city limits of Wytheville, Virginia, were held November 28 in the parlor-lounge of the new ultramodern building. This self-supporting institution is of such unusual design and construction that the State architect of Virginia made the following comment, "It is the finest and most modern small hospital in the State of Virginia."

Three wings, each 150 feet long by 44 feet wide, radiate from a circular



Escondido, California, Church Dedication

Sabbath, August 14, 1954, was a very happy day for our people at Escondido, California, for the dedication of the new church in that beautiful little city took place on that day. James Scully, the former pastor, preached the Sabbath morning sermon; and Glenn Calkins, of the General Conference, gave the dedicatory sermon. The act of dedication was read by the pastor, Robert Wheatley; and H. H. Hicks offered the dedicatory prayer. Music was rendered by the church choir under the direction of Mrs. J. W. Flaiz. Many of our people from the surrounding churches were present.

The new building includes the auditorium,

rest-rooms and furnace rooms. It is connected with the old building, but built independent from this structure. The old building will be used as a young people's chapel and Sabbath school rooms. The church school building, situated at the rear of the church, will be used for additional Sabbath school rooms as soon as the new church school building is erected. This provides a complete church unit, meeting the needs of the congregation in a very satisfactory way.

Mervyn Maxwell, the new pastor, will conduct an evangelistic effort in the church soon.

H. H. HICKS, President
Southeastern California Conference



Wytheville Sanitarium and Hospital, Wytheville, Virginia.

center area 64 feet in diameter. The three wings bring together in the center the three main functions of a hospital—nursing, business, and dietary. Two wings are devoted to patient rooms, and the third central wing is devoted to offices, operating rooms, outpatient department, and other necessary facilities.

A Long-cherished Dream Realized

Construction for this new medical institution began in March, 1953. The building of this medical center brings to a focus a long-cherished dream of the founder, Dr. W. E. Malin, who for more than twenty years had nurtured a vision of just such a building.

The establishing of this center has been made possible through the efforts of the Medical Group Foundation, Inc., a nonprofit organization, of which Dr. W. E. Malin is the president. This organization now has two hospitals under its jurisdiction, the one just mentioned and the Eugene Leland Memorial Hospital at Riverdale, Maryland, just a few miles from the General Conference headquarters.

The principal speaker at the dedicatory services was A. L. Ham, a vice-president of the General Conference. Others who participated in this service were Dan A. Ochs, president of the Columbia Union Conference, Wesley Amundsen, secretary-treasurer of the Association of Self-supporting Institutions; Dr. J. Wayne McFarland, associate secretary of the Medical Department of the General Conference; Clinton J. Coon, president of the Potomac Conference; Henry S. Nelson, administrator of the Washington Sanitarium and Hospital; and H. E. Clough, secretary-treasurer of the Medical Group Foundation, Inc. Oliver Jacques, pastor of the Wytheville church and chaplain of the Wytheville Sanitarium and Hospital, was in charge of the dedication program.

Many Seventh-day Adventists from

the Wytheville area attended an all-day district meeting on the Sabbath previous to the dedicatory services, and on Saturday night, after a cafeteria lunch, were privileged to visit the new building. The preceding Thursday night the officers of the Medical Group Foundation were host to about seventy-five city and county businessmen—bankers, doctors, lawyers—and other friends. Newspapers of Wytheville and Wythe County carried numerous articles and photos of the event.

One of the outstanding features regarding the construction of this institution is that of the spirit of cooperation and unity that prevailed among all the workers. Due to this cooperative Christian attitude, the actual cost of the building, including water and sanitary disposal systems, is at least \$200,000 less than the appraised value. This is nothing less than miraculous, and businessmen who have visited the institution have been amazed at the ability of these men to produce such a wonderful structure at so low a cost. The church can well be proud of this auxiliary unit that is set upon a hill in the southern part of this beautiful State.

Canvassing in the Flooded Areas of North India

**By J. Japagnanam
Publishing Secretary
Northeast India Union Mission**

A great portion of the Northeast India Union field has been plagued with floods and famines. But for the aid of the government, man and beast would have perished by thousands. For weeks, however, a large relief work has been in progress, and so well have the people been provided

for that there will be no loss of human life by actual starvation. Relief has been offered in the shape of employment on great bridges, dams, and canals—construction of infinite future value to the country. This is but one practical undertaking of the government of India, and she is flourishing and developing as she never did before.

An Unusual Experience

In my work of circulating our message-filled literature, I have most pleasant experiences. Last month I had an unusual one that has been of great encouragement to me.

After finishing our work at Lohardaga in the Ranchi district Seth Kujur and I made our way to Simdega. Because of heavy rains the roads were very slippery. On the previous day one of the busses belonging to the Ganga Motor Service, plying from Simdega to Ranchi, slipped off the road and dashed against a culvert. Five people were killed on the spot, and two more died the next day in the hospital. Many more were injured. After praying for protection just before we started out, I asked Brother Kujur to take his things to the bus. While he was gone I knelt down again and pleaded with my Lord that there should be no rain until we reached our destination, and I rose believing that God had already heard my prayers.

While we were getting into the bus it was still pouring. But after a few moments, when the driver started out, in a mysterious way the rain stopped all of a sudden, and there was not a single drop of rain for the next three and a half hours, until we reached our destination! The most interesting thing was that it had been raining on the left-hand and the right-hand side of the road, but not on the road, so that the driver could see the road clearly and drive safely.

Brother Kujur turned to me and said, "Brother, it is raining this side and that side, but how is it there is no rain on our road?" Then I told him that God had already heard my prayers that there should be no rain all along our way until we reached our destination. After arriving there safely, we settled ourselves in a hotel. Then down came the pouring rain, and it continued to rain without ceasing for the next three days and three nights.

Surely He who heard the prayers of Elijah has answered the prayers of a modern literature evangelist, and there was no rain for a space of three and a half hours! May God cheer our hearts and encourage each reader to trust in God.

Evangelism in the Upper Amazon Mission

By Stephen C. Pritchard, *President
Upper Amazon Mission*

One of the outstanding achievements in the Amazon Mission this past year was the evangelistic effort conducted in the city of Chachapoyas. This important commercial center is situated in the high Andes, and represents to us a vast unentered section. For a number of years we have had our eyes turned toward this part of our field, and even though our lack of men and means has been a restraining factor in evangelizing this area, we are happy to see how the Lord has gone before and the way has been prepared for us.

Chachapoyas is a Catholic town, and up to a few months ago a strong anti-Protestant feeling prevailed here. Since this town is noted for its commerce and has an airport, it serves as a hub with spokes, or roads, leading to the many villages nearby. It is a strategic center, from which our message could be sent to the thousands who live among the hills and in the valleys of the Andes.

Over a year ago the mission committee sent Felipe Gonzalez, who at that time was suffering with failing health, to the dry climate of Chachapoyas to rest and recuperate. Here was his opportunity not only to regain his health but to carry on quietly a campaign to fill the town with our truth-filled publications and hundreds of Bibles. Our publication *El Atalaya* has literally broken down all prejudice, and Brother Gonzalez in his friendly way has gained the confidence of almost every businessman in town.

The more the Bible truths were read, the greater was the appreciation manifested toward the magazine *El Atalaya*. People realized that there was an unsatisfied longing in their hearts for something different from the meaningless forms and ceremonies and the monotonous chant of the priests.

In answer to many requests for someone to teach them all our Bible truths, we recently sent other workers to join Brother Gonzalez. Now a team of Bible instructors is working with Evangelist Daniel Flores in holding a series of meetings. Great has been the opposition from both bishop and priests, but the work has gone ahead nevertheless.

Our team of workers in Chachapoyas has a goal of seventy-five new converts to the faith. Last week when

an appeal was made for keeping the Sabbath more than 130 persons indicated their desire to take their stand with God's remnant church.

The one big problem facing our workers is their lack of an adequate meeting place. Unless we can have our own church building soon, we will most surely fail in taking advantage of a great opportunity.

The Unknown Country of New Guinea

By A. J. Campbell

It was Sabbath school time in the Goroka church, central New Guinea. The missionary exercise was being cared for by a volunteer native missionary working in the cannibal country. This native missionary told of pioneering among these cannibal people—a people so unbelievably strange in their customs that they consumed all their own dead.

Yes, they consumed their own dead. That is in the past tense, is it not? Kiap, who was telling the story, told how these people, through the influence of the gospel, had given up their cannibalistic practices, and had ceased to eat the bodies of dead people. This was a wonderful victory, and we could hardly believe it, for work among these degraded people had begun only two years ago.

Their Mouths Are Graves

When the "Fore" people were asked what they did with their dead, they pointed to their mouths, the speaker told us. He related that he and his fellow workers had had many restless nights because of the many unbelievable practices they saw, and because of the devilish things that were happening in the darkness of the night.

One day an urgent call came to this teacher to the effect that the native people had exhumed a body that had been buried several days. By the time he reached the scene the body had been almost consumed, and he tried to reason with those cannibals to desist from what they were doing. They persisted in what they were doing, but promised that they would not repeat this evil deed. And they have kept this promise.

Those depraved but withal responsive cannibals sent word to the Adventist missionaries and native teachers to pray for them, that God would give them strength to overcome such shocking depravity, and their prayers have been answered. In all that area today these people have surrendered these evil habits, and great has been the victory. There we find a clean people with clean villages and clean hearts.

At a recent camp meeting some of these ex-cannibals were present. They requested baptism, and they were ready, but they were asked to wait till they could be baptized out in their own cannibal country, as a wonderful witness to the power of the gospel, for just beyond where they dwell is another "Fore," or unknown people, who are still cannibals, and who still eat their own dead. These await the saving power of the gospel of the Lord Jesus Christ.

"The Lord's hand is not shortened, that it cannot save," and we are led to exclaim with wonder, "What hath God wrought!"

From Head-hunting to Soulsaving

(Continued from page 17)

stronghold of Tamberulan, where there is the longest long house we have seen. The women here wear coils of heavy brass wire from ankle to knee, and from wrist to elbow. Mrs. Mountain was the first white woman ever to visit them. The headman had threatened to strike any Adventist teacher trying to enter his long house, and had talked about killing off all the Adventists.

So we went to see this chief. He was very sick with malaria. We knew of this beforehand, so had brought him some medicine. This warmed him up



Two cannibals of the "unknown" country of New Guinea.



Dedication, Richmond, Indiana, Church

Dedication services of the new church at Richmond, Indiana, were held on October 9, 1954. Arthur Kiesz, Indiana Conference president, spoke at the consecration service and M. L. Rice, Lake Union Conference president, was the speaker.

Approximately three hundred members and friends were present at the services throughout the day, including Mayor Lester E. Meadows, who gave a brief address. Eight persons were added to the church by baptism.

The church was built under the efficient

leadership of the pastor, John E. Davidson, with the assistance of faithful members. It is of rose-tan brick construction, with a seating capacity of two hundred and fifty. There are ample Sabbath school classrooms, a mothers' room, pastor's study, Dorcas room, and a large, well-equipped church school room. It is in a nice residential section on the corner of West Tenth and Main streets.

The value of the church property is estimated at \$80,000, and the church was dedicated entirely free of debt.

HELEN E. GREULICH

a little, and he asked what advice I had for him. So I waded right in, starting with suggestions for growing various foods to supplement the people's deficient diet and prevent many of the diseases of malnutrition from which they suffered, and ending up with remarks about their old customs. He was angry with our people because they disregarded these. He had turned his buffalo into their crops and had persecuted them in various ways.

I pointed out that customs were not laws; they were subject to change. For instance, formerly the Rungus could not even dig a little hole in the ground; now they could not only hoe the ground but even plow with buffalo. Why? For the sake of progress. This was not criminal. Those who did not follow other customs were not criminals either. We should all work together for the common good. We had brought a lot of medicine along—not for Christians only, but for any who were sick. We helped all. This should be the new spirit among the Rungus.

The chief said that he approved of all I had said, but that his people would not always follow his orders. We left him slightly friendly toward us.

We stayed with our Adventist headman in a nearby village where we

have thirty believers and one baptized member. They are eager to build a church if we can supply the roof. The great attraction was the generator. We explained that it ate oil and discharged "electric." I gave the starter rope a few tugs, and off it buzzed like an oversized bumblebee. When my wife pulled a string and the brightest light they had ever seen, blazed out, they exclaimed, "I say!" It sounded just like English. We followed government instructions: we did not seek an audience. The people came from miles around and jammed the long house, squatting on the floor closer than sardines. We explained that electricity is a mystery, that the greatest electrician in the world says that it is the power of God. Why had He not given this wonderful convenience ages ago? Then our Dusun evangelist, Brother Bibi, preached from Daniel 12:4. They listened raptly.

Then came the pictures—"living photos." Never in all the history of the Rungus had they seen such marvels. If time should last, they would talk of it for generations to come. We showed them pictures of some of their own people taken the year before at Siquati, and at Marabao, nine miles away, where we have the first Rungus church of one hundred believers. They

were delighted beyond measure, laughed, and shouted out the name of each one they recognized. When it was over they sat glued to the floor. Brother Bibi took a Picture Roll and told the stories. They love stories. We became sleepy, went behind our mosquito net, slipped into bed and to sleep to the sound of the story telling. What time they went home we did not ask. They now know that Adventists have come to stay, and that we have a message that no one else has.

This procedure was carried on for four nights, then we went back to Marabao and repeated the program. Every forenoon Mrs. Mountain treated the sick; as many as fifty came at a time. At Siquati we had two such meetings, attended by an equal number of Chinese and Rungus. These people will go back to their villages and night after night relate to their friends the things they have seen and learned. One young man told us that before he had fully decided to become an Adventist, people from a more distant village came begging him to come and tell them about the new truth. They were so insistent that he could not refuse. He had learned only one hymn, but he taught them that, and it made them very happy. And the more he taught them what he had heard of the truth, the more conviction laid hold of his own heart. Thus these children of head-hunters are now hunting for souls. You will soon be meeting thousands of them in the kingdom of God. Our motto is, Christ Is Coming! Bring Them In!

Nebraska Conference Workers' Council

By William J. Harris

The loyal group of Nebraska Conference workers gathered at College View, Nebraska, from November 16 to 18 for their annual workers' meeting to lay plans for a strong advance in 1955.

R. S. Joyce, president of the conference, gave a special spiritual emphasis to the meetings. J. D. Smith, president of the Central Union, and other workers from the Union Conference staff, joined with J. E. Edwards and W. J. Harris from the General Conference in offering helpful counsel.

Each worker in presenting his report set forth his plans for larger evangelism in 1955. As one by one the story of progress and problems was told we were thrilled to see how wonderfully God has been blessing His work throughout the whole State of Nebraska. By the end of October there had been 225 new believers baptized

by a group of 18 ordained ministers. A total of 200 more baptisms were expected before the end of 1954.

An interesting feature of the evening sessions was a presentation of the use of black light by A. R. Lickey of Omaha. Elder Lickey stated that in public efforts black light is an innovation, and he has found it helpful not only in gaining interest but also in making vivid and clear the message of truth. He had made his own display board covered with black flannel. The black light shines brightly against this background. The image of Daniel 2, the beasts of Daniel 7, the 2300 days, and other subjects were demonstrated.

The College View church under the fine leadership of the pastor, M. W. Deming, is now one of our largest churches in the North American Division. From the report given by M. D. Oswald, Sabbath school secretary of the Nebraska Conference, we learned that the Sabbath school membership, which includes the students of Union College, is the highest of any Sabbath school in this division. It was a special pleasure to meet with the students and to see the fine work they are doing in their Sabbath school, where more than thirty-five student teachers minister to small-sized Sabbath school classes each Sabbath.

On the last day of the meeting considerable time was given to the problem of preventing our losses and to a study of the importance of the Sabbath school in establishing our members in a strong way.

The Nebraska Conference is closing one of the best years it has ever had in souls won, in finances gained, and in promising prospects for the future.

Week of Prayer at Hinsdale Sanitarium

By Henry F. Brown

The pastor of the Hinsdale, Illinois, church, Lawrence Scott, the manager of the sanitarium, A. C. Larson, together with the chaplain, Don Anderson, had made careful plans for the Week of Prayer to be conducted in the church and institution.

Prayer meetings were held in all the various departments as well as with the church school children, and the student nurses. Evening services were held in the church. Night after night the church was filled with an earnest group in attendance. The daily meetings with the church school were particularly blessed. A baptismal class of nine older children has now been organized.

The spirit in the sanitarium is ex-

cellent. No criticism was heard, and even the non-Adventists among the sanitarium helpers are proud of the institution and are endeavoring to make it a success.

Opportunities for Witnessing

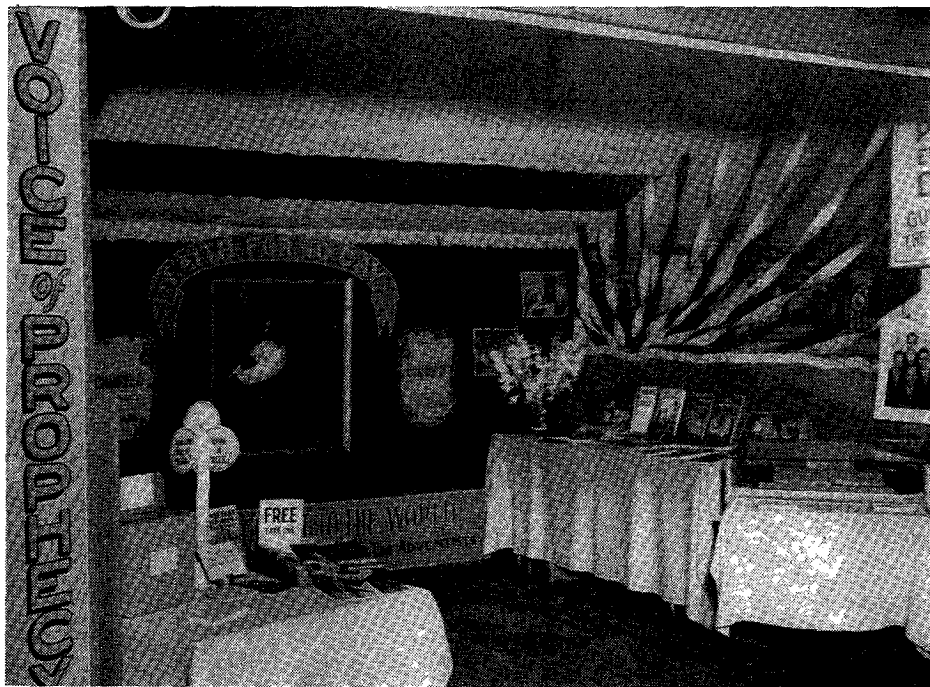
By R. L. Garber

Not long ago an interesting experience came to me. I drove in at a filling station to purchase some gas. While the attendant was busy a passerby noticed the temperance sign on the bumper of my car, "Liquor Kills, Don't Drink." This man was so taken aback that he came over to me and said, "Do you mean to tell me that you don't drink?" His question provided me with the opportunity of witnessing for the truth. I gave him a good talk about temperance.

While visiting our churches and schools in Utah a few days ago, I was

accosted by a dear old brother. The Sabbath morning service was over, and some members were talking outside in front of the church. I introduced myself, and he in turn did the same. The experience of meeting this brother thrilled me. He was a trophy of two faithful colporteurs whom he named—Harry and Henry Baerg. What joy came over me to know that a soul was rejoicing in the truth because our colporteurs had come to his door.

Friends, opportunities for witnessing are on every side. I have mentioned only two. If we all were alert and awake, the gospel would be heralded soon to all the world. Today there are many opportunities to invest money in God's cause while the doors are still open. But these doors won't be open long! Someone has said, "God gives opportunities but success depends on the use made of them." Could it be that Christ's coming is being delayed because we have not improved God-given opportunities?



Laymen Sponsor Booth at New York Fair

The tri-city missionary men's club of the Albany, Troy, Ballston Spa, and Schenectady, New York, churches sponsored a booth at the Altamont Fair in August, 1954. This was the second fair venture by this group of men.

The booth featured the Voice of Prophecy and Faith for Today programs. Nearly five thousand pieces of literature were given out in the form of radio logs, Bible correspondence cards, and *These Times* magazines.

A feature of the booth was an old Bible placed on display by a retired farmer, Lewis B. Moore. Mr. Moore, who is a coin

collector, has in his collection a mite such as was placed in the Temple by the widow and tribute money such as was used at the time of Christ. These also were on display.

The fine cooperation of the members of these churches in contributing to the project made it one of the best displays at the fair. Only as our work is kept before the public in such ways as this can prejudice be broken down and good will created. Only time and eternity will reveal the results of such projects. Space has already been reserved for a display at this fair in 1955.

K. H. SCHMIDT

Ohio Conference Ministerial Council

By D. A. Roth

A series of classes on how to secure decisions, taught by J. L. Shuler, was the high light of a recent three-day workers' meeting and ministerial council held for the Ohio Conference staff at Mount Vernon Academy.

Approximately 120 workers and their wives were in attendance at the annual session, which stressed public evangelism. Several periods a day were given to Elder Shuler as he presented the very latest methods of public evangelism, with emphasis on ways and means of securing decisions for Christ.

Conference Officers Direct Council

Directing in the meeting was M. E. Loewen, president of the Ohio Conference, assisted by J. O. McLeod, secretary-treasurer.



Child Guidance

By ELLEN G. WHITE

Published by the Southern Publishing Association, 616 pages. \$2.00. 1954.

In these days of apprehension over the growing tragedy of delinquency among children in modern society, what a comfort it is to find a book like this, with counsel direct from Heaven providing a clear answer to the question asked by Manoh of old, "How shall we order the child?"

This manual of compilations from the books and manuscripts of Mrs. E. G. White, herself the mother of four boys, brings together in a most attractive form the instruction imparted to the author over a period of seventy years. It is the third volume in the Christian Home Library dedicated to the training of children and youth, earlier volumes being *Messages to Young People* and *The Adventist Home*.

No intelligent father or mother can help being impressed with the excellent arrangement of the wide range of topics discussed, from the maintenance of a spiritual home atmosphere to the principles of health and the inculcation of character ideals. An exhaustive index provides immediate reference to any subject under study, such as the basic lessons of discipline, the practical virtues of industry and self-denial, the Christian qualities of courtesy and truthfulness, and training in moral conduct.

Here indeed is a volume setting forth the physical, mental, and spiritual principles of life which, if heeded by consecrated parents, will assure the realization of the psalmist's plea that our sons and daughters may be "as corner stones, polished after the similitude of a palace" (Ps. 144:12).

D. A. Ochs, president of the Columbia Union, was present for most of the meetings and led out in several of the agenda topics. Other union workers present included C. H. Kelly, secretary-treasurer; J. F. Kent, publishing secretary; K. H. Wood, Jr., home missionary secretary; and the writer.

Adventist Servicemen on Okinawa

By W. H. Bergherm

When E. E. Jensen sailed from Okinawa in April, 1954, for his well-earned furlough in the United States, he left behind him four newly founded churches and a brand-new medical clinic. Despite earnest efforts to obtain a doctor-missionary who could take over the work in Pastor Jensen's absence, no one had appeared when the time arrived for our missionary to depart. Undoubtedly our good missionary family left their post of duty with anxious hearts. Okinawa is an isolated mission lying nearly nine hundred miles south of Tokyo and about the same distance north of Manila. It was now to become a mission without the leadership of an ordained minister.

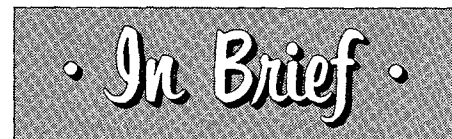
As I write these lines it has been seven months since Elder Jensen and his family left the island. When I arrived here yesterday to attend a servicemen's retreat, I was eager to learn how the work fared. The reports that have reached me have been most encouraging. This mission continues to grow and the Lord is greatly blessing.

Under the leadership of Capt. Norman Everett (M.C.) of Ferndale, Washington, the servicemen who are here have given excellent help, doing what they could to assist the work during Brother Jensen's absence. In spite of the fact that Dr. Everett carries a very heavy load of work at the Army hospital in Okinawa, he has found time to carry on the work of the clinic. In fact, he has established a reputation for our clinic that will surely strengthen its ministry to the people of this thickly populated island. There is a great need here for a missionary doctor. In talking to Government authorities, I learned that they would welcome our medical work, and are hoping we may be able to establish a hospital soon.

In addition to his clinic work Dr. Everett, with the assistance of a small group of Adventist servicemen, has given strong support to the spiritual needs of the headquarters church. Each week he or one of the men has

given the Sabbath morning Bible study or sermon. They are assisted by Katsuhi Nishiura in translating their message to the Japanese. The Okinawan brethren have elected Dr. Everett as their church elder, and he and his wife are greatly beloved. The courage of the Okinawan brethren is strong. Twenty converts have been baptized during the year, bringing the membership to more than one hundred persons. Actually there are some three hundred attending the Sabbath services. Four years ago, when I first passed through this field, there was not a single Seventh-day Adventist here.

A bright future awaits the church on this small island, with its nearly one million inhabitants. The witness of our service personnel during the past three years, averaging some eight or ten men and women, has been greatly appreciated by our Okinawan brethren. Truly, our servicemen have the opportunity of becoming ambassadors of God in the uniform of their country while serving in these distant lands.



NORTH AMERICA

Atlantic Union

- Young people of the Greater New York Conference are constructing a youth lodge at the campground at Eagle Lake Park. This lodge includes a huge field-stone fireplace.

- Plans are being completed for an evangelistic effort to be held in John Hancock Hall in Boston, beginning Sunday night, January 9. Assisting L. O. Coon, Boston pastor, is an evangelistic committee made up of the ministers of the area—C. M. Pike, J. L. Evans, Leonard Gaspie, W. W. Menshausen. Miss Olive Davies is the Bible instructor.

- A family of four are attending the Willimantic, Connecticut, church, having learned of the truth through some *Quarterlies* miss-sent two years ago.

Canadian Union

- Fifteen candidates were baptized in the Seventh-day Adventist church in Saskatoon, Saskatchewan, on Sabbath, November 27. These candidates were from the districts of L. Shipowick and P. Samograd, and were the fruits of the combined efforts of the Bible correspondence school, colporteur contacts, and direct evangelistic work. H. D. Henriksen, president of the Manitoba-Saskatchewan Conference, officiated at the baptism.

- The Chalmers-Friesen evangelistic team recently conducted a two-week effort at Peoria, Alberta. At the close of the meetings baptismal classes were conducted

by L. R. Krenzler, who baptized eight persons on November 14.

● A joint Missionary Volunteer Association meeting and laymen's rally for the Fraser Valley was held at the Legion Hall in Mission City, British Columbia, on Sabbath, November 27.

● A Dorcas Federation meeting was held in the Willowdale Seventh-day Adventist church in Toronto, on November 7, under the leadership of Mrs. J. M. Bucy. Guest speakers were J. M. Hnatyshyn, home missionary and Sabbath school secretary of the Canadian Union Conference, and Dr. G. Arnott, of Toronto.

Columbia Union

● A welfare center is being planned for the town of Roulette in the Coudersport, Pennsylvania, district in the West Pennsylvania Conference.

● A special revival series was conducted recently by S. W. Burrows, home missionary secretary of the New Jersey Conference, in the Asbury Park church. Eugene Durand is pastor.

● A rare Bible contest added interest this fall to an evangelistic meeting being conducted in Batavia, Ohio, by Richard Dickinson, associate pastor of the Cincinnati-Hamlet district in the Ohio Conference.

● Roland Newman, Bible instructor at Pine Forge Institute, has entered the United States Navy as a chaplain.

● The Western States Youth Federation met in Pittsburgh, Pennsylvania, in the Allegheny Conference, recently for their annual business meeting and youth rally.

● The Lyda Davis Clinic recently opened near Charleston, West Virginia, is operated by a lay member. The mayor of the city was present for the official opening.

● Ten new members have been added to the Vineland, New Jersey, church in the past few months during the 80th anniversary year of the congregation. The pastor is Clarence Gruesbeck.

● The Hillsboro, Ohio, church has opened a welfare center, according to J. W. Clarke, pastor, and George Liscombe, Ohio Conference home missionary secretary. The Dayton, Ohio, Sunday newspaper printed a picture feature story recently, which gave it prominence in the news.

Lake Union

● L. H. Davis, MV and educational secretary of the Lake Region Conference, has accepted an invitation from the Northeastern Conference to serve as educational, public relations, temperance, and MV secretary of that conference. J. E. Roache, of the Northeastern Conference, will succeed Elder Davis in the Lake Region Conference.

● The annual temperance and Missionary Volunteer secretaries' councils were held at the Lake Union Conference office December 7-9, with Miller Brockett, union secretary, in charge. Winton H. Beaven, associate temperance secretary of the General Conference, was present for the tem-

perance council; and E. W. Dunbar, General Conference MV secretary, and Mildred Lee Johnson, editor of *MV Kit*, gave valuable counsel to the MV secretaries. Many far-reaching plans were laid, which should add much to the progress of the work in the Lake Union during 1955.

● On Sabbath, November 20, the fourth baptism of the year was held in Muskegon, Michigan. At that time 13 persons were baptized. Previously 25 had been added by baptism and 1 by profession of faith.

North Pacific Union

● Sabbath afternoon, November 13, the Turner company in the Oregon Conference was organized into a church. R. G. Schaffner, pastor of the Salem district, officiated at the service. This group began as a branch Sabbath school in 1951. Now they have a church school of 13 pupils, and are laying plans for a church building.

● A branch Sabbath school was begun in Merlin, Oregon, in November of 1952, and for more than a year the members have been meeting in a little chapel erected for the purpose. Some Sabbaths the chapel is crowded. Some of the members of the Grants Pass church make the trip to Merlin each week to help with the music and in the teaching. So far, two people have been baptized.

Pacific Union

● The Kailua church on the island of Oahu, Hawaii, was dedicated November 14, with R. R. Breitigam, Sabbath school secretary of the Pacific Union Conference, preaching the dedicatory sermon. C. E. Andross, president of the Hawaiian Mission, and the local pastor, E. L. Anderson, also participated in the service. This church of 100 members operates a kindergarten and grade school, with 85 students and 4 teachers.

● Colporteur achievements in the Nevada-Utah Conference are noteworthy. As of November 30 the colporteurs had delivered literature to the value of \$74,000 in 1954, double the goal they had set for themselves for the year.

● Members of the Los Angeles Spanish-American church journeyed to San Diego and then to Tijuana, Mexico, November 27. The church choir gave concerts to the two congregations, and at Tijuana the group distributed food and clothing to needy members.

● A tent effort in Harbor City in Southern California resulted in the baptism of 27 when the closing meeting was held, with others still studying the truths they had heard. Glenn Goffar, Gerald Hardy, and James Hardin were the workers in the effort.

Southern Union

● When the Collegedale church, the largest in the Southern Union, heard of the wonderful results in evangelism at Montgomery, Alabama, and Wilmington, North Carolina, the members volunteered a church offering for new church buildings in the two cities. The offering amounted to \$318.47. We appreciate this cooperation among all groups.

● Henry Wilmot, pastor of the Bordeaux district in the Kentucky-Tennessee Conference, baptized seven on November 6. These are all young people whose parents are members of the church.

Southwestern Union

● R. C. Barron baptized 14 on the first Sabbath of December at Odessa, Texas, and another baptism was planned later in the month as the result of a three-week, revival-evangelistic meeting held in the church by R. F. Schneider and Elder Barron.

● L. E. Rogers baptized 16 at Oklahoma City on November 18 at the conclusion of a ten-week effort in a hall in the Capitol Hill area of the city.

● Forty have been added to the church by baptism since the second effort by the Detamore team in Dallas, and still others are preparing for this sacred rite.

NOTICE

NORTH PACIFIC UNION CONFERENCE ASSOCIATION MEETING

A regular meeting of the North Pacific Union Conference Association of Seventh-day Adventists, a corporation, will be held in connection with the session of the North Pacific Union Conference in the Sunnyside Seventh-day Adventist church, 527 S.E. 43d Avenue, Portland, Oregon, January 31 to February 3, 1955, the first meeting of the association to be held at 10 A.M. Tuesday, February 1.

At this meeting a board of trustees will be elected for the ensuing quadrennial term, and such other business transacted as may properly come before the meeting. The delegates to the conference session are likewise delegates to the association meeting.

C. A. SCRIVEN, President
J. C. KOZEL, Secretary

CORRECTION

We regret the mistake that appeared in the picture caption on page 15, of the December 23, 1954, Review. The Army officer standing with members of the War Service Commission of the General Conference is Brig. Gen. L. Holmes Ginn, Jr., instead of Maj. Gen. William E. Shambora, as noted in the caption.

Church Calendar FOR 1955

Religious Liberty Campaign	Jan. 15-22
Religious Liberty Day and Offering	Jan. 22
Christian Home and Family Altar	Feb. 5
Signs Campaign	Feb. 12-19
Television Offering	Feb. 26
Home Visitation Day	March 5
Missionary Volunteer Week of Prayer	March 5-12
Special Foreign Mission Offering	March 12
Thirteenth Sabbath Offering (Middle East)	March 26
Ingathering Rally Day	April 2
Ingathering Campaign	April 2-May 14
Spirit of Prophecy Day	April 9
Medical and Welfare Evangelism	May 7
Literature for Servicemen Offering	May 21
Literature Evangelism	June 4
College of Medical Evangelists Offering	June 16
Thirteenth Sabbath Offering (Southern Asia)	June 25
Bible Correspondence School	July 2
Midsummer Offering and Service	July 9
Enlightening Dark Counties	Aug. 6
Educational Day and Elementary School Offering	Aug. 20
Riverside Sanitarium Offering	Aug. 27
Colporteur Rally Day	Sept. 3
Missions Extension Day and Offering	Sept. 10
Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	Oct. 15-22
These Times Campaign	Oct. 15-22
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31

CHURCH CALENDAR FOR 1955

January for **LIBERTY**

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Our Dangers

Satan is still working through every means which he can control to destroy religious liberty. The anti-christian power which the protesters of Spires rejected, is now with renewed vigor seeking to re-establish its lost supremacy.—*The Great Controversy*, p. 205.



Our Duty

The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands.—*The Acts of the Apostles*, pp. 68, 69.

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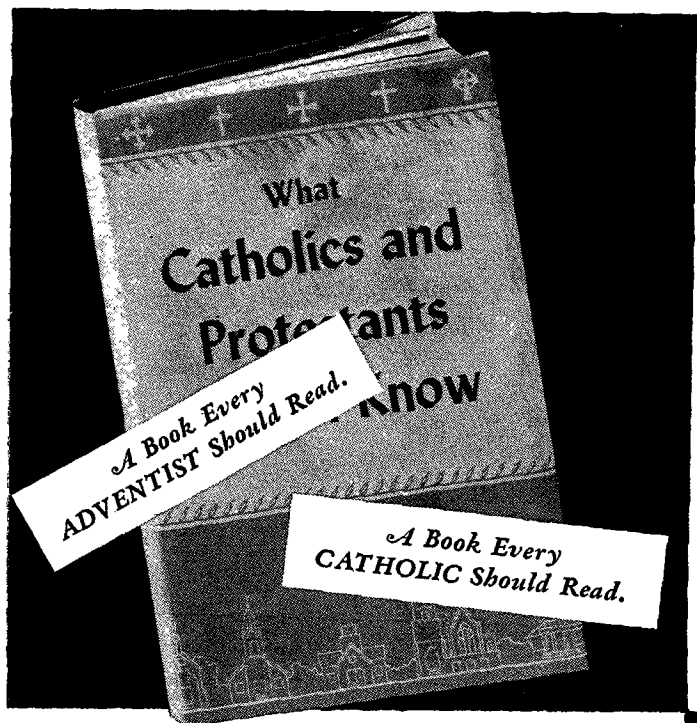
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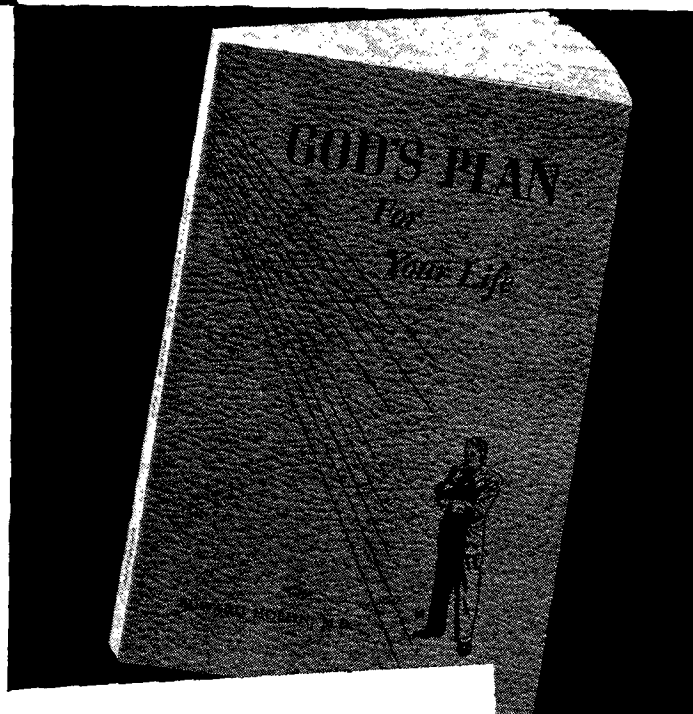
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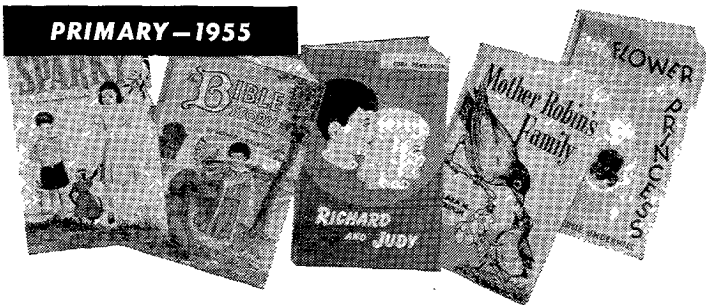
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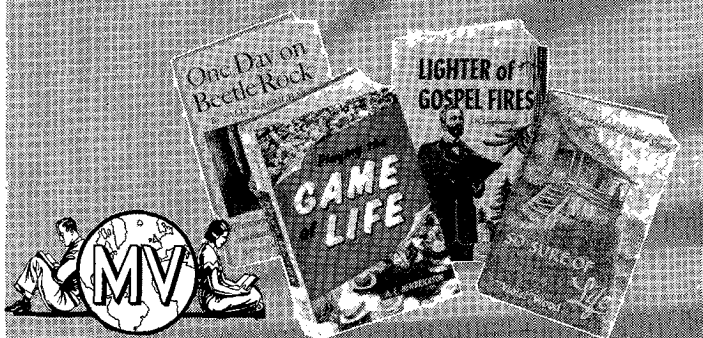
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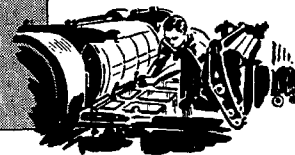
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Death of J. L. McConaughey

We are sorry to announce that J. L. McConaughey, president of the Illinois Conference, passed away December 21 at 9:10 P.M., at the Hinsdale Sanitarium and Hospital. Elder McConaughey gave many years of good service to this cause, and we feel his loss very keenly in the denomination. His obituary will appear in the REVIEW later.

W. B. OCHS

The Enlarged "Review"

For those who like "something old and something new," we believe that the good old REVIEW in its new dress will have a great appeal. We think you will like its added features, also, and its larger type. The REVIEW will continue to be, as ever in the past, the chronicler of the history and triumphs of the Advent Movement. A more detailed statement will be found on the editorial pages. To our subscribers, in this first issue of 1955, we wish a happy new year, a year of peace in the Lord, of active service for Him, and of joyous reading of the church paper.

Among the Navahos of Monument Valley

A year-end note from Marvin Walter, missionary to the Navaho Indians of Arizona, reveals good gains in medical missionary and educational work. We quote from Brother Walter's letter:

"Besides the 725 Navahos who have come into the clinic for treatments this year, we have had a growing stream of tourists and white uranium workers. It is reminding us of the California Gold Rush of over one hundred years ago. Thousands of treatments have also been given in the camps. Scores have been taken to the hospital in Tuba City. Quite a number of tubercular patients have been flown to sanatoriums in the neighboring States for treatment. Best of all, most of them are back, or will be in a short time, ready to go on with their work. Several of our doctors have flown in to hold special clinics this year. Others have driven their autos over the dusty roads of Monument Valley to give these people the help they need.

"By the first of September the new

school building with its two-room apartment was ready for the opening of school. The doctor's cottage was finished and furnished. The school-room is busy now with its teacher, Mrs. Vesta Muth, helping ten little Navahos and five white boys and girls in pre-first to sixth grade, while three older ones in grades seven and nine are working hard on their advanced lessons.

"Our sixteen-foot trailer is too small to house the tons of clothing and food that go through our welfare depot. Our bedroom, now serving as business office, is spilling its contents out into the hall. If funds and materials come in during 1955 as they have this year, we expect to enlarge the clinic building and make room for the growing needs."

Division Council in Poona, India

A letter written by W. R. Beach, December 12, from the Southern Asia Division office in Poona, India, passes on the following news items of progress from that division field:

"The council in session was greatly cheered to learn of the baptisms of the past two years. In 1953 and 1954 a little more than 2,000 people have been baptized into the church in Southern Asia. This number equals the total baptisms in the field during the first 34 years of persevering, heroic endeavor. Another item in the same vein was the report of the founding of a church in the Chin Hills. In one year a church of 90 members was built up. This is indicative of a new day in India; in fact, the hills and dales and plains of India are stirred with evangelism. The Voice of Prophecy is working in thousands of homes and hearts, preparing a rich harvest.

"O. O. Mattison is giving consistent, effective leadership to the field, and his co-workers follow him gladly. News has just come through that D. S. Johnson, the secretary of the Southern Asia Division, has been authorized to take up residence in India. With this, the leadership of the division will be complete, and certainly a strong program will be carried in the coming months and years. Surely, divine guidance is manifested in India, and we can look to the future with confidence and joy."

Carloads of *The Great Controversy*

In the past few months more than five railroad cars of *The Great Controversy* have been shipped from the Pacific Press Publishing Association in Mountain View, California. More than a quarter million copies of this timely book have gone out to the ends of the earth. We like to think of the results of this seed sowing in souls won to Christ.

C. L. PADDOCK

Air Force Uses Faith for Today Kinescopes

About a year ago the authorities in the Pentagon asked for kinescopes of Faith for Today to show at the newly inaugurated Air Force base TV station in Limestone, Maine.

These were forwarded regularly, but the past few weeks no kinescopes have been returned. Mrs. E. L. Branson, publicity secretary for Faith for Today, now reports that they telephoned the air base to check on any possible difficulty, and got this reply: "Oh, we are sending the kinescopes of Faith for Today on to our Air Force base in the Azores, but don't expect them back too soon, because from there the films will be sent on to Tripoli in North Africa."

Thus we find those not of our faith anxious to help us in spreading the good tidings.

ELMER R. WALDE

Ingathering Field Day at Southern Missionary College

The Southern Missionary College had its Ingathering field day on December 7. Everyone, including the president and faculty, cooperated in a wholehearted way in making their Ingathering field day a success. H. R. Beckner, the pastor of the church, had things well planned and organized.

There were in all fifty-five carloads of students covering the territory that was assigned to them. Each car left early in the morning and some returned very late at night. Those that stayed home to look after the work also assisted in the Ingathering by giving their day's income to the campaign. A total of \$5,955 in cash was brought in that day.

T. L. OSWALD