

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



FIFTIETH ANNIVERSARY

of Adventist Missions in Korea

By FREDERICK OH

Home Missionary Secretary, Korean Union Mission

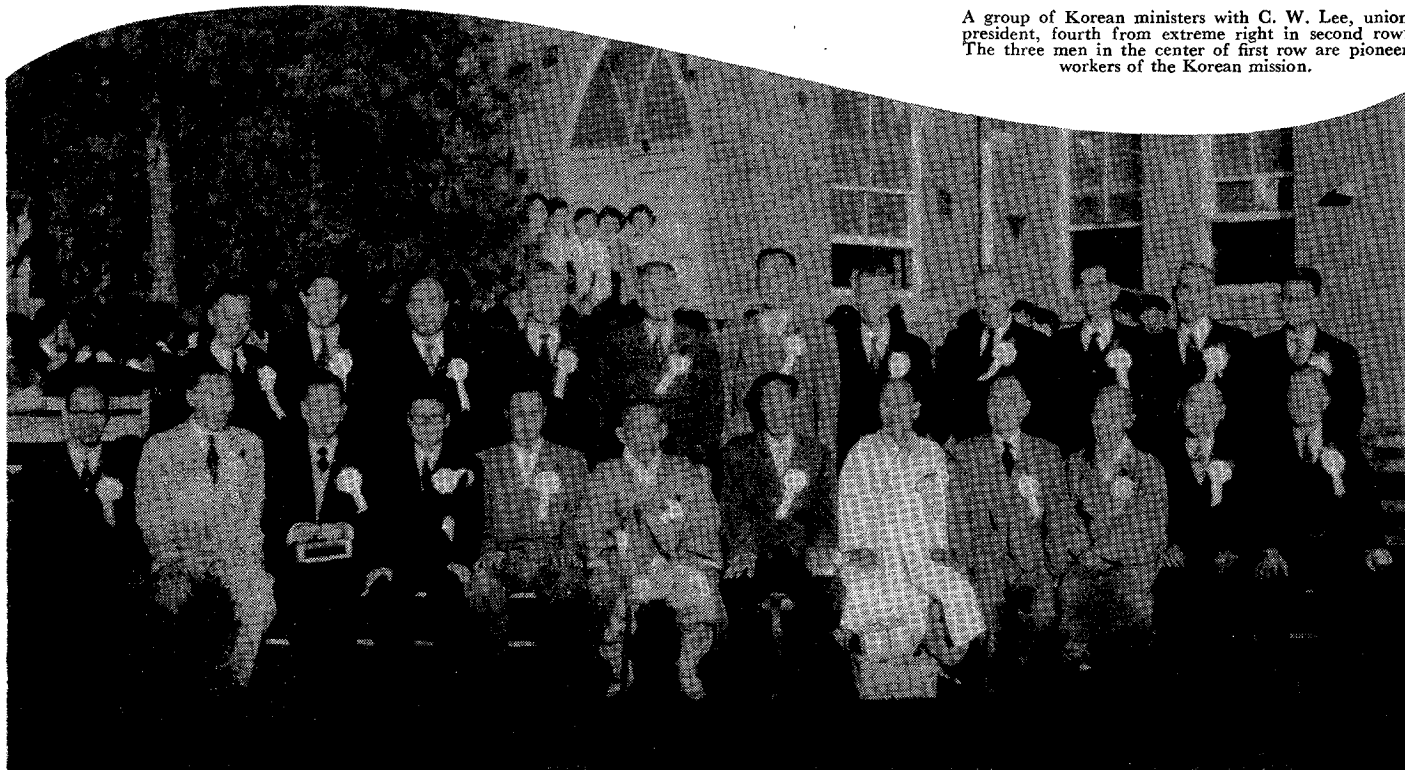
THE YEAR 1954 marked the fiftieth anniversary of the beginning of the Advent Movement in Korea. To commemorate the event, special issues of our church paper, *The Church Compass*, and our missionary magazine, *Signs of the Times*, were published; and Sabbath, October 16, was set aside for a memorial service in every church in Korea. On October 20 a special anniversary service was held at the headquarters church at Seoul. In attendance were

leaders of our work in Korea and many laymen of the local churches. Three of the first Korean converts, who were baptized at the beginning of our work fifty years ago, were honored for their steadfast faithfulness throughout the years. Seventeen other workers who have served for twenty years or more in the cause of God were also honored.

The Advent message came to Korea in a roundabout manner. In the year 1904 a Korean was passing

through Kobe, Japan, en route to Hawaii. Curiosity caused him to enter one of our churches, where contact was made with a Japanese pastor by the name of Kuniya; as a result of Bible studies the Korean man accepted the Sabbath truth and the Advent message. He communicated his new-found faith to his friend Song Hong Cho, then continued his trip to Hawaii while Brother Song returned to his home in Korea. On the
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A group of Korean ministers with C. W. Lee, union president, fourth from extreme right in second row. The three men in the center of first row are pioneer workers of the Korean mission.



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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 An out-of-date report is not news, and is not acceptable for publication.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

A lot of Christians have too many irons in the fire—none of them hot.—Selected.

★ ★

Peace is not merely an absence of war. It is also a state of mind.—Jawaharlal Nehru.

★ ★

Beware prejudices. They are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out.—Jeffrey.

★ ★

One who is contented with what he has done will never become famous for what he will do. He has laid down to die, and the grass is already growing over him.—Bovee.

★ ★

Thinking is hard work.—Thomas A. Edison.

★ ★

Reprove thy friend privately; commend him publicly.—Solon.

★ ★

The men who succeed best in public life are those who take the risk of standing by their own convictions.—J. A. Garfield.

★ ★

There can be no friendship when there is no freedom. Friendship loves a free air, and will not be fenced up in straight and narrow enclosures.—William Penn.

★ ★

Sometimes we may learn more from a man's errors than from his virtues.—Longfellow.

★ ★

Compromise is but the sacrifice of one right or good in the hope of retaining another—too often ending in the loss of both.—Tryon Edwards.

★ ★

Trying times are no time to quit trying.—Bendixline.

★ ★

You won't find many success rules that'll work unless you do.—Gilcrafter.

★ ★

The highest price you can pay for anything is get it for nothing.—Good Words.

★ ★

Prayer should be the key of the day and the lock of the night.—Wesleyan Christian Advocate.

★ ★

When I'm getting ready to reason with a man, I spend one-third of my time thinking about myself and what I am going to say—and two-thirds thinking about him and what he is going to say.—Abraham Lincoln.

REVIEW AND HERALD

God's Foreknowledge and the Problem of Evil

By ROBERT L. ODOM

Many people fail to grasp clearly the truth concerning predestination, because they confuse this subject with that of God's foreknowledge. Although the two themes are related, yet they are distinct one from the other. In the case of God's foreknowledge, He foreknew and foresaw that the problem of sin would arise if He should create angels and men. In the other case, that of predestination, the Lord made adequate provision beforehand to meet the emergency of evil when it should present itself.

In the article "Are Men Predestined to Salvation?" which appeared in the REVIEW of July 15, 1954, I deliberately omitted the discussion of the subject of God's foreknowledge, and limited the study to that of predestination, in order to avoid any confusion of the two. I sought to show that our Creator has not arbitrarily and irrevocably predestined certain human beings to eternal destruction in fire, and certain others to everlasting life in the bliss of the better world to come. That is, for example, God did not doom Cain beforehand to be lost, and at the same time foreordain Abel to be saved.

All Men Free to Decide

Nevertheless, it was shown that there is definite predestination in God's plan for dealing with the problem of sin. He determined beforehand what would be the *means* (the Saviour) and the *conditions* (those laid down in the Scriptures) whereby sinners might be saved. But in all of this predestination the Lord has left every soul free—in the exercise of his own will—to choose whether to be saved by means of the God-given Saviour and on the God-given conditions laid down in Holy Writ.

With these thoughts in mind let us turn now to the fact that our Maker is omniscient, knowing all things past, present, and future. The many accounts of God's dealings with men in the past, and the many prophecies concerning their dealings with Him in the future, as recorded in the Scriptures, clearly show that He knows the end from the beginning and that the future conceals nothing from Him.

When He planned to create angels and men—that is, before He made them—the Lord knew which of them would choose to rebel against Him. And when, before man was created, God devised His wonderful plan for

the salvation of sinners, He knew which disobedient ones would spurn the gospel of mercy when offered to them.

"From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*The Desire of Ages*, p. 22.

The fact that God foreknew and foresaw the rise of the problem of evil, though He did not cause it to rise, leads the thoughtful to ask some interesting questions. Knowing beforehand which creatures would sin if brought into existence, why did the Lord go ahead and create them? What justified Him in doing so? Why did He not create only those beings that He foreknew and foresaw would be steadfast in obedience to Him? Why would He, knowing beforehand the awful results that our sins would entail, go ahead and bring us human beings into existence?

That such questions are not easy for finite man to answer fully is evident from this question: If God had decided in the beginning to bring into existence only those beings whom He knew would never sin, would you and I have ever existed? Indeed not, for the whole human

race from Adam down to our day has sinned and come short of the glory of God (Rom. 3:9-23; 5:14-21).

As for me, I would rather be a poor sinner saved by God's grace than never to have existed at all. God foreknew this, and for this reason proceeded to create the human race although He knew that we would all sin; for He knew also that many would repent and praise Him throughout eternity for His having given them existence (Rom. 8:29, 30; Eph. 1:3-11).

Perhaps somebody will say, "Well, the Lord could have created only such human beings as He foreknew would sin and later repent and be saved by His grace." That proposition, it is obvious, would not have avoided the rise of the problem of evil and its terrible consequences for the human race. Moreover, it must be remembered that the Lord did not bring all of the human race into existence by direct creation. He only created the first man and woman, and by means of them procreated us through series of generations during the centuries. Now if God had decided not to permit the existence of those of my forebears who sinned and died without having repented, how would I have been born?

The Righteousness of God's Ways

Our heavenly Father has done what He foreknew and foresaw would be for the best for all concerned. "The Lord is righteous in all his ways, and holy in all his works" (Ps. 145:17). The very fact that He went ahead and created beings whom He knew would sin and would never repent is proof to me that His way is best, although I do not fully understand now the reasons why. I expect to understand the subject more fully in the ages to come.

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood" (1 Cor. 13:11, 12, R.S.V.).

Our Creator sees His vast universe as a whole, and He plans and provides for it in the light of the eternity of the future. We mortals of earth see but a tiny bit of the whole, and we view that only for a very brief

I Ask for Faith to See

By DOROTHY E. WALTER

O Lord, I only ask for faith to see

Beyond the mist enshrined upon my sight,
To let the chains of mortal anguish free,
And blessed sunlight lift my soul aright.

Oh, take my hand, which trembles long
today;

The path of man is disillusionment.
Yet wondrous is to me Thy chosen way,
Where only righteousness and peace assent.

My Lord, I only ask for faith to gain

Thy wondrous kindness in my wretched
heart,

To feel the depths of others' silent pain,
To know that all in all to them Thou art.

But soon our faith will see the end in praise,
And know that God has guided all the
while;

But soon our earthly hopes will e'er be
raised
Into the height of God's eternal smile.

span of life. Therefore, as we probe into the mighty mysteries of the great controversy between good and evil with the aid of the Holy Scriptures, let us humbly and reverently remember that God speaks truly when He says: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

As we think of this, let us not forget that God's way of dealing with the problem of evil has entailed untold grief, suffering, and sacrifice on His part. And great as Christ's suffering and sacrifice for us have been, "he shall see of the travail of his soul, and shall be satisfied" (Isa. 53:

11). He "for the joy that was set before him endured the cross, despising the shame," in order that we might live (Heb. 12:2).

In a letter written in 1902 to two of our workers, Mrs. E. G. White said:

"Christ can look upon the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom and love He sees man's possibilities, the height to which he may attain. He knows that, even though human beings have abused their mercies and destroyed their God-given dignity, yet the Creator is to be glorified in their redemption."—*Thoughts From the Mount of Blessing*, Preface.

and heart with sweet hope."—*Christ's Object Lessons*, pp. 131, 132.

Each Christian must realize as a personal experience how sure is his hope. He should remain strong in his faith, that it may never put him to shame. Our hope is sure, and not like that of the young woman whose grievous illness manifested itself in the mistaken belief that she was a bride on the eve of her wedding. Each morning she asked for her bridal dress and for the bridal chaplet to place on her head. With many a sweet smile she meticulously prepared herself. "Today he will come," she repeated over and over again. In the late evening, after the long day of expectant waiting, sadness overcame her, and tremblingly she took off her wedding garment. But the following morning her confidence returned. Full of hope, again she would prepare herself, repeating: "It is today, today he will come." So her life passed in this tenacious yet terribly deceptive hope.

What is it that makes the Christian so certain that this inward hope will most surely be fulfilled? The apostle tells us what it is in Romans 5:5, which may be translated as follows: "Because God's love has been flooded into our hearts." The word the apostle uses here is literally "to pour out." It is the same word used of the Holy Spirit in Acts 10:45.

The Realization of God's Love

This love of God that is flooded into our hearts means our realization of God's love for us. The love of God for His child is made real to the believer by the action of the Holy Spirit. The Christian's personal love for God, the love he centers upon God, may be, in fact should be, a testimony to his hope. But purely human love cannot be the foundation upon which the Christian hope is based. Only God's divine, eternal affection, which is independent of human frailties, can be that. Divine love can never fail or cause the trusting one to be ashamed.

Divine love is a gift, imparted to the believer, poured out into his heart. So the heart becomes the home of divine love, and divine love constitutes the wealth of the believing heart. So Paul reaches back to the thought expressed in Romans 4:5, where he declares we are pronounced righteous on the basis of personal faith. Then immediately the Holy Spirit, who previous to faith had been seeking entrance to the heart from the outside, knocking, knocking, enters in and begins to work from the inside of the heart. Then it is that He floods into one's heart this wonderful realization of divine love (*Steps to Christ*, p. 52).

Studies on the Holy Spirit—2

The Certainty of Our Hope

By R. E. Loasby

When the apostle Paul wrote his letter to the Roman believers in which he vindicates God's righteousness in His dealings with men, he accomplished one of his greatest works. This letter of Paul's is unquestionably the very heart of the doctrinal portion of the New Testament. In reality it is an inspired system of theology, destined to give to the Christian church a complete statement of Christian truth. It reveals Paul in the plenitude of his powers, with all the wealth of his inspired knowledge of Jesus Christ our Sacrifice, and his rich personal experience in the sphere of the Holy Spirit. The Holy Spirit had His way with Paul, even as He desires to have His way with us.

Paul uses the word that is translated "spirit," thirty-five times in the epistle to the Romans. The fourth time the word occurs in the letter, and the first time it has reference to the Holy Spirit, is in chapter 5:5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

It is an established truth of the New Testament that in the early church each sincere believer received the gift of the Holy Spirit when he believed and was baptized (1 Cor. 12:13; Acts 19: 5, 6). He was born of the Spirit (John 3:6) and lived his life in Jesus Christ by the Spirit (Gal. 5:25).

Herein lies the basis of the Chris-

tian's hope of victory, which hope is not only to keep looking back to personal justification, but also to look forward (Rom. 5:2). The definite article is used by Paul, "the hope"; so in verse 5, taking this demonstrative use of the definite article, we say, "this hope."

The apostle Paul deals with this hope as subjective, internal to each believer, within him. Yet there is a marvelous concreteness to this hope as it keeps on looking ahead. By it the child of God is freed from the illusions of this world, and looks forward to much of God's blessing in this life and future eternity. The Holy Spirit as an eternal possession of the continually yielded heart establishes that.

Hope Like the Sunshine

It is said of Alexander the Great, who was distributing the enormous spoils that had fallen into his hands from a great victory, that he gave all away to his comrades in arms, he kept back nothing for himself. One of his officers asked him what he had reserved for himself. Alexander answered: "I have reserved hope." The Christian can go boldly through life, sure of the future and the final concrete facts of the new heavens and the new earth. Hopelessness and despair are of the past, for the Christian hope is like God's sun, which, as we journey toward it, casts the shadows behind us. "The Spirit fills the mind

Herein lies another reason for the reliability of the Christian hope. Faith, which is founded on the promises of God's Word, and hope, which is established on that which is in heaven, supplement each other, and are parts of a whole. A fable has been told to the effect that on a certain day of accounting, the Angel of Pestilences appeared in heaven before God, and was asked to give an account of the ten thousand victims he had slain in one visit to a great city. "Nay, my Lord," he replied, "I slew but one thousand; the other nine thousand were slain by my friend, Panic." The Christian hope, coordinated with faith, and established upon divine love, never needs to feel the chill breath of panic, not even in the severest trial.

Human hope may ignominiously fail in shame because of the insuffi-

ciency of the object of that hope, or because of the falseness of the authority behind it. But the Holy Spirit produces in the believer an overwhelming consciousness that he is the personal object of God's love, even as is Jesus Christ. And this love is the divine guarantee that his hope will not fail him.

This wonderful work is accomplished "by the Agency of the Holy Spirit who was given to us." This, then, is the statement of the apostle Paul in his first mention of the Holy Spirit in his letter to the Roman brethren: Hope, coordinated with and supported by faith, based upon the objective fact of God's love for us, and activated by the third person of the Godhead—this is the perfect combination that gives victory in trial now, and sublime peace in the heart for all things in the future.

tried a long time and have had many failures. Now please take me. I surrender. Please do for me what I am unable to do for myself."

Then God has room to work unhampered. And "it is God which worketh in you." There is then room for Him to impart His life. And as God enters the life, man begins to think and act in accordance with God. Man's will becomes God's will. The things that man once liked to do have no attraction for him now. He finds it easy and pleasant to do the spiritual things he once disliked or even found impossible to do. The Christian then marvels at the peace and power that has come into his life.

When we detach ourselves from our miserable, stubborn wills, we detach ourselves from sin. We are then attached to Christ, who has a clear field in which to work out His good pleasure. And it is His pleasure that we become fitted for the kingdom of God. "It is the human will that shuts or opens the gate to the kingdom of God. It might be called the hinge on which the gate of destiny swings."—TAYLOR G. BUNCH, *The Perfect Prayer*, p. 67.

What a marvelous step this is! Our success in the conflict with sin depends upon this great step. By this step we are given all power. It is then that we, like Enoch of old, walk with God. Let us cast off these stubborn wills and surrender—surrender for victory.

Our fifth step is marked with the energizing, life-giving words, ACCEPT THE POWER OF CHRIST.

Note these words, "The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength, our worthlessness to His merits. And sustained by His enduring might, under the strength of temptation, we may resist in His all-powerful name, and overcome as He overcame."—MRS. E. G. WHITE in *The Signs of the Times*, March 4, 1880.

Fullness of Christ's Victory

Christ overcame for me. His victory over Satan was not the temporary victory of one man. It was a victory for all men for all time! But we must accept Him. We are then given His power to overcome the foe that He has already defeated. How gladly we ought to accept this provision for

Five Steps to Heaven—2

Climbing to Victory

By Howard A. Munson

The third step to heaven is marked PRAYER LIFE. And herein lies one of the secrets of the overcoming, continuously climbing, and victorious Christian life. Prayer is a subject as old as Christianity, yet as fresh and powerful as when first introduced to the church. Books have been written about it; endless sermons preached on it, but the subject can never be exhausted. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*The Acts of the Apostles*, p. 564.

Yes, it is Heaven's ordained means of success! Are we using prayer to the fullest extent? If not, we are in great danger, for "no man is safe for a day or an hour without prayer."

Christians often accept Christ, are wonderfully happy in their experience for a time, then find they are having great difficulty keeping the experience they once enjoyed. They need to understand that after they have been united to Christ by faith this experience can be kept only by continual prayer and earnest effort.

Prayer was a part of Christ's manner of life, and He surely left us an example. It was only through His prayer life that He received strength and power to accomplish the redemption of fallen man.

And prayer must be our manner of life too. "By earnest prayer great vic-

tories will be gained." Prayer is the prescription for spiritual power. Prayer is the key to successful spiritual climbing. Through prayer the Christian has access to all power. Isn't it strange that we Christians pray so little?

The Big Word "Surrender"

Our fourth step has the big word SURRENDER written across it. Surrender is contrary to the disposition and desires of man. In the hard business of making a living, man is accustomed to fighting and struggling. He battles in his own strength to win. And when it comes to spiritual things, man is prone to think that he still must do things altogether in his own strength.

God asks man to surrender, to give up, to die to self. Repeatedly He pleads for our full and complete surrender. And man's stubbornness in retaining his own perverse will, his insistence that he do everything himself, is his greatest hindrance to successful climbing. All too often when we retain our will we retain our sins.

What happens when we surrender? It works something like this: Man just casts off his selfish human desires; he clears his mind of many preconceived ideas about how to climb successfully. He empties his will into the hands of God. He admits he has been wrong, and says, "Dear Lord, I have

our salvation! How joyfully we ought to take this step!

Listen to the Handbook for climbers: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4).

This text uses a phrase that is often little understood when it ought to be understood by a lively spiritual experience. That phrase is "in you." It is possible for Christ to be so fully in us that He will permeate our whole being.

We are also to be in Him. "Whosoever abideth in him sinneth not" (1 John 3:6). And in Colossians 2:6 we find the same phrase, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

How is it possible to walk in Him? What does it mean? We might explain it this way. Jesus stands before me and invites me to live His life. Through faith and surrender of my will I gladly accept His invitation. Then I am "in him." When His hands move to help some soul I am so merged with Him that my hands move in the same direction. When He walks toward His Father I also draw near to God. When He thinks

of sinners who need the gospel of salvation, I think and act with Him, for I am in perfect harmony with all His wishes and desires and plans.

Through this experience I am one with Him. I live in Him, walk with Him. His power to overcome is my power to overcome. In ringing words I say, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

What wonderful steps are provided for man that he may climb to glory—eating the sweet Word of God; having an all-pervading faith that lifts us out of our attachments to this world; enjoying a sweet communion with Christ and His Father; surrendering to the will of God; and accepting Christ's sacrifice and His life as my assurance of eternal life!

May God help us take these steps that we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord . . . Jesus Christ" (verses 10, 11).

Salesmanship in Soul-winning Work

By Marq Crag

As a salesman for one of the world's largest producers of automobiles, I have studied my company's sales-training program very carefully. Every year we gain thousands of "converts" for our particular brand of car. And how do we do it? The answer may suggest methods that will be useful in gaining converts for the kingdom of God.

The answer to the question of success in salesmanship lies in the art of *prospecting*.

The sales manager tells us we must see a *great number of people*. Most of these people, we are told, will turn out to be mere "suspects." A few will develop into real prospects. And they describe a prospect thus: 1. He wants or needs a new car. 2. He has the means to buy a new car. 3. He will buy a new car within a reasonable length of time. If a person meets all these qualifications, he is a prospect, and is ready for the next step—getting him to buy *our* car.

Here nothing is left to chance. We go to see the prospect at home or at the office. We tell him of the good features of our car—its superior performance, great economy, safety fea-

tures, good trade-in value. This is a feature demonstration. And it whets the man's interest for our next step—the road demonstration.

We take the prospect out in the car and let him see it in action. He actually feels for himself the good points we have described to him. And where do you suppose we try to end up after this demonstration? At the man's house? No, no. At the dealership office, where the sale can be closed under the best conditions—for us. And once we get our prospects into the office, if we have done our work well up to this point, most of them will buy. We have a new "convert."

Now, perhaps before we can give even a feature demonstration, we may have to make several calls on the prospect. We may leave him folders, call his attention to our advertising, write letters to him, call him on the telephone, send him literature. We keep a file card, so that we know what we have sent to him, what we have said to him, what his hobbies are—perhaps even his birth date! The thing we *do not* do is to forget him—or let him forget us. Eventually, he should give



[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.]

Find Adults Purchase Third of Lurid Comics

A survey in Richmond, Virginia, by the Federation of Women's Clubs in their campaign against objectionable comic books reveals that one third of such periodicals are purchased by adults. The district chairman in charge of the survey called the adult interest "in lurid comics the most shocking part of the survey." She defined objectionable comic books as "those containing stories of crime, horror, or sex presented in such a fashion that their themes may appear attractive to the formative mind."

Failure to Attend Church Labeled a Sin

A Methodist bishop in a sermon before 700 top Methodist leaders in Chicago recently urged that failure to attend church be labeled a sin. He said: "Never in 1,200 years has the church known the reverses, the threats to its life, that it has experienced in recent years. . . . We must go back to the Bible, the whole Bible, and the disciplines that made our fathers strong. We must affirm that nonattendance at church is a sin."

Bible Exhibition Opens in Paris

Roman Catholic, Protestant, and Jewish leaders participated in ceremonies in Paris opening a Bible exhibition organized by the French Bible Alliance. The oldest item in the exhibit is the cuneiform Tell el-Amarna tablet dating from about 1400 B.C. Also included are several 14th century manuscript rolls used in synagogues. The modern section features a 16-volume Braille Bible and translations into Icelandic, Eskimo, Japanese, Tibetan, and Zulu.

Pius XII Library to Be Erected

Plans for construction of a \$4,500,000 Pope Pius XII Library at St. Louis University, St. Louis, Missouri, are well under way. The library will house microfilmed copies of 600,000 priceless manuscripts belonging to the Vatican Library. Last August the university's director of libraries predicted that the microfilming job would be completed sometime during 1955.

Christian Radio Station Opened in Korea

Religious programs now are being beamed to Communist-held North Korea as well as to the whole of free South Korea over Station HLKY, "The Radio Voice of Christian Korea." This is the nation's first privately operated radio station. It is a joint project of the National Christian Council of Korea and cooperating U.S. missionary bodies.

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us the good word that he is interested, and we can go ahead with the other steps.

Possibly you have already made mental note of how we can apply these same legitimate methods to winning prospects for heaven. Certainly we will have to follow the first rule, and see many people—for “many are called, but few are chosen.” Could we work out a system for getting in touch with a certain number of *new* people every week—people we’ve never seen before? And we might make a file card for each new one, on which we put down what we have talked to him about, what literature we have given him, what his special interests are.

You must then get into a “feature demonstration” as soon as possible. Let your prospect in on the many advantages of genuine Christianity, even in this life; offer him that incomparable feature—eternal life. And remember to keep whetting his interest for the “road demonstration” to follow, when you will take him to your church and let him see how superb and unique it really is, in action. You will want to give him a road demonstration often, watching for the time when he is ready to go with you into the presence of the Supreme Dealer, there to sign his order for salvation and eternal life.

Some of your prospects will be slow to accept any kind of demonstration. When this happens, remember this: a good salesman never gives up! And if worldly organizations go to so much trouble to get and keep their customers, how can we be content with half-hearted, spasmodic efforts to sell our fellow men a title to a home in the new earth? How can we give up so easily with so much at stake?

In my company when a sale is made that is not the *end* of our association with the customer—it is just the *beginning*. We keep in touch with him, see that he knows how to use his car in the best way, give him our best in service, do all we can to ensure his being a permanent customer of ours. Should we do less when we bring someone into the church?

Are You Enthusiastic?

Our final point—the key to all successful selling, whether of cars or salvation—blazes forth from every book on selling. It hasn’t been many days since my sales manager mentioned it to me again. In one word it is *enthusiasm*! If you are going to sell, you yourself must be sold on the product. Are you enthusiastic about Christianity? If you are, apply these simple, fundamental rules to soul-winning work, and see how effective becomes your witness for Christ.

Fellowship With Christ

By W. L. Barclay

Fellowship with Christ is the Christian’s insurance against the assaults of Satan. It is the key to eternal life and the result of answering God’s invitation. “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor. 1:9).

What does fellowship with Christ do for us? It changes us. We can fellowship with people day by day without accepting what they believe, without changing our outlook on life, but no man can fellowship with Jesus Christ day by day without being influenced by Him. John the disciple was one of the “sons of thunder.” He would have called fire down from heaven to punish people. He was jealous of others and selfishly coveted the place closest to Jesus. This desire,

purified, influenced John, and he became a changed man. Inspiration reveals that “in adoration and love he [John] beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.”—*Education*, p. 87.

Fellowship with Christ changes our thinking. His ideals, His thoughts, are always pure. As worldlings, no matter how good we are, no matter what our thoughts and ideals, we are contaminated with selfishness. When we associate with Jesus day by day, learning His thoughts through the study of His Word, then we begin to think as He does and our ideals reach “higher than the highest human thought” to embrace God’s ideals. In order to reach God’s ideals “man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. . . . In him who looks unto the Author and Finisher of our faith the character of Christ will be manifest.”—*The Desire of Ages*, p. 280.

The character of Christ then becomes ours through fellowship with Him. Our fellowship with Him is not necessarily measured by our actions under persecution or great stress, but by our day-to-day living in normal times. Every day those with whom we come in contact should see reflected in us the character of Christ. They should see His sweet spirit, His gentleness and kindness, His love of truth, and His tireless efforts to finish God’s work on earth.

What a wonderful world this would be if those who have had fellowship with Christ were to share that fellowship with others. And that is just what God wants us to do! As long as the character of Christ is in our hearts, we can mingle with worldly people and help them to know Christ. No matter who we are or from where we come, we can succeed in the work God has given us.

“With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. . . . As he studies and meditates upon the themes into which ‘the angels desire to look,’ he may have their companionship. . . . He may dwell in this world in the atmosphere of heaven, *imparting to earth’s sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen.*”—*Education*, p. 127. (Italics supplied.)

As we journey through life, day by day, let us determine that we will have more fellowship with Christ and share that fellowship with others.



“Praise to the Lord”

Church Hymnal, No. 12

By H. B. Hannum

This is one of the finest hymns of praise, set to an effective tune of the first rank. Joachim Neander (1650-1680) was a man of scholarship and was gifted in poetry, letters, and music, as well as theology. He wrote some sixty hymns, as well as tunes. The translation of this hymn from the German is the skillful work of Catherine Winkworth.

The tune, *Lobe den Herren*, or *Praise to the Lord*, first appeared in *Ander Theil des Erneueren Gesangbuch*, second edition, Stralsund, 1665. The present form of the melody comes from Cruger’s *Praxis Pietatis Melica*, 1668. The hymn tune is greatly loved by the German people, as well it might be.

Every phrase of this hymn is a clear statement of praise and a tribute of worship to “the Almighty, the King of creation.” It lends itself to a vigorous and dynamic interpretation. It should be sung with strength, but not too fast. The melody is noble, and may be sung in unison by the entire congregation.

The first stanza addresses the Lord as King of creation. The second stanza praises the Lord as the ruler over all. In the third stanza the Lord is praised for His defense, His goodness and mercy, and because He is a friend of man.

We need to study the words of the hymns, so that we can sing them from the heart with true and sincere worship. It is then that hymn singing becomes a mighty power in the church. Truly, unbelievers would be converted if they could hear our congregations singing with spiritual power such praises to our God, the King of creation!



• EDITORIALS •

The New Religious Look in America

A. Roy Eckardt, professor of religion in Lehigh University, writing of the new vogue of piety in the United States, remarked that "when the Apostle Paul visited the Athenians he perceived that in every way they were very religious." He also stated that he believes "Paul would probably make a similar observation about this country at mid-20th century." After reviewing some of the superficial aspects of the new American piety, the writer concludes, "The truth is that a given brand of piety may represent nothing more than nice, virile idol worship."

Dr. Eckardt describes the present pursuit of piety thus: "Piety is more and more diffusing itself among our people, particularly in ways that supplement the regular ministry of the churches. A nationally circulated 'slick' magazine carries a page on which a well known clergyman dispenses 'peace-of-mind' religion to people writing in with spiritual problems. Religious books continue to lead best-seller lists. Popular song writers profitably emphasize religious themes. Radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The movie makers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. Ostensibly, even cabinet meetings can function better after a 'word of prayer.' And the pledge of allegiance is given the new religious look by the addition of the words 'under God.'"—*The Christian Century*, Nov. 17, 1954.

A Form of Godliness

This aspect in American life is probably the result of the times in which we live, when men's hearts are filled with the terror of the prospects of things to come. Living in the shadow of atomic destruction, many are beginning to feel the need of at least a little religion. So they take religion as they would some cure-all that is easily available. Besides, they are told that religion is free. So, thinking to escape from their fears, they resort to pious prayers and Bible reading.

Little do these something-for-nothing worldlings realize that religion does cost something. It costs all we have in earthly aspirations and material attainments, and that hurts the worldling who knows nothing of the precious things of God that are given only to those who search for them and who are willing to pay the supreme price it takes to possess them.

Like the rich young man who turned away sorrowfully from One who could have given him that which was worth far more than riches, these worldlings also turn away when the price of religion in their thinking costs too much.

The words of Isaiah to the pious but unhappy religionists of his day would equally apply to those of ours: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

John the Baptist uttered a sharper word to the religion seekers of his day. The Scripture says: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7, 8).

What John meant was that those who come seeking to be identified with the way of truth and righteousness should first bring forth fruits that witness to the sincerity of their repentance.

Sunday Legislation Propaganda

A few weeks ago a group of business leaders in Washington, D.C., adopted a resolution in favor of a more strict observance of a "day of rest and worship." This group represented the Washington Board of Trade, the Washington Junior Chamber of Commerce, the Merchants and Manufacturers Association, and Jewish, Protestant, and Catholic communions. The resolution reads as follows:

"In the light of some tendency in our Nation and in our community to keep commercial establishments open seven days a week without respect to a day of rest and worship, members of the three faiths met with representatives of the Board of Trade to discuss this matter. The members of the group appealed to merchants and the public at large of our community to respect a day of rest and worship."—*Sunday Star*, Washington, D.C., Dec. 12, 1954.

In connection with the resolution attention was called to a recent utterance of President Eisenhower as to the importance of observing a day of worship and rest as a way of maintaining the spiritual undergirding of America. About the same time Senator Monroney offered some strictures on the tendency of various business concerns to carry on operations during Sunday. He added that legislation might have to be enacted if this tendency is not checked.

One of the business organizations in Washington went on record as favoring Senator Monroney's position, and was quoted in the public press as being ready to support legislative action if that became necessary.

A Catholic Journal Speaks

Place alongside this very current discussion on Sunday worship an article that appeared a few months ago in *America*, leading Catholic weekly published in the United States. The article is entitled "Trafficking on the Lord's Day," and opens thus: "A major battle is being joined in the continuing war between good and evil, and the battleground is the American retail store."—Aug. 28, 1954. The author explains that "at stake is one of Christianity's strongest positions, the Day of the Lord." He thinks that "the enemy, up to this point, appears to be having much the best of the fight," and proceeds to cite instances of what he believes is a tendency in various American cities to keep open on Sunday.

He quotes a statement made by the Pope in September, 1947, to the men of Catholic Action in Italy, as follows: "Sunday must become again the day of the Lord, the

day of adoration.' " Continuing, the Pope spoke of "the struggle between faith and unbelief," and declared that the result of that struggle "will depend to a great extent on the use that each of the opposing forces will make of Sunday.' "

The author of the article declares that Catholics in the United States have begun to take vigorous action in the matter: "This year the Third Order of St. Francis, with approximately 100,000 members in the United States, launched a national campaign against Sunday shopping. The organization distributed hundreds of thousands of posters and stickers for windshields of automobiles to popularize the slogan, 'Stop! Don't Shop on Sunday.' "

He believes that the secularist's business interests of the country have had increasing success because of "the indifference of a vast mass of Christians," and quotes the Catholic bishops' 1948 statement in support of his belief on this point.

Key Questions of Crusaders

It is evident that the menace of religious legislation, though often sleeping, is never dead, and awaits only the din of crusading reformers to awaken it. The strength of the crusaders lies in the appearance of righteousness that their cause possesses. Is it not evil to profane God's holy day? And ought not Christians to use all lawful means against any and every kind of profanation? How else can we protect the very foundations of our Christian civilization? The logic of the crusade circles around these questions. Let us look at them:

We agree that it is evil to profane God's holy day. That gives us a point in common with the crusaders. The Bible contains many vigorous declarations concerning the evil of profaning the Sabbath. Indeed, it is to these declarations that the crusaders must go for proof of their contention that it is a sin to profane a weekly rest day. But need we add, what is transparently clear to the readers of this journal, that the Sabbath day that Bible writers seek to protect is not the day that the crusaders wish to defend. All the religious bodies that have expressed themselves in favor of Sunday legislation have eminent theologians who frankly admit that Sunday is not the Sabbath of the Bible and that indeed Sunday has no "thus saith the Lord" behind it. Sunday worship came in gradually in post-apostolic times. It came in along with numerous other customs and practices, many of which were borrowed directly from paganism.

The Continental Sunday

It was the very fact that the Protestant Reformers, particularly Calvin, so clearly confessed that Sunday did not have the same sanction as the seventh-day Sabbath of the Bible, that Sunday worship on the continent became exceedingly lax. The "continental Sunday," against which Sunday-law advocates in America so strongly inveigh, is the natural result of the fact that the peoples of Europe felt that there was no "thus saith the Lord" behind the day. It was because in England and America Puritanical reformers built up the theory that God's holy command in behalf of the Sabbath had been transferred to Sunday, that a greater reverence for that day has been seen in these two countries.

We therefore commend to the crusaders a restudy of the claims for Sunday before they expend time and money and invoke the strong arm of the law in behalf of that day. We say this, not ironically, but sincerely, for we believe that many of these ardent Sunday protectors truly believe that that day is holy, and that they are duty bound to defend it.

Next week we shall further explore the claims of those who would inaugurate a campaign in behalf of Sunday legislation.

Religious Interest and Church Giving

Fifty-nine and five-tenths per cent of the total U.S. population now belong to some religious body. There are 94,842,845 church members in the United States. Of these 55,837,325 are Protestants. Roman Catholics claim 31,476,261. Jewish, Eastern Orthodox, and other religious groups represent another seven or eight million.

Protestants boast a 3 per cent gain in membership; Roman Catholics state that their church rosters have expanded 4 per cent, while between 1952 and 1953 the estimated population of continental United States increased only 1.7 per cent (source 1955 edition *Yearbook of American Churches*).

If increases in church membership are indicative of religious revival, just how deeply has that revival affected the giving habits of Americans? What percentage of their income goes to the church? The following facts as gleaned from the U.S. Department of Commerce Survey of Current Business, dated July, 1953, reveal:

The average American in the year 1952 spent 21.9 per cent of his total personal income, or \$372, for food. Housing, household operation, and household utilities took 20.8 per cent of his income, or \$353. He spent \$221 on taxes, which took 13 per cent of his total personal income. Clothing, accessories, jewels, personal care, medical care, dental expenses, personal visits, and transportation took another 26.1 per cent, or \$442.

Income tax amounted to 13 per cent of his personal income. Personal savings took 6.3 per cent of his money. Recreation, alcoholic beverages, tobacco products, and smoking supplies accounted for 9.7 per cent of his income, or \$165. Multiply \$165 by four, and you will get a typical family's expenditures for a year on recreation, alcohol, and tobacco (\$660).

Welfare and Religion

Welfare activities took 1.5 per cent of the average person's total personal income, or \$25. *But religion claimed only .7 per cent, or \$13.* Where, oh, where is America's treasure? Certainly not in the church.

Now if 59.5 per cent of the total population of the United States today enjoy membership in a religious body of some sort, yet the average American gives less than 1 per cent of his total personal income in support of religion, a question naturally arises concerning the effectiveness of the religious revival that is current in America today. Religion should first break the selfish heart, then loosen up the purse strings. Indeed, this is one of the supreme tests of true religion. If the gifts of America's churchgoers were what they should be, the average for all America would be many times what it is, but the average annual gifts today are less than a tithe of the tithe.

Is not sacrificial giving the very essence of Christianity? God gave His Son. The Son of God gave Himself. To kill selfishness and avarice in the church the Bible enjoins the tithing practice (one dollar out of ten for God) and freewill offerings as a test of stewardship and as a means for the development of character.

Seventh-day Adventists must not draw a contrast here by stating the amount of the average annual gifts to the church given by the members of our faith. This would be to indulge spiritual pride (and actually, we are not giving what we should or could). But the inevitable conclusion must be drawn from the above figures that whatever the effectiveness of the current religious revival, it hasn't done much to relax the purse strings of church-going Americans.

Hollywood's Religious Extravanzas

Since the filming of *The Robe* several years ago—a Biblical extravaganza produced by Hollywood from a novel written by L. C. Douglas—there has come into the film world a new emphasis on religious motion pictures. *Demetrius and the Gladiators* is a more recent production. *The Robe* cost four and one-half million dollars to make; *Demetrius*, three and one-half million.

According to *Newsweek*, July 5, 1954, Hollywood will produce during the year 1955 such religious films as *The Big Fisherman*, *Joseph and His Brethren*, *Daniel and the Woman of Babylon*, and a film version of Fulton Oursler's story of Christ's life—*The Greatest Story Ever Told*.

David and Bath-sheba and *Samson and Delilah* are other prominent religious films that have been made and shown with huge success in the American theater.

Newsweek observes with true candor that "Hollywood's Biblical accounts have usually gone full-tilt theatrically. The color film has often turned gaudy. . . . The stories have dealt with Christian situations and emotions but have positively gloated over the spectacular fleshpots and cruelties in the Roman background of early Christianity. Bible narratives have sometimes been rashly distorted."—July 5, 1954.

"Obviously," declares *Newsweek*, "Hollywood has once more become aware of the box-office magic of the Christian tradition and is exploiting it to an unprecedented degree."

Effect of Films on Public Mind

Are these films bringing solace and cheer to the spiritually hungry multitudes, or is religion being made to serve the interests of a pleasure-mad civilization? Malcolm Boyd, writing in *The Christian Century* of December 1, 1954, gives us a partial answer: "Surely," says he, "there are many movie fans among the millions of individuals who know only too well the frustrations, the anxieties and fears, the despairs and the isolation within the crowd which uniquely mark our technologically overdeveloped but spiritually underdeveloped times. These people grasp at any straw—religious books and articles, for example—but they are not often enough finding the steady main stream of Christianity which is defined for us beyond any doubt in the saving gospel of Jesus Christ."

Certainly these Hollywood extravaganzas, like many of the religious books and articles of our time, flow outside of "the steady . . . stream of Christianity." The truth concerning the Christian message "is defined for us beyond any doubt in the saving gospel of Jesus Christ." But there is great doubt and uncertainty created by the perversions of Scripture found in the religious extravaganzas of Hollywood.

The following quotations from the Spirit of prophecy must not be overlooked by the Adventist when worldly temptation clothed in the garb of religion confronts him.

"Many of the amusements popular in the world to-day, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence."—*Patriarchs and Prophets*, pp. 459, 460.

"There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Counsels to Parents, Teachers, and Students*, pp. 334, 335.

The Joy of Possession

At the close of Israel's wandering in the desert Moses reviewed God's providences during the years since they were delivered from Egypt. He appealed to the people to give themselves wholly to God, to love Him with all their hearts and all their souls and all their might. He told them to teach the commandments of God diligently to their children, and to talk of them "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). After speaking of these things he appealed to them to remember how God had delivered them from bondage for a purpose.

"He brought us out from thence," he said, "that he might bring us in, to give us the land which he swore unto our fathers" (verse 23).

God desires the consummation of His hopes and plans for the children of men. It was not His purpose only to deliver Israel from bondage in Egypt, but He wanted them to live a life of freedom in the Land of Promise. It is for this too that He has delivered us from past sins. How disappointed He must feel when we reject His mercies and promised help and continue in the desert, halfway between deliverance and victory.

God is not only the author but the finisher of our faith. When He begins a good work in our lives, it is His longing desire to complete it. There is joy in deliverance, to be sure, but there will be greater joy in possession. We are not to continually look back upon the day of our conversion when we first took a step toward the kingdom, but we are to look to the future and press on toward the day when we will possess the kingdom.

Think of what it will mean to be ready to enter into the eternal world and be among those who shall possess the land.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Only those who have their mind upon the better land will come into possession of those eternal realities that God even now is preparing for those who will be ready for them. We must set our affections upon things above, as Paul declares, if we would win them.

No earthly hope or ambition should absorb our attention. We must not have our mind upon the transient, fleeting treasures of earth, but upon the supreme objective of the Christian life, the possession of the glorious kingdom that Christ shall set up when He comes. Thus we will daily pray to the exclusion of all other things, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Of that time Daniel declares, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:18).

God grant that we shall not only know the joy of being brought out of the bondage of sin, but that we shall finally know the supreme joy of entering in and possessing the riches and honor and fellowship of the world made new.

Sabbath School Lesson Help

By HARRY W. LOWE
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FOR SABBATH, JANUARY 29, 1955

Jesus Heals on the Sabbath

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

A knowledge of the public ministry of Jesus can be gained by reading John's Gospel, the three other Gospels giving few chronological landmarks except the last Passover. John also mentions this one (19:14), but in addition gives two others (2:13; 6:4). If the miracle at the pool of Bethesda was at Passover time, we have four Passovers in John, and a ministry of three and a half years. "A feast of the Jews" is not in itself of much help, but many students of prophecy have concluded that it must refer to the first Passover of Christ's public ministry.

We have accepted this interpretation and have, therefore, concluded that this Bethesda miracle (recorded only by John) took place on a Passover Sabbath. (See *The Desire of Ages*, pp. 233, 234; *The Great Controversy*, pp. 326-329.)

The arches at the pool sheltered a crowd of sick, hopeless, homeless, and poor, whose desperation centered in the superstition that the periodically bubbling water implied a supernatural presence. Jesus moved toward this motley crowd of impotent people—"blind, halt, withered"—and the meticulous timing of Providence brought him to a "helpless cripple" who had endured thirty-eight years "of supreme wretchedness."—*The Desire of Ages*, p. 202.

"When Jesus saw him lie." What marvelous things happen when Jesus comes to men! It is a mystery of grace that Jesus should find this one human wreck out of all the crowd that day. Perceiving the marks of long suffering, knowing that this man's "disease was in a great degree the result of his own sin" (*Ibid.*), Jesus spoke the first word, "Wilt thou be made whole?" It was a strange question, but not aimless. He had willed to sin; he must choose to be on God's side if he will be whole. (Read *Steps to Christ*, p. 52.)

"Sir, I have no man . . . to put me into the pool." Bereft of human help, broken in spirit, this sufferer was

ready to meet his Saviour. When men have other helpers, they sense no need of a Saviour. The commanding voice brought his gaze back to those arresting eyes.

"Rise, take up thy bed, and walk." The heart of the poor man quickened, his tired eyes brightened, and the years of baffled expectations ended. "And immediately the man was made whole, and took up his bed, and walked." No further conversation is given at this juncture, but by comparing Matthew 9:6-8, where similar words were used to the palsied man, it is clear that this man is freed from sin and pain to go on his way declaring a great act of grace.

Leaders Spurn Evidence

John often speaks of "the Jews" when he refers to the religious leaders, rather than the common people. (See John 1:19; 7:1, etc.) These Jews, hearing with frigidity the impotent man's testimony (*The Desire of Ages*, p. 203), scornfully remarked, "It is the sabbath day: it is not lawful for thee to carry thy bed."

These men must have known this cripple, yet they ignored his amazing cure. Their legalism had produced a bitterness that was devoid of mercy and joy, and blinded them to the presence of the Saviour of the world.

The cripple knew only that he had been cured. The Sabbath laws based on Exodus 20:10; 23:12, and Jeremiah 17:21 had been multiplied till no ordinary man could know them, certainly not one in this condition. His answer showed that to him it was right to remove his tattered mat if it was right to rise and walk when the Healer told him to.

This brought forth their "'Who is the man who said to you, 'Take up your pallet, and walk?'" (John 5:12, R.S.V.). Not the marvelous work of God, but *who* transgressed their man-made laws, was uppermost in their evil minds. They knew the Healer well enough; the poor man did not.

It is clear from this first of the three Judean miracles recorded by John (see chapters 9 and 11) that Jesus has now definitely joined issue with the

Jews over two major questions—His divine relationship to God, and the matter of doing good on the Sabbath. The Sabbath controversy was whether good might be done, according to God's law, on the Sabbath, or whether it should be left undone (Luke 6:9).

Evidently this was the first time anyone of consequence had flouted these Sabbath laws, hence the virulence of official reaction. Jesus accepted the challenge and faced four-square to the consequences. He was doing "the revealed will of God," knowing, as we may know today, that "God will take care of the results."—*Patriarchs and Prophets*, p. 622.

When Jesus said, "My Father worketh hitherto, and I work," He passed onto really dangerous ground. He claimed sonship with God, and lordship of the Sabbath. "Therefore the Jews sought the more to kill him." By the Sabbath healings (seven given in detail), the keenest sensibilities of these expounders of the law were wounded; by His claim to Sonship with God, their theological concepts were outraged.

It was a good sign that this healed man went to the Temple, doubtless like the man healed at Peter's hands, "walking, and leaping, and praising God" (Acts 3:8). Jesus had not yet finished with this man.

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Here was stern warning, and further proof of the divinity that read the man's life. This "worse thing" evidently referred to this, as well as to the future, life. How terrible sin is if it could be worse than the nearly forty years he had already suffered. Jesus was the "tender Shepherd," but He feared not to call sin by its right name when fighting God's battles. (See *Education*, p. 57.) This healed man must learn that "whosoever is born of God doth not commit sin" (1 John 3:9).

Small wonder that in innocent joy this new subject of redeeming grace straightway told the Jews that he was healed by Jesus. They "sought the more to kill him," both for Sabbath-breaking and for "making himself equal with God." It was their tragedy to learn in due time that "whosoever denieth the Son, the same hath not the Father" (1 John 2:23).

At Bethesda's pool one man expected to be healed. In Jesus there was opened a fountain "for sin and for uncleanness" (Zech. 13:1), and whosoever will may come for healing. People came to Bethesda for a single healing at an unknown moment. Jesus is "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Nutrition in Practice

By Helen Register and U. D. Register

(During the last few weeks we have published in the general articles section several articles by U. D. Register on the general principles of nutrition. This present article makes a practical application of these principles for housewives and is therefore published in the home department. Dr. Register is on the teaching staff of our medical school.—EDITOR.)

The simple plan of obtaining all dietary essentials by eating a variety of natural foods from each of the basic seven groups, must be undertaken with certain considerations in mind. There may be "many a slip between the farm and the lip" that will make an otherwise adequate diet insufficient to support good health.

Improper storage of food or storage over long periods of time will lead to excessive losses of vitamins, especially vitamins A and C. Some loss of B vitamins also occurs. Although there is no loss of minerals in improper storage, the decreased palatability may lead to less food intake. Small losses of vitamins occur in canning and freezing processes, but improperly stored or out-of-season tomatoes or other fresh vegetables and fruits may actually contain smaller amounts of vitamins than the canned or frozen products.

Careful selection of food is important, but of equal importance is the intelligent preparation of food. Select really fresh vegetables, store them properly, and then prepare them in a way to conserve their flavor, vitamins, and minerals. Vegetables should be cooked whole and without peeling whenever possible. When vegetables are cut to serve in various ways they should not be diced or minced too finely, for valuable nutrients will be lost by exposure to air and by being leached out into the cooking water. Use only a minimum amount of water and save the cooking waters for soups or sauces.

Expensive cooking utensils are nice but not necessary for cooking good food. If vegetables are added to a minimum amount of boiling water, covered with tight-fitting lids, and cooked in the shortest possible time they will be more nutritious and tasty. Serve vegetables promptly, for there is a loss of certain vitamins when they are not used at once.

The pressure cooker may be used for cooking vegetables; however, it is extremely easy to overcook in this method. Only in emergencies should pressure cookers be used for most vegetables, and then accurate timing is very important. Pressure cooking is of more value for preparing legumes and other foods that take a considerable length of time by ordinary boiling. By pressure cooking, many legumes, and notably the soybean, improve in digestibility. The biological value of the protein may also be increased as much as 50 per cent by pressure cooking for as little as ten minutes, whereas boiling for two hours would not have this effect. On the other hand, overheating of most proteins, especially those with sugars, will greatly decrease the nutritive value of the protein.

The distribution of food calories during the day has more effect on total food intake and general health than many realize. Results from numerous investigations have shown that no breakfast, or a breakfast high in carbohydrate or fat and low in protein, is not conducive to maximum work performance. Frequently a high, purified carbohydrate diet is followed by a decrease in blood sugar

and accompanied by excessive fatigue and weakness. A low blood-sugar level seems to trigger the desire for food; thus, eating a poor breakfast or no breakfast may lead to a desire for an excessive food intake during the remainder of the day. The excess food is then converted to fat during the less active part of the day and during the sleeping hours.

A good, hearty breakfast containing adequate protein stabilizes the blood-sugar level so there is less desire to overeat during the remainder of the day. An increased sense of well-being, better work performance, decreased desire to eat between meals, and better weight control result from such a program.

Since many people are concerned about protein dishes, a discussion of entrees may be of interest. Webster's meaning of the word "entree" is that it is a protein dish served between two courses of a dinner. To many it is considered the main dish of the meal. A good entree, then, would be expected to supply protein to the diet. But have you ever eaten a dish which bore the name entree and consisted mainly of rice or bread? Such a dish is high in starch but low in protein. Usually the obtaining of adequate carbohydrate is not a nutritional problem, but the overintake of this food group is a major problem in the control of obesity and the other degenerative diseases that accompany it.

When considering an entree recipe,

Is Your Child Getting His Protein?

As soon as a child grows old enough to feed himself he is likely to lose the nutritionally favored place he held as an infant in the family and must often fend for himself at the family table, according to Dr. Genevieve Stearns of the University of Iowa, speaking some time ago at the U. S. Department of Agriculture on the nutrition of children. Dr. Stearns suggested that mothers may well give more concern to the diet of the child in the period when he is passing from infancy to childhood. The so-called "toddler," aged about one to three years, is a slow and untidy eater, she said. He is learning to chew, and chews poorly compared to older children. Thus his meal is likely to consist of the foods he can manage with a spoon or eat from his hand. If left to fend for himself, the mainstays of his diet, she has observed, often are potatoes and gravy, bread and butter. This

means that his fare is poor in protein and too rich in carbohydrates.

Yet in these early years the child's need for protein is as great as during infancy. This is a period of changing body composition, though of slow growth as far as outward appearance is concerned. The muscles are growing far more rapidly than the rest of the body—or should be, if the child gets enough protein in his food. He is changing from the infant whose locomotion depends on others to a child taking an upright position and moving about by himself—and this is a great change. At this age the skeletal muscles should increase by about a third. But, says Dr. Stearns, all too often there is little or no increase, and the result is a child with habitual fatigue posture and little energy.

United States Department
of Agriculture

check it to be sure that it makes a significant contribution of protein and B vitamins. In judging a dish as an entree its nutritive value, of course, should be of prime importance along with flavor, texture, and appearance. However, if a food doesn't look or taste good no one will eat it even if it has high nutritive value.

A Combination of Proteins

Entrees may consist of one good protein or a combination of several proteins which supplement each other. Variety in entrees is just as important as variety in other food groups. Some families may have gluten cutlets one day, gluten patties the next, and gluten roast another day. Such types are all right if other good proteins are added to provide higher quality and added B vitamins.

Cottage cheese and soy cheese may be used frequently, alone or with other proteins. They are a high-quality protein, but low in B vitamins; therefore, a B-vitamin supplement such as wheat germ or food yeast could be added in small amounts. Egg protein also has an excellent protein supplementary action when added to entree dishes. The soybean and garbanzo (chick pea) contain proteins of high quality. Though most peas and beans have proteins of average quality, when they are used in combination with whole-grain breads a protein mixture of good quality is provided. The protein of milk is also of such high nutritive value that it adequately supplements proteins of poor quality. Drinking a glass of milk at a meal would ensure a protein combination adequate to meet the body's needs.

Now let us consider texture in food. Do you like dishes that resemble baby food—which require no mastication and are just a gummy, mushy mass? There needs to be some distinction in the texture. The addition of diced celery, chopped parsley, or chopped nuts will give variety of texture. If you are preparing an entree, and decide that it is too liquid, use oatmeal sparingly to give it body. Bread crumbs or prepared cereals just seem to add to the gummy, mushy texture. Oatmeal contains a good-quality protein (higher content than other cereals) and adds to the nutritive value as well. But this brings us back to the point that we

don't need to use a lot of "fillers."

You may have some entree recipes that are especially delicious, which your family enjoys very much, but which may not be specifically protein dishes. When you have these on the menu, add protein to the meal in another food such as in the salad (cottage cheese salad, Nuteena salad, et cetera), or use a vegetable that is higher in protein content, such as green Lima beans or green soybeans. It isn't always necessary to put all your protein into one dish.

These are just a few suggestions to help in the everyday problem of giving our families wholesome, nutritious food. And to make it more practical here are a few recipes that illustrate what we have in mind.

Spanish Steaks

- 1 can Soyloins (Worthington)
- 1 medium onion sliced in rings
- 1 green pepper cut in rings
- 1 lemon, sliced
- 1/3 cup sliced, stuffed olives
- 1 tablespoon brewers' yeast flakes
- 1/2 teaspoon Accent
- 1/2 cup tomato soup
- 1/4 cup water
- 1/8 teaspoon sweet basil
- 1/4 teaspoon thyme

Brown steaks on both sides in skillet. Cover steaks with onion, top with pepper rings, then with lemon slices; and last, with olives. Combine tomato soup, water, salt, gravy from the can, brewers' yeast flakes, and other seasonings. Pour over steaks carefully so as not to disarrange olives, etc. Cover, and bake in moderate oven (350°) for 1/2 hour. Uncover, and bake another 1/2 hour. Makes 5-7 servings. Approximately 12 grams of protein per serving.

Franks in Sour Cream Sauce

- 1 can vegetarian weiners (20 oz.)
- 2 tablespoons fat
- 1 1/2 tablespoons flour
- 1 cup sour cream
- 3 tablespoons tomato soup

Cut weiners in 1-inch lengths. Brown lightly in hot fat. Add flour and blend. Gradually add sour cream and tomato soup. Cook over low heat, stirring constantly until sauce is smooth and thick. Serve immediately. Serves 6. Approximately 15 grams of protein per serving.

Individual Mock Salmon Loaves

- 1 cup garbanzos, cooked, ground, and drained (14 oz.)
- 1 cup soy cheese (14 oz.)
- 1 small onion
- 4 sprigs parsley
- 1/2 teaspoon salt
- 2 teaspoons lemon juice
- 1/2 teaspoon celery salt
- 1 tablespoon brewers' yeast flakes
- 1 tablespoon oil
- 1/2 teaspoon Accent
- 1 egg

Grease 4 custard cups. Flake soy cheese with a fork. Chop onion and parsley, and add all ingredients to soy cheese; mix well. Fill custard cups. Bake 30 minutes in moderate oven (350°). Serves 4. Approximately 17 grams of protein per serving. Especially good served with tartare sauce.

And there are many more good, wholesome protein dishes that might be prepared and served to balance the meals and to add variety and appetizing goodness to the family's eating pleasure. Let the housewife have a dozen or more tasty recipes for entrees ready to use. Then watch the keen interest with which all the members of the family sit down to the meals. Not only will everyone appreciate the new dishes but the health of the family will improve, too.



H. A. ROBERTS

Don't let a "slip between farm and lip" occur in your own kitchen by improper storage of food.

If You Like Adventure, Then

Explore the Life of Faith

By T. H. Blincoe

"What is faith?" Have you ever been faced with this question in a Bible class? Do you remember what happened? Usually two or three students will quote Hebrews 11:1 in unison: "Now faith is the substance of things hoped for, the evidence of things not seen." To which the teacher replies, "Excellent! Now please explain the text."

A dead silence settles down over the classroom. After what seems to be an eternity some brave student ventures an answer made up of a few halting words with several long pauses. He acts as if he were feeling his way over thin ice with the haunting fear that at any moment the bottom will drop out from under him and he will be plunged into the icy waters. So all just sit and wait for the teacher's voice to break the painful silence. Everyone is hoping for an answer that he can write down in his notes, memorize, and "come up with" in the examination.

This classroom procedure might get a student by in a course of study, but it will spell eternal failure in the school of life. Faith must mean more to us than a memorized definition even though that definition may be correct.

Paul tells us "the just shall live by faith" (Heb. 10:38). Faith, then, is a way of life. It is something to live by. And what is that something? Romans 10:17 gives us a clue: "So then faith cometh by hearing, and hearing by the word of God." Here faith is linked with the Word of God. The Word of God is said to be the source of faith. The words of Jesus give us the information we need to complete our answer: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Faith, then, is a way of life in which the individual lives by the complete Word of God.

Living by faith is not a complicated thing. It is different, to be sure. Most of us live by the material things of life and sandwich in the Word of God where we can without disrupting

things too much. Ask yourself the question, "Which has the greatest influence in my life, the way of life suggested in the Word of God or such things as money, clothes, cars, sports equipment, food?"

"Well," someone replies, "after all, let's be practical! We live in a material world, don't we?" Yes, that's true, and the life of faith does not ignore the material things of life; but it does put them in their rightful place.

At present my family and I are missionaries living in a foreign country. Our comprehension of the language is so limited that we cannot understand the national radio broadcasts; however, we are fortunate to be near one station that broadcasts in the English language. During the course of a year we have had the opportunity to sample their programs. They actually devote five minutes a day, if one counts the organ prelude, announcements, and organ postlude, to what they call Morning Meditations. They slip it in between the morning news and a clever little "rise and shine" program. The minister hardly has time to make a good beginning before it is time for him to stop. This brief contact with the Word of God is soon lost in the whirl that follows.

INTELLECTUAL TAXIDERMISTRY

Education which is simply intellectual taxidermy—the scooping out of the mind and the stuffing in of facts—is worthless. The human mind is not a deep-freeze for storage but a forge for production; it must be supplied with fuel, fired, and properly shaped.
—William A. Donaghy.

The seed is snatched away before it can germinate and bring forth fruit.

I wonder how closely our daily program parallels the usual daily program of this radio station? We spend a few minutes with God in the morning and then lose Him in the mad rush of the day. In the evening, when the dust has settled a bit, we suddenly

realize our loss; so we seek Him out for another few minutes before we go to sleep. We all know what this program produces—weak, ineffective Christians. All too often we fall into sin. Down deep in our souls we are not satisfied. What shall we do? Why not try a change of program?

Commune with God the first thing in the morning. Thank Him for His blessings. Tell Him of your love for Him. Talk over your plans. Surrender all that you have and are to Him for the entire day. Ask for His continual presence. Pray to be filled with the Holy Spirit. Then open your Bible with a prayer for guidance and listen while God speaks to you.

Follow some systematic plan suited to your own needs. Nothing could be better than a careful study of the life and teachings of Jesus. Don't be hasty. Stop frequently for review, meditation, and reflection. Receive the Word into your life. Ask God to make His Word a very part of you. Then thank Him for answering your requests.

Now, don't leave the Word behind; carry it, or some portion of it, with you during the day. As spare moments arise, fill them with short scriptures and store your mind with the precious truth. Keep a balance of prayer, study, and practice. The goal is to become like Christ. When temptations arise meet them with "It is written."

In the evening go over the happenings of the day with God. Thank Him for the victories won. Seek His forgiveness for the defeats you suffered. Never try to excuse yourself or try to hide anything from Him. Pray for new insight and strength that will enable you to triumph where you failed.

We are not attempting to say that one should never read or study anything except the Bible. But if we are going to be among the just we shall have to learn to live by faith. This means a close, vital, experimental knowledge of the Word of God—a knowledge that can never be born out of occasional or even brief daily contacts with it.

The mind does not need to be exercised continually upon religious themes; however, we do need a change in the balance and relationship between the material and the spiritual. As it is now, in most of our lives the spiritual is so weak that it is controlled by the material. Change this state of affairs.

The frontiers of spiritual life are open to you. These are days of exciting exploration and amazing discovery. Let us explore the life of faith and discover new spiritual power for personal victories and effective witnessing.

REVIEW AND HERALD

Rocky

"Here, Rocky; here, Rocky boy."

It was Jack's clear voice calling the big boxer. As he spoke, the massive dog bounded to his side.

Then twelve-year-old Tom, a neighbor boy, took the dog by the collar and reached down to pick up a big rock. He said to Jack, "Now watch. Keep your eyes on Rocky, and you'll see something that will make your eyes pop."

Jack looked down at the friendly animal, and their eyes met. He knew that the dog was hungry, but Tom had told him that Rocky would actually eat rocks (and that's how he got his name). So, with his eyes popping, Jack watched as Tom threw a stone bounding over the ground, and then released the big brown dog. Like a streak of light, Rocky leaped for the stone and seized it in his mouth. Then he sat down and started to chew on the rocky morsel.

"Now Jack," said Tom, "you try a smaller stone and see what happens." Jack picked up a stone the size of a pullet's egg and threw it down at Rocky's feet. In an instant he had the stone between his jaws, and with a gulp he swallowed it down.

Jack stuttered something that expressed the surprise he felt. "Won't it hurt him? He'll get sick."

"No," said Tom. "He's been eating rocks a long time, and he hasn't got sick yet."

"But I never saw anything like that before," said Jack. "How does he do it?"

"Don't ask me," Tom replied. "If any other dog did it, he would really get sick, but not Rocky. His stomach's like a rock crusher. I told you he could eat rocks and now you've seen it for yourself."

Jack Tells What He Saw

Jack was doing a lot of thinking, but he couldn't say anything, and because he couldn't explain it he left Tom in a hurry and started home. When he arrived he explained to his father breathlessly that he had actually seen a dog eat rocks.

Now, when I heard Jack tell this story, I was just a little skeptical. Perhaps his eyes were "popping" so big that he "thought" some things that he didn't really "see." The reason I pass on the story is this: Don't you think

that Rocky would have enjoyed a good bone better than a stone? And wouldn't Jack and Tom have enjoyed it more if they had fed old Rocky something that was good for him?

Jesus had something to say about stones. "What man is there of you," He said, "whom if his son ask bread, will he give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:9-11).

Suppose that Jack's father and mother served him *stones* for supper instead of Jack's favorite roast with delicious bread and butter. I am sure Jack would be disappointed. Well, why disappoint a poor dog? Jack's father never treats him that way. The lesson for us is, Treat your

friends and your enemies, even the animals, as you would like to be treated if you were in their place.

The very next verse in our text says, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). And this beautiful word from Jesus is what we call the golden rule.

But there is an even more important lesson in this text. When you come to God in prayer and ask Him to give you good things, He never gives you stones. He gives you the blessings you need. There may be times when He gives you something better than the things you ask for, but never, never will He give anything worse. Our Father in heaven always gives *good things* to them that ask Him.

THE Children's Story

Faith Brings Victory

By Arthur S. Maxwell

From the moment that the children of Israel began to trust the word of God, as they did when they looked at the serpent on the pole, things began to go better for them.

Coming to the edge of the wilderness they were made happy to see the more fertile land beyond. And here it was that Moses did something different from anything he had ever done before. He told the princes of Israel to dig a well with their rods, or staves!

Did you ever try to dig a hole in sand with a round stick? How far down did you get?

All the people gathered to watch the princes at work, and everybody was smiling. Just imagine how you would feel if you saw the elders of your church trying to dig a hole with long sticks! Of course they didn't get anywhere.

And then, wonder of wonders, water came bubbling up out of the very sand they had been trying in vain to move! Thus God let them see once more that He was able and willing to provide for them, even when they could do but little for themselves.

At sight of the water the people began to sing, and their song ran like this, "Spring up, O well; sing ye unto it."

They were happy now. Here was new proof that God was with them. And from their faith came happiness, and from their happiness their first victories.

Moving northward they asked Sihon, king of the Amorites, for permission to pass through his country, but he refused. Even though they promised not to go into his fields or his vineyards, but "go along by the king's high way," he came against them with all his soldiers. There was a big battle and Israel won, sweeping on to take all his cities from the river Arnon up to the river Jabbok.

If you will look on the map in your Bible you will see that the river Arnon runs into the Dead Sea, and the river Jabbok into the river Jordan. This will give you an idea how much land the children of Israel took from the Amorites and how they went up *east* of the Dead Sea to get to Canaan.

Og, king of Bashan, was the next to come against Israel. He was a giant, and his people lived in a rocky mountain fortress. But he too was defeated, and all his land taken from him.

By this time the rulers of other cities began to get afraid of Israel. One of these was Balak, king of the Moabites. He was so scared that he said to his friends the Midianites, "Now shall this company [meaning Israel] lick up all that are round about us, as the ox licketh up the grass of the field."

Then he got a bright idea. If he couldn't fight with Israel, perhaps he could get some sorcerer to curse them and so weaken them that he could drive them out of the land.

He thought of a man named Balaam who was supposed to be able to do this sort of thing. But Balaam lived in Mesopotamia, five hundred miles away. Was it worth sending so far?

Balak thought it was. His country was in deadly peril, and this seemed the only way out. So he sent messengers with a large sum of money to persuade Balaam to come.

"Behold," he said, "there is a people come out from Egypt: . . . they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me."

Balaam listened to what the messengers had to say, but refused to go with them. So they went all the way back to the land of Moab without him.

When Balak saw that Balaam hadn't come with his messengers, he was very upset. Then he chose some of the most important men in his country and sent them back to Balaam with more money than before, and with promises of great honors if only he would come and curse Israel.

This time Balaam decided to go. Saddling his ass, he "went with the princes of Moab."

He never guessed what was in store for him.

You—Kapemba Kitendamimba—do you believe in missions?

Your birthplace was the village of Lukanvwe in the Belgian Congo, Africa. Your birth date was sometime near the turn of the century (Africans rarely know their birth day or year), so you are about fifty years old. You were born to heathen parents who lived about forty miles from the present Songa Mission Hospital. But when you were born there wasn't any Songa Mission Hospital—there weren't any missions in your part of the Belgian Congo.

Even before you were born, the sinister influence of the witch doctor affected you. Your father was a handsome man, and consequently he was hated by many in the village. He died shortly before you were born, after someone had paid the witch doctor to cast a spell on him. Your name, Kitendamimba, means "last baby."

What do you remember of your childhood? Your most vivid recollections concern the customs of the witch doctors—you were intrigued by their rituals and power. Especially were you fascinated by the custom, promulgated by witch doctors and zealously followed by the fathers, for preventing death in children. If an enemy wished to kill a child, the father would place some of the hair and pieces of the fingernails of the child in a hollowed-out piece of wood (prepared by the witch doctor for a fee) and would throw it into the river or some other inaccessible place. Then the enemy's efforts would be foiled; so the witch doctor said, and of course you believed the witch doctor!

As your childhood interest in the magic of the witch doctor grew into a flaming desire in your heart and you hoped that someday you might be a witch doctor, something else was also beginning in the heart of Africa—Songa Mission.

Hunting was your main interest at the age of twenty, but even this drew you deeper into Africa's "black magic." Before every hunt you had to go to the witch doctor to seek protection from the animals. And since a big hunter is considered second only to the chief in the village, and merits much glory, you also had to ask the witch doctor's protection from the villagers who thought you too young to be looked up to as a hunter. All this added fuel to the fire burning in your heart—you were deciding to be a witch doctor.

What did you do to become a witch doctor? Three things. First, you went to one of the chief witch doctors, who told you how to make medicines of the toenails of animals, and of bones and skulls of both human beings and animals, and how to use these medi-

A Witch Doctor

cines. Second, you had to hunt an animal as a present for the witch doctor. Third, he demanded many ornaments and precious stones. With these three steps accomplished, you became a witch doctor!

Then you dreamed one night that you were fighting with a leopard. You were now eligible to join the higher class of the leopard witch doctors, who are said to have the power to heal, and to prevent diseases and death. Also, if someone wishes harm or death on a leopard witch doctor, the curse immediately turns on the ill-wisher. Another "doctor" of the leopard rank gave you instruction for your new medicines.

When you were about thirty or thirty-five years of age the *muzungu* (white man) asked you to work as a policeman, which you did, but you still practiced "black magic" on the side—did not a policeman need protection from the ill wishes of others? You worked for white men, but you didn't dream that one day you would worship the true and living God.

Your gods were a man and woman carved of wood, a leopard bone, an antelope horn, a human tooth. You would rather not think or talk now of the sins you committed as a witch doctor.

In 1942, after ten years of working as a policeman for the white man, you found yourself hated by the black man. Someone paid a witch doctor to cast a spell on you. Soon after, your legs and arms swelled up terribly, causing you much suffering. Finally you could no longer continue your work as a policeman, and had to be dismissed. But the white man promised you the right to be tax free the remainder of your life. All physically fit Africans in the Congo must pay a tax on the salary they receive, or, if they have no job, must work a certain amount on the roads.

You went to a high witch doctor of the Kasai, and after taking his bitter medicines and incantations, the swelling in your legs and arms went away, but you were left weak and feeble.

Doubts began to enter your mind. If being a witch doctor entitled you to protection, why were you not protected from the spell of other witch doctors? Why did the witch doctor not make you strong again, as well as take away the swelling? As your

doubts and wonderings increased, you pondered also on the strange happenings in your village. A *mwalimu* (teacher) had come from Songa. He taught of a god in heaven who loves everybody and can give eternal life.

Your gods have always been filled with hate. Can a god love? You listened, but that was all. Your two wives became Christians and were baptized, but your heart was still untouched. You became sick again, the swelling came back, the pain was terrible. Again a doubt—why did the witch doctor heal you only temporarily? Could it have been accidental that you were better for a time after his doctoring? Your lifelong belief in the witch doctors began to crumble.

One night you had a dream. But it was not of leopards this time, nor of anything that would drive you further into the ranks of the witch doctors. In your dream you cried out loudly because of your pain and suffering. A kind, soothing voice spoke to you in strange words, "Your gods are not the big God. Why haven't your gods helped you? Why don't they take away your pain? Why don't you accept the true God, who can give you eternal life? Take your gods, your man and woman of wood, your leopard bone, your *kasongo bwanga* (antelope horn) filled with the flesh of a man killed by lightning, your *buyanga* (god of the hunt) made of a tooth of a man—take all of them to Mwalimu Paul in the morning, give them to him in the presence of all the villagers, and say



Becomes a Colporteur

By DOROTHY DYE SCHAFFNER

you are through with the life of a witch doctor."

Your doubts of witchcraft were now confirmed. At last your heart was touched and ready for a new life. As the sun's first penetrating rays shone on the village of Lukanvwe the next morning, before the women could leave for the fields, word quickly spread—"There are strange happenings amongst us! The witch doctor doesn't want his gods any more! Come! See!"

As you gave *all* your gods and medicines to the teacher, you spoke earnestly to your people, "The voice of the big God called me last night. Our little gods of wood and bones and teeth are no good; they have no power. Come, follow the true God with me."

You had obeyed the voice. But all was not yet right. What was that wailing? You cringed a bit inwardly as you stepped outside your mud hut and saw women bared to the waist, as is the custom in mourning, and intermittently emitting their piercing wails to scare the evil spirits away. You were now free from the powers they feared—but who had died? The women came toward you—could it be?—they stopped in front of your hut. They were the wives of your brother, the chief of the village. His sudden death increased your family to five wives and fourteen children.

Several months passed. One night the kind voice again counseled you in an unforgettable dream. The voice reprimanded, "You must be a better witness for the true God. He gave Adam only one wife; you must send four of your wives away and keep only your first one."

Keep the first one! She was sick unto death. Who would tend your fields, carry your water, and prepare your food? But again you obeyed the voice.

(Continued on page 24)



Here is Kapemba Kitendamimba, enterprising colporteur of the Belgian Congo and former witch doctor. He finds greater thrills traveling the highways and byways of Africa as a minister for Christ than he did in the old days when he danced the devil dance in his village and practiced the black magic of his heathen god.



Our Medical Ministry and Health Reform

(Concluded)

By T. R. Flaiz, M.D.

As in the days of ancient Israel, God intended that the church of Christ should possess knowledge of health matters not only equal to but well in advance of the scientific thinking of the time. The sanitary and public health laws of Israel were quite in advance of the thinking of peoples of the ancient world. So also in our time.

The eating of whole-grain cereals and bread, fresh fruits and vegetables, simplicity in the choice and combinations of food, regularity in eating, and treatment by physical therapy were all principles of health that were lightly regarded by the medical world of seventy-five years ago. Those who advocated such measures at that time were classified as faddists or extremists.

Because Adventists followed dietetic practices now advocated by the world's authorities on diet, they were then dubbed "grass eaters." However, Adventist sanitariums were widely and favorably known for developing therapeutic procedures that have now become recognized as a most highly respected medical specialty—physical medicine.

But few, even among the medical profession of seventy-five years ago, recognized or admitted any essential relationship between habits of eating and drinking and bodily health.

J. N. Andrews, describing his personal experience under date of 1871, wrote:

"I learned almost nothing of the evils of unwholesome food—at least of such as was common in our own family. I did not know that late suppers, and "hearty ones" at that, were serious evils. I had no idea of any special transgression in eating between meals. . . . I supposed old cheese was good to aid digestion. . . . As to mince pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, "made too rich." "Hot biscuit and butter," doughnuts,

pork in every form, pickles, preserves, tea, coffee, etc., were all of common use. . . . I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were things that for the most part were wholly out of our control."—Quoted in D. E. ROBINSON, *The Story of Our Health Message*, p. 23.

The vicious practice of women of the mid-nineteenth century of binding the abdomen to produce the supposedly beautiful wasp-waisted effect was scarcely noticed by medical men though roundly condemned by Adventists as a gross violation of the simplest health principles. This neglect can be compared with the unfortunate indifference of some present-day medical men to the well-known evils of tobacco and alcohol.

The principles advocated in Seventh-day Adventist health reform have not been unscientific, fringe, or faddist notions. Adventists accept, teach, and practice all that is of proved value in modern medicine. Scientific medicine is today accomplishing feats of disease prevention and lifesaving that even a generation ago would have been called miraculous. Epidemic diseases which even a

H-BOMB RADIOACTIVITY

Fall-out of radioactive dust and moisture from one H-bomb could be fatal within 12 minutes to every exposed person in a 250-square-mile area, and the danger might include 4,000 square miles. Officials are guilty of a shameful attempt to minimize the danger of H-bomb radioactivity.—Dr. Ralph E. Lapp, atomic scientist.

few years ago swept away large numbers, are well under control. Diseases that then would have meant the certain death of the patient no longer prevent such patients from living a normal life span.

Perhaps in no area is progress more remarkable than in the psychosomatic diseases, where conditions reveal the close relationship between the physical, spiritual, and emotional.

Many years ago in the book *The Ministry of Healing*, and other closely related works, there was laid down the clear statement of physical and spiritual relationships. We read:

"When Christ healed disease, He warned many of the afflicted ones, 'Sin no more, lest a worse thing come unto thee.' . . . The physician should teach his patients that they are to co-operate with God in the work of restoration. . . . He sees many suffering as the result of hurtful practises who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practise which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind."—Page 113.

Some have unfortunately conceived of health reform as a code of do's and don'ts, a statute of limitations and restrictions, the strict adherence to which is one of the conditions of salvation. Adventists do not believe that any measure of adherence to any form of health principles will, of itself, help lift anyone into the kingdom of heaven. Paul tells us, however, that our bodies are the temple of the Holy Ghost (1 Cor. 6:19), and he exhorts us to so preserve these bodies that in them we may glorify God. Again he urges that we present our bodies a living sacrifice (Rom. 12:1), which means they must be as free from blemish as possible.

Our interest, therefore, in a health message is an interest in health, in good physical strength, in a clear, alert, healthy, and well-balanced mind through which we can better comprehend spiritual truths. The mind that has been clouded by overeating, by overwork, by inadequate or unbalanced nutrition, by stimulants, by narcotics, or by lack of rest is not a fit instrument for contemplation of eternal truths.

Health reform calls for an intelligent understanding of the functions of the physical body. Only in such a manner can we intelligently feed, clothe, work, rest, and exercise that body to the greatest glory of God.

Health reform is, therefore, in its broader aspects, a plan of life by which our spiritual, intellectual, and physical bodies and powers are maintained at their highest potential of effectiveness for a more abundant and joyous life, that they may be a fit dwelling place for His Holy Spirit.

REVIEW AND HERALD

News From Home and Abroad

Fifty Years of Miracles in Korea 1904-1954

By Theodora S. Wangerin

Verily, Korea, the "Land of the Morning Calm," is in the news today. Thousands upon thousands of our young men have seen service in that faraway land. Tens of thousands have made the supreme sacrifice that men might be free. More medals of honor have been awarded to our gallant young men who rendered service in Korea "far beyond the call of duty" than have been awarded in any other war. The story of the Korean war and the suffering of the people has been told again and again.

But there is another story—the story of God's saving grace manifested in that ancient land—that has not been told as often. Of this I wish to write.

Fifty years have passed since the first two Korean believers, one from North Korea and another from South Korea, united with the remnant church. The story of the entrance of the third angel's message to Korea is a most fascinating one. It is a story of God's designing and planning. It should be told again and again lest we forget the way the Lord has led His people.

In 1904, twenty years after Protestant missionaries entered Korea, Japan declared war on Russia. Her troops marched through Korea and gained a foothold in that country, disbanded the Korean Army and proceeded to establish a Japanese protectorate over the country. There was

much political unrest. In the spring of that year a large number of Koreans left their homeland for lands across the sea.

With the opening of the twentieth century a great revival swept through Korea. Thousands turned to God. The young people flocked to the mission schools. During the first twenty years of Protestant mission endeavor twenty thousand converts were won for Christ.

The revivals began with earnest prayer. For months small groups of devoted Christians met day after day to pray. In writing of the experience a missionary said: "It paid well to have spent several months in prayer, for when the Holy Spirit came He accomplished more in half a day than all of us missionaries could have accomplished in half a year. In less than two months more than two thousand Koreans were converted."

Earnest Christian men and women in America and other places became greatly interested in Korea and prayed most earnestly that God would raise up missionaries to take the gospel to Korea. When F. W. Field, director of our work in Japan, heard of what was taking place in that little country across the straits from Japan, he was convinced that something should be done to give the Advent message to Korea. In writing to the General Conference brethren he closed with this strong appeal: "Strong, energetic, consecrated young people are required for such a field. . . . Who will go?"—*Review & Herald*, March 3, 1904.

A Historic Occasion

The story of the entrance of the Advent message to Korea is a most thrilling one. It was in May of 1904 that a Korean emigrant in Japan decided to take a walk one morning while waiting for transportation. Angels from the courts above guided the footsteps of this stranger dressed in his quaint, long white flowing robe, peculiar hat and shoes, to a small house on a narrow street in Kobe, that great city by the sea.

Through a window Hide Kuniya, a young evangelist, noticed the stranger standing at the gate, studying the sign written in the Japanese and Chinese characters—"Meeting Hall of the Seventh-day Adventist Church." The evangelist motioned to him to enter. The invitation was accepted. As neither of the men could converse in the



Expanding Work in South Brazil

In the states of Paraná and Santa Catarina the Advent message has had a very rapid growth in recent years. The work began in a small way almost sixty years ago. The first baptism was held in 1896. From the small beginnings of those early days the number of believers has grown larger from year to year. New churches and companies of believers have sprung up in all the principal cities. At the present time the places in the interior are stretching out their hands for the Advent message.

At the end of June, 1954, there were 6,414

baptized members in twenty-nine churches. Furthermore, the conference has a secondary training school at Curitiba, the capital of the state of Paraná. Our conference headquarters are at Curitiba, where we also have a missionary clinic. As a usual thing our field has five or six larger church building projects under way. Through the blessing of the Lord our 165 Sabbath schools now have a membership of 9,322.

Our picture shows the primary school students at the Paraná-Santa Catarina Academy in Brazil.

ORLANDO G. PINHO

other's language, slates and pencils and Chinese characters were used as a medium of communication. In this way the meaning of the sign at the gate was explained.

The next day this stranger from Korea brought a younger man by the name of Song Hong Cho to the little chapel. Again and again they returned to study precious Bible truths. Then one day Mr. Kim, the stranger, received word that he was to sail within twenty-four hours for Hawaii. The men visited the chapel for the last time. Together they studied the subject of baptism till almost midnight. At the close of the study, with tears in their eyes, they expressed gratitude to God for revealing to them these wonderful truths, and asked to be baptized.

Their request was granted that very night, a beautiful night in late spring—fifty years ago. There were a few Christians in the party, and they walked silently down to Nunobiki Falls by the light of paper lanterns. The city was hushed in slumber. But our faithful believers witnessed the baptism of the first two Korean Sabbathkeepers in a pool at the foot of those falls. Hide Kuniya administered the sacred rite.

The Message Enters Korea

Rejoicing in their new-found faith, Brother Kim left for Hawaii and Brother Song left for his home in South Korea. The Lord arranged for Brother Song, on his way over to his homeland, to meet Lim Ki Pan and give to him the truth as he was returning to his home in Chinnampo, in northwest Korea.

Mr. Lim, upon his arrival in his native village, gave the message to friends and relatives. The people were greatly stirred by the message of a soon-coming Saviour. They went from village to village to spread the wonderful news. Within a short time a great interest was awakened. Brother Kuniya was invited to come to Korea, baptize the new believers, and organize a Seventh-day Adventist church. The letter, containing eighteen signatures, read as follows:

"Go-Sho-Go, a servant of Jesus Christ, to his dear brother Hide Kuniya, greeting. Grace and mercy from our heavenly Father be with you. . . . Two years ago I was converted to Christianity, but the light received was somewhat dim. . . . Lim Ki Pan taught us about baptism and other ordinances observed in your church. We were surprised and greatly enlightened. . . . We now believe, and desire to be baptized—sixteen men, fourteen women, and six youth. . . . We wish with Brother Lim to join your church. . . . We are earnestly

praying, dear brother. When you read this, hasten to take a boat and come to us; . . . establish a church, and save perishing souls. In your letter you wrote that you cannot understand our language; but if God be with you, why need you fear? See Acts 2:4; and Ephesians 6:19. If you come, then send us a telegram. . . . We shall look for you. May our heavenly Father send you to us."

Hide Kuniya's Early Life

Hide Kuniya, when a young man, was sent to China in military service. The desire to study English being strong, he joined an English Bible class. As a result he accepted Christ as his personal Saviour and joined the Baptist Church. Upon his return to Japan he enrolled in another English Bible class that was conducted by Prof. W. C. Grainger, our first foreign missionary to Japan. As Brother Kuniya continued to study he learned of the Advent message. He was the first Japanese to accept the message in Japan.

Upon his release from the army he entered the colporteur work, and became the first colporteur evangelist in Japan. In 1908 it was his privilege to attend the General Conference, and while in the United States he enjoyed a visit with Mrs. E. G. White, an experience he always cherished.

Hide Kuniya was closely associated with Professor Grainger, who was per-

mitted to spend only a few years in Japan. He was with him in his last illness. As Professor Grainger lay on his deathbed he pleaded with Kuniya to dedicate his life to the Master's service. His last words to him were, "If you love your fellow countrymen, preach the gospel, preach the gospel." These words made a strong impression upon the young soldier of the cross and led him to dedicate his life to the preaching of the message.

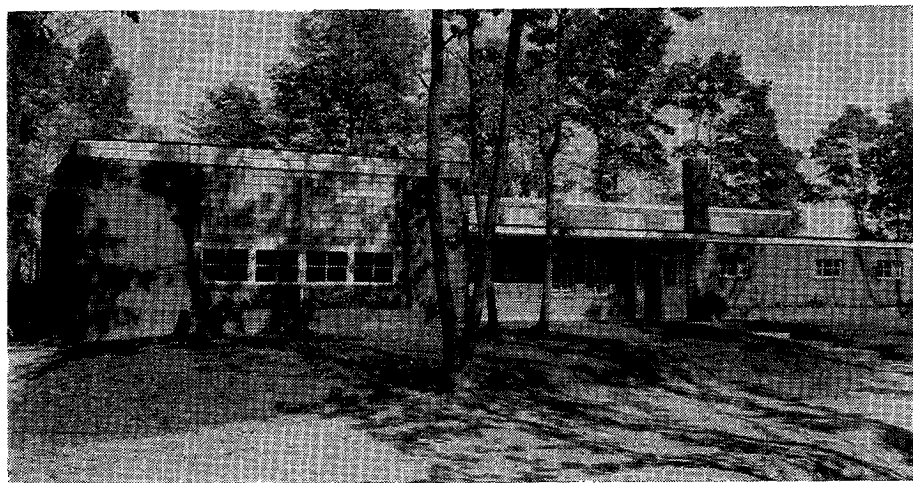
(To be continued)

Rapid Expansion of the Gospel in Mexico

By A. V. Olson

The year-end meeting of the Mexican Union Committee was held in Mexico City, November 26 to December 1, 1954. In addition to a full attendance from all the mission fields and institutions in Mexico, there were present A. H. Roth, president of the Inter-American Division, and C. O. Franz, the division secretary. F. B. Knight, E. J. Lornitz, and the writer were present from the General Conference.

Many people outside of this country visualize Mexico as a huge desert; others think of it as a vast jungle. These ideas are false. There are, of



Elementary School Dedication in Potomac Conference

Dedication services were held recently for the new Howard J. Detwiler Elementary School in southeast Washington, D.C. The \$40,000 three-teacher school is the result of the combined efforts of the Pennsylvania Avenue and Hillside churches, and in this area is a real credit to the church.

Dedicatory addresses were given by D. A. Ochs, president, and E. A. Robertson, educational secretary of the Columbia Union Conference. Others who took part in the service included Ben Glanzer, L. R. Mansell, B. G. Wilkinson, W. H. Jones, C. H. Kelly,

and C. J. Coon, president of the conference.

J. Lee Neil, pastor of the Pennsylvania Avenue church, directed in the entire construction program. The building is valued at about \$40,000, but only \$9,500 was actually raised for the building. The remainder came from volunteer labor and donated materials and money.

On the same day that the new school was dedicated, ground was broken for a new church building in the area. The work of God is progressing in this section of the nation's capital.

D. A. ROTH

course, both deserts and jungles, but much of Mexico consists of towering mountains, lovely valleys, and high plateaus. Mexico City, the capital, is situated at an altitude of 7,200 feet, and has an ideal climate the year around. Because of this, it attracts swarms of American tourists every year. The population of Mexico is said to be over twenty-seven million. Of this number more than three million are found in the capital city.

Seventh-day Adventist missionaries entered this country first about fifty years ago. For many years the work was hard and progress slow, and many difficulties had to be met and overcome. At one time it seemed that our work was threatened with extinction. God, however, watched over His own, and the enemy of souls was not permitted to triumph. Gradually the work gathered momentum, and in recent years it has made rapid progress.

According to the reports rendered during the meeting, the membership of the Mexican Union, at the end of the third quarter of 1954, stood at 17,450. The believers are organized into 179 churches and 470 groups. There are 781 Sabbath schools, with a combined membership of 33,387. Baptisms for the year 1953 were 1,681. The record for 1954 promises to be fully as good if not better.

During the year 1954 sixty-two public efforts were conducted with good results. Owing to the fact that the law forbids the holding of religious services in public halls, all these efforts had to be carried on in our own church buildings, most of which are rather small.

The working force of the Mexican Union consists of 36 ordained ministers, 25 licensed ministers, 15 workers with missionary credentials, 77 workers with a missionary license, 3 doctors, 10 nurses, 33 teachers, and 57 colporteurs—a total of 256 workers. With very few exceptions these are all Mexicans. The law requires that all pastors of churches shall be citizens of the country.

At Montemorelos, in the northern part of the country, we have a sanitarium and hospital that is doing a wonderful work under the leadership of Dr. H. E. Butka. Situated on the same campus outside the city is our training school, headed by C. F. Montgomery, where our young people in this important field are prepared for various lines of work in the cause of God.

The doctors and nurses, the teachers and students, in these two institutions are doing a magnificent missionary work in the surrounding mountains and valleys. Every week they spread out in different directions, distribut-



Nurses and participants in graduating exercises, Seoul Sanitarium School of Nursing. Front row, left to right: Dr. Clarence Lee, Lt. Probst, Dr. James Kiger, Irene Robson, Brig. Gen. Robinson, F. A. Mote, C. W. Lee, W. L. Pascoe, Kim On Soon, Grace Kim.

ing reading matter, ministering to the sick and suffering, giving Bible studies, holding cottage meetings, conducting evangelistic efforts, establishing Sabbath schools and churches. One of the doctors pilots a plane to reach the mountain villages.

Since H. E. Westphal, who had served as president of this union for a number of years, found it necessary to lay down his burdens and return to the homeland about a year and a half ago, E. J. Lorntz, one of the field secretaries of the General Conference, has been filling the post until another man could be found. His labors have been of inestimable value to the work of God in this field. Both workers and members would have been exceedingly happy if he could have remained permanently as their leader.

At the recent division council in Miami, H. House, who has spent much of his life in Latin America and speaks the Spanish language fluently, was appointed president of the Mexican Union. He arrived in time for the union committee meeting, where he was given a cordial welcome. With him as president and E. C. Christie, a former cashier in the General Conference office, as financial adviser, this union has two strong, experienced men at the helm.

All the six local mission fields have capable and devoted Mexican leaders. It is a source of real satisfaction to see how a fine, successful, and growing force of workers is being developed from among the native sons and daughters of Mexico.

The prospects for the future of the work of the Lord in this field are bright with promise. No one can visit Mexico without feeling the throb of the Advent Movement throughout the mountains and valleys of this great country.

Nursing School Graduation in Seoul, Korea

By W. L. Pascoe

In the presence of Kim Tai Sun, mayor of the city of Seoul, Korea, and Brig. Gen. Paul I. Robinson, M.D., Surgeon General, 8th Army U.S.A., a large audience witnessed the eighth commencement exercises of the Seoul Sanitarium and Hospital School of Nursing on the evening of Sunday, November 14, 1954. The twenty-three Korean young women of this class received the honor of completing the first uninterrupted three-year course of study in this institution since 1947. Originally this class included five young men, but these young men found it necessary to withdraw later to serve with the armed forces of their country.

The successful completion of this course of study reflects much credit upon both faculty and students of this school. The study program was of high standard, meeting the requirements set by Korea Nursing Affairs and also the standards set by the General Conference Medical Department. All graduates are baptized members of the church, seven having been baptized since joining the nursing class.

F. A. Mote, president of the Far Eastern Division, addressed the group, emphasizing the unique opportunities for Christian service that come to consecrated, well-trained Seventh-day Adventist nurses in whatever sphere they may be called to serve.

After the granting of diplomas and pins by James Kiger, M.D., acting medical director of the institution, Irene Robson, director of the School

of Nursing, and Mrs. Grace Kim, assistant director of the School of Nursing, congratulations were given to the graduating class by Kim Tai Sun, Brig. Gen. Paul I. Robinson, Kim On Soon, Chief of Nursing Affairs of Korea, and Captain Stanley, Assistant Consultant Nurse, 8th Army U.S.A.

The class aim, "Victory Through Christ," and the motto, "Truth and Righteousness," were inscribed in large national characters before the audience. These ideals will continue to inspire these young women as they take their places in life in a land that has suffered much because of international conflict.

The Missionary Who Came Back

By Roger W. Coon

One of the unsung heroines of mission service was recently acclaimed by many newspapers throughout Nigeria. She is Miss Beryl M. Turtill, a quiet missionary nurse, and director of the midwifery training school at the Seventh-day Adventist hospital, Ile-Ife.

The institution's first Grade One class (one of the only three such groups accredited throughout all of the Western Regional Government) was just getting under way in December, 1953, when Sister Beryl, as she is affectionately known by her students, contracted a critical and extremely painful kidney infection.

The university medical specialists at Ibadan ordered her return home to England at once, and it was necessary to remove four seats from the B.O.A.C. *Argonaut* air liner in order to accommodate the stretcher in which she was flown to London for surgery.

Her sister, Sylvia, also a nurse on the mission hospital staff, accompanied her on the flight. But in the true missionary tradition of selfless service, Sister Sylvia returned to Africa by air early the following week to resume duty and take over management of the fledgling midwifery training program.

Complicated by unfortunate mistakes in the administration of certain medications, Sister Beryl's recovery was marked by one long series of miraculous interventions by the Great Physician. She passed through "the valley of the shadow of death" several times.

After months of rest she was able to do light nursing at the Adventist Hydro in Stanborough Park, Watford. But her heart was still with the new training program at the mission hospital.

Considered medical opinion advised against a return to Africa, where what now seemed to be a lifelong physical problem could conceivably turn into a serious impairment of health under the tremendous stresses of tropical living.

Despite pleadings of family, friends, and professional associates, who felt that she could make as great, if not a greater, contribution to the Lord's service while engaging in Christian nursing in England, Sister Beryl made definite plans to return immediately.

And so, eleven months after that disappointment-filled emergency trip home, and although still not completely recovered, Miss Turtill returned to her self-acknowledged "unfinished task."

"A happy sequel to a Christmas tragedy was written into the history of Christian missions in Nigeria today," the Southern Nigeria *Defender* declared.

Mr. Ebum Adesioye, editor of the influential *Daily Times* of Lagos, stepped out of an editorial conference and welcomed her, minutes after her arrival in the city from the Apapa docks.

He instructed his assistant editor to have a photograph taken of the reunion of the two sisters and of Dr. Sherman A. Nagel, Jr., medical director of the one-hundred-bed hospital at Ile-Ife, to which they traveled.

The staff photographer was not available, having gone out on another assignment.

"Call a freelance man, then," the editor ordered. One was soon found; and less than a half-dozen hours later, when the next day's edition went to press, a large two-column picture and story were prominently featured on the back page of the country's leading daily newspaper.

Even the newscasters of the Nigerian Broadcasting Service joined their journalistic colleagues in telling the thirty-two million people of the nation about the heroism and devotion of a Seventh-day Adventist missionary who

had put service to others before personal considerations, and to whom "The Advent Message to All the World in This Generation" is more than a slogan.

They Are Waiting for Us to Come

By D. Harder

One day during the winter when I knocked on the door of a certain home a man answered and courteously invited me in. It seemed that he was heavily burdened. No sooner had I given the precavass than my prospect began to speak about the spiritual phase of life. So I immediately introduced our large set of religious books. After seeing these books he said to me, "I believe God has sent you here. We have been wanting to know more about the Bible and the church."

He wondered, however, whether he would be doing the right thing in buying these books from me. After showing him Scriptural references he was satisfied that they were what he needed.

A great struggle was going on in his heart. The devil was there to discourage, and to help him find excuses and alibis. I suggested that we pray about the matter; so we all bowed humbly in prayer. His wife



COURTESY LAGOS (NIGERIA) "DAILY TIMES"

Ebum Adesioye, editor of the Lagos *Daily Times*, takes notes on the work of Adventist medical missions in Nigeria. Assisting him are Dr. Sherman A. Nagel, Jr., medical director; Miss Sylvia W. Turtill, nurse; and (right) Miss Beryl M. Turtill, director, School of Midwifery, of Ile-Ife Mission Hospital.



Left to right: D. Harder, colporteur, and the Svab family of British Columbia, Canada, whom he won to Christ.

also took part in the prayer. After rising, Mr. Svab said, "I believe we should accept more light when the opportunity comes." Again it was demonstrated that "prayer changes things," and causes the devil to flee. After signing the order pad and paying fifty dollars in cash, he said, "If this does not agree with the Bible, may I have my money refunded?" "Yes," I said, "if these books do not agree with the Bible, I will refund your money."

As I left the Svabs's home I invited them to an evangelistic meeting being held in our Aldergrove, British Columbia, church by D. E. Tinkler. They accepted this invitation and also responded to the invitation to attend Sabbath school and church services.

In a short time they were ready to accept the invitation to surrender all on the altar of sacrifice. They were buried in the baptism of our faith by Elder Tinkler.

When I think of that experience I say to myself, "There are thousands like them in the world who are contemplating joining another church, just waiting for the colporteur to come along."

Dear literature evangelists around the world, we have a great work to do. The Spirit and angel ministry are to help us find many thousands in the valley of decision waiting, as these souls were, to be garnered in.

The Luo People of Kenya, East Africa

By F. E. Schlehuber

Dwelling along the shores of Lake Victoria in Kenya Colony are the Luo people, a tribe approaching a million in number. Nearly fifty years ago our work was established among this Nilotic people, and it has spread to such an extent that today our church members number in the ten thousands. In

fact, in south Nyanza district, where the work is heavily concentrated, we are the predominant denomination. Here, if in no other spot in the world, it is popular to be known as a Seventh-day Adventist.

However advantageous a position this may appear to be on the surface, it carries with it certain dangers—perhaps even more than in the lands where persecution is rife and the work must be performed secretly or under great difficulty. It is not the danger that one may lose his life for his belief, but rather its more sinister counterpart, which slowly eats away at the heart, resulting in a complacent, phlegmatic Christian experience, and finally eternal loss.

Soon, soon, the storm is going to break in this fair land of Kenya. On the horizon the clouds are gathering, and the rumblings can already be heard. The recent unrest and bloodshed is only the foreboding of what lies in the immediate future.

Those of an unregenerate heart within the church will be among the first to be engulfed in the sweep of the storm. Upon the church will come a time of testing that will shake it to its very foundations. The fire will prove the work of every man, consuming the wood, hay, and stubble; but the gold, silver, and precious stones will remain unmoved upon the sure foundation laid in Jesus Christ.

Fiftieth Anniversary of Adventist Missions in Korea

(Continued from page 1)

ship bound for Korea Brother Song met a friend, Lim Ki Pan, and preached the truth of the Sabbath and the Advent message to him. Mr. Lim accepted these truths and he, with Brother Song, preached the message to Korean friends in North and South Korea. From that time until about 1935 our work in Korea grew rapidly. Then a sudden change of circumstance brought progress almost to a standstill. By a Japanese imperial decree all Koreans were required to worship daily at the shrines, and a time of great perplexity enveloped the church. In the year 1943, during World War II, our Korean church was disbanded by the government.

When Korea was liberated from Japan on August 15, 1945, a new day seemed about to dawn. Ambitious plans were laid for the furtherance of the gospel message. Schools were started and churches raised up. The medical work was expanded, and the

publishing work made rapid progress. Then on June 25, 1950, Korea was ravaged by one of the most tragic wars of history. Our Korean believers were scattered afar under terrifying and critical circumstances. In spite of the loss of loved ones and property, God's protecting care was over His people. Strangely enough, the end of hostilities saw the greatest church membership gains in Korean history; colporteur sales far exceeded the publisher's capacity to supply materials, and the Sabbath school membership increased from seven thousand to over sixteen thousand members.

Clinton W. Lee arrived in Korea during the war to head the union mission. Our educational work then was rebuilt and has expanded from two elementary schools, a single academy, and a workers' training institution before the Korean war, to 26 elementary schools, 8 academies, 2 high schools, and a junior college.

Our medical work was pioneered in Soonan, North Korea, many years ago by Dr. Riley Russell. We had only one doctor and a hospital for many years. But since 1929 our medical work has wonderfully progressed under Dr. George H. Rue's guidance. Now we have two hospitals staffed by five medical missionary workers, three doctors and two nurses, and five national doctors and a group of competent native nurses. Seventy-four students are at present in attendance at the nursing school in Seoul, directed by Miss Robson, from which 215 have been graduated to date. An orphanage of 300 children is being operated in an attempt to take care of a few of the countless children left in the wake of war.

Owing to the extensive war damages the General Conference has appropriated large sums of money for rehabilitation. The damaged publishing house, hospital, and union offices have been repaired, and schools are now being rebuilt. Many church buildings have been repaired with the rehabilitation funds. The General Conference has also been very generous in its effort to help individuals who suffered during the war. A large amount of relief funds and hundreds of tons of clothing have been sent to Korea.

We greatly appreciate the love and sympathy shown by our American brethren and sisters in this time of our need. Our hearts are warmed by the many evidences of their interest in our welfare. We continue to look to them for spiritual and material guidance.

[See page 19 for the first of three articles on the history of our work in Korea, written by Theodora Wangerin, for many years a missionary in that land. —EDITORS.]

A Witch Doctor Becomes a Colporteur

(Continued from page 17)

God always adds His blessing to obedience; your heart was filled to overflowing with the love of God. You couldn't be quiet; you began preaching in the four surrounding villages.

One day you were thinking about Songa, the name that has intrigued many, both Africans and missionaries. You wanted to see Songa Mission, to talk with the white man who had sent you the good news by sending a teacher to your village. You started out, on foot, for Songa, forty miles away.

Up and down dusty roads, down a hill, up another, a level stretch, and then, turning a corner, you saw Songa. You looked down a long road lined with mango trees, you saw three huge houses, you saw green lawns, you heard the laughter of the white children playing in the shade of the mango trees, you heard the beautiful singing of the students in the school, you saw other Africans watching surgery on some relative through the open windows of the hospital building, you saw many Africans seated on large rocks waiting their turn at the dispensary, you felt the peace and tranquillity of Songa.

Turning your steps to the bwana's house, you were greeted with a friendly *waco maho*. Your enthusiasm for the work of God bubbled forth in words requesting baptism and permission to preach in the name of the mission. His answer, "We must wait awhile to see if you are truly a Christian," was understandable. Even ordinary Africans must attend Bible classes for two years before baptism—and you had been a witch doctor! Even then you evidenced your change of heart by accepting his decision calmly and happily.

Seeks Permission to Preach

But you couldn't patiently wait; you continued to preach, in words and actions. You went to the *administrateur* (Belgian government official) and asked permission to preach. From habit you handed him your identity book, which is required of all Congo residents. Of course man has to judge by the outward appearance, and his first question was, "What about your five wives as recorded here in your book?" You answered, "I have left four of them. Please blot them out of the book."

His next question, "Can you read?" wasn't so easily answered. You quickly started telling him of the second coming of Jesus and of how to be good,

and he didn't ask the question again. He granted you the longed-for permission to preach, and promised to sign your passport when you needed to go from one territory to another.

Happy day! You had permission to tell about the Word of God, and to travel. But God's blessings do not usually come singly. At this same time your wife regained her health.

In 1952, under the guidance of Pastor Adams and Director Thomas at Songa, following your baptism, you began work as a colporteur, a colporteur who is now spreading the light of Songa, the light of the world, the Word of the living God, in the dark continent. As you travel—120 miles east of Songa, 150 miles north of Songa, 75 miles west of Songa, and 100 miles south of Songa *on your bicycle*—you carry with you joy and hope.

The road from witch doctor to Christian colporteur was a long and hard one. The route of missionaries from their homes to mission fields is also long and hard, but—You! Kapemba Kitendamimba, yes, you now believe in missions and in the true and living God!

Providential Beginnings in Greenland

(Concluded)

By Andreas Nielsen

The next place we visited was Egedesminde. We again met opposition in this place, but things soon changed. Prejudice was broken down, and we were received in most places with great kindness. After we had been able to arrange for a good lodging place in the hotel, we went downtown to look for an interpreter. We were referred to a catechist, Ignatius Kristoffersen, who received us graciously. He showed us a copy of L. Muderspach's twenty-eight Bible lectures bound in a book entitled *Light and Truth*, which he had received from friends in Holsteinsborg.

Besides serving as an associate pastor and teacher, Mr. Kristoffersen is also chairman of the local town council, and town architect. He was very pleased to interpret for us, and the parish hall was packed with interested listeners when our friend Mr. Kristoffersen opened the meeting, explaining its purpose. He said that some would perhaps wonder that he, their minister, should help us. He said that the warning sent out by the district pastor must have been due to a misunderstanding, inasmuch as the Adventists were more thorough in Bible study than they themselves were.

He mentioned that we had been sent to help them, and that he himself had preached to his church some of the truths held by Adventists, and now they would hear it again from us. He not only interpreted, but I had the feeling that he put his whole heart into that interpretation and made it a part of himself.

The climax of our visit was the baptizing of our friend Amon Berthelsen, who is the first Seventh-day Adventist convert in Greenland. It was on a warm summer day with mosquitoes swarming about us that Amon Berthelsen, his ten-year-old grandson Carl, and I went over the mountains to a large lake where the baptism took place. Happy to have been baptized in Christ, our dear brother returned home rejoicing. In the evening I had another meeting with some interested people, and the day following I met my interpreter, who expressed his joy at the appreciation shown by those present at the meeting.

In Frederikshaab I stayed for six days with our friend Manasseh Petersen. Here also I saw what a good work the literature we had left behind last year had wrought. At the first meeting in the parish hall I spoke through an interpreter to some two hundred listeners. The minister in this place, who was also present at the meeting, said to me afterward that there was no soil in his parish in which the message I had preached could grow. The following day two announcements were put up in town informing the people of our faith and teaching according to the viewpoint of this minister, who hoped that this would keep them from attending our meetings.

People Undaunted by Opposition

Except for a very few the people were not daunted. They themselves had heard and read, and were very friendly toward me. They desired to hear more and more.

In spite of the minister's attempt to keep the people away from the meetings, some three hundred attended the second meeting, at which time Pavia Mogensen, the catechist, was my interpreter. I wish you could have seen the great interest these hungry Greenlanders showed in the bread of life.

After leaving Frederikshaab, with a population of six hundred, I wished to reach my next goal, Julianehaab, but I had to go first to Ivigtut. I was glad to meet Ernst Hansen here, who was now on his way home. Brother Hansen had traveled from Egedesminde north as far as Kuldleighssat, where, while waiting for the next boat, he had been visiting the homes

with Greenlandic tracts and other literature. At a public meeting in the parish hall in this place, two hundred had been present. The catechist here had shown himself very friendly and had interpreted for him. The minister also had been friendly. His wife was among the listeners, and expressed her appreciation of the message she had heard. In Julianehaab Brother Hansen also spent time in distributing tracts and selling a great deal of literature.

In Julianehaab I had two meetings in the parish hall. There were about 350 present. As there were more people here who understood and could read Danish than in northern Greenland, very many were happy to buy the books *The Great Controversy* and *Health and Happiness*. The books I had taken with me were soon sold, and we had to send an order for more books, the people paying the full price, or a large part, in advance.

As the last meeting in Julianehaab closed I made an appeal to the audience to give up sin and to commit themselves to Jesus Christ.

My wife and I have accepted a call to live and work among the people of Greenland, and if God wills I am leaving Copenhagen soon. I look forward to my family's arrival some time this year.

One in 20,000

By W. A. Scharffenberg

During 1955 at least 20,000 persons in the United States will die of cancer of the lung—some say it will be nearer 25,000. The recent actions of the American Medical Association, the American Cancer Society, and the Public Health Cancer Association have put the spotlight on the cigarette as the principal cause for this heavy loss of human life.

Seventh-day Adventists have for years maintained that tobacco in any form is a slow, insidious poison that is undermining the health of those who have fallen victim to this vicious habit.

The production of the film *One in 20,000* and the publication of *Smoke Signals*, a quarterly leaflet devoted exclusively to this issue, will give our members the ammunition they need to present this phase of our temperance message in an intelligent and effective manner.

The following action taken at the recent Autumn Council will, we trust, result in calling the attention of the public to the dangers of smoking:

"WHEREAS, The Spirit of prophecy has informed us that 'tobacco is a slow,



Light Through the Shadows

By DANIEL V. KUBROCK

Published by the Review and Herald Publishing Association, 184 pages. \$2.75. 1954.

Here is a soul-stirring story that proves the old adage, "Truth is stranger than fiction." Driven as a boy with his family out of Persia by the Kurds, Michael Beitzakhar, apostle to the Russian-speaking people of Iran, tells how he found sanctuary from his oppressors before the days of the Soviet revolution. It is an account of his deliverances from hardship and trying situations and of God's providential workings amid unspeakable conditions in the Old World. Thrown among a group of Sabbathkeepers, Michael embraced their faith and as a result suffered bitter persecution from his family. Later he was frequently separated from his wife and daughters, several times imprisoned, beaten, and cursed, and yet he held triumphantly to his faith. The miraculous intervention of Providence in behalf of this resolute soldier of the cross will challenge every reader's interest and fortify his faith in God's care for His people.

insidious poison and its effects are more difficult to cleanse from the system than those of liquor' (*Temperance*, p. 55) and that 'tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by the slow poison' (*Ibid.*, p. 57); and,

"WHEREAS, The recent action of the American Medical Association in banning cigarette ads from their medical journals and the report of the American Cancer Society indicating the close relationship between smoking and cancer of the lung have caused many people to reduce their smoking or stop it altogether; and,

"WHEREAS, The official government organization, the Public Health Cancer Association, has advised the public to stop smoking cigarettes in order to reduce the incidence of lung cancer, and has publicly urged American youth to 'ponder well the question of whether the risk involved in cigarette smoking is worth the pleasure gained'; and,

"WHEREAS, We have been admonished to 'bear a clear, decided testimony against the use of tobacco'; therefore,

"We recommend, In recognition of our great day of opportunity to assume world leadership in this phase of the temperance message,

"1. That our conference leaders use widely their prints of the new film, *One in 20,000*, arranging for showings of this film in prominent places, inviting civic leaders, officers of service organizations, superintendents and principals of schools, youth leaders, clergymen, and others to preview this film.

"2. That our temperance secretaries and conference workers be encouraged to accept every invitation to show this film to various groups who may desire to see the film.

"3. That in connection with each showing of this film appropriate literature, calling the attention of the public to the dangers of smoking, be utilized, special emphasis being suggested for the projected quarterly leaflets on tobacco to be brought out by the American Temperance Society."

Since the above action was taken we have learned (see *Advertising Age* of Dec. 13, 1954) that the American Tobacco Company's 1954 sales were \$23,400,000 under the total for 1953; that Liggett and Myers' sales in 1954 dropped \$11,500,000; that P. Lorillard Company lost \$18,900,000 in sales; that the R. J. Reynolds Tobacco Company's sales were down \$26,200,000; and that Philip Morris and Company reported \$74,900,000 less sales. This indicates that the public is becoming aroused, and that thousands have cut down or have stopped smoking altogether.

Let us do all in our power to call the attention of the public, especially the youth, to the dangers of smoking, ever remembering that "this evil must be more boldly met in the future than it has been in the past."—*Temperance*, p. 246. Furthermore, "the temperance question is to receive decided support from God's people."—*Ibid.*, p. 249. "It is just as much connected with the third angel's message as the right arm is with the body."—*Ibid.*, p. 238.

God will hear the prayer of the contrite heart; He says He will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to Him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest His grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon Him by prevailing prayer.—Mrs. E. G. WHITE in *The Review and Herald*, May 27, 1884.

West Virginia Medical Missionary Meeting

By Carl Sundin

The beautiful headquarters church at Parkersburg, West Virginia, was the scene of weekend meetings to which A. F. Ruf, the conference president, had invited the medical workers of the West Virginia Conference. Five C.M.E. physicians and their families, and other medical workers, joined the local membership for the meetings on Sabbath, October 9. Three inspiring services were held, with Carl Sundin, associate secretary of the General Conference Medical Department, as speaker. Medical missionary work and medical-ministerial relationships were featured in these meetings.

It was also a great pleasure to visit in the homes of several physicians. We found a great deal of activity among them. A. F. Ruf is the medical secretary of the conference, and Dr. Delmer Brown, of Parkersburg, is his associate, assisting with medical placement. His wife, Dr. Marion Brown, is the home missionary leader of the local church.

At Point Pleasant, Dr. Calvin Maloney and Dr. Stewart Lloyd are conducting Bible studies several evenings a week. They are finding a large interest, with several preparing for baptism. In visiting with Dr. Rollin Snide, of Lumberport, as well as with Dr. G. E. Hartle, of Moorefield, we found that both use our literature exclusively in their waiting rooms, and that it is well received by their patients.

These medical missionary workers are doing a splendid work in their community; they are interested not only in the physical well-being of their neighbors but in their spiritual needs as well. The West Virginia Conference is very happy for its six C.M.E. physicians.

• In Brief •

NORTH AMERICA

Atlantic Union

● Dr. Edgar Latimore, dentist, and Dr. Leroy Latimore, surgeon, have purchased a lot in Taunton, Massachusetts, and are planning to erect an office building this spring.

● The Vienna, New York, church of 47 members recently added a third teacher to their church school—Miss Marilyn Courtright. The other teachers are Miss Mary Rasha and Mrs. Marie Armstrong.

Central Union

● The Denver Central church held a home-coming service Sabbath, November 6. In connection with this program they announced that they have a total of over \$2,300 in Investment funds for 1954.

● Our Missouri teachers met at their annual teachers' institute, November 22 and 23, at the Pickwick Hotel in Kansas City, Missouri.

● The senior MV Society sponsored the sixtieth anniversary of the College View church the weekend of December 3-5, 1954. Friday night at the vesper service M. E. Kern, one of the original 73 at Union College, was honored. The Sabbath services were conducted by R. S. Joyce, a former pastor who is now president of the Nebraska Conference. The Sunday night pageant, "Light Upon a Hill," under the direction of Mrs. E. N. Dick, portrayed the history of the church.

● Elder and Mrs. P. C. Winley have come to the Central States Conference after having served in the East and South. He will serve as home missionary and publishing department secretary.

Columbia Union

● Twenty-five laymen in the Dayton, Ohio, church are regularly giving Bible studies to their friends, assisting in the soul-winning program of the pastor, J. R. Johnson.

● Thirty-three people have been baptized so far in the Columbus-Worthington, Ohio, area as a result of the C. L. Duffield-H. V. Shafer meetings in the Hartman Theater, Columbus, Ohio. Revival meetings are also being held at the Grove City and Delaware churches.

● Fifteen persons were baptized recently in Hyattsville, Maryland, most of whom were the results of a laymen's effort in Beltsville, Maryland. This group will be the nucleus of a new church organization in Beltsville. This will be the third new church organization coming as the result of efforts by Hyattsville laymen.

● The Choraliers, musical group from Washington Missionary College, appeared on the same platform with President Eisenhower as he launched the holiday season in the capital at the Peace Pageant on the Ellipse near the White House. They also appeared in concert at a religious service the following Sunday afternoon under the sponsorship of the American Bible Society.

Northern Union

● It has been voted to build a new boys' dormitory at Oak Park Academy, Nevada, Iowa. Construction is expected to begin early in the spring of 1955.

● On October 15, as a climax to the fall Week of Prayer conducted by E. E. Perry, 15 carloads of students and faculty from Oak Park Academy in Iowa went out in Operation Doorbell.

● W. P. Ortner has accepted a call to Iowa as pastor of the Des Moines church. A. R. Hagen, former pastor, has taken up new work in the Kansas Conference. On December 11, Elder Hagen's last Sab-

bath at Des Moines, eight persons were baptized and joined the church.

● On December 4 a joint baptism for 18 persons was held at Sheyenne River Academy. Nine students at the academy were baptized by A. E. Millner, conference president, who had conducted Week of Prayer services there; P. G. Wick brought in four candidates who united with the New Home church; A. V. Dick baptized a family of three who united with the McClusky church; and two more individuals were baptized and united with the church at Butte as a result of the effort recently held there by N. J. Johnson, George Melashenko, and Willard Beaman.

Pacific Union

● The recent storm that caused much damage and some loss of life on the island of Oahu, gave Hawaiian Mission Dorcas groups opportunity to prove themselves good neighbors. They provided food, clothing, and bedding to the flooded families where the greatest need was evident.

● The Paradise Valley Sanitarium and Hospital, National City, California, observed the fiftieth anniversary of its founding with a home-coming weekend, November 26-28. Two former medical directors, Drs. A. D. Butterfield and C. E. Nelson, were among the speakers. One of the features of Sunday was groundbreaking for the new church building.

● Ten persons have been baptized and others will soon receive the rite as a result of a recent Christ for Today evangelistic series in Richmond, California. The meetings, held in the Veterans Memorial Hall, were conducted by Major White, Owen Troy, Jr., and a hard-working group of assistants.

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 18
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

CHRISTIAN HOME DAY . . .



The Christian home is a lighthouse along the shore of time that lights the way to the home above.

TO BE OBSERVED IN ALL OUR CHURCHES *February 5*

And

CHRISTIAN HOME WEEK

TO BE OBSERVED IN ALL OUR CHURCH SCHOOLS, FEBRUARY 5-12

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for Every Seventh-day Adventist Family.

"What these youth and children shall be depends upon the home."—M.H., p. 351.

"The Well-being of *Society*,
The Success of the *Church*,
The Prosperity of the *Nation*,
Depend upon *Home* influences."—M.H., p. 349.

TO HELP YOU — — — TO HELP YOUR FAMILY



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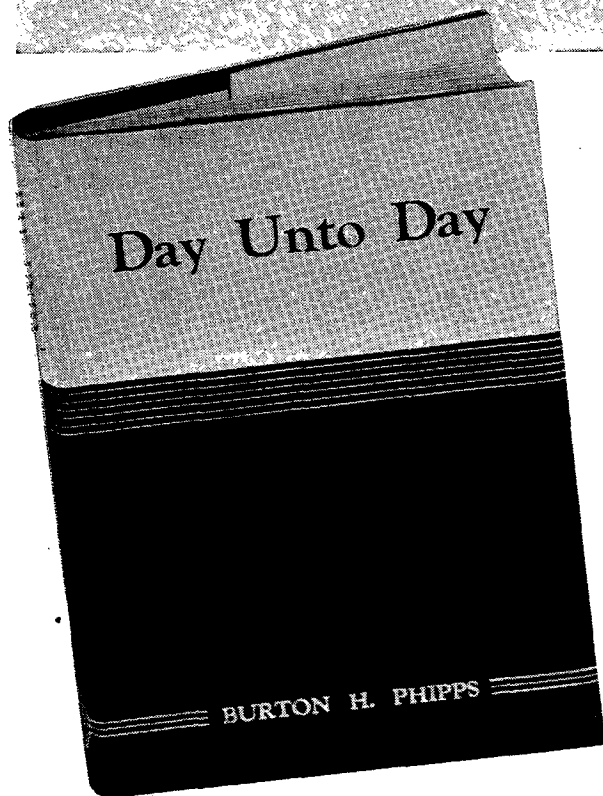
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Questions from parents, suggestions on child guidance, illustrations. Watch for this new section in your union paper.

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

Guides for Daily Devotions in 1955



DAY UNTO DAY

By B. H. PHIPPS

Refreshingly new in theme and treatment from any of the previous volumes in this series is the daily devotional book for 1955. The lessons for each day have all been taken from God's great book of nature. The Scripture references to the stars, the winds, the clouds, to the beasts of the field and the fowls of the air, to the forested hills and wonders of the deep, reveal truths seldom examined for their deeper spiritual meanings.

From his many years as a teacher of botany and biology the author brings firsthand knowledge out of little-known natural phenomena, helping each reader to gain a new vision of God's creative power and instilling in each a deeper reverence for the redemptive power of Christ as the Saviour of men and as the upholder of all.

Choice poetic quotations, carefully gathered for their aptness in application to the lessons to be learned, are sprinkled throughout the book. The language used is simple and the meaning clear.

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MORNING WATCH CALENDAR

Outstanding artistry has been put into the daily Bible text calendar for 1955. The front cover in rich coloring presents a Saguaro cactus of a Western State holding up its arms against the soft glow of sunrise. The back cover has that ever-popular Hofmann picture of Christ in Gethsemane, underneath which is the Scriptural appeal "Consider Him."

Aside from the texts for each day, many of which have been used in the calendar for the first time, there are delightful bits of verse such as Jessie Wilmore Murton's "The Ancient Wisdoms." As usual a schedule of Scripture portions for daily reading on the Bible Year Plan is included. The calendar is organized to integrate with the 1955 Morning Watch book *Day Unto Day*, but can be used profitably without it. Many people buy this calendar each year to send as Christmas or New Year's greetings to friends. Mailing Envelope Furnished. Price, plain, 15c; de luxe, 25c.



CHRISTIAN HOME CALENDAR

Completely restyled in four colors, packed full of choice Bible texts for each day, the dates accented in bold relief for easy reading, this 1955 calendar is without question the best that has yet been offered in the annual calendar series.

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The dates of special weeks of church activity, such as the periodical campaigns, Ingathering, and Week of Prayer, appear in blue. The Sabbath dates are in red.

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| 17. The Sabbath Christ Made | 37. Breaking One Means Breaking Ten | 54. Is Christ's Coming Secret? |
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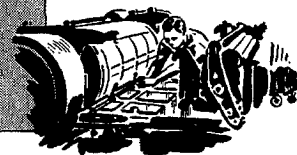
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As We Go to Press



President Chosen for New Jersey Conference

E. F. Koch has just been elected president of the New Jersey Conference. For a number of years he has served as union evangelist for the Columbia Union. He takes the place of W. B. Hill, who transferred to the Illinois Conference as president following the death of J. L. McConaughy.

National Magazine Features Adventist Doctor

A unique missionary project of Seventh-day Adventists is being featured in the January *American Magazine*. It is the story of the health education work carried on by Dr. Clifford Anderson, staff physician at the Washington Sanitarium and Hospital. Dr. Anderson records health talks for broadcast on radio in a dozen countries. Many thousands of listeners overseas receive their first impressions of the Adventist message as they listen to these excellent broadcasts.

Special Voice of Prophecy Broadcast

H. M. S. Richards has just completed 25 years of unbroken radio-broadcasting. In commemoration of this quarter century of radio evangelism, the Voice of Prophecy will record a special anniversary broadcast at the Shrine Auditorium in Los Angeles on Sabbath afternoon, January 29, at 3:30. This unique broadcast will be released coast to coast over the regular Mutual and A.B.C. networks on Sunday, February 6.

This impressive program will be something everyone acquainted with the broadcast will enjoy from the first minute to the last, and will, without doubt, arrest the attention of thousands not already acquainted with the Voice of Prophecy. Plan to call the attention of your friends, neighbors, and relatives to this February 6 anniversary broadcast. At the same time pray that they will become interested and listen regularly.

We wish to take this opportunity of expressing a deep and heartfelt appreciation to our people for their unselfish support of this far-reaching,

soul-winning radio program. The eternal reward will be given, not to one only, but to everyone having a share in proclaiming God's message to the millions around the world.

D. V. POND

A Long-Time Missionary Family

Virgil Robinson and his family have just sailed for Africa. Elder Robinson is the son of Dores Robinson, who is the son of A. T. Robinson. A. T. Robinson helped pioneer our work in Africa, and Dores Robinson also served in Africa. Thus we have three generations of missionaries to Africa—the third generation returning with his family to his field for the third term of mission service.

On his father's side Elder Robinson is the great-grandson of William Farnsworth, known generally as the first Seventh-day Adventist. On his mother's side he is the great-grandson of James and Ellen White.

Elder and Sister Robinson and their three children will make their home at Cape Town, where he will be connected with Helderberg College. Their former terms of service were at mission stations. Let us have more such devoted foreign missionaries, dedicated for life to mission service.

Recent Word From Pitcairn

The following message, recently sent to the General Conference Home Missionary Department, from Mrs. Evelyn Christian, clerk of the Pitcairn Island church, will be of interest especially to those believers who have contributed clothing for overseas shipment.

"At a recent church business meeting of our Pitcairn church it was voted to send you a letter thanking you for the two big boxes of clothing that you sent to us. We appreciate your kindness and are pleased to receive the clothes.

"Mrs. Ferris, with some of the other women, divided the clothes among those who were in the most need, but every home received something. All the members wish me to thank you for your kindly thought and help.

"All are well on the island. We are very proud of our new church, which was dedicated on October 14, 1954."

Missionary Volunteers at Emmanuel Missionary College

Three hundred young people of the Missionary Volunteer Society at Emmanuel Missionary College signed up to take part on a recent Sabbath in a four-purpose Sabbath afternoon venture to neighboring communities: (1) tagging cars with Bible course invitations, (2) calling at homes, (3) visiting prisons, and (4) doing sunshine band work.

This society is a going concern, as I discovered in meeting with fifteen of their officers and band leaders. Excellent meetings and attendance and a high-gear activity program witness to the sincerity of purpose of these leaders. A Master Guide Club is functioning, and an enthusiastic Pathfinder Club leader is on the job.

MILDRED LEE JOHNSON

Growing Medical Work in Nigeria

An air-mail letter from Sherman Nagel, Jr., medical secretary of the West African Union and director of our Ile-Ife Hospital in Nigeria, briefly describes the latest moves in the expansion of our medical work in that field.

"At the moment I am in North Nigeria, at Jengre," writes Dr. Nagel, "preparing to take part in the formal opening of our thirty-two-bed hospital. This hospital is situated in the heart of the north country, where most of the people are either Moslems or pagans.

"Soon I will fly home to our one-hundred-bed hospital at Ile-Ife. Later I am expecting to make a trip to East Nigeria to make last official arrangements with government and local authorities to begin the building of a twenty-four-bed hospital for our mission in the eastern part of our field.

"All this year, work has been progressing nicely with the construction of a new fifty-bed hospital in the Gold Coast, which should be ready for staffing by the middle of 1955. This institution, the first of its kind to be operated by Seventh-day Adventists, will be a real help to our work in the Gold Coast."