

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

How John Wells of Canada traveled 5,500 miles to sell

\$100,000 Worth of Literature

By J. M. BUCY, Secretary, Publishing Department, Canadian Union

ONE of our literature evangelists, John Wells, of the British Columbia Conference, deserves sincere commendation for his exploits as a colporteur in the bleak northlands of Canada. After leaving Canadian Union College, John Wells was confronted with the choice of following a career in music or in literature evangelism. He would have accomplished great good as a teacher of music, but the great desire in his heart to serve his Saviour and carry the message of truth to fallen man prompted him to choose the latter. How many today are willing to leave wife and children behind and brave the rigors of the far north for Jesus' sake as this fellow believer is doing?

The following testimony of courage was received from this consecrated man a few days ago:

"Since entering the colporteur ministry as a student in 1945, I have covered much ground and have gained a rich experience. In six years I have sold approximately \$100,000 worth of literature and traveled 5,500 miles—from the border of the Alaska-Yukon territory to St. John's, Newfoundland, and back again. I have canvassed Eskimos, Indians, trappers, and miners as far north as the 60th parallel during my three trips to the Yukon and Northwest Territories. I have canvassed the rugged northwestern regions of Vancouver Island, where the only means of travel is by boat or air. The mountains

on this rocky coast rise from 2,000 to 7,800 feet, and pilots claim it is the most dangerous area on the continent, because of the heavy fog and rugged terrain.

"Away up in the frozen Yukon, daylight slips away in October, and the thermometer begins to sink lower and lower. The lowest officially recorded temperature at Dawson City is -73° F., and at Snag, 170 miles farther south, it is -81° F., which is the record for all of Canada. Through the soundless cold you can hear a man cough though he is miles away, and now and then a wolf howls far away in the hills. Suddenly a tree splits the full length of its frozen trunk, shrieking as if in pain.

"During the Yukon gold rush fifty thousand people flocked to the far north to find gold. Many cabins held more gold than food. I have seen these old weather-worn cabins, and the gambling dens, where stakes commonly ran as high as five thousand dollars, and where whole fortunes were lost in an evening.

"During my visit to Dawson in 1951 I found a town of only 750 people lying in quietness and solitude. My only way of reaching the town was by truck, traveling 180 miles over frozen muskegs and rivers and climbing many a glacier. It was so warm and cozy in the truck compared with the 70° below zero temperature outside. I finally reached my destination of Dawson, with its closely built and crowded



ARLO GREER, ARTIST

tinderbox houses and red-hot stoves. Twice during the gold-rush days the town was completely destroyed by fire while the water froze in the fire hose. The tipsy houses, lacking adequate foundations, sag where stoves have thawed the frost.

"I sold approximately twelve thousand dollars' worth of books in the Yukon territory during my three visits. I feel that the hymn "From Greenland's Icy Mountains" is very appropriate when thinking of Canada's far north.

"In British Columbia I have spent many a week away from home while canvassing logging camps on floats, and fishing towns along Vancouver Island's western coast. Eighteen miles northwest of Coal Harbour, the world's largest whaling center, lies the world's largest floating camp, where one thousand dollars' worth of books have been sold.

"I am happy to testify how God has richly blessed me in this work. Many, many of our wonderful magazines, along with our medical and other message-filled books, have been flown into the Land of the Midnight Sun, and today the Macedonian call is coming to us from those far regions. Onward, Christian soldiers, let us heed the call."



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The Friendship Vitamin? . . . Of course—it's B.—*Good Business.*

★ ★

God never shuts one door but He opens another.—*Irish Proverb.*

★ ★

A businessman's judgment is no better than his information.—*R. P. Lamont.*

★ ★

To dedicated hearts we must add highly competent heads.—*Selected.*

★ ★

Each year we should build a step upon which those that come after can climb a little, and more safely.—*Selected.*

★ ★

The most beautiful sentiments in the world weigh less than a single lovely act.—*Sam N. Hampton.*

★ ★

No person was ever honored for what he received. Honor has been the reward for what he gave.—*Calvin Coolidge.*

★ ★

Your mind is a sacred enclosure into which nothing harmful can enter except by your permission.—*Selected.*

★ ★

The great use of life is to spend it on something that will outlast it.—*William James.*

★ ★

The prudent man may direct a state, but it is the *enthusiast* who regenerates it.—*Bulwer-Lytton.*

★ ★

An atheist is a poor, unfortunate soul, who, having much to be thankful for, has no one to thank.—*Selected.*

★ ★

God grant me the serenity to accept the things I cannot change; the courage to change the things I can, and the wisdom to know the difference.—*Reinhold Niebuhr.*

★ ★

When will the church learn that the way to change unsatisfactory social and economic conditions is to change unsatisfactory people?—*Selected.*

★ ★

When, against one's will, one is high pressured into making a hurried decision, the best answer is always "No," because "No" is more easily changed to "Yes," than "Yes" is changed to "No."—*Charles E. Nielson.*

REVIEW AND HERALD

Are You Experiencing the Work of Sanctification?

By E. J. JOHANSON

"And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Eze. 36:23).

In these words God reveals His purpose for His chosen people, Israel. Likewise, it is His purpose for His remnant people of the last days, for He would reveal Himself to unbelievers through the sanctified lives of His children.

God expects as much of His last-day remnant as He did of Israel of old. He calls for our sanctification that we might be made holy for the finishing of the work, and in preparation for His coming.

The story is told of a missionary who was examining a seventy-three-year-old Chinese woman for baptism. "Who is Jesus?" the missionary asked.

"Jesus died for me," came the reply.

"How did He die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read——" she began to explain.

"Where did Jesus live on earth?" Silence.

The missionary stopped, discouraged. The local deacon saw that the old woman had made a very poor showing. "This woman is one of our most faithful Christians," he explained. "She always comes to our meetings though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she has believed she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at the woman. Seventy-three years old! She might be gone before he would come around next year. He decided to give her another trial. "Who is God?" he asked. "God is our heavenly Grandfather." "Can you talk to Him?" Her tongue was loosed; she was now on familiar ground. "Why, very often; when I am working in the field, when I am making bread, when I feel sad, I talk to Him and my heart is brightened." This satisfied the missionary. He saw that there was much about the Christian religion that this Chinese woman did not know, but that

she had a religious experience that changed her whole life.

Sanctification, according to Webster, is "the act or process of God's grace by which the affections of men are purified, or alienated from sin, and exalted to a supreme love to God." To sanctify is "to make free from sin; to cleanse from moral corruption and pollution; to purify."

Sanctification is the term used to describe the work the Holy Ghost performs upon the character of those who are justified. We are justified in order that we may be sanctified, and we are sanctified in order that we may be glorified (Rom. 8:30). The grace of God is given to us to make us holy and to fit us for God's presence in eternity; for without holiness no man can see God (Heb. 12:14).

The sanctified life is one in which, through the indwelling of the Holy Spirit, we become habituated to God's service in experience and practice. We need to remind ourselves that habits are the result of constant repetition. Good habits require conscious, deliberate repetition to become firmly established in the life. They do not just happen.

We are to know and do right because it is right. In the fear and strength of God we must set ourselves to do right day by day until it is established as a part of us. This applies to our habits of reading, to our praying, and to our attendance at the serv-

ices of the church. It applies equally to our thinking.

We are to develop good, worthwhile habits through the conscious, continuous surrender of our wills to God. Not of ourselves, but by God-given strength and persistence, are we to do right because it is right. At first we may have to do this consciously; but as we persist in right doing it will become a very part of us.

There is no way of attaining to sanctification but by the conscious, deliberate formation, through the indwelling Christ life, of right habits of thinking and doing. This is why "sanctification is the work of a lifetime." It is something that does not come to us all at once. (See 2 Cor. 3:18.)

Sanctification, which is our "fitness for heaven," means that here and now we are to enter into an experience of reflecting the Christ life in actual fact. We become Christians from habit, so that our first response to any new situation or temptation is a Christian response. Our language, our behavior, will signify this. Our speech will reveal our experience in Christ.

An old habit not fully overcome may reassert itself, and on occasion we may fail, but we must press on toward the goal, trusting God to make our weak places strong and to do for us that which we are unable to do for ourselves. (See Eph. 2:12, 13.)

On one occasion a woman said, "I am tired of worldly life; I am going to give myself to Christ. I know what it means. I will have to do all the things that I most dislike, but I am going to do them. I am determined to do them. I am determined to be a Christian."

The minister responded, "Yes, that is right; go right on." When he visited that place a year later, one of the first persons who came to speak to him was this woman. Looking into his face, she said, "Do you remember what I said to you when I began to be a Christian?" "Yes," he answered, "I remember it perfectly." The light of God was in her face as she said, "But it has been so different!" "Well," said the minister, "tell me how it has been." "I began to follow Christ," she made answer, "feeling that in my Christian life I would have to do those things that were contrary to my nature. But do you know? Now I do

The Call

By HARRY SILBAUGH

I heard His call in the morning,
On the quiet, restful tide;
Of heathen souls abeckoning
From across great waters wide.
Just to still the raging tempest
In some other troubled breast,
Ere I return that evening
To God's quietude of rest.

Why should I elect to tarry
In a life of tranquil ease,
When footprints on the sands of time
Settle man's eternities?
The shades of night were deepening
From the twilight's afterglow,
When I heard myself repeating:
"Yes, my Lord, I'll go, I'll go."

exactly what I please every day and always, because God has made me pleased with the things that please Him."

Such victory costs something. It costs everything. Surrender means the absolute, complete submission of our wills to God, so that in every smallest detail we seek to know God's way and to follow as He directs. Under all conditions we say, "Not my will, but Thine." Nothing harder can be required of us. Naturally we love our own way, but we must learn to love God and heaven more. Only in that way can we attain to heaven.

Lucifer loved his own way of thinking and doing. It cost him his position as the covering cherub. Eve thought she knew better than God. It cost our first parents Paradise. The unsanctified human will may cost some professing Seventh-day Adventists the kingdom of glory. It is something sober to think about.

To the carnal mind, the surrender of the will appears to cut one off from the things most wanted—and it does. But God gives us that which is much better than what we must forgo. He gives us joys and satisfactions entirely unknown to the worldling, and leads us into the more abundant life (John 10:10). God always gives more and better than He takes. As day by day one beholds "the glory of the Lord" he becomes "changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18). The things of the world that we once loved become hateful, and their attraction is gone. What we once hated we now love, so that those once-hated things have become a part of us.

Result of Sanctification

Sanctification is real and practical. It reaches deep down into our daily lives and changes our fundamental habits. Nothing that we are or possess is unaffected by the change. Every detail of our life and experience is surrendered to God. Our very appearance indicates that the claims of God have been taken seriously.

Sanctification affects our relationship to amusement and to recreation. We will be willing to forgo everything that is in any way inconsistent with and detrimental to our profession. Our dress and adornment and personal appearance will reflect the meek and quiet spirit that is to be the adornment of the followers of Jesus.

Our taste in reading and in music will be that of the genuine Christian. We cannot wallow in the filth and shallows of the world and maintain a proper relationship to Christ. We must re-educate our tastes and our inclinations until we can enjoy the very

best if we are to be consistent Christians and later, in God's kingdom, enjoy the blessings of Paradise.

God calls for true, practical sanctification and holiness in the lives of His children, that His name may be known among unbelievers. The out-

pouring of the latter rain for the finishing of the work is conditional on such an experience. Let us give Him our full allegiance, to serve Him as He wills. Then one day we shall stand triumphant before Him, bringing our sheaves with us.

The Annual Feasts of the Jews and Their Meaning to Christians

By I. A. Crane

The annual feasts of Old Testament times represented the great events of the gospel. They were memorials of gospel truth not only to the Jews but to all people of all ages.

The Passover, the first of these feasts, was celebrated on the fourteenth day of the first Jewish month. This was "followed by the seven days' feast of unleavened bread. . . . On the second day of the feast, the first-fruits of the year's harvest were presented before God."—*Patriarchs and Prophets*, p. 539. The feast of Pentecost came fifty days later. The memorial of blowing of trumpets was celebrated on the first day of the seventh month. This was to arouse the people to prepare for the most solemn of all the days of the year, the Day of Atonement, on the tenth day of this seventh month. After the Day of Atonement came the "crowning festival gathering of the year," the Feast of Ingatherings, or Tabernacles, on the fifteenth day of this month. At this time the harvests of the year were all gathered in. It was to be a glad time of rejoicing and rest. (See *Patriarchs and Prophets*, pp. 537-542.)

What was the real import of all these feast days? Did they not have a deep spiritual significance to the people of Old Testament times? Do they mean anything to us in these last days? This round of service each year was not a meaningless ceremony. Far from it. The purpose was to keep in mind gospel truth in the fullest sense. Let us study carefully their meaning.

The Feast of Passover

The Passover was observed on the fourteenth day of the first month. Prior to this, on the tenth day of the month, a lamb was separated from the flock to be slain near the close of the fourteenth day, when its blood was to be sprinkled on the doorposts, and its flesh eaten during the following night (Ex. 12:1-8). The next day, the fifteenth day of the month, was the first day of unleavened bread. This was to

be observed as a sabbath, and on the morrow after this ceremonial sabbath came the offering of the sheaf of the first fruits of the harvest (Lev. 23:5-11).

The paschal lamb typified Christ (1 Cor. 5:7). We read of Christ at the last supper: "He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed."—*The Desire of Ages*, p. 642. The real time of the Passover had not come when Jesus and the disciples met at the last supper (John 13.) He Himself was to be sacrificed at the time the lamb was slain, and of course He could not observe the feast at that time. That the time of the Passover had not yet come is shown from the fact that the Jewish rulers would not go into the judgment hall the next morning when they brought Jesus to Pilate, lest they be defiled and could not eat the Passover (John 18:28; *The Desire of Ages*, p. 723). Not only did Jesus die on the cross at the time the paschal lamb was slain, but He had been set apart days before, and only waited to be delivered and slain (Matt. 26:2; Mark 9:31).

That Christ was to die at the time the paschal lamb was slain, and that this occurred on Friday, the sixth day of the week, is clearly shown from the Scriptures. He was taken down from the cross and hastily placed in Joseph's new tomb, because it was the preparation day and the sepulcher was nigh at hand (John 19:38-42). The closest followers of Jesus went home and prepared spices and ointments and rested the Sabbath day according to the commandment (Luke 23:54-56). The next day was the first day of the week, when these disciples came again to the sepulcher (Luke 24:1). These and other scriptures show clearly that He was sacrificed on Friday, the sixth day of the week, and that He rose from the dead early on the morning of the first day of the week.

"At the setting of the sun on the evening of the preparation day the trumpet sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb."—*The Desire of Ages*, p. 774. Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord."—*Ibid.*, pp. 785, 786.

Thus He and the company who were raised from the dead at His resurrection were indeed the first fruits of the final harvest of the redeemed (1 Cor. 15:20; Matt. 27:52, 53; *The Desire of Ages*, pp. 786, 787).

Pentecost, which came fifty days after the offering of the first fruits, was fulfilled when the mighty outpouring of the Spirit came, causing the gospel to be carried to all the world (Acts 2:1-12).

The memorial of blowing of trumpets on the first day of the seventh month certainly was typical of the worldwide proclamation of the first angel's message (Rev. 14:6, 7).

The Day of Atonement was the most solemn of all these typical days. On that day the high priest entered the most holy place of the sanctuary to make atonement for all who in sincerity afflicted their souls by confession and repentance. Any who failed to seek atonement in this way were to be cut off from among the Lord's people (Lev. 23:27-29). The service, therefore, on the Day of Atonement clearly prefigured the time when Jesus, our High Priest, entered the presence of the Ancient of days to make final atonement for His people at the close of the 2300 days in 1844

(Dan. 7:9-14; 8:13, 14). We are now living in the antitypical Day of Atonement, and we can know that all those who do not afflict their souls in sincere repentance before this judgment hour closes will most certainly be destroyed from among the people of God. The Day of Atonement surely was full of meaning to the Jews in Old Testament times, but, oh, what a fullness of meaning it has for us who are living when probation's hour is so near to its close!

Soon the great antitypical Day of Atonement will be ended, and Jesus, the High Priest, will finish His ministry in the most holy place of the heavenly sanctuary, as did the high priest in the sanctuary on earth. He will then come for the final ingathering of His people. And then will come the glorious day of ingathering pre-

figured by the harvest feast. Oh, what a happy day of eternal redemption that will be!

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering. . . . When the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,—forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now,'—they will rejoice with joy unspeakable and full of glory."—*Patriarchs and Prophets*, pp. 541, 542.

Thank God, we can know we are nearing home. God hasten the day!

Studies on the Holy Spirit—4

The Indwelling Spirit

By R. E. Loasby

The apostle Paul shows that it is impossible for one who has the carnal mind to please God (Rom. 8:9). The two expressions "in the flesh" and "in the Spirit" reveal two contrasting spheres of life. The phrase "in the flesh" defines the one who caters to carnal things; the words "in the Spirit" point out the one who is devoted to spiritual things, who is "after the Spirit" (verse 5).

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

The sincere child of God does not live in the sphere of the carnal, which is unfriendly to God, but he lives in the sphere of the spiritual life. He holds communion with God, and enters into a union of his own spirit with God's Spirit.

"If so be that the Spirit of God dwell in you." The "if" in this verse is not given to imply doubt. Rather, it is intensive, and affirms that the believers whom Paul is addressing have indeed been delivered from sin as a power, and it no longer sits enthroned in the center of their being. The thought is, "If so be the Spirit of God makes His home in you, as indeed I am convinced He does."

The converted child of God is still a slave, not in the sphere of the flesh but in the spirit sphere. He is enslaved to righteousness, molded

daily in his spirit by the Holy Spirit. So the little word translated in the English Bible, "if so be," is well translated, "since."

"Since the Spirit of God makes His home in you." Here indeed the apostle is speaking of the third person of the Godhead, who is the author of the renewed spirit of the repentant one. He it is who causes the human spirit to be strong in righteousness.

A number of times it has been my privilege to spend hours in Westminster Abbey, in which lie the remains of so many illustrious dead. One cannot but feel a great reverence and respect as he slowly makes the rounds of ancient monuments and beautiful carvings that testify to the lives and works of the famous persons buried beneath.

When the sun's rays meet the exquisitely painted windows above, there is thrown upon the Abbey's floor, lovely pictures in color and light. And as God's sunlight shines through these windows, so we may be reflectors of the divine glory and beauty as the indwelling Holy Spirit causes the earthly vessel to display heavenly loveliness.

"Makes His home in you." The verb form that Paul uses here is one that denotes *constant* residence. The root in the noun form is also the one that is translated "house," "home." The picture is that of the Holy Spirit making a permanent home in the heart of

LET CANDLES BE BROUGHT

The time was the 19th of May, 1780. The place was Hartford, Connecticut. The day has gone down in New England history as a terrible foretaste of Judgment Day. For at noon the skies turned from blue to gray and by midafternoon had blackened over so densely that, in that religious age, men fell on their knees and begged a final blessing before the end came. The Connecticut House of Representatives was in session. And as some men fell down and others clamored for immediate adjournment, the Speaker of the House, one Colonel Davenport, came to his feet. He silenced them and said these words: "The Day of Judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

Ladies and gentlemen, let candles be brought.—*A Reader's Notebook*, p. 90.

the believer, seated in full authority upon one's being. There can be no greater privilege than that of having the third person of the Godhead enter the lowly door of my heart and depart never again.

"Now if any man have not the Spirit of Christ." These words teach the unity of the Divine Godhead. They make evident that the Holy Spirit is the Spirit of God and the Spirit of Christ. To have the Spirit of God indwelling is to have the Spirit of Christ. We are indeed "sealed with that Holy Spirit of promise" (Eph. 1:13).

Then follows this terrifying statement, "he is none of his," that is, such a one may be called a Christian, but he is not Christ's man. The Jews were looking for a king who would destroy their political foes. They could not understand that the baby born in a manger was the Saviour of the world. But do I understand? Do I have the

Spirit in me? If not, I am separated from Him, and there can be nothing more grievous than this.

The South Sea islanders have a singular tradition to account for the dew. The legend relates that in the beginning of time the earth touched heaven, that being the perfect age when all was lovely and glorious. Then some dreadful calamity occurred, though they do not know what. But it caused the beautiful unity of heaven and earth to be broken; the earth was torn apart from heaven, and they were separated as we find them now. The dewdrops of the early morning are the tears of sorrow that nature sheds over this painful separation. This is illustrative of the sorrow that comes through separation from Jesus, which is the lot of the one who does not have the Holy Spirit at home with him. The end of such a state will be ushered in with bitter tears, even as in Esau's experience (Heb. 12:16, 17).



[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.]

Protestant Leaders Get Unity Blueprint

A detailed blueprint for unification of American Protestant churches has been submitted to denominational leaders for their consideration. This was disclosed in an "information" report prepared by the Commission on Church Union of the Methodist Church for a meeting in Cincinnati, Ohio, of the denomination's boards and agencies. The meeting was the first general assembly of all the church's agencies since Methodist unification in 1939. The plan reportedly incorporates the best in the traditions and systems of Congregationalism, Presbyterianism, and "Episcopal" Methodism.

Dulles Says Peace Must Be Based on Moral Law

Secretary of State John Foster Dulles said in New York that God-fearing peoples want peace but it must be based "on the moral or natural law which is not man-made." Mr. Dulles spoke on "The Peace We Seek" at a luncheon inaugurating the centennial of the Young Women's Christian Association. True peace, he said, presupposes rules of conduct which promote harmony. And the sanction for those rules, he added, is primarily a voluntary subjection to moral law, and not the arbitrary imposition of a police state.

50,000 Loaves Blessed in Unique Quebec Ceremony

Some 5,000 persons took home 12,000 tiny loaves of bread that were blessed in Quebec City in a ceremony dating back to the siege of Paris by the Franks in A.D. 451. The Rev. Joseph Boutin, rector of Notre Dame des Victoires church on the Quebec waterfront, said he blessed at least 50,000 loaves at the seven o'clock mass and distributed some throughout the day. More will go to people who call on him during the year and by mail to others throughout Canada and the United States. The bread isn't eaten—merely carried around as an act of piety. But tradition has it that anyone carrying it in his purse or wallet never will be wanting.

Community Drive Against Objectionable Literature

Plans are under way in Troy, New York, for a community-wide effort to eliminate objectionable comic books and periodicals from the city. Mayor Edward A. Fitzgerald announced the formation of a committee of religious, educational, and civic leaders to direct the campaign. "We have looked in vain for concrete evidence of the promised self-censorship by publishers and distributors of comic books and other periodicals," the mayor said. "And it has become quite obvious that we can expect no relief at the source from the salacious, indecent literature that has become a public scandal."

How to Secure Personal Decisions for the Truth

By M. K. Eckenroth

Tactful means of awakening an interest is necessary in evangelistic work. However, for a person to give Bible studies or conduct a lay-preaching campaign and not bring people across the line in a full acceptance of the truth, is like a farmer planting corn or wheat, but never reaping a harvest.

One of the main reasons that we fail in obtaining more decisions for Christ is that we frequently hesitate to call for these decisions. Another reason for failure is that, at times, we are too blunt or abrupt in extending our invitation to the people. Both of these extremes are to be avoided.

We cannot overemphasize the importance of the tactful approach, saying the right thing at the right time and desisting from speaking at inopportune times.

It was a tactful, careful approach on the part of the Master that brought Him the wonderful success that He had.

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for

the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254.

A significant statement for every soul winner to contemplate is given to us in the following words: "You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, 'Being crafty, I caught you with guile.'"—*Evangelism*, p. 125. This is one of the hardest lessons for us as soul winners to learn.

Appeals at Every Study

It is highly important that we call for decisions of one type or another at the close of every meeting or study. It need not necessarily require a physical response, such as raising the hand, or going forward to the altar, or kneeling in prayer; but some earnest appeal on the part of the worker should be made. We are told, "At the close of every meeting, decisions should be called for."—*Testimonies*, vol. 6, p. 65.

It therefore follows that gradual steps of development should be followed through by the worker, and

each successive appeal should be made more earnest and more urgent. It is a mistake to wait until the closing studies of the series to begin making appeals. Successful appeals should be made throughout the entire series of studies or meetings. Appropriate evangelistic cards have been prepared for use in obtaining and registering these decisions. These cards can be secured through your Book and Bible House. Specially prepared decision cards produced by the Southern Publishing Association are particularly appropriate, and have been used successfully.

Improve Every Opportunity

Whole books have been written on the importance of personal work. "When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly."—*Gospel Workers*, p. 364.

"We may speak words of encouragement to those whom we meet. 'A word spoken in season, how good is it!' Souls are perishing for the lack of personal labor."—*Evangelism*, p. 430.

"Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord."—ELLEN G. WHITE in *The Review and Herald*, Aug. 11, 1903, p. 8. "This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 110.

Assurance of Success

As we go forward in this service for Christ we may be assured of success if we have unlocked the heart's door. Here is a good word of assurance from the servant of the Lord:

"To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches. All who engage in this personal labor should be just as careful not to become mechanical in their manner of working as should the minister who preaches the word."—*Gospel Workers*, p. 193.

Do We Embarrass God?

By Mrs. A. P. Petersen

There is a great need in the church for expressing more reverence toward God, for demonstrating true respect for His sanctuary, and for inspiring each member with the spirit of Christian courtesy.

For a recent Sabbath the pastor of our Battle Creek Tabernacle prepared a special sermon entitled "Do We Embarrass God?" This service will not soon be forgotten.

As the members entered the vestibule of the Tabernacle they were confronted with a striking poster bearing these words, "The Master Is Here!" Before the doors into the sanctuary stood these impressive placards, "God's House Is the Gate to Heaven."

Pondering these thoughts, the members stepped inside the auditorium to behold an unusual sight. At the altar letters of black forming the words "Reverence My Sanctuary" arrested their attention. Above the entrance to the minister's room was this solemn warning, "Be Still, and Know That I Am God"; over an exit was, "Thou God Seest Me"; and by the newly decorated baptistry was seen, "The Lord Is in His Holy Temple." Another poster admonished all to "Be Silent, a Whisper Is Heard!" The primary, junior, and youth divisions also displayed these silent reminders, and the hallways and stairs were posted with cards requesting each one to "Tread Softly!"

After the congregation quietly took their seats and opened the bulletin

for the day, these words from the pen of Ellen G. White demanded rapt attention:

"When they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these, 'God is here; this is His house. . . I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life.'"—*Testimonies*, vol. 5, p. 494.

After the choral anthem "Be Still, and Know That I Am God," the pastor read Psalms 90:1-7 and Hebrews 2:20 as the texts for his sermon, "Do We Embarrass God?" He stated that reverence is a feeling of profound respect often mingled with awe and affection, and that true reverence for God is inspired by a sense of His infinite greatness and presence.

At the close of this impressive service we left, an unusually quiet church. How quickly God's children respond to a forceful reminder! O that we may each one learn the lesson of courtesy and reverence toward our dear Lord and Master! If we are truly reverent in our hearts, we will be reverent outwardly, and no longer will we embarrass God by our disorderly actions in His sanctuary.



"Before Jehovah's Awful Throne"

Church Hymnal, No. 1

By H. B. Hannum

Isaac Watts (1674-1748), the author of this hymn, is sometimes called the Father of English Hymnody because he was one of the first to give an impetus to the singing of the original hymns. He wrote some six hundred hymns and paraphrases of the psalms. Our hymnal contains thirty-one hymns by Watts. His hymns are Scriptural in language, dignified and majestic in thought, and reverent and worshipful in expression.

"Before Jehovah's Awful Throne" is an imitation of psalm 100, from Watts's *Psalms of David, Imitated in the Language of the New Testament*, 1719. The first two lines are an alteration by John Wesley.

Such phrases as "sacred joy," "we'll crowd His gates with thankful songs," "vast as Eternity His love," and others are beautiful expressions of reverent praise. This hymn expresses the surety of the kingdom of God.

The tune "Duke Street" first appeared anonymously in Henry Boyd's *Select Collection of Psalm and Hymn Tunes*, 1793. It has been known by the names *Addison's 19th Psalm*, *St. Helen's*, *Windle*, and others. It has been ascribed to the composer John Hatton, who resided on Duke Street in the district of St. Helens, in the township of Windle, hence the titles for the tune. He is known only for this one tune.

"Duke Street" in many ways is an ideal hymn tune. It has dignity, melodic beauty, a good range for congregational unison singing, strong harmony, and a fitness for the words. There is no one speed at which it sounds best. It may be sung slowly or moderately fast with good effect. It should not be sung at too rapid a pace, however.

This hymn is a grand song of praise, and should be sung at least once or twice a year.



• EDITORIALS •

Beware the Siren Song of Peace and Plenty

The new year opened with a siren song of peace and plenty. While economists forecast great prosperity in the immediate future, statesmen predicted a long era of peace.

The *U.S. News & World Report*, December 31, 1954, led the chorus with an optimistic analysis of business prospects for 1955.

"The year ahead, for nearly everyone, is to be the best ever," the *Report* stated. "Worries will be fewer. Optimism will dominate, pessimism fade. Bitterness, often, will give way to more cheerfulness. The era is to be one of good feeling. It's being planned that way.

"Peace will be more in the air. . . Prosperity will be almost everywhere."

The *Christian Century*, December 29, 1954, in its editorial "Retrospect" declared that "there is a worldwide confidence growing that the danger of an all-out global war is receding. President Eisenhower's belief that the international situation may continue about as it now is for another fifty years, with the nations armed and watchful but not in physical conflict, is becoming the belief of the greater part of mankind. It is a belief which fosters hope, for a half-century of truce, even armed truce, will give time for many a healing process to work toward a lasting peace."

Time magazine, January 10, 1955, on its cover portrayed the United States as a booming nation with newly rising skyscrapers and crowded airways, high-powered automobiles thronging superhighways, factories belching smoke, and looming over all a soaring "bull market."

Summarizing the glowing prospects in America, *Time* states:

"As 1954 ended, the atmosphere was vastly different from what it was as the year began. Almost every economic indicator pointed upward, and business was better than it had been all year. What was the outlook for 1955? For the first six months, better than ever. Beyond that, the economic weather was not so clear. But there was hope that if the first-half upsurge continued, 1955 would be the best and biggest business year on record, with a gross national product of perhaps \$370 billion, up 4% from 1954."

While some investors were taking "uneasy looks back to 1929," as stock markets hit an all-time high on the last day of the year, most of them felt that the situation was much different from that which was present in that fateful year.

More People Produce More Food

In another aspect of life today we are told that even the dire prophecies made some years ago that the present rate of population increases would run far ahead of food supply and bring the world to a vast calamity were proved false in 1954.

Commenting on the United States Census Bureau year-end report that the population had gone up an amazing 2,800,000 in one year, *Time*, January 10, 1955, remarked: "Only a few years ago a rate of population

increase as high as the present one would have brought howls of impending calamity."

However, *Time* says: "In the U.S., food supply increased much faster" than the increase in population. In 1870 a United States "farm family produced enough to feed itself and one other family," whereas "a 1954 farm family produced enough to feed seven other families."

So the glowing reports continue to sum up the happy prospects ahead.

According to the *U.S. News & World Report*, January 7, 1955, present trends "indicate that in 1955 people will receive an aggregate of 262.2 billion dollars after taxes, compared with 253.7 billion in 1954. Of this sum, a total of 175.6 billion is likely to be spent in retail stores during the year, marking an all-time high."

Some years back it was thought that a man no longer could make a million dollars because of high taxes on income. But even so, energetic and astute businessmen have found ways to reach such a goal and go far beyond it. *Time* tells us that "the U.S. millionaire is more alive in 1954 than he ever was in the golden '20s."—December 27, 1954.

America is not alone in experiencing a business boom. Europe and England in 1954 saw an exceptional comeback in industrial production and overseas trade. Germany is among the nations of the earth that are surging ahead as war now appears more remote.

Atomic Deadlock Creates False Hopes

We might well ask, What is the basis of this well-nigh worldwide optimism expressed in unprecedented business investments? No one can say that the peace is certain and that the 1955 horizon is cloudless. There still is tension between nations. Dangerous international problems have not been solved. Why then this sudden change in outlook?

The answer is, according to *Time*, January 10, 1955, that the two opposing world camps are "only a few steps away from absolute atomic deadlock," when no aggressor could hope to survive no matter which shot first. It is upon this theory of balance of power, which has been proved unsound more than once in modern times, that man's unwary optimism rests today.

Surely Seventh-day Adventists should not be led by such false prospects into the pursuit of material gain and worldly pleasure. They should not permit any talk of "peace and safety" to cause them to say in their heart, "My lord delayeth his coming," and "to eat and drink with the drunken."

In these delusive times let us watch and be sober. Let us keep our lamps burning as we await the coming of the Bridegroom. Let us give the message with a more certain sound. There is no other sure basis for hope than the soon coming of our Lord Jesus Christ. History has proved again and again that man cannot keep the peace and that riches are fleeting.

Let us remind ourselves that heaven is our home, and let us keep our supreme interests where they belong. In such a time as this the most pertinent word to us is,

"And take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Dilemma Confronts New Preachers on Advent

Religious spokesmen join with secular to declare that time may not last much longer. This conviction provides at least a partial explanation for the creation of the World Council of Churches. In 1946 the Provisional Committee said in part: "The world stands today between life and death. Men's hopes of a better world have not been fulfilled. . . . We face this crisis as Christians whose own consciences are gravely disturbed. . . . But time is short."—*The Christian Century*, March 27, 1946. For this fear that earth's day may soon end they have excellent scientific support in the dire forecast of the nuclear scientists, who have coined the creepy phrase "minutes to midnight" to describe the probable imminence of world-embracing atomic disaster. Incidentally, that phrase pictorially dominates the cover of their monthly journal, *The Bulletin of the Atomic Scientists*.

Largely because of this feeling that doom—probably a very early doom—impends for the world, churchmen have increasingly turned to the doctrine of the Second Advent. But what is there in the current modernist preaching of the Second Advent that justifies the hearer in concluding that the Second Advent will take place anywhere short of a million years, let us say? In fact most ministers emphatically disavow any knowledge regarding the time of the Advent. The idea of the Advent is with them an abstract, timeless idea. They even go so far as to declare that those who seek to discover anything about the time of that great event are almost sure to fall into fanaticism.

As is well known, the principal Biblical discussions of the Second Advent are in the prophetic books, which books speak of the "time of the end"—a relatively brief, ominous period immediately preceding the Advent—and discuss, in broad outlines, when that "time" will come. Even our Lord, who uttered the oft-quoted words concerning His return: "Of that day and hour knoweth no man," also said in the same context, that when certain events take place we may "know that it [His Advent] is near, even at the doors" (Matt. 24:33).

Now, modern churchmen have largely abandoned the idea, once universally held, that Scripture contains a predictive element. In fact they have largely abandoned the study of the prophetic books of Daniel and the Revelation. Therefore, a modernist pastor cannot give an affirmative answer to a parishioner's inquiry: "Have I Scriptural ground for believing that Christ's Advent is near?" How depressing for the pastor to quote the scientists' warning, "minutes to midnight," and then to add, as honesty requires, "but for aught I know a million years may pass before the Advent." How can Christ's coming possibly be the "hope of the world" against impending doom unless the coming is impending as well as the doom?

We offer no defense for the mistakes that pious men have made in earlier years in their attempts to fix upon the prophetic "time of the end." The mistakes prove, not the invalidity of prophecy, but the fallibility of the interpreters. Why should the mistakes of past Bible students justify us in concluding that nothing can be

known regarding prophecy in general or the nearness of the Advent in particular? It is at least an interesting fact that the blazing atomic flashes in our day have caused eminent divines to exclaim that the meaning of certain Bible texts that speak of the end of the world can now be seen more clearly, their rather figurative language suddenly becoming startlingly understandable. Might not further study reward the seeker with still more understanding of those passages that speak of the Advent?

In the name of straight thinking we would ask the new preachers on the Advent: Why accept the predictive time element in the scientists' words—"minutes to midnight"—even to the point of countering them with a sermon on the Advent, and then discount wholly the predictive element in the prophets' words that provide the context for the sermon topic? For the Bible doctrine of the Advent is inextricably interwoven with prophecy. And prophecy declares we may know when the Advent "is near."

Our First Task

We have just read a speech delivered by a prominent editor in which he recounts the great strides that have been made during the past fifty years in the matter of social legislation. He comments on the elimination of slums in many places, the better working conditions in factories, the improved medical care for the needy, the enhanced opportunities for education even for the poorest of the citizenry.

Then he goes on to remark that with all these improvements, improvements for which social crusaders long campaigned, we still do not really have a better society. The dreams, promises, and predictions of those who declared that social legislation would usher in a truly better world, have not been fulfilled.

How true his statements. We have bathtubs in more homes, but not more people clean in heart. We have shorter working hours, but not more people devoting their leisure to the service of God or humanity. We have better educational facilities, but not more youth dedicating their trained minds to the glory of God. On the contrary we have an increased crime rate, more drinking in leisure hours, and an appalling moral let-down.

We do not decry social legislation. It has its proper place. We do not minimize the value of education or modern plumbing. They are all worth while. What we do raise our voice against is the befogged thinking that has led many otherwise clear-headed people to confuse social advance with spiritual progress. It is because social legislation cannot accomplish the most primary task that must be accomplished for man—the cleansing of his heart from sin—that the Advent Movement has never felt justified in turning its energies to the promotion of such legislation. Many churches, in their enthusiasm for the social gospel, have dissipated much of their energy on what are patently secondary things.

There are proper secular organizations to care for social legislation, and may they have good success. But the church is commissioned to direct its efforts to the task of winning men to God and changing their hearts. If churchmen all worked more diligently at this prime task, the forces for social legislation would thus receive the proper and most effective support possible from the church. For example, men whose hearts are right toward God seek to provide proper working conditions for their employees. Let us, as Seventh-day Adventists, never forget that our prime task in the world is to proclaim the everlasting gospel.

Unwrap the REVIEW and Read It

Occasionally when visiting in the homes of Adventist friends we notice copies of the REVIEW and the *Youth's Instructor* and other church papers—unwrapped and therefore unread—in the magazine rack. Sometimes the church papers accumulate over a period of weeks without being opened at all. We have wondered of what value these papers can be to our people unless the articles are read and enjoyed.

One brother said that the REVIEW is a mine of precious gems, but these treasures cannot be discovered unless the mine is opened and explored.

The new and enlarged 1955 REVIEW has so many distinct, varied features that there is something *inside* for every member of the family. But the only thing that can be found *on* the wrapper is the name and the address of the subscriber. So, dear brother, sister, tear off the wrapper and share the paper with the members of your family. The young people will especially enjoy the articles for youth. Mothers may read the Bible stories to the little ones. There is a special column for juniors. The Sabbath school lesson helps offer excellent comments on the lesson.

The center spread is filled every week with a thrilling mission story or observations on current events as they are related to fulfilling prophecy. The mission reports from foreign lands are loaded with accounts of God's miraculous workings as the Advent message extends to the ends of the earth.

The subscriber need not read the entire thirty-two pages—though this might be done with great profit. Pick out what you want and feast upon the good things. Many of the articles are short and can be devoured in a moment.

Have a time every week to read the REVIEW and the other church papers. Can you think of a better hour to read these than just before retiring on Friday night, or perhaps during the closing moments of the Sabbath before sundown worship?

Those who have read the REVIEW through the years testify that they could not do without it. Let all our new subscribers get the REVIEW habit. Unwrap the church paper when the mailman brings it to your home. Then spread it on the table, where you can see it and pick it up and read it prayerfully. Food in the refrigerator, water in the faucet, will do no good for the hungry, thirsty man. These essentials to life must be appropriated. It is even so with the REVIEW. Here is strong food for your soul if you will take off the wrapper and read the articles every week as they come to your door.

A Special Providence

Oscar Handlin, professor of history at Harvard University and former Pulitzer prize winner, stated recently that "there is much to be said for the argument that America has survived and grown strong by a miraculous streak of luck that, at one turning point after another, has directed fortune its way."—*The Atlantic Monthly*, January, 1955.

He stated further that "Prince Bismarck once concluded that there was a special providence for . . . the United States."—*Ibid*. We believe that "special providence" and not "a miraculous streak of luck" figured in the growth and development of this nation.

A singular providence in the development of America occurred in connection with the Louisiana Purchase in 1803. After the settlement of the thirteen colonies on

the Atlantic seaboard and the successful termination of the Revolutionary War, the colonists in an ever-enlarging band of emigrants turned their faces westward to the Mississippi, and from there farther westward to the vast territory of Louisiana.

At the turn of the century this huge expanse of land was owned by the French under Napoleon, and stretched from the Mississippi to the Rocky Mountains. The President of the United States, Thomas Jefferson, feared that Napoleon would develop Louisiana into a powerful French colonial empire. Efforts on the part of the American Government to secure this huge tract of more than eight hundred thousand square miles proved fruitless. Then a miraculous train of providences came in quick sequence.

Dr. Handlin, writing in the *Atlantic Monthly* under the title "The Louisiana Purchase—Chance or Destiny," summarized the providential events that led to the miraculous purchase of this immense territory for only fifteen million dollars. Said he: "Perhaps it was the destiny of this land to be American—to await the conglomerate hosts from New England and the South and from all the ends of Europe who were to make its potentialities real. But without the avarice of a woman, the miscalculations of an emperor, and a trick of the climate, Louisiana might long have remained foreign soil, an imposing barrier in the way of any future thrust to the Pacific."

One must read the article itself for details. But who can question the direct intervention of God in the affairs of this great nation during the nearly two centuries of its growth and development? Not chance, but a divine destiny created the United States—a land from which Christian missionaries and means have flowed out to the ends of the earth in the interests of the everlasting gospel. The prayers of Adventists in this country and around the world should ascend to God that America and other shining bastions of freedom may survive the testing times ahead until their work in the plan of God is finished.

Labor's Role in National Affairs

"The influence of organized labor in the 1954 elections cannot be minimized," declares a prominent editor. He then comments on outstanding political victories for the labor unions in Michigan and Illinois.

"This is not necessarily bad," he avers. "A citizen always votes to greater or lesser degree for his best interests. The catch is that the best interests of organized labor and the best interests of the nation may not always coincide and responsible union leaders must be careful that ambition does not outstrip common sense. In other words what's good for the CIO may not be what's good for the country any more than what's good for General Motors is good for the country."

This editor observes that the "growing political power of labor must be recognized and understood by union and non-union members of the electorate. The proposed merger of the CIO and the AFL, now under discussion, would consolidate the votes of 14 million organized workers into a formidable political nucleus." To use this "vast political power as a fulcrum with which to raise wages and lower hours would be a dangerous business," warns this journalist.

His comments suggest to our minds also the possibilities of organized labor working together with political leaders and organized religion to accomplish common ends. If such maneuvers resulted in the persecution of religious minorities, this, too, would be very "dangerous business."

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 19, 1955

Temporal Food or Spiritual Faith?

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

The feeding of the five thousand is the only miracle recorded by all four evangelists, and is therefore the best attested of all Christ's miracles. Judged by its magnitude, it has been called the greatest of the miracles. Only the resurrection miracles could rank higher in importance, but even life hereafter depends upon the important truths taught here.

The four records, with *The Desire of Ages*, chapter 39, give a nicely connected story. The disciples brought a report of the murder of the Baptist, and of their own work. Shocked by the removal of that greatest among men (Matt. 11:11), knowing that the time had not come for a second murder at Herod's hands (Matt. 14:1-3), Jesus departed for a secluded area near Bethsaida, beyond Herod's jurisdiction. "Come ye yourselves apart . . . , and rest a while," indicates the need for rest and renewal after exhausting labor against great odds.

It was Passover time, and many pilgrims detoured with the throng on foot eastward round the northern end of the lake to see and hear Him. He could not go to Jerusalem, as He was proscribed by those seeking His life.

Jesus "spent a little time apart with the disciples" (*The Desire of Ages*, p. 364), then noticed the swelling crowds He wished temporarily to avoid. "He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd;" an inspiring contrast with "the shepherds of Israel" who "feed themselves" instead of the sheep (Eze. 34:10, 15). The Saviour "began to teach them many things," "and he healed their sick," hour after hour, till evening and hunger came upon them. (Compare Mark 6:31.) Even the indefatigable Master "was pale from weariness and hunger."—*Ibid.*, p. 365.

The three Synoptic Gospels say that the disciples suggested that Jesus "send the multitudes away" to find food and lodging. John gives the initiative to Jesus in a question to Philip: "Whence shall we buy bread,

that these may eat?" Some time before, Philip had called Jesus "him, of whom Moses in the law, and the prophets, did write" (John 1:45). Jesus knew exactly what to do about food for the people (John 6:6), but He would "prove" Philip (compare Gen. 22:1) to see how far he believed his own words. (See Exodus 16:4, where food from heaven and proving the people are mentioned together.)

Philip could not answer. On a later occasion he still had not realized the presence of the Father in His Son (John 14:9). In bewilderment he said that "two hundred pennyworth of bread"—using an amount of money so fantastic that, even if they had it, no one could supply that much bread—"is not sufficient."

An incisive command now ignores Philip. "They need not depart; give ye them to eat." John adds the intimate touch with Andrew's "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" They were now to see that small things are not contemptible in Jesus' hands.

Bread Multiplies in His Hands

Jesus stands forth with this meager fare and provides the modern answer to an ancient question—"Can God furnish a table in the wilderness?" (Ps. 78:19). He characteristically blessed and broke, then gave the food to the disciples, and they to the multitude. The pitiful meagerness multiplied in His hands. (See *The Desire of Ages*, p. 369.)

The immediate result was a confession that Jesus was "that prophet that should come into the world" (John 6:14; compare 11:27), and a determination to "take him by force, to make him a king." The major result was His tremendous "I am the bread of life" sermon (John 6:35-65), with its consequent forsaking of Christ by many fickle followers (John 6:66), and the decision of the Jewish leaders to kill Him (John 7:1).

To explain this miracle adequately would involve a commentary on that momentous doctrinal sermon in the sixth chapter of John. We can, but briefly list some timely lessons:

1. Problems are best solved by facing them with God's help. "Send them away!" admits failure; "Give ye them to eat!" is an act of faith. The one attitude avoids problems, the other faces them, trusting in God. "With Him there is no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."—*Ibid.*, p. 492.

2. "What are they among so many?" is typical of those who say, "It can't be done!" It was so when Zerubbabel was rebuilding the Temple, and when Nehemiah was reconstructing Jerusalem's walls. It was so when Luther began his reformation, when Carey caught the world missionary vision, when the Advent Movement arose in the modern world. It is so today when God is finishing His work on earth. "Little is much if God is in it," and much is little if God is absent.

3. There is order without ostentation, simplicity without meanness, plenty without wastefulness, in God's work for men. Standing on an eminence, commanding the small grouping of the people for accessibility, Jesus proceeded with ordered dignity, and resisted the temptation to ego-centric pageantry. (See *The Desire of Ages*, p. 367.) Gathering the fragments impressed the miracle of God's bountiful providence, and taught the conservation of means in God's work for men. "If men to-day were simple in their habits, . . . there would be an abundant supply for the needs of the human family. There would be . . . more opportunities to work in God's ways."—*Ibid.*

4. The decisive elements in Christianity are its Christ-centered doctrines. "I am the living bread which came down from heaven. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The incarnation, Christ's divinity, His resurrection, the indwelling Holy Spirit, eternal life only in Christ, are all taught in this supreme sermon. If they had not been, the crowds would have followed to "eat of the loaves." We must "uplift Jesus as the center of all hope, the Root and Offspring of David, and the bright and morning Star" (*Testimonies to Ministers*, p. 118), if the doctrines of redeeming love are to lead men to decisions for the kingdom.

5. What Jesus commands His church to do He empowers her to do, however forbidding the prospect. The most elaborate human plans and efforts are valueless as such; but when all our desires, prayers, and labors rise from His blessed, compassionate Spirit in our hearts, then the hungry multitudes will be fed, and Pentecost will sweep over the earth again.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Father's Part in Homemaking

By Helen K. Oswald

In successful homemaking each member of the family has a definite part to perform. Its fullest happiness and blessings can be obtained only when each one's part is faithfully carried out. Therefore, the relation of the head of the house is of greatest importance to the home. The father has a part all his own, which no one else can fill. God in His infinite wisdom planted deep in his heart the sturdy qualities of leadership, valor, bravery, fortitude, and courage. He endowed him with a strong body, steady nerves, and a powerful mind. If these faculties are rightly used, he fulfills God's plan.

In the true husband who realizes all that marriage involves, selfishness dies at the altar. Thoughts turn from self to the comfort and welfare of the one he has chosen as his life companion. He will seek her highest good and happiness. He realizes the responsibility of taking a gentle, delicate, confiding young life into his keeping, to cherish and to bless. He vows to be faithful and true, and to love his companion as Christ loves the church. That is God's solemn commission to the husband and father of a family (Eph. 5:25). He will treat his wife kindly. He will be thoughtful and sympathetic in every way.

As children are born into the home and the husband becomes a father, he grows even more thoughtful when he sees the burdens and cares that fall upon his companion's shoulders as wife and mother and homemaker. The true husband willingly takes his share of these added responsibilities. When the cares of the day have been unusually trying and things have not gone smoothly at home—perhaps a child has been ill, or worse still, has by disobedience or some wrongdoing nearly broken her heart—he will not utter a harsh word and add to the load she is already car-

rying; rather, he will seek by every thoughtful help his love can give to lighten the burden and impart peace.

A wife blessed with such a husband always finds in his love a safe and quiet refuge when she is perplexed and tried. She knows he understands. She need never fear repulse of coldness or rebuke when she turns to him for shelter and help. Would to God that every husband were that kind of companion. How many tears would be spared!

Not only does every generous and goodhearted husband and father scatter blessings and happiness in his own home, but his kindly and helpful spirit blesses other lives as well.

"The light that shines the furthest shines the brightest nearest home," reads a true proverb. The husband and father sharing in the religion of the home is a source of real strength. In no other way can he impart such joy as by taking his place beside wife and children as fellow heir of the saving grace of God. When their souls blend in spiritual as well as in tem-

poral experiences, peace and satisfaction come. Through their prayer life their souls are linked to heaven.

A desire to protect and a zeal to provide are a true father's second nature. It is his joy and satisfaction. Many a father goes forth on life's difficult road and faces it with courage. In the sweat of his brow he works untiringly, that he may provide well for those in his care. Not only does he toil to provide, but upon his brave heart also rests to a great degree their spiritual welfare. He leads out in family worship. He seeks to build in each member of the family strong faith in God. Often in silence he looks heavenward during his hours of labor and pleads for guidance and wisdom that he may perform well his responsibilities as father and priest of the home.

The word *father* is defined in a dictionary as "one who performs the office of a parent by maintenance, affectionate care, counsel and faithful guidance."

When children first speak that name they do not know how much it means. They cannot fathom the depth of love that throbs in his heart for them. They only know that Father is big and strong, and when they are held in his arms no harm can come to them.

Often children cannot understand why Father is so firm. He has foresight, and his love is too strong to let self-will in the young lead them astray. He commands, instructs, and rebukes because he sees danger. He knows best when he firmly denies them some desired pleasure. He is firm, yet most understanding, kind, and forgiving. These good qualities stand out beautifully in the life of all earnest fathers who endeavor to build for eternity.

* * *

Mr. and Mrs. Wink, two fine boys, and a baby sister were a happy family. The boys were well behaved and obedient. However, when Don became thirteen and Dale passed his eleventh birthday, the parents noticed that Don was beginning to show resistance to some of the desires of his parents and that Dale was becoming more self-willed and independent. This



A. GEORGE MILLER, FROM BLACK STAR

A true father is a real pal to his boy.

caused some anxiety in the family circle.

One evening Father had a talk with Don and Dale about their attitude pertaining to home duties and order. "Disobedience brings sorrow and grief," he warned.

The next day Mr. Wink was asked to help to cut lumber some miles away. "Stay close to home today, boys, and help mother with the work," spoke Father as he bade them good-by.

Don and Dale worked faithfully at their assignments nearly all forenoon. Suddenly a thought of high adventure came to their minds. At once they followed their impulses. Unbeknown to Mother they decided to take a short cut through the woods, surprise their father, and then drive back home with him in the evening. Like a flash they were gone.

Searching for the Boys

At noon Mother called for lunch, but there was no answer. She began to look for the boys, but no trace could she find of them. She returned to the house, sick at heart and somewhat frightened. She fed the baby and put her to bed for a nap. After the baby was asleep she again went out and called and searched.

The Winks had no telephone, and the nearest neighbor was over two miles away. What should she do? Leaving the baby and walking that far for help did not seem wise to Mrs. Wink, and to carry the nine-month-old baby that far seemed impossible. She went back to the house. The baby was still sound asleep. She looked at the clock and the hand pointed toward three.

"I just must get word to my husband about the boys before evening sets in. They may have gone to the woods and got lost. Maybe if I hurry real fast I can get to the neighbor's and back before the baby awakens." With these words she was on her way.

She took every short cut she could find. Then she turned her ankle and fell. "What shall I do now? I can't get up, the baby's at home, the boys are lost, Father is five miles away, and I am out here helpless!" She wept in her dilemma.

"Dear Father in heaven, please send someone to my aid," she prayed.

At that same hour Mr. Wink felt the urge to start for home and pick up some hay on the way for his cows. "You can earn several more dollars if you stay by until quitting time," said the boss.

But Mr. Wink was not to be detained. He felt that somehow he was needed at home. He urged his horses into a trot. As he came over the last hill before reaching home he saw something strange in the road ahead.

It was Mrs. Wink crawling homeward on hands and knees.

He sprang from the wagon and picked her up in his arms.

"Dear, what has happened and why are you out here?" he said as he gently lifted her onto the wagon. "Your ankle is terribly swollen. I will rush you straight to the doctor."

"No, please take me home. The baby is in the house alone," she sighed.

"Where are the boys?" Father asked.

"Lost, I guess. That is what brought me away from home," answered Mrs. Wink between sobs as she unfolded the experience she had passed through since noon.

As they arrived at the yard two neighbors drove in from the west.

"Do you have some word about our boys?" questioned Mr. Wink anxiously. "They disappeared before lunch today. My wife was out searching for them when she hurt her leg."

"No, sir. We know nothing about it, but if your boys are lost you have no time to lose," they said. "Evening is coming on. We'll stay and help you."

Mr. Wink carried his wife to the house.

"Thank God the baby is still all right," said his wife. "My heart pains for the boys. Please hurry, dear. I am so glad those men will help you look for them."

A Real Searching Party

The search began in earnest. Soon other neighbors joined the three men. The countryside was combed, but without success. Mr. Wink's heart sank as darkness began to settle down and a heavy fog rolled in and obscured the light. In his distress he knelt and solicited Heaven's help. Then he



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

One evening as it was becoming dark my neighbor's little girl stood at a window of her home, looking out into the gathering shadows. When it became dark no stars appeared to illuminate the sky. Then as she pointed to the dark heavens she said, "Mommie, look, Jesus hasn't turned on the lights yet." I thought as I listened to her innocent and sweet remark that if the light was burning brightly within us, how much easier it would be to light up the way of those who walk in the darkness of this world. "Ye are the light of the world," said Jesus. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." E. H. P.

hurried on again with his flashlight in hand, calling Don and Dale by name now and then. Finally he heard a faint cry.

"Daddy, O Daddy, where are you?"

"Stay right where you are. Keep answering when I call so we can find you," directed Father.

The men began to close in. "They need a good flogging," was voiced by some.

Mr. Wink hastened on silently.

"Here we are!" called Don when he heard footsteps.

There they were. Dale was so faint he was lying on the ground. He was weary, thirsty, hungry, and frightened. Don threw his arms around his father's neck and pleaded, "Daddy, we wanted to surprise you at the lumber camp but we got lost. We were worried when we couldn't find you. Then we couldn't find our way back home. We're awfully sorry."

Father lifted Dale from the ground. There the three knelt for a moment, tightly holding on to each other. Their tears got all mixed up as they gratefully kissed each other. There were no words of censure.

Mrs. Wink was overjoyed when she heard her dear ones nearing the garden gate. She hobbled to the door to welcome them in.

"Thank God, Father found you," spoke Mother as she clasped and kissed them.

When Don and Dale saw blood coming through Father's shoes, and sores on his hands, they were sorry. Then they saw Mother's swollen ankle, and pain written all over her tear-stained face. They were sick at heart and tears flowed freely. Father drew them close to him.

"My dear boys, you meant to surprise me and make me happy, that is true, but, nevertheless, you disobeyed Father's order to stay close to home and help Mother. Do you see what disobedience will do? Had not God impressed me to return home early perhaps Mother would not be here and something could have happened to little sister and you."

The boys couldn't say anything. They learned with deep regret that disobedience brings sorrow and pain. When they saw what Father and Mother had gone through because of their thoughtlessness, they vowed never to disobey again. And they asked their parents to forgive them.

Father and Mother assured them that they were forgiven.

After Don and Dale had had something to eat they were off to bed.

How much a good father is like our heavenly Parent, so understanding and forgiving.

Modern Youth Are Strong, but Can They

Build a Character in a Day?

By T. H. Blincoe

Have you ever studied a difficult foreign language with the intention of learning to speak it freely? As missionaries in a foreign land, we are in the process now. We are blessed with a wonderful teacher. She is competent, understanding, pleasant, kind, and patient. Her heart is full of the love of Christ.

When we first began we did not know a thing about the language; so she began with the simplest words. She would repeat a word slowly, clearly, and distinctly over and over again. Then she would have us repeat it over and over until she was satisfied with our pronunciation. Those first words were "fearfully and wonderfully made." Our lips and tongues just would not work right. It was all so new. The teacher understood. She would smile and encourage us to keep on trying until the victory was won. When we had mastered a word, she would rejoice with us. That gave us courage to work on another.

Then there was the problem of learning the meaning of a word. With some words there was no difficulty; she would simply point to an object or a picture. As we progressed we encountered more abstract words, and the problem became increasingly difficult. It was interesting to see the ingenious methods that she used. Finally one of the "tricks" would produce the desired results, and a shout of victory would go up.

Many times we forget words that we have learned. That means going back over them until they are relearned. The teacher never complains. She carefully avoids saying or doing anything that might discourage us. She always directs us toward the goal and often refers to the progress we have made. She beams all over when we tell her about some experience we have had in using the language outside of the classroom. Still, in spite of all that she does, discouragement sets in at times.

We are studying four or five hours a day, five days a week; yet, our prog-

ress seems so slow. At times we feel that we are slipping back. There is so much to learn. We hear of others who have studied for several years and still are not fluent in the use of the language, and they are very intelligent people. If they can't do it, how can we ever expect to do it?

The teacher can always tell when we are discouraged. She puts aside the regular lesson, and we talk it over. She does something that she rarely does—she uses her broken English. She will say, "I know that the language is very difficult, but can't you trust me? I have promised to teach you. Don't you believe that God called you over here to tell my people about Jesus? If you believe that, then you must believe that He will give us both wisdom. And then you will be able to speak. You must keep on trying. You must stay on a regular study program. Then surely you will be able to speak. It will come little by little, not all at once. You have made good progress. I am praying for you. I will do all that I can to help you."

Her arguments are unanswerable. Her spirit of trust and assurance is contagious. We take new courage and go on to new victories. Fluency in the use of the language will come; it is composed of a series of victories won day by day.

A Series of Daily Victories

Just so it is in the Christian life. We must trust Christ. We must stay on the program. We must keep in close touch with Him daily, hourly. We must look to Him. We must imitate Him. Whatever the price, we must cooperate fully with Him in gaining needed victory every day. We need not worry about tomorrow, or the mistakes of the past. Perfection will be ours; it is made up of a series of victories won day by day. There is no other way. It is difficult at times, but so rewarding.

Some Adventist youth who are half-heartedly living the Christian life hope that ultimately they will have

victory. Just before the doors of probationary time swing shut they believe that they might make a mad dash and get in. They aren't going to wander so far off but what they can come back in a hurry. Should they suddenly find themselves face to face with death, they will make an immediate about-face and come to Christ. They think with some comfort of the repentance of the thief on the cross and the return of the prodigal son.

Most of us have little trouble in seeing the fallacy of this reasoning. We know that these young Christians are unaware of the blinding and binding power of sin. They forget the testimony of Scripture, which says, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." They are believing the false idea that one can spurn the invitations of the Holy Spirit now, and then turn to Christ whenever he may choose. They do not stop to think that there are many prodigal sons who never return home. They die in a far-off country. Neither do they consider that in all Bible history there is only one thief on the cross. They have the mistaken view that ultimate victory comes through one desperate, last-minute struggle.

The Goal of Dedicated Youth

On the other hand, perfection—the reflection of the image of Jesus—is the goal of other Adventist youth. Through repentance toward God and faith in our Lord Jesus Christ they gain victory after victory. Yet, at times, they suffer some shameful defeats. During quiet moments of prayer and meditation they realize that the cause of their failure is human weakness.

Most of us who have had this experience often struggle in surrendering our wills to Christ upon certain points. We desire victory, but not by way of Gethsemane and Calvary. We satisfy ourselves with spiritual promises that do not apply to the unsundered heart, or we make plausible excuses. Could it be that we are waiting for some special opportune moment—some extraordinary working of the Holy Spirit—perhaps during the time of the latter rain, to cure our spiritual ills? If so, can we not see that this is taking an awful chance? Now is the time to make victory a habit in our daily experience, and Christ stands ready to give us the victory.

Let us not expect to learn the language of the Christian life at some future time—or in the final days of probation. Life is too short. There is a busy schedule for the Christian today. We must have faith in Christ. He can save to the uttermost. Let us use every hour of time that remains in developing character for eternity.

Fist Fight With a Lion

Years ago in Africa a party of hunters were making their way from the interior to the coast. One night after they had made their usual fires and stretched out on the ground to sleep, they were awakened by the deep growls of a lion. The hungry animal leaped into the midst of the camp, seized a young boy, and was about to drag him off into the bush when a miracle took place.

As the terrified Africans ran in every direction the boy's father, a large and very brave man—without taking time to seize his spear—ran straight at the lion and struck him again and again in the face with his large fists, all the while shouting at the top of his voice. He was so angry that he forgot to be frightened, and he loved his boy so much that he was willing to risk his life to save him.

The situation was so unusual that the lion became puzzled and then frightened. He released his hold on the boy and sprang away into the darkness, leaving the father with his bleeding son in his arms.

As I listened to this account of bravery, a great admiration for this African father welled up in my heart. Just think—a man weighing probably 170 or 180 pounds engaging a lion in battle with nothing but his fists!

Another Lion Story

Perhaps you would like to hear another lion story. Many years ago at the Cincinnati Zoo a young, full-grown lioness was purchased from a circus and temporarily housed in an old cage. One day a boy, riding on a donkey, passed by and pushed a long stick into the rickety old cage. This made the young lioness very angry. She let out a terrific roar and sprang at the boy. Her body struck the bars of the cage, the rusty iron gave way, the timber snapped, and the lioness was free!

Quick as a flash the boy jumped clear as the lioness leaped for the donkey, knocking him down. But the animal had a surprise in store for her. He quickly regained his feet and turned to meet the lioness. The donkey reared up and pawed the air with his steel-shod hoofs and came down with terrific force on the skull of the angry beast. After ten minutes of fierce battle, the young lioness slunk away

and sat down on a little knoll to lick her wounds. But she was bruised and torn so badly that her keeper shot her.

The words of Peter come to our minds when we hear lion stories. Here they are: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). That means that we have battles to fight with lions, too, doesn't it?

Now the African father attacked the lion with fists, and the donkey attacked with steel-shod hoofs. We do not fight the devil that way. Our weapons are spiritual. Would you like to know what they are? Please turn and read Ephesians 6:10-18. There

you will discover that the Christian's weapons are spiritual. And these weapons are stronger than fists or shod hoofs. We fight the devil and sin with faith and prayer. It may seem that these weapons are not as strong as fists and hoofs or guns and tanks and planes. But, juniors, the strongest power in the world is the power of prayer. Faith in God and His Word brings victory over the lions of sin. You will be able to rout the enemy and stand against all the wiles of the evil one if you will clothe yourself in the spiritual armor of Ephesians 6:10-18. Have you turned and read the text yet?

THE Children's Story

Five Girls Make History

By Arthur S. Maxwell

Israel was now camped on the east of the river Jordan, right opposite the city of Jericho. Because it was nearly time for them to enter Canaan, and every able-bodied man would be needed for the invasion, God told Moses to count the people and find out just how many there were.

Forty years before, the number of men twenty years old and upward was 603,550. Now the count showed it to be 601,730.

This gives some idea of the awful number of deaths that took place in the wilderness. For all but two of the 603,550 died—all save Caleb and Joshua. Adding the wives of these men, and some of the children who died also, makes a total of over 1,200,000, and that's a lot of people to bury in so short a time.

While the numbering was going on, those in charge of it came across a very interesting case.

As they were counting the men of the tribe of Manasseh, they got as far as Zelophehad, and stopped. For Zelophehad (a great-great-grandson of Joseph), they found, was dead, and he had no sons, only daughters.

This meant that these girls, just because they were girls, were left out of everything, as being of no importance. And they didn't like it. Not a bit! And did they make a fuss!

There must have been something very striking about these five girls, for they are mentioned by name several times in the Bible. Perhaps you should learn their names so you won't forget them. Here they are: Mahlah, Noah, Hoglah, Milcah, and Tirzah. I don't think I would choose any of these names for one of my daughters, but no doubt they were considered very pretty names back then.

First of all they asked to see Moses. He agreed to meet them and hear their story. Then they went to the tabernacle to keep the appointment, and, what do you suppose? When they got there they found not only

Moses waiting to greet them, but Eleazar, the new high priest, and all the princes of the congregation, and almost everybody else in camp.

Bravely the five girls walked into the middle of that huge crowd, right up to the door of the tabernacle.

What courage they had! Girls had never dared to do anything like that before.

Just which one was the speaker I do not know. Perhaps it was Mahlah, the eldest, but it could have been Noah, or Hoglah, or Milcah, or Tirzah. One thing is sure, they didn't all try to speak at once as some girls I know would have done had they been there. They were too sensible for that.

Then one of them said, "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father."

Moses listened patiently. It seemed to him that the girls' request was just. But before deciding he said he would talk to God about it.

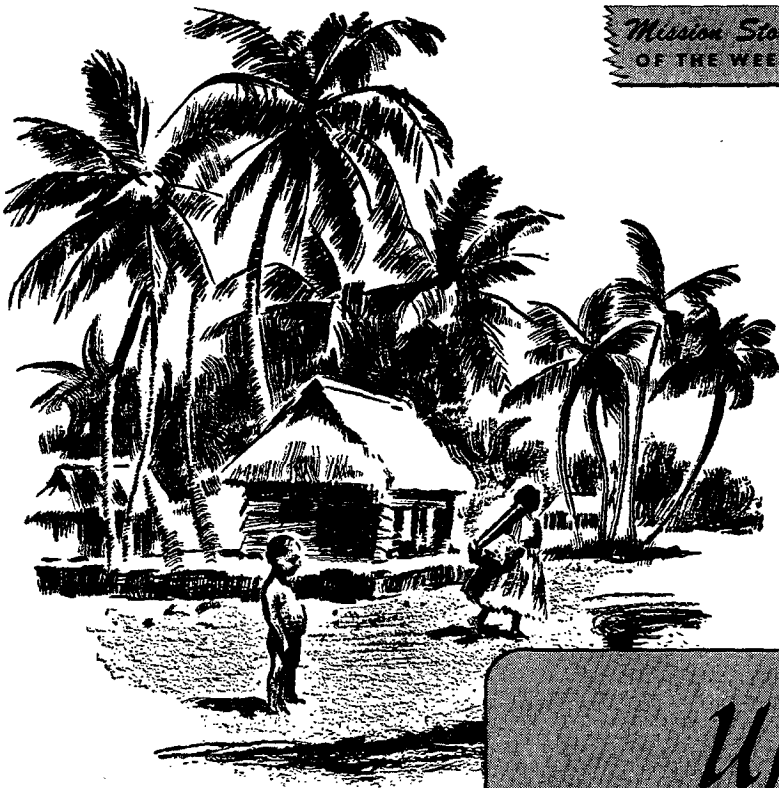
He did so, and God soon answered. He said to Moses: "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass to them."

He added, "Thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

So it was that these five girls made history. By standing for something they believed to be right, they became a blessing to all girls down the ages from that day to this. For the law of inheritance given by God at that time is very much the same as that in use in every civilized country today.

You will be glad to learn that all five girls got married. The Bible says so. "For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons."

One almost feels that the story should finish "and they lived happily ever after." Of course it doesn't, but I am sure they lived happily for a long, long time.



Up and Down the C

A MISSION STORY OF U

Go Za Kham and I had been on the rugged trail over the Chin Hills ten hard, difficult days. Often as we went along I would stand on some high point and look back at the rough terrain over which we had come, and think what a pleasure it would be, if it were possible, to climb these hills in an automobile, slipping along over smooth-surfaced roads, with little more effort than the flick of a switch and the touch of a lever. The Chin people always tell a newcomer that life in the Chin Hills is very difficult. By personal experience I know what they mean.

All travel to the outlying villages must be done by walking over steep mountain trails. Seldom is there a level stretch. Here the saying that everything that goes up must come down is true, and the opposite is also true—everything that goes down must come up.

I was anxious to get home to be with my family, but I was impressed that we should go two days out of our way in order to pass through a new village. It is the largest village in this part of the Chin Hills of northern Burma. I didn't plan to stay long, just over one night. If it were possible to awaken an interest, we could come back later and cultivate the seed sown.

Go Za Kham and I had just arrived at the dak bungalow. This is a small building made of hand-adzed boards and a roof of thatch or tin, used by travelers passing through the villages. We were tired and hot from the long, steep pull up the trail from the river bottom, where the sun's rays are intense. There is little growth that will afford shade, and down in the canyon, where the heat of the sun is reflected from every side, it can be very hot.

Just as we were ready to drop onto the floor for a few minutes of rest while waiting for our porters to arrive, a young man came up to the cabin from the opposite direction. His hand was wrapped in strips of woolen cloth that had been an army overcoat. He told us that he had cut his hand while working in the field five miles from the village. Go Za Kham asked him if he would like me to dress his hand, and he seemed very pleased at the suggestion.

While out on tour I always carry a box of medicines and some equipment for pulling teeth. There are no

medical services at all in the villages beyond Tiddim. If there is an emergency there is no one to turn to for help. If a case is serious enough to cause them to decide to get a doctor's help, they arrange some kind of a litter—a chair carried high on poles on the shoulders of four men, or perhaps a cot on which the patient can lie down. Then with a group of ten to twenty people accompanying the carriers, they start out on the long, hard journey to Tiddim.

It may take one day, half of which would be spent going down, down to the bottom of the canyon, the other half climbing up again with their burden. It might take three or four days of such travel before they reach the hospital at Tiddim. You can see why they welcome someone who can

give them help for their ills in their own village.

In about fifteen minutes our porters came wearily up the trail and very gladly laid down their burdens. Each man carries about sixty pounds. How they ever make it up those steep trails I do not know. It is about all I can do to get myself up the trails without carrying a heavy basket on my back.

Quickly I found the box of medicines, got a basin of water, and began to unwrap the injured hand. By this time we had learned that this man was a leading officer in the local church and was quite active in Christian work. As I unwrapped strip after strip of the old army coat I little realized the extent of the injury. I had pictured it as a small nick on which I might put a bit of gauze. Then he could be on his way. I soon found the cloth soaked with blood, and began to wonder how serious the cut was. Under the cloth I found tightly packed corn husks, and as I clipped these away I saw that the wound was a very serious one.

By **ARTHUR EUGENE ANDERS**
Director, Chin Hills Mission, Upper Burma

REVIEW AND HERALD

Blood spurted from the cut like a gusher. Why hadn't he told me he had severed a main blood vessel on the back of his hand? Why hadn't he told me that he had been unconscious in the field for half an hour from the loss of blood? I knew then that whatever I did must be done quickly.

I had nothing with which to tie off the vessel, so I asked one of the many onlookers if he would go to the village and find a needle and thread and bring it as quickly as possible. I proceeded to clean out the tobacco and other materials that the injured man had packed into the wound to stop the bleeding. Then, while waiting for the needle and thread, I reached in, pinched the blood vessel shut with my fingers, and released the tourniquet to let the blood flow to

and the Sabbath, and not about the weather or politics!"

He had come to ask that his name be placed on our list of those who were preparing for baptism.

Later I returned to that village and spent many busy days there. Christ had provided the opening, and He later provided the interests and the means to witness for Him.

While we are visiting in the village our day begins before sunrise. The people gather before we are up from our mats on the floor. As we prepare our simple meal of rice and whatever vegetables are available, usually pumpkin, we discuss Bible questions with those who come. After our meal we treat those who come for medicine, then go about the village visiting the sick or those who request us to come to their homes.

In the evening we gather, just as darkness falls, for the evening meetings. The lovely colored pictures shown with a kerosene projector are something entirely new to these people, and many are the oh's and ah's that come from the crowd as they see the story of Jesus in pictures before them. The love of Jesus is made much more plain to them by *seeing* the stories of the Bible.

Each evening at the close of my talk I invite all who have questions on the subject to stay. There are anywhere from 150 to 250 who remain almost every evening. This period has turned out to be a regular Bible forum, and nearly every phase of our faith is covered. I am told that there is a representative from every Chris-

tian home in the village at these meetings. Those who have a Christian background are well versed in the New Testament, and they ask very direct and pointed questions.

On one of the last evenings that I was in the village I invited all who desired, to remain for the question-and-answer period. Imagine my surprise when nearly the whole group of over three hundred sat down to listen and take part in the forum!

The interest has been such that we had a baptism, the second to be held by the Seventh-day Adventists in the Chin Hills of Burma. In this group there were two men from this village. One was the brother of the man who said we saved his life by sewing his bleeding hand. The other was an old man almost eighty years old. I have received word from the old ancestral chief of this village that he and his family have all decided to join the remnant church of God. They are now keeping the Sabbath and are preparing for baptism.

It is less than a year since we moved into this new language area, and even now God has raised up an organized Seventh-day Adventist church of thirty-four members. Others are ready and waiting for baptism.

Could you who read these words spend just two weeks with me on the trail, going from village to village, I know that you would return with the burning conviction that the power of God changes men's lives. You would know that victory is for those who trust and follow all the way God leads.

Chin Hills BURMA

the other parts of the arm and hand.

It was while waiting in this fashion that the young man made a statement that may even yet prove to be a true prophecy. He said, "Surely God has brought you to me at the right time. God will bring marvelous results in this village because of this."

When the needle and thread were brought I was able to stop the bleeding. As I worked I prayed for guidance and the Lord answered my prayer. Later, after I returned to my home in Tiddim, the young man came to have the dressing changed, and now it has healed completely.

But this is only the beginning of the story. Within a few weeks the brother of this man came to my home. I asked him what the news from his village was, and this was the answer he gave.

"The big news from my village is that it is having the greatest religious awakening that our village has ever seen. Wherever you see a group of people sitting together talking, you can be sure they are talking about the Seventh-day Adventist religion



Little non-Christian girls in one of the many villages of the Chin Hills in Upper Burma. Adventist missions are gaining a strong foothold among these people.



Health Evangelism in Our Great Cities

By J. Wayne McFarland, M.D.

A great work is yet to be done in the cities of the earth, a work that is to go forth with great power and to be followed with marvelous results. This work calls for special planning and special workers. It is a work we need to set our hearts and hands to doing now.

"There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed.

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities."—*A Call to Medical Evangelism and Health Education* (1950 ed.), pp. 14, 15.

Without doubt as our medical missionary workers and ministerial workers unite, "the door through which truth is to find entrance" will be opened. "It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—*Medical Ministry*, p. 27.

Opportunities in British Isles.

In London we have had the truth of this and other similar statements from the Spirit of prophecy fulfilled in a very remarkable way. Never have we had such opportunities in medical evangelism in the British Isles as now. The new evangelistic center on Regent Street in the heart of London has placed us on the very highway of British life. Coming to the meetings are teachers, businessmen and businesswomen, doctors, executives, and other professional people. Nearly two thousand a week were attending the meetings during the summer and holiday months last year. There were countless more who came to the reading room or stopped long enough to pick up the evangelistic sermons.

The statement heard most frequently from those attending the

meetings expressed gratitude for having health of body and health of soul presented together. In the midweek meetings both a medical and a gospel worker spoke. As the listeners came to understand that physically, mentally, and spiritually man is interrelated, and that he can be happy only by trusting and obeying all the laws of God, they began to change their habits of life. This is the goal for which we are striving. This approach to health makes an ordinary health talk take on much more significance than a mere recital of physiological facts. It links healing of body and soul together.

Health Talks Not Enough

We are told that we should not only talk to people about health, but also have activities that will be practical in helping them to change their course of living. Health talks are not enough. So Miss Kathleen Mahon, the health instructor at the New Gallery Centre in London, conducts nutrition and food preparation classes each Thursday afternoon and evening. Since by "indulgence of perverted appetite, man loses his power to resist temptation" (*The Ministry of Healing*, p.

MODERATE DRINKING

The claim that only a small percentage of people who begin by drinking in moderation end up as confirmed alcoholics is open to question. But let it be assumed true: does this warrant one in voluntarily taking the chance that he may be the one who will escape this result?

There is always a chance one may be killed by a falling brick, a speeding automobile, or in a burning hotel. But one does not deliberately elect to accentuate the risks here. He does not stand under a shaky wall in a strong wind, nor carelessly cross in the middle of the block, nor toss lighted matches in a hotel waste basket—not if he acts rationally. Henry E. Kolbe, "The Illogic of Arguments for Moderate Drinking," *Pastor*, November, 1954.

335), how important then becomes the question of healthful cookery. In the work for the large cities we are to provide for thorough instruction in the science of food preparation.

Dr. Siegfried Kotz, on furlough from Africa, helped to start the first project for a Youth Health Club. This group meets every Sunday afternoon at the Centre. Some time is spent making bandages from bed sheets for the hospital at Malamulo Mission in Africa. A first-aid course was also begun for the youth.

A health information center will also be a permanent feature of this evangelistic center. It will consist of exhibits and models on general health, how the body works, and personal hygiene. Posters, slides, films, and free brochures from the Central Council of Health Education, Ministry of Health, and other agencies will be used. It is hoped that soon a small treatment room can be started. The equipment has been donated by Dr. F. C. Shone, who at present is giving two afternoons a week to meeting people who wish medical consultations.

Medical Panels Appreciated

At the Sunday evening services a medical panel was held just prior to the sermon, with Victor Cooper acting as moderator. The help of our physicians at the sanitarium and those in private practice made this one of the outstanding medical features of the evangelistic series this past summer and fall.

With just a very few additional items, the present dining facilities could be made available to the public for a noon meal. We trust that this feature can be realized, since "the opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers."—*A Call to Medical Evangelism and Health Education*, p. 21.

The reading room and library are filled with our good health literature, and the most widely read journals are *Life and Health* and *Good Health*. Another feature that is growing rapidly is the health correspondence course of fifteen lessons, used with the Voice of Prophecy Correspondence Course, and offered each week night.

More than three hundred souls have been won by the combined ministry of gospel and medical missionary work in London. Truly, it is time that we study, pray, and lay plans to unite all our medical and ministerial talent in a great soul-saving campaign that will be worldwide. The work in the cities, when done as God would have it done, will set in operation a movement that is long overdue.

REVIEW AND HERALD

News From Home and Abroad

Pressing Needs and Wonderful Victories in Africa

By R. R. Figuhr, *President
General Conference*

The Southern African Division has become, in point of membership, the second largest in the world field. The work begun here, well within the memory of some still living, has grown wonderfully.

Our first missionaries were sent to Cape Town in the year 1887 in response to an urgent request to the General Conference from several laymen who had learned the truth. They volunteered to pay the passage of the first missionaries. A little more than threescore years has elapsed since then, but what a remarkable development of the work throughout Africa has taken place!

Today our baptized church members number 125,000, with nearly 100,000 more in baptismal and hearers' classes. An abundant harvest has resulted from that early sowing. On every hand, doors are still open and we are urged to enter. A few years ago a government census was taken in one of these countries where at the time we had a total membership of

a little less than 19,000, but in the census 116,753 answered that they were Seventh-day Adventists. We have little idea of how far the influence of the truth has extended, or how much of the seed sown has fallen upon good ground.

Together with R. S. Watts, the president of this division, I was privileged to visit in practically all sections of the field. In the northern part we were especially impressed by the large groups coming into the truth. There we found our missionaries hard at work on mission stations, in schools, and in hospitals, all of which were usually crowded to overflowing. Here for the first time I saw two patients occupying a one-patient bed. When space ran out, patients were placed on the floor and under beds. In one of the wards expectant mothers were put under the beds, and it was not until their babies were born that somehow resourceful nurses found bed space for them.

Facilities often are woefully inade-

quate to meet the needs, but all are carrying on and doing the best they can with the equipment in hand.

In that northern region when special meetings are called it is impossible to find buildings large enough for all the people who come. So they sit on the bare ground out in the open or under large spreading trees. One such group numbered thirteen thousand. It is an unforgettable sight to see thirteen thousand people on a Sabbath morning flowing down mountain trails and up valleys, coming together for Sabbath school. As they spread out in large Sabbath school classes one is reminded of Elder Spicer's picturesque words as he contemplated similar scenes—"acres of Sabbath school classes." Literally that is true. The orderliness of each church, which remains under the direction of its church officers, is impressive. Patiently the people sit through long meetings, on the ground without back rests, making us wonder why we get so restless in our comfortable church pews.

Public Evangelism in the Villages

The Southern African Division conducts as evangelistic agencies many schools and hospitals. It also places much emphasis upon public evangelism in the towns and villages. During 1954 at least 1,177 evangelistic efforts were held. During 1953, 21,254 people were baptized. When the total figures for 1954 are in, it is expected that at least as large a number will have been baptized, despite the interruption of the General Conference session, which took a large number of leaders out of the field.

The lay members of Africa are not behind our people in other parts of the world in missionary activity. A goodly number of the mission schools that yield a large fruitage of souls yearly are conducted by Missionary Volunteers who receive no pay from the mission. Without this voluntary service on the part of these devoted teachers, thousands of children would be without school privileges.

One hundred and fourteen miles from the city of Salisbury, over roads that some would hesitate to drive a car on, we were taken to a new mission station only four or five years old, established among a pagan people. There our missionary and his courageous wife are holding an outpost for God. One could dwell upon the isolation, the climatic difficulties,



COWLING, FROM EWING GALLOWAY

Into the native villages of South Africa the Adventist evangelist is making his way with the truths of the third angel's message. During the year 1954 at least 1,177 evangelistic campaigns were conducted in villages—such as the one pictured here.

and the ruggedness of the assignment. But all these are forgotten as one listens to the thrilling account of what God is doing. Already 101 persons have been baptized and are members of the church since the mission was founded, and 145 more are in baptismal classes. Still another 247 have made their decision for the truth and have joined preparatory classes.

Reciting these figures thus, one is led to believe that accepting the faith is simple and easy for these people. But it is by no means easy. Those who take their stand often must pass through fiery trials. Even in Africa people pay a high price for obedience. We met a mother and her daughter, both of whom had been beaten by their husbands for taking their stand. When we asked the mother how many times she had been beaten she said it was so often that she had lost count. Finally her husband, unable to dissuade her, divorced her and sent her away. She has found a home among those of like faith. Her daughter still endures beatings for the truth. As we left these earnest women they had but one request—that we pray that they might remain faithful until the Lord comes.

This group of new believers has organized a Dorcas Society. It is a militant group. Not long before our arrival a number of members traveled on foot a distance of forty miles to another village, where considerable prejudice existed against the truth. They began their work by visiting the sick and caring for them. In other ways they assisted the people. Soon the people of the village were ready to listen. When the sisters finally left to return home, thirty-six had decided to join the class and prepare for baptism.

A Strong Influence for Good

The influence of those who live this truth has a powerful effect on the people. The government, ever eager to help the natives improve their methods of farming, provides some assistance. A certain district officer sent to a village, largely Adventist, an instructor in agriculture, who was to demonstrate better agricultural methods. Before long this man went to his supervisor and informed him that he could no longer work on the Sabbath. The irritated officer remonstrated with him, but to no avail. He therefore transferred him to another region and sent a second man to our people. It was not long before he too went to his supervisor and told him he would no longer work on the Sabbath. Remonstrance did no good in this case either, so he was transferred, and a third man was sent to the Adventist village. Again the officer's plan

went awry, for soon he too was keeping the Sabbath. The officer then gave up and left him there. It is good to know that our African people witness so faithfully to the truth, and that their influence is so persuasive.

Our people here have the same struggle with themselves to go out and do missionary work that people everywhere experience. One little sister was urged to go and speak in the nearby village. She said she could not speak publicly as she had never done it. It was suggested that she go out in the woods and practice speaking to a tree. That she could do, and did. As she earnestly talked to the tree she did not know that nearby a woman was washing clothes in a stream, and listening. What was intended for only the tree reached this woman's heart. Now she is going to church, and our sister is greatly encouraged to carry on missionary activities.

Africa still presents a great challenge to us, for much remains to be done. Those who labor here have faith to believe that Africa must yield a much larger harvest before the work is completed. As they labor on let us pray that God's blessing may continue to rest upon His servants in this great field, and that His Spirit may continue to seek out the many still in darkness who long for light.

The Southern Union's Front Line of Offense

By Cecil Coffey

Almost anywhere you go in the Southern Union these days you hear our church members—both old and new converts—talking about their new front line of evangelistic offense. And you don't have to listen long before you realize that something tremendous is sweeping through the rank and file of Southern Adventists, leaving in

its wake a most heartening aftermath—converts by the thousands.

The "something tremendous" is the influence of the four-year-old Southern Union School of Bible Prophecy and the way it has harnessed the soul-winning powers of church after church and member after member. Coupled with the many other means of giving the Advent message, the Bible school seems to have filled an important gap in soul-winning work.

Two Thousand Baptized

The school has presented Bible truth to some four hundred thousand persons—individuals seeking the way to the kingdom. Of those who have completed the Bible correspondence courses, more than two thousand have already been baptized, and at least eight thousand have made decisions to observe the Sabbath.

In terms of organization this means the equivalent of twenty new churches of one hundred members each, or the addition of a good-sized conference. And this is only the beginning, Southern Union leaders believe. They expect most of the eight thousand who have decided for the Sabbath to eventually go forward in baptism, and they expect many thousands of the other Bible school students to decide for Christ.

It is no wonder, then, that both ministers and laymen are praising this method of soul winning. The School of Bible Prophecy provides a missionary outlet for every member, old and young, and its program can easily and inexpensively be adapted for soul winning by any department in the church.

Today every church and institution in the Southern Union is geared to promote the Bible school. What is more, they don't neglect the national Bible schools conducted by the Voice of Prophecy, Faith for Today, and other denominational organizations. Promoting a union school seems to



Leaders and field evangelists of the Southern Union Bible School. Front row left to right: C. R. Spangler, S. S. Will, E. L. Cardey, W. S. Jesse, P. G. Crestakos. Second row: W. J. Mitchell, C. R. Beeler, H. L. Yates, O. B. Gerhart, E. A. Crane, B. H. Ewing.



Good Tidings From Newfoundland

The Canadian Union president, W. A. Nelson, took time recently to hold a ten-day evangelistic series in St. John's, Newfoundland. Broadcasting every night from the church, and visiting interested people during the day, gave Elder Nelson a busy time; but there was a reward. At the close of the final Sabbath service six people requested baptism.

Many heard his earnest messages by radio, and were deeply stirred by the presentation. The people of Newfoundland greatly

appreciated Elder Nelson's sincere, unselfish labors in sowing the gospel seed.

During his stay here he spoke to the teachers of the Newfoundland Academy and studied the problems of the overcrowded school. The need for larger classrooms to take care of 180 students and for a laboratory for teaching science to the high school students was especially considered.

This close view of the work in Newfoundland should be helpful as future work is planned. **PHILIP MOORES, President**

give added impetus to other soul-winning agencies. Elmer Walde, General Conference secretary of the radio and television department, has spoken words of highest praise for the Southern Union Bible School.

At first the interests were followed up by regular workers, often with the help of consecrated laymen. Bible classes, cottage meetings, and branch Sabbath schools were organized in many places. By the end of the first year it was obvious to E. L. Cardey, Bible school director, and the Southern Union leaders that organizing all the needed follow-up work was beyond the capacity of the regular workers. Interest was so great in many areas that regular workers there could easily have spent all their time just with Bible school students. This problem brought about something new in denominational work—full-time Bible school field representatives.

Nine ordained ministers with outstanding experience in personal evangelism were appointed to do nothing but follow up Bible school interests. That they have been successful, with the Lord's guidance, is evident from the hundreds baptized and the scores of experience stories reported by them.

One representative, B. H. Ewing, organized twenty Bible study groups in two months as he worked in and around Atlanta. Elder Ewing reports

that baptisms have already resulted and that many interested persons are regularly attending church.

P. G. Crestakos, working in western North Carolina, visited student interests at Murphy. There had never been an Adventist church there. In a short time twenty-five students were baptized.

These stories could be duplicated dozens of times from the Bible school records. The wonderful thing about it all is that ministers and laymen are teamed up as never before. Laymen participate in every phase of the program, from distributing enrollment cards to conducting Bible classes. V. G. Anderson, union president, describes the Bible school program as follows:

"Personally, I feel that the biggest program launched in the union during the past six years has been the Southern Union School of Bible Prophecy. So far the interests are wonderful, the results tremendous, and as we think of the possibilities for the future, they are overwhelming."

Elder Cardey says, "Plans have been laid for greatly increasing the enrollment in 1955. We are after a million students and twenty thousand baptisms as quickly as possible." And both ministers and laymen throughout the Southern Union are praying and working for just that. God will bless their consecrated efforts.

The Maun Mission in Bechuanaland

By W. M. Cooks

Francistown, our nearest railway station, is 330 miles from Maun Mission in Bechuanaland, South Africa. Our mode of transport is a three-ton Chevrolet truck, or one of the larger five-ton trucks that make the journey twice a week. Air travel now is available, but with a limited budget we just have to watch the planes go by.

The truck is piled high with the maximum load of goods. Somewhere among drums, bags of sugar, raw cattle hides, and a variety of building materials a little nook is found for the passengers. We start off at midday. The sun is overhead and the wind is in our faces. The trip is a twenty-hour run, almost nonstop except for an hour or two in the early morning, or as the driver feels himself being overpowered by sleep. Often the journey will take two or three days.

The first one hundred miles takes us over rough road, which gives the impression that we are traveling over a corrugated iron roof. All passengers are expected to secure themselves from falling as the truck hits numerous ditches along the way. Just this year the driver of one of the trucks had to pick up the bodies of both his wife and his child, who had fallen from his truck and been run over by the back wheel. The old chassis creaks, groans, and mutters as it is hammered by the road, but somehow it continues to roll on.

The last 230 miles takes us over a section of road that has been made by the constant action of wheels as they wander over the desert. When the sand becomes too deep in places, another track is started until there is a choice of at least half a dozen roads, but woe betide if you make the wrong choice! You will spend hours digging yourself out, inch by inch.

At last a happy sight greets our eyes as a beautiful river lined with green trees suddenly looms up before us. This is the Maun River, on the banks of which our mission headquarters is located. It reaches out across the dry sand of the Kalahari Desert and westward in the path that Livingstone trod until it meets the great Zambezi River.

In this area we have a variety of African peoples and dialects. It is a place that offers asylum to a number of African tribes that left their homes because of internal problems. There are three major languages and several more dialects. Our work thus far is for only two of these groups, and we have only a little literature in one

language. In this area we have only two well-built brick church buildings. The others are very temporary structures made with reed walls daubed over with mortar, and rough poles and grass for the roof. The white ants soon ruin such a structure.

Our working force is also very limited, but the work is the Lord's, and God's blessing rests upon our feeble efforts. Last year we baptized in this section 103 persons. The doors are open to us for evangelism. In one section our work was closed and restricted for a while, but God has marvelously removed that restriction today, and from the same area I have a written request from nearly five thousand people who swell the Macedonian cry, "Come over and help us."

Last year in the chief's village the chief himself attended every service of the camp meeting, and he instructed every counselor to attend. All court duties were laid aside for four days while men and women sought counsel from above. Plenty of beer had to be thrown away, as people thirsted more for the water of life.

How it thrills our hearts as we see men and women who have been steeped in sin change their ways, their lives, and even their homes when the Bible begins its cleansing.

An old brother broken in body, and suffering with leprosy asked for baptism. He hobbled to the water's edge on his stick, and from there was carried into the stream. We buried him with his Lord. A year later he died trusting in the promise of his Saviour to return.

The message of a soon-coming Saviour is finding the honest in heart in the jungles and in the desert, but as I see this large mass of humanity still wandering in darkness my heart cries to God that the work may soon be finished.

First Baptism in the Andaman Islands

By B. Nowrangi

October 9, 1954, was a memorable day in the history of the work in the Southern Asia Division, because on that day four precious souls were baptized at Port Blair in the Andaman Islands as the first fruits of the faithful labors of Brother and Sister S. Daniel.

The beautiful Andaman group comprises some 204 small and large islands lying in the Bay of Bengal, not too far from India. The chief language spoken is Hindustani (Hindi-Urdu), because the people are of mixed nationalities whose ancestors



Newly dedicated church in Baltimore, Maryland.

hailed from all parts of undivided India and represented all lines of Indian culture and languages. Only 25 per cent are literate, and only about 10 per cent can speak English. Although most of them profess to be Hindus, there are many Mohammedans, Sikhs, and Buddhists as well. Christians of several churches are scattered here and there throughout the islands.

A Truly Pioneer Venture

Since the time the Advent message came to the Southern Asia Division these islands have been a challenge to the remnant church, but no response was made to this challenge until October 23, 1952, when Brother and Sister Daniel answered the call and landed at Port Blair. They had no friends there, so they were alone in a strange island, among strange people, who spoke strange languages. Of course our silent preachers, the Voice of Prophecy lessons, had already entered the island, so there were a few students whom they hoped to count as friends.

How thankful we should be to God for opening the way for the third angel's message to be preached in these islands. A faithful group of Sabbathkeepers meet every Sabbath for worship in the bungalow of Mrs. Hayden, one of our newly baptized members. It is very encouraging to see the good interest that is developing in this island field, and there is reason to say that the Spirit of God is moving in a very special way on the minds of the people. At present more than half a dozen groups are taking Bible studies, and within a few months another group will be ready for baptism, and a strong church will be organized. We request the readers of the REVIEW to pray for our work in that great island field.

Dedication of Baltimore, Maryland, Church

By D. A. Roth

The dedication service for the new Baltimore First Seventh-day Adventist church was held on Sabbath, December 25, 1954, the climax of a three-year building program by the congregation.

W. B. Ochs, president of the North American Division, was the speaker at the afternoon dedicatory service. D. A. Ochs, president of the Columbia Union, spoke at a morning worship service.

A high light of the dedication program was the burning of the mortgage by three laymen of the church—Harold Smith, first elder; Clifford Patten, head deacon; and Mrs. Clara Wood, secretary of the finance committee.

S. L. Dombrosky, pastor, led out in the Act of Dedication, and C. V. Anderson, president of the Chesapeake Conference, gave the dedicatory prayer. Others who took part in the service included Leslie Hardinge, head of the Bible department of Washington Missionary College; M. K. Eckenroth, of the Theological Seminary; A. B. Butler, secretary-treasurer of the Chesapeake Conference; and D. G. Fleagle, home missionary secretary of the Chesapeake Conference.

The church was designed by Elder Fleagle, who also directed the major portion of the construction program. Although valued at more than \$300,000, only \$178,000 is invested in the building, aside from the lot.

The main auditorium of the new red brick structure seats eight hundred, and a Sabbath school annex

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seats three hundred. Included in the facilities are a glass-enclosed mothers' room, several Sabbath school departmental rooms, a Dorcas Welfare room, a pastor's study, a baptistry, a kitchen, and a dining room.

A part of the morning service was a baptism conducted by Elder Dom-brosky. A total of fifty persons have been baptized in the Baltimore First church in 1954.

Self-supporting Adventist Hospital in India

By T. R. Flaiz, M.D.

In the university city of Guntur, South India, an Adventist physician and his educator wife operate a successful hospital enterprise. Dr. and Mrs. Samuel have been working in this city for more than twenty years. They have been known for the missionary zeal that has characterized their work from the first.

Several years ago Mrs. Samuel sold her previously accumulated jewels that wards for the care of tuberculous patients might be built. Among both rich and poor, India has many victims of tuberculosis. Because of crowded living conditions and little understanding of the need for sanitary precautions, families invaded by this disease are faced by possible extinction. Acceptable facilities for the care of tuberculous patients are exceedingly limited.

While Dr. Samuel performs his clinical duties and operates the medical phase of his hospital, Mrs. Samuel attends to the business interests of the institution and leads out in strong evangelism for the patients and the people of nearby villages. In one of these villages they have more than sixty attending their Sabbath school; in another there are twenty awaiting baptism. In the compound of their hospital they have built a church for their helpers and patients.

From a recent letter written by Mrs. Samuel we quote: "As a member of the Seventh-day Adventist mission I feel the burden for souls. I wish Jesus would come soon and take us home. I help my husband at the hospital, look after the business side of it, and utilize my leisure time in teaching the gospel. We constructed the church with our own money, and I feel glad to inform you that both of us are in the Lord's service."

Consistent dedication in service to the cause by our Indian believers is reflected in a rate of growth in that field quite beyond our expectations of a few years ago.

Sowing and Reaping

By Adrian L. Headley

Years ago a young woman in the city of Battle Creek, Michigan, almost became a Seventh-day Adventist. Some of her friends and neighbors joined the church, and gave her books and tracts to read. The message they contained was very convincing, but she was not yet ready to make any change in her religious life. She later married, and raised her family in a popular church. After that she almost forgot the message of truth she had heard and read in Battle Creek.

God works in mysterious ways, and although this woman did not know it, the Lord was working in her behalf. She moved to the little village of Walden, New York. During this time she heard nothing of Seventh-day Adventists until in 1952 the *Walden Citizen-Herald* carried a

short article stating that a church had been organized in the village. This brought back memories, and she considered attending, but because she did not know any Seventh-day Adventists she did not go. From time to time she found pieces of their literature at her door. Finally she became convinced that they were right in their beliefs, but still she hesitated to attend the church.

This woman operated a boarding house, but because of ill-health she decided to sell the property. The Walden church group was looking for a building site, and interviewed her about the property she had for sale, but the price was more than this little group could pay. The pastor, Jamile Jacobs, invited her to the church meetings, but she refused.

About two months ago she sold her property, and moved to a different section of the village to live. As she looked from her window one Sabbath she noticed her next-door neighbor come up the walk and slip a piece of literature under the door. It was Mrs. James Joy, on her way home from church, leaving tracts at the door of her neighbors. As the woman read the tract she recognized it as Seventh-day Adventist literature. Rushing to the telephone, she called Mrs. Joy and surprised her by asking if she could attend church with her.

It was a proud Mrs. Joy who escorted Mrs. Sanders, for that was this woman's name, to church the next week.

Mrs. Sanders now regularly attends the church and is preparing for baptism. One of her first decisions was to pay tithe on the property she had sold.

This incident reminds us of the text that says, "Sow thy seed, . . . for thou knowest not whether shall prosper, either this or that."

Fifty Years of Miracles in Korea—3

Organization and Growth of Mission Work

By Theodora S. Wangerin

The need for missionaries was urgent, and in the fall of 1908 two other missionary families and one single woman joined the small group of workers. Dr. and Mrs. Riley Russell and Miss May Scott arrived in

[Adventist missions in Korea began when a Korean layman returning to his homeland from Japan—where he had accepted the truth—began to publicize his new-found faith. Elder Kuniya, a Japanese missionary, followed up the interest, and soon missionaries arrived from America to strengthen the work. The first couple was Elder and Mrs. W. R. Smith. Later Mimi Scharffenberg joined them in their work at Soonan.—Editor.]



The Book of All Nations

By CARLYLE B. HAYNES

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In these eventful days, with the United Nations striving with diplomatic ingenuity to maintain the international *status quo* while strident voices everywhere in conflicting clamor belie the vaunted peace, the calm counsel of God's ancient Book stands unchallenged amid the clash of old ideologies and the rattling of new swords.

Although the Bible stands unique and alone as the best seller of all time, its true greatness can never be fully explored. Hence, every now and then, from the hands of men whose lives have been molded by its precepts there comes a new evaluation of its beauties, its inspiration, and its power. Among modern books about the Bible, this revised volume, comprising special lectures on the Book of books presented a few years ago to the students at the College of Medical Evangelists, offers authentic and stimulating comment on its structure, history, reliability, canonicity, precision, and authority. Chapters on its scientific accuracy and archeological corroboration bring it up to date in its references.

That the book of Holy Writ is more than law and gospel, more than precept and promise, more than history and prophecy, is made clear in the discussion of Christ as the Word made flesh, with that Word the testament to His identity. A practical chapter on the five methods of Bible study is an invaluable contribution to the edification of every reader. This book is the current Sabbath School Reading Course selection for the first half of 1955.

September. C. L. Butterfield and his family joined them a month later.

The housing situation in Soonan was acute. There were no houses to be rented and no hotels or motels where the new workers could be housed. Dr. and Mrs. Russell moved in with the Smiths. Miss Scharffenberg had purchased a small Korean house consisting of two rooms 8 by 8 feet square. This was shared with Miss Scott. Elder Butterfield built a two-room shelter for his family—they had two small children. It was a bitter cold winter, and it was difficult to keep warm and to obtain the bare necessities. But there was no word of complaint from that group of “strong, energetic, consecrated young people.”

Korea Organized as a Mission

When I. H. Evans visited Korea later in the fall of 1908, Korea was organized as a separate mission field. Elder Butterfield was chosen to serve as mission director. Plans were laid for the medical, educational, and publishing work. A committee of three was appointed to look for a location near Seoul, a place that would serve as the headquarters for our work, including the publishing work. A call for another physician, an educational man, and two evangelists was sent to the General Conference.

These calls were quickly answered. R. C. Wangerin and his wife, from Wisconsin, joined the forces and arrived in Korea in October, 1909. H. A. Oberg, from Oregon, came a month later. In the spring of 1910 H. M. Lee and his wife arrived for the educational work. (Mrs. Lee was a sister of Miss Scott, and Mrs. Wangerin, of Miss Scharffenberg.)

It was felt that now the field was well staffed and no more missionaries would be needed. These young people rendered faithful service through the years. A number of these early workers returned again and again to the field of their choice to render service for the Korean people. Some of them gave thirty or forty years of their life to Korea. The hardships and privations encountered during those early days were far greater than those encountered today. But no one regarded it as a sacrifice to serve in such a needy field. The fellowship of the missionaries and the Korean Christians was precious. They laid a solid foundation for the work, upon which others have built in later years.

The Work Expanded

While studying the language and looking after the work in general, the missionaries preached the message. The Butterfields and Miss Scharffenberg moved to Seoul in the summer

of 1909. The Wangerins and Brother Oberg spent the first two years with them. The H. M. Lees and Miss Scott stayed in Soonan, where a training school was in operation. The medical work was also carried on in Soonan.

On Elder Evans' next visit to Korea, plans were laid for a more aggressive work. The field was divided into four districts. W. R. Smith was asked to take charge of the work on the east coast and to locate in Wonsan, an important seaport. Dr. Russell was asked to oversee the work in the northwest while living in Soonan. C. L. Butterfield directed the work in the central district, from Seoul, the mission headquarters. The Wangerins were asked to open the work in South Korea, and located in Kyung San, a small village ten miles south of Taegu.

The work in the northwest was very encouraging. New companies of believers were springing up everywhere. A Sabbath school was organized in Seoul the latter part of October, 1909, and the following summer the first thirteen Sabbathkeepers were baptized in the Hahn River. The following January a church of thirty-one members was organized. A year after Elder Smith moved to Wonsan a company of thirty were keeping the Sabbath. Within a short time other companies of Sabbathkeepers sprang up in and around that area. Eight months after the Wangerins

Good Press Relations

Edmund Lacy understands the real meaning of press evangelism. Working with other leaders in his congregation, the Albany, New York, press secretary is letting the light shine in his city through the newspapers.

“People seem to have a much better attitude toward Adventists in the past few years,” he writes to the General Conference Bureau of Public Relations. “Heretofore they didn't know who we were, and we were received very coolly by many. Now it seems to be different since we have been using the newspapers in telling the people of our work. They seem to have changed their opinion about us.”

What the Albany press secretary is able to publicize depends, of course, on his fellow members, for good public relations begins with good works. Thus, when Dorcas members decided to give clothing to needy children, numerous calls were received “from people who desired to give us used clothing, having seen the story in the paper,” he relates. “One family we helped is going to have Bible studies given to them, and they plan to come to church,” he concludes.

People in Albany are getting acquainted with Adventists through the newspapers. Is this happening in your community?

DONN H. THOMAS

opened the mission station in the south a church of thirty baptized members was organized in Kyung San, sixty miles north of Pusan.

Song Hong Cho, one of the two Korean believers baptized in Japan in 1904, gave the message to Lim Ki Pan, from North Korea, as he returned to his home in South Korea. The brethren in Japan received letters from Brother Song from time to time, but failed to meet him on their visit to Korea.

During their first visit Brother Kuniya and Elder Field were so busy visiting the interested companies in the northwest that there was no time to go down to the southern end of the peninsula. But when Song learned of Kuniya's visit he made the long trip to Chinnampo and brought a friend with whom he had been studying the message.

Later he made a special trip to Kobe to see Brother Kuniya. He told of his work and of one hundred Sabbathkeepers in the south, scattered among the different islands. In writing of this visit one of the missionaries said, “Brother Song came all the way to Japan to urge, with broken speech and eloquent signs, that help be sent to further instruct the people.” Then added, “Dead indeed must be the ears that would fail to heed such a call.”

When W. R. Smith, the first American missionary, came to Korea, the brethren in Japan encouraged him to settle in Pusan. Elder Field accompanied the Smiths to Korea to assist them in getting located. Upon their arrival they remained in Pusan over the Sabbath. Letters had been received stating that thirty-five were keeping the Sabbath. Although efforts were put forth to locate the company of Sabbathkeepers, lack of a definite address and lack of an interpreter kept them from establishing contact.

The Work in South Korea

Later, when Brother Kuniya again visited Korea he stopped in Pusan, looked up the believers, and spent two days with them, holding three meetings. The few workers in North Korea were so busy looking after the interested ones in and around Soonan that they were unable to care for the lesser interest down south. Consequently the believers in the south felt neglected, and their zeal flagged. The harvest was ripe, but the workers were few.

It was not until 1910, six years later, that Brother Song was visited. When the mission station was opened in South Korea, Brother Song was reached, and a rich harvest of souls was garnered. Brother Song en-

tered the colporteur work and was faithful until laid to rest in Taegu.

During the fifty years that the Advent message has been proclaimed in Korea, the church has given liberally to the work in that faraway field. They have given, not only of their means, but of their sons and daughters as well. Forty-four missionary families and five single workers have served in that interesting field. Each one has made a contribution to the cause. Some of these faithful missionaries have spent twenty, thirty, or forty years in Korea. A few have been transferred to other fields. Four families left because of health conditions. Three of the missionaries were called upon to make the supreme sacrifice, one of whom lies buried in a grave in that country.

Missionaries' Children Become Workers

A total of eighty-one children enjoyed a happy childhood in Korea, fifty of these being born there. A number of these children are in the work today, and four of them are in foreign mission service.

Institutions and churches have been established. An army of Korean young people has been trained for service. Thousands have found relief from suffering in our medical institutions. Truth-filled literature has been scattered throughout the length and the breadth of the land. The gospel seed has been sown, and the Lord of the harvest will watch over it and bring forth a harvest.

In spite of all the efforts of the enemy to destroy the church in Korea, it is strong and flourishing today. Hundreds of little companies of Sabbathkeepers are found in that land torn by strife and war. We have many second- and third-generation Adventists in Korea. Entire households have remained true to the message. Earnest young people have taken up the torch that older workers were compelled to lay down. The roll of honor contains a number of names of martyred saints.

Political uprisings, disbanding of the church by government authorities, imprisonment and torture of church leaders, war and destruction, poverty and persecution, have not halted the advance of the message. The Lord has had His hand over the work. The Holy Spirit has been working on the hearts of the people. During the three years, 1951, 1952, and 1953, more than 2,500 members were added to the church by baptism!

Verily, this is the work of the Holy Spirit. The Lord is planning for His work in Korea, and He will see it through to victory.

Medical Missionaries, Past and Present

A list of medical missionaries, past and present—graduates of the C.M.E. School of Medicine or otherwise members of the school's alumni association—was recently published by the association in its annual directory issue of the *CME Alumni Journal*.

According to Dr. Daniel H. Kress, writing for the *Ministry* magazine of July, 1954, the C.M.E. School of Medicine has more graduates who have qualified in foreign lands than all the other medical schools in America combined. This newly published list offers for the first time a clue to the actual number involved.

Compiled with the assistance of the General Conference Medical Department, first printed in summer issues of the *Journal*, and thoroughly corrected and expanded for the 186-page directory, this list is the most complete and accurate record of the subject ever published.

Grouped in four categories, the list includes physicians who have served or are serving (1) in denominational employ abroad and who are classified by the denomination as foreign missionaries when in such employ; (2) in denominational employ abroad and who are *not* classified by the denomination as foreign missionaries when in such employ; (3) self-supporting foreign missionaries; and (4) others in the practice of medicine abroad, including many self-supporting missionaries who because of some technicality could not be included in group 3.

A Large List of Missionaries

A brief summary of the list shows the names of 359 members of the association, past and present, with 116 now abroad. In the first three categories alone are 280 names, past and present, with 98 now abroad.

Since none of the offices helping in the compilation had entirely complete and accurate records, the publishers are aware that the list may contain inaccuracies and omissions. They solicit the help of all readers who may be able to contribute data to the continued perfection of the record.

The publishers make the following statement to guide readers in interpreting the record as printed in the directory:

"For every one in this list, several others are serving to some degree as true medical evangelists in the homeland. Many are in denominational employ or running self-supporting institutions on denominational principles or practicing in isolated rural

areas on a financially sacrificial basis. Others, no less loyal to the cause, though in regular private practice, give heavily, even sacrificially, of their greater means and of their time and energies in active programs of private or church-organized evangelistic work. Many of these faithful, unglamorized workers in the homeland are genuinely 'unsung heroes.' All are worthy if unspectacular and unpublicized exemplars of the CME's ideals of medical evangelism as they can be and are translated in terms of practical, everyday living."

C.M.E. Alumni Association

• In Brief •

NORTH AMERICA

Atlantic Union

● L. E. Lenheim, union president, visited Bermuda in January, and reports that good progress is being made on remodeling the building at the new property in St. George's, where Geary Pitcher is local elder. Now all of our churches in the islands will have their own buildings in which to worship. W. E. Carpenter has baptized 38 during the last five months.

● William Morgan, who has been pastor-teacher in Bermuda for two years, is attending the Theological Seminary in Washington. Adrian Simons is now serving as principal of the school in Bermuda.

● Carl P. Anderson, secretary of the Southern New England Conference Sabbath school department, reports a Thirteenth Sabbath Offering on December 25, 1954, of \$7,165.83, the largest in the history of the conference.

● Membership of the Ephesus church in New York City has passed the 1,500 mark. W. S. Lee, pastor, announces that the young people's auditorium is being redecorated and a youth church is to be started, services to be held simultaneously with those in the main auditorium. Joseph Merriweather is youth leader.

● The Stoneham, Massachusetts, church received \$1,450 in a special Christmas offering for their building fund. This offering has been a custom in the Stoneham church since the inception of the building program.

Canadian Union

● E. M. Peterson, educational and Missionary Volunteer secretary of the Canadian Union, recently spent ten days in the Maritime Conference. During this time he and H. T. Johnson visited the church schools in Carlingford, Moncton, North Sydney, and Halifax.

● During 1954 a Junior Dorcas Society was organized at Regina, Saskatchewan. The 5 junior girls invited some of their

friends from the Catholic, United, and Lutheran churches, so that the total membership of the society is now 26. They have been active in carrying on the regular duties of a Dorcas society.

- Members of the St. John's church in Newfoundland did their part during the holiday season in spreading good will and cheer to many in their community. The deacons distributed 200 bags of fruit to patients in the sanatorium, and 125 bags and baskets of fruit to the shut-ins in the city.

- The members of the Oshawa Missionary College church put forth a real effort to make the Thirteenth Sabbath Offering for the fourth quarter of 1954 an extra large one for the needs of Formosa. As a result of a special program given on December 18, and the offering taken on Sabbath, December 25, \$1,110.35 was received.

- The Manitoba-Saskatchewan minister-colporteur team, L. Shipowick and George Young, report 9 baptisms for November, 1954. The Ontario-Quebec minister-colporteur team, A. Blair and Del Sudds, report 25 persons baptized from January 1 to September 4, 1954.

- On December 18, the church at Chatham, Ontario, was dedicated to the Lord. W. A. Nelson, president of the Canadian Union Conference, gave the dedicatory sermon, and G. E. Jones, president of the Ontario-Quebec Conference, offered the dedicatory prayer. M. H. Philbrick, pastor of the church, and W. E. Parrish, local elder, contributed much toward making this happy occasion possible. Following the dedicatory service, 6 persons were baptized.

Central Union

- Miss Virginia Kennedy, who for the past six years has been employed at Esda Sales and Service, is connecting with the Colorado Conference as secretary in the home missionary and Sabbath school departments.

- Andy Hansen, Billie Sorenson, Keith Hansen, and Herbie Sorenson went caroling every night of the season from Saturday night, November 27, until Sunday night, December 26, with the exception of Friday nights. These boys, students of the Kansas City, Missouri, church school have each raised ten Minute Man goals—\$214.20—as a part of the over-all caroling program.

- G. R. Fatic, education and MV secretary of the Central Union Conference, is progressing nicely after recent surgery. Soon he will be back with us and in the line of duty again.

- In the Missouri Conference 15 churches had reached or exceeded their Ingathering goal by January 1, 1955.

Columbia Union

- Baltimore's largest television station, WMAR-TV, Channel 2, has accepted the Faith for Today television program as part of their public service schedule. It will be seen on Sundays at 11 A.M.

- The Sligo church, in Takoma Park, raised \$7,350 this year in their Sabbath

school Investment program. The Investment secretary was Jewell Peeke, assisted by Dr. Albert Koppel.

- Luke 12:48 is the governor of West Virginia's favorite text. This was discovered during a Favorite Bible Text Contest held recently in the Charleston, West Virginia, church. S. R. Jayne, pastor, led out in this unusual contest.

- A Pathfinder leaders' course was recently conducted in the Charleston, West Virginia, church by A. J. Patzer, union Missionary Volunteer secretary, and Dale Ingersoll, West Virginia Missionary Volunteer secretary.

- A series of home missionary officers' councils were conducted recently in the Chesapeake Conference by K. H. Wood, Jr., and D. G. Fleagle, home missionary secretaries of the Columbia Union and Chesapeake conferences, respectively.

Lake Union

- Lela Pierce, who has served the Indiana Conference as secretary in their treasury department, and recently in the Bible school, has accepted an invitation to take up work in the treasury department of the Potomac Conference. Later, when the conference office is moved to its new location, she will be transferred to the Bible school. Mrs. J. B. Frank is taking over the duties in the Indiana Bible school for the present time.

- E. S. Dillelt, of the Lake Region Conference, has been conducting a Bible school in the Parish Hall of the Shiloh church, Chicago, Illinois. Seventy-five enrolled, 40 students completed the course, receiving a certificate, and 37 converts were baptized on Sabbath, December 11.

- C. E. Perry baptized 11 young people at Pontiac, Michigan, Sabbath, December 18. These young people were from Adelpian Academy. They joined a baptismal class following the Week of Prayer, which was conducted by J. B. Church. Two others from this class have already been baptized and joined elsewhere.

- On Sabbath, December 25, L. F. Kagels baptized 19 at the Lansing, Michigan, church. G. E. Hutches, president of the conference, presented the sermon at the church service.

- Mrs. Evelyn Nelson has accepted the position of director of nurses at the Hinsdale Sanitarium and Hospital. Miss Jessie Tupper, who has served the institution for 37 years, was recently married to Dr. H. M. Walton. Mrs. Nelson will not take up her new duties until next August, as she is completing work for her Master's degree at the College of Medical Evangelists. Mrs. Eva M. Martin, who has been assistant director of nurses, has been appointed as acting director until Mrs. Nelson arrives.

- L. H. Davis, who has faithfully served the Laké Region Conference as their MV and educational secretary for a number of years, has recently accepted the same position in the Northeastern Conference. Jonathan Roache, who comes from the Northeastern Conference, will succeed

Brother Davis as MV and educational secretary of the Lake Region Conference.

Northern Union

- The Northern Union report of baptisms for the year 1954 indicates an increase of 104 over the previous year, with the two Dakota conferences accounting for more than half the increase.

- Percy Lamb has accepted a call to the Minnesota Conference as pastor of the Rochester district. V. W. Emmerson, former pastor there, moved to the Iron Range district to replace R. R. Widmer, who accepted a call to the Michigan Conference.

- On December 18 a baptism was held in Jamestown, North Dakota, by R. E. Cash, the district pastor, and S. E. White, conference treasurer. Four persons joined the Jamestown English church, two the Cleveland church, and two the Lake Williams church.

North Pacific Union

- Spearhead evangelistic meetings in Ashland, Oregon, which were begun September 13 and lasted six weeks, have brought in 34 people who have taken their stand either through baptism or by profession of faith. Twelve others are keeping the Sabbath and contemplate baptism in the near future. The first part of November the evangelistic team, with A. O. Sage, speaker, moved to Klamath Falls, where a campaign is still in progress.

- Members of the Juneau, Alaska, church received inspiration from a recent city-wide survey to discover the ten favorite Bible verses of a cross section of residents. This survey gained very favorable publicity for our denomination in Juneau, and several prominent citizens, including Governor B. Frank Heitzleman, were interviewed.

- January 12 was Senior Recognition Day at Walla Walla College, when a group of 110 seniors was presented by Dean F. A. Meier and accepted by President G. W. Bowers. Guest speaker for the occasion was T. W. Walters, educational, war service, and young people's secretary of the Washington Conference.

- R. L. Walin, manager of the Washington Book and Bible House, reports that the conference has used 20,346 copies of *The Great Controversy* during 1954, a conference-wide per capita of 3.53.

- The first half of the Spillman-Lyman evangelistic effort in Seattle has closed. Meetings were held 38 nights in the Palomar Theater, with the result that so far 112 people have accepted the message. Offerings amounted to over \$4,000. More than 90 people received free Bibles for attending 30 out of 35 nights over a specified period.

- By Christmas Day, the Spokane Valley church in the Upper Columbia Conference had raised their 1955 Ingathering goal of \$1,521. A total of \$10,635.91 received during the caroling season in the Upper Columbia Conference is reported by the conference home missionary secretary, Wayne A. Scriven.

Pacific Union

● The new building for the preparatory school of La Sierra College was completed during the Christmas recess, and is now occupied. Rooms formerly occupied by the academy are now available to relieve space-shortage troubles of the college.

● Evangelistic efforts for the Spanish-speaking population of the San Bernardino, California, area began October 10, 1954. On December 26, 20 were baptized, 10 of them as a direct fruit of the effort. Other baptisms will follow.

● A recent addition to the working force of the Central California Conference is Glenn Howell, a graduate of Oakwood College. He and Mrs. Howell will connect with the Philadelphian church in San Francisco, where he will assist the pastor, J. E. Cox.

● Sabbath schools of the Northern California Conference attempted something special for the final thirteenth Sabbath of the past year. First to report was Crescent City, where a church of 177 members gave more than \$1,200; closely following came the report from Petaluma, where a membership of 51 reported \$590! Ten members in the Italian Santa Rosa church gave \$44.20.

● On December 13, students from Golden Gate, Lodi, Monterey Bay, and Mountain View academies attended the conference on narcotics called by Governor Knight of California. Nearly five hundred teachers and students from the high schools of the northern half of the State attended. Each delegate received a copy of *Listen* magazine. At this conference the youth of the State offered recommendations on ways to strengthen the efforts being made to defeat the narcotics traffic among young people of high-school age.

● The Tucson, Arizona, Dorcas members made an announcement on a radio broadcast to the effect that clothing would be given to the needy on December 16. On that day they disposed of all available garments and had to turn away 46 persons that could not be helped. Names of all such persons were registered, and help was promised as soon as possible.

● Several shifts in worker locations have been made in the Nevada-Utah Conference. Sydney Allen is to be the new pastor of the Reno church, and his place in the Bishop-Lone Pine district of California will be taken by L. C. Hesseltine. The Susanville church, served by Elder Hesseltine, will be added to the district cared for by C. E. Mulvihill, and will have Robert Dale as pastor-teacher. The conference is also adding to its forces. Reuben L. Wangerin will become full-time manager of the Book and Bible House, and Mrs. Wangerin will be employed as a secretary.

● The Hayward, California, church distributed Christmas baskets to 44 needy families. Clothing and shoes were provided where needed. The work was done by the Dorcas Welfare group.

● The Bishop, California, church packed a great deal of activity into Friday, December 3, and the Sabbath following. The occasion was open house for the church and graduation for Voice of Prophecy Correspondence Course students of the area. H. M. S. Richards and the King's Herald occupied the Friday evening service. Sabbath morning the graduation was directed by the associate speaker of the Voice of Prophecy, J. O. Iversen, and the sermon was given by Elder Richards. Baptism of seven candidates by the pastor, Sydney Allen, was also included in the day's activities.

Southern Union

● The Southern Union now has four full-time evangelists. J. L. Shuler, formerly of the Southern Union and also the S.D.A. Theological Seminary, is the latest to join the evangelistic group. He will conduct three-week efforts throughout the territory, beginning with a series at Bradenton, Florida.

● B. L. Hassenpflug, Southern Union evangelist, reports 77 baptized as a result of the effort held in Miami, Florida. Many others are planning to follow these new converts and join the church.

● E. C. Ward, Southern Union evangelist, reports 306 baptized by the close of the year in Wilmington, North Carolina. When the evangelistic effort began there were 400 interested individuals who had received the Bible course or other literature, and of this number or their families 300 were baptized.

● Glenn A. Coon, another Southern Union evangelist and revivalist, has held efforts throughout the territory. As a result of his ministry hundreds have been reclaimed to the message. Other hundreds have joined with their pastors in greater soul-winning activities. These revivals have been a great blessing to the Southern Union.

● Thirty-three bands, made up of 185 students and teachers from Forest Lake Academy, collected \$1,564 in their annual Ingathering field day, December 15. The students receiving the highest amounts were Robert Baldwin, \$27.12; Truman Thomas, \$23.75; Ruth Franz, \$22.64; and Marlene Maier, \$21.00.

● All conferences in the Southern Union have been promoting Ingathering during the fall. Three conferences reached the Minute Man goal by or before December 25, 1954, while the other four conferences have shown excellent increases in the amounts raised. Almost \$100,000 more was raised by January 1, 1955, than was reported January 1, 1954.

● R. K. Cemer and his evangelistic group are already conducting an evangelistic series of meetings in Melbourne, Florida, since their recent transfer to that conference. The meetings began with a capacity crowd, and on Sunday night, January 9, some were turned away. This evangelistic series is being held in the beautiful Melbourne church. The group will move on shortly to Lakeland, Florida, and on March 6, to Daytona Beach.

The Lord is blessing these short evangelistic series.

● H. L. Cleveland, district leader in the South Atlantic Conference, reports that as a result of two series of tent meetings in Tallahassee, Florida, the group there has grown from a company of 6 to an organized church of 56. Thirty-five were baptized after the 1953 effort, and 15 in the 1954 series.

Southwestern Union

● On the last Sabbath of 1954, J. D. Meade baptized five new believers at Lubbock, Texas.

● R. F. Schneider baptized 11 at Reserve, New Mexico, in the first baptism at the close of a two-week revival service.

● At Guymon, Oklahoma, E. A. Lemon baptized 14 during the course of meetings conducted, 5 of these uniting with the Hooker church, and 9 with the new Guymon church.

● Our church at Shattuck, Oklahoma, has the distinction of being the largest church in the town or surrounding community. An addition of 18 baptized on the night of December 19 climaxed a series of evangelistic services conducted by the pastor, A. G. Streiffing, at two intervals several weeks apart.

NOTICE

Michigan Sanitarium, Incorporated

Notice is hereby given that a meeting of the constituency of the Michigan Sanitarium, Incorporated, will be held in the Civic Auditorium, Grand Rapids, Michigan, 11:00 A.M., March 1, 1955. Trustees for the ensuing term will be elected, and such other business transacted as may properly come before this meeting. Delegates to the ninth quadrennial session of the Lake Union Conference of Seventh-day Adventists are delegates to this meeting.

M. L. RICE, President
H. A. SHEPARD, Secretary

Church Calendar FOR 1955

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

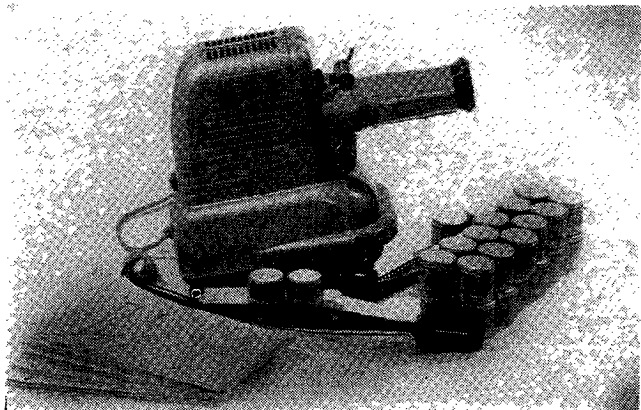
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Now you can present fundamental Advent truths to your neighbors and friends simply and easily with the Esda Layman's Bible Study Equipment. Each item has been

selected by visual aid specialists to offer you the finest in performance at lowest possible cost. There's an Esda Layman's Bible Study Combination to fit your budget!



The Viewlex Economy Combination

Featuring the brilliant Viewlex model V4SL projector, this combination provides complete Bible Study Equipment at moderate cost. The die-cast projector utilizes five second "push in" threading and is guaranteed for a lifetime. Each unit is supplied with the complete 30-lesson set of Twentieth Century Bible Course filmstrips in full color and study materials.

List Price, \$104.75

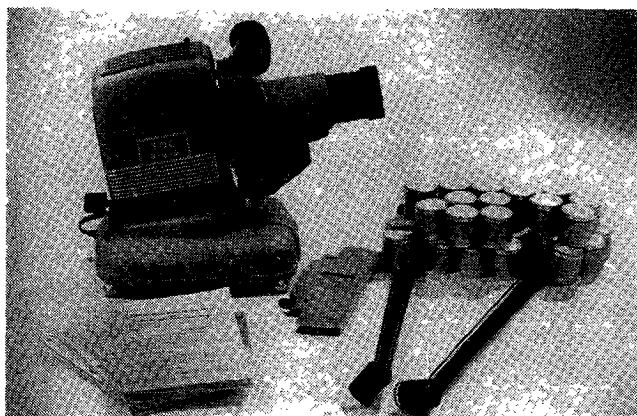
ESDA Net Price, \$79.50

The TDC All-Purpose Combination

The compact TDC projector Model DSC provides equipment for showing 2 x 2 slides as well as filmstrips. The 300-watt lamp offers adequate illumination for most church groups, and the built-in blower assures safety for slides and filmstrips. This combination utilizes the complete 30-lesson set of Twentieth Century Bible Course filmstrips in full color and study materials.

List Price, \$139.00

ESDA Net Price, \$99.50

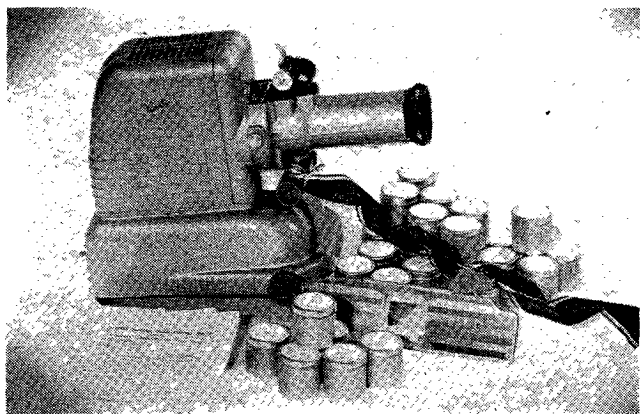


The Viewlex All-Purpose Combination

The Viewlex model V22CL projector offers the exclusive "light multiplier" system, which provides unexcelled illumination. Accommodating both slides and filmstrips, the 300-watt, blower-cooled lamp is ample for most churches. Each unit is supplied with the complete 30-lesson set of Twentieth Century Bible Course filmstrips in full color and study materials.

List Price, \$146.25

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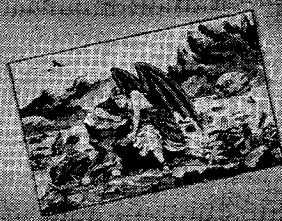
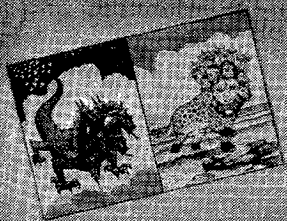
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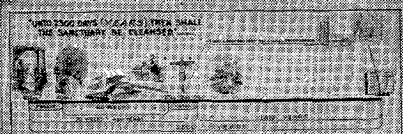
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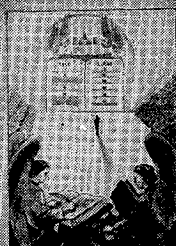
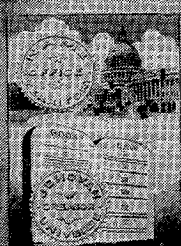
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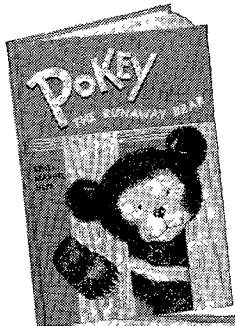
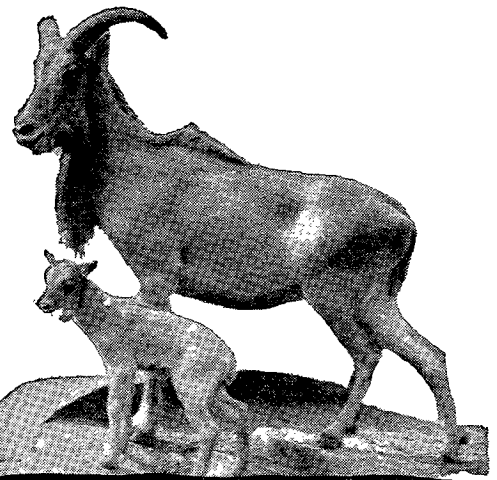
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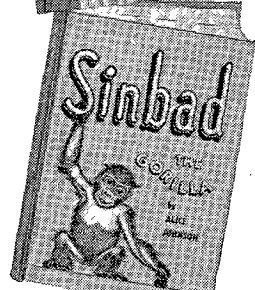


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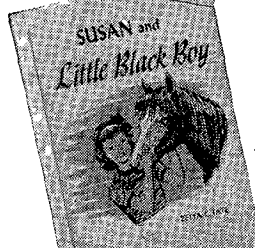


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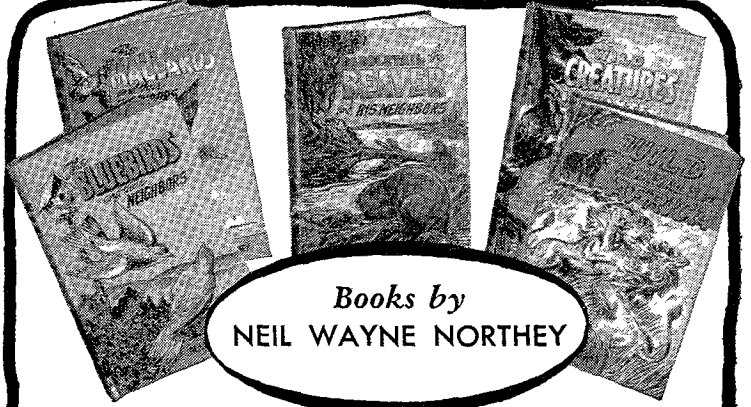


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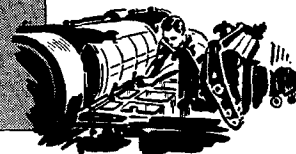
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As We Go to Press



E. J. Folkenberg to New Gallery Center in London

Elder and Mrs. E. J. Folkenberg and their children, Judith and Michael, of Bakersfield, California, sailed January 26 on the S.S. *Queen Mary* from New York, going to England. Elder Folkenberg is to connect with the evangelistic group at the New Gallery center in London.

Philippine Union College Ingathering

The writer had the privilege recently of spending a few days in the Philippine Islands. While there I learned of the very successful Ingathering campaign that has just been conducted at Philippine Union College. The president of the school, Reuben Manalaysay, gave me the following figures:

Sunday, November 14, 1954, was the first day of the campaign. Eleven large busses were chartered to take 550 students to several districts in the city of Manila. On that day the amount collected totaled 2,153.60 pesos (U.S. \$1,076.80).

By the end of the week the Ingathering campaign for Philippine Union College was 10,658.89 pesos (U.S. \$5,329.44). This is a wonderful record, and we thank God for such faithfulness on the part of the faculty and student body. Not only will the amount of money mean much in the advancement of the work, but the students who took part undoubtedly received much help in training for future service.

F. A. MOTE

Recent Missionary Departures

Mr. and Mrs. Bryce F. Newell and little daughter Darlene, of Spokane, Washington, sailed from San Francisco, January 15, on the S.S. *Billiton* for Djakarta, Indonesia. Mr. Newell is to be principal of the Celebes Training School.

Dr. and Mrs. H. C. Lamp and their two small sons, David and Thomas, sailed on the S.S. *Queen Mary* from New York, January 26, on their way to Nigeria, where Dr. Lamp will connect with the Jengre Hospital. Mrs. Lamp is a granddaughter of T. E. Bowen, who was office secretary of the General Conference for many years.

Elder and Mrs. Gilbert Bertocchini and their two young sons, William and John, of Wilmington, North Carolina, sailed from San Francisco, January 27, on the S.S. *Indian Bear*. Elder Bertocchini is to connect with the work on Formosa in home missionary, Sabbath school, and Bible school work.

Mr. and Mrs. Wilbur K. Nelson and their two children, Lawrence and Janet Kay, of Loma Linda, California, sailed January 27 from San Francisco on the S.S. *Indian Bear*, bound for Formosa. Elder Nelson is to be Bible teacher at the Taiwan Theological training Institute.

Elder and Mrs. E. D. Hanson, returning after furlough, sailed January 28 from New York on the S.S. *Jytteskou*. Elder Hanson is president of the East African Union, with headquarters in Nairobi, Kenya Colony. They went out to Africa first in 1924.

H. T. ELLIOTT

Newspaper Evangelism Brings Results

Letting the light of Adventism shine in the newspapers is shaping public opinion regarding this denomination. Church news rolling off the presses is bringing tangible results.

When stories and pictures about "Operation Survival," the Washington Missionary College bivouac experiment, appeared in the papers and in *Life* magazine, a letter came to the General Conference Public Relations Bureau from a gentleman in Swarthmore, Pennsylvania. This is what he said, "This letter is prompted by the pictures . . . in a national magazine depicting the Seventh-day Adventists preparing to meet the atomic holocaust." He admitted having a slight interest in Adventists, but confessed he really did not know what we believe. "Their activities strike me as being practical and Christianlike. . . . Further, they seem to have sense enough to realize that there is need for a Noah's ark or some variation of it, and have attempted to set up a situation that will enable them to continue their activities come what may."

Then the writer asked for literature and the address of the nearest church. "It may be possible," he wrote, "that I am on the way to becoming a Seventh-day Adventist."

DONN H. THOMAS

Calendar Propaganda

Right now there is before the State Department of the United States, as before every other country of the world, a questionnaire, sent out by the United Nations, which asks every government to say: (a) whether it thinks there is need to reform the present calendar; (b) if it thinks there is this need, whether it would be prepared to adopt the so-called World Calendar. The replies of the governments are to be returned to the United Nations on or about the first of March.

The United States, through its State Department, has not been favorable to calendar reform, neither has England. That is why the highly organized and well-financed World Calendar Association, with its proposed blank day World Calendar, is attempting to bring pressure from the citizenry upon the State Department. Practically every article published through the promotion endeavor of that association as well as programs on the radio and television, urge people to write to the United States Secretary of State, to support the proposed World Calendar.

To counteract this influence, it is imperative that short, carefully prepared letters be written by as many people as possible in the United States expressing opposition to the World Calendar. We should urge Mr. Dulles to oppose the World Calendar which would break the weekly cycle and bring confusion in the reckoning of weekly holy days.

Write as a citizen and taxpayer. The State Department is naturally more interested in your status as a citizen than in your particular church affiliation. Address all letters to the Honorable John Foster Dulles, Secretary of State, Washington, D.C. Wherever possible, it is desirable for doctors, lawyers, dentists, teachers, and others to write on their professional stationery. We trust you will respond *immediately*.

Do not write to members of Congress now, as there is no particular issue concerning the calendar before Congress at the moment. Write only to the Secretary of State.

In other countries our workers are making contacts with appropriate government officials.

ALVIN W. JOHNSON, *Secretary
General Conference Religious
Liberty Department*