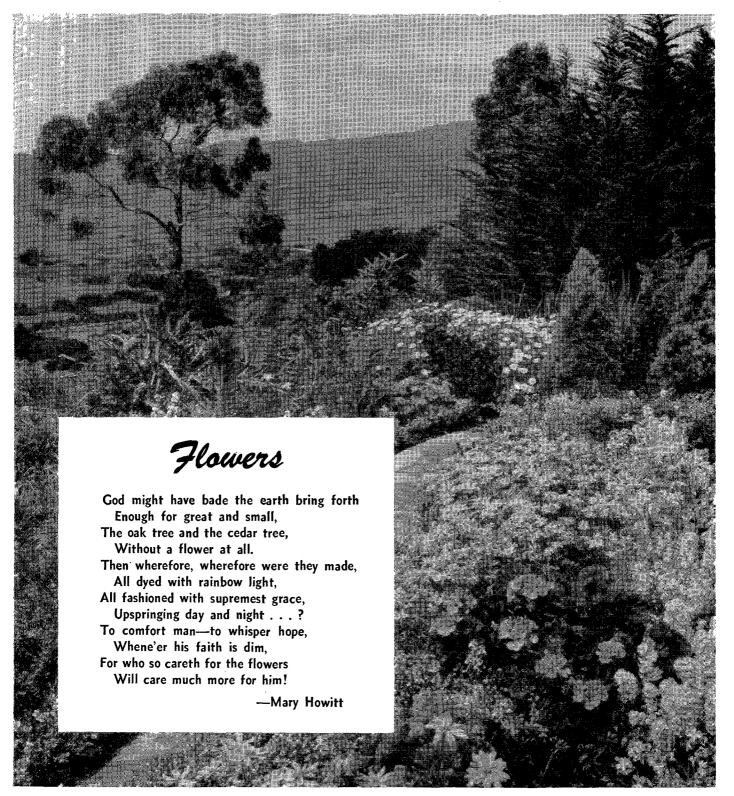
RESIDENT SABBATH RESIDENT AND RESIDENT

GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS



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Prayer is the voice of faith.-Horne.



Past experience should be a guide post, not a hitching post.—D. W. Williams.



Greatness of any kind has no greater foe than the habit of drinking.-Walter Scott.



Whenever a man has cast a longing eye on offices, a rottenness begins in his conduct.-Jefferson.



No man is good enough to govern another man without that other man's consent.-Abraham Lincoln.



Lack of will power has caused more failures than lack of intelligence or ability.-Flower A. Newhouse.



Whoever acquires knowledge but does not practice it, is like one who ploughs a field but does not sow it .- Selected.



Words are often seen hunting for an idea, but ideas are never seen hunting for words. -H. W. Shaw, Think.



The qualities we possess never make us as ridiculous as those we pretend to have.-J. C. Clark.



I have never heard anything about the resolutions of the disciples, but $\overline{\mathbf{I}}$ have heard a great deal about the acts of the apostles .-Horace Mann.



Most people who commit a sin count on some personal benefit to be derived therefrom, but profanity has not even this excuse. -Hosea Ballou.



Most people are willing to take the Sermon on the Mount as a flag to sail under, but few will use it as a rudder by which to steer.-Oliver Wendell Holmes.



I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother. —Fénelon.



In our Father's house it will not be the pearly gates or the streets of gold that will make us happy. But oh! how transcendently glad shall we be when we see our Lord!-T. L. Cuyler.

THE GENERAL CONFERENCE PRESIDENT SPEAKS TO THE CHURCH



From a faraway church a letter came recently, written by one of our earnest members, urging that the denomination pass more and stricter regulations to curb and control certain church members who have become careless and indifferent in regard to our denominational ideals and principles. We share the concern of this good member over those who appear to be following their Lord afar off. While we take much comfort in the fact that many—yes, probably most—of our dear church members are sincerely striving to press on to the higher ground of which we sing, we must, on the other hand, admit that too many are coming short of what Adventist Christians are expected to be today.

A prominent businessman acquainted with Adventists, recently remarked about one of our members, "Yes, he is a member of your church, but he is only about 50 per cent Adventist." Sad to say, there are among us some 50 per cent Adventists. They are a cause of concern to the faithful who long to see them more fully devoted to the message.

The question is, what can we do to help these? The member previously mentioned urges more and stricter church regulations. Someone has estimated that already probably thirty-five million laws have been enacted by man in an endeavor to enforce God's Ten Commandments. If laws and regulations could make men better, it would appear that the millions already passed should suffice. But laws and regulations never make anyone good. They do serve as a guide and give direction to right living, but in laws there is little that inspires and moves to noble endeavor. However, there is a force that does that. We refer to the influence of holy and godly lives. Here is a power that few can resist.

"If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence. The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world, he reveals the power of God's grace and the perfection of His character."—Prophets and Kings, p. 348.

A good example starts a chain of reaction that affects thousands—"hundreds and thousands are helped by our unconscious influence." What a power there is in a sincere, godly life! It is irresistible.

Some time ago a gentleman in the city of Washington called the General Conference asking whether he could find a girl to work in his office. He specified that he wanted a Seventh-day Adventist. Why? When he had been in the Army he had come in contact with some of our Adventist servicemen. Helped by their unconscious influence, this man had formed a high opinion of the rest of us.

No, our need is not more laws, not more regulations to curb carelessness, and worldly tendencies. But we need more quiet and consistent Adventist living. By this the careless and indifferent will be influenced. The return to primitive godliness will come about, not by criticism, faultfinding, censuring, but by faithful turning to God in prayer and consecration, seeking for the needed grace and power to be mighty exponents of divine truth for this time. Not more laws in the church, but more love in the heart will bring great results.

P.P. Figueler

Should Christians Be Members of Secret Societies?—Part 1

By Ellen G. White

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

The Lord's injunction, "Be ye not unequally yoked together with unbelievers," refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor form any con-

federacy with them:

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God" (Ex. 34:12-14).

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. . . . Know therefore that the Lord thy God, he is God, the faithful God,

[The portion of the testimony read to N. D. Faulkhead by Mrs. E. G. White in 1892 (see Review of March 31, 1955) which related to his connection with a secret society was later published as a pamphlet. In this and two succeeding issues we reproduce the entire text.—Editor.]

which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:6-9).

Again the Lord declares through

the prophet Isaiah:

'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:9-13).

There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word.

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to Him, Christ says, "You are one with Me, laborers together

Lord of All Nations By MARGARET LOCKE

Lord of all nations, look down from Thy throne,

Give now the blessings desired by Thine own-

Revival of love, reformation of life, Courage to stand in the menacing strife.

Forces of evil deceiving the good, Causing Thy Word to be misunderstood, Bringing division, enfeebling love. Lord of all nations, send help from above.

Lord of all nations, we earnestly pray, Strengthen, encourage Thy dear ones today. We praise Thee, Thy promise to never forsake

We hold, till Thou comest Thy loved ones to take.

with God." God is the great and unperceived actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. And hence Satan is constantly seeking to divert minds from the divine to the human, that man may not cooperate with Heaven. He directs the attention to human inventions, leading men to trust in man, to make flesh their arm, so that their faith does not take hold upon God.

When Light Becomes Darkness

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:22, 23).

And when our light becomes darkness, how shall we be a light to the world?

The work of our personal salvation also depends upon our cooperation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice Christ's sake. We must grow up into Christ by constant connection with

Whatever turns the mind away from God to trust in man, or conform to a human standard, will prevent us from cooperating with God in the work of our own salvation. This is why the Lord forbade His people to form any alliance with the heathen, "lest it be for a snare in the midst of thee." He said, "They will turn away thy son from following Me." And the same principle applies to the association of Christians with the ungodly.

In Covenant Relation

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant with Him to be wholly for the Lord; as faith-

ful stewards of the grace of Christ, to labor for the upbuilding of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers of mind and soul and body to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.

In your connection with worldly societies are you keeping your covenant with God? Do these associations tend to direct your own mind or that of others to God, or are they diverting the interest and attention from Him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?

Are you serving, honoring, and magnifying God, or are you dishonoring Him and sinning against Him? Are you gathering with Christ or scattering abroad? All the thought and plan and earnest interest devoted to these organizations has been purchased by the precious blood of Christ; but are you doing service for Him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees?

While there may be in these societies much that appears to be good, there is, mingled with this, very much that makes the good of no effect, and renders these associations detrimental to the interests of the soul. We have another life than that which is susstained by temporal food. "Man shall not live by bread alone, but by every word that proceedeth out of the

mouth of God." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Our bodies are built up from what we eat and drink. And as in the natural, so in the spiritual economy; it is that which our minds dwell upon which sustains the spiritual nature.

Our Saviour said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). Spiritual life must be sustained by communion with Christ through His Word. The mind must dwell upon it, the heart must be filled with it. The Word of God laid up in the heart and sacredly cherished and obeyed, through the power of the grace of Christ can make man right and keep him right; but every human influence, every earthly invention, is powerless to give strength and wisdom to man. It cannot restrain passion, or correct deformity of character. Unless the truth of God controls the heart, the conscience will be warped. But in these worldly societies the mind is turned away from the Word of God. Men are not led to make it the study and the guide of

I ask you who take pleasure in these associations, who love the gathering for indulgence in wit and merriment and feasting, Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do they see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are a witness for Christ, that

you belong to a peculiar people, zealous of good works? Is it manifest that your life is governed by the divine precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself"? To speak to the hearts and consciences of those that are ready to perish, is beyond the power of one who does not himself surrender all for Christ. But where do your fluency and warmth of speech show that your interest is centered?

In these societies what are the favorite subjects of conversation? What are the themes that excite interest and give pleasure? Are they not the gratification of the senses,—eating and drinking and pleasure seeking? The presence of Christ is unknown in these gatherings. No reference is made to Him. His companionship is not desired. Where and when is God honored by such associations? Wherein is the soul in the least benefited? If you do not influence your companions for good, are they not influencing you for evil? Will it do to lay aside the lamp of life, God's Word, and mingle freely with this class of associates, and comé to their level? Do you think you can find something to satisfy the hunger of the soul apart from truth and the favor of God? Shall those who profess to believe the truth for this time be at home in such scenes, when God is not in all their thoughts?

An Unseen Witness

In the same room where these societies have had their gatherings, the congregations have met to worship God. Can you during the sacred hour of divine service forget the scenes of merriment and feasting, and indulgence in the wine cup? All this God writes in His book as intemperance. How does it blend with eternal realities? Do you forget that at all these pleasure gatherings there is a Witness present, as at the feast of Belshazzar? Could the curtain that separates us from the invisible world be rolled back, you would behold the Saviour grieved to see men absorbed in the pleasures of the table, in hilarity and witticism, that put Christ, the center of the world's hope, out of their thoughts.

Those who cannot discern between him that serveth God and him that serveth Him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.

At times the follower of Christ may

Favortte Hymns

"Saviour, Breathe an Evening Blessing"

Church Hymnal, No. 49

By H. B. Hannum

The inspiration for the writing of this hymn is a passage in Salte's Travels in Abyssinia: "At night their short evening hymn, 'Jesu Mahaxaroo' ('Jesus, Forgive Us'), stole through the camp." The hymn first appeared in James Edmeston's Sacred Lyrics, 1820.

James Edmeston (1791-1867) was an English architect, but also a writer of nearly two thousand hymns, many of them for children. This one and "Lead us, heavenly Father, lead us" (No. 87) are two that are in common use.

During the Boxer uprising in China a

group of missionaries felt the significance of this hymn. One of them relates the experi-

"Separated from home and friends, facing death in a far-off land, and full of tenderest feelings, we lifted our hearts in song:

'Though destruction walk around us, Though the arrow past us fly, Angel guards from Thee surround us, We are safe if Thou art nigh.'

"Out of the storm, each soul, renewing its strength, mounted up with wings as eagles and found peace in the secret of His presence. Our Saviour breathed, in very deed, 'an evening blessing,' the fragrance of which remains even unto this day. The last verse of the hymn, 'Should swift death this night o'ertake us,' was omitted. It seemed too probable that it might. We wanted only to think of the safekeeping, and such, thank God, it proved to be."

The tune, "Evening Prayer," was written by George C. Stebbins (1846-1945), a gifted gospel song composer, at one time associated with Dwight L. Moody, and one of the editors of the series of Gospel Hymns. by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessiated the compelled to witness the scene of the compelled to witness the scene of the compelled to witness the compelled the compelled to witness the compelled the compelled the compelled to witness the compelled th

sarily brought into society that he does not choose, let him lean upon God, and the Lord will preserve him. But he is not to sacrifice his principles in any case, whatever the temptation

Liquor Revenue and the Public Welfare

By R. H. Pierson

[Readers of THE REVIEW AND HERALD will be interested in the following remarks by R. H. Pierson, former president of the Southern Asia Division, which are part of a radio talk Elder Pierson gave while he was serving as president of the National Temperance Society of India. Prohibition has become a major issue in that country. The argument heard most frequently in India against prohibition is this: How can a government operate without the revenue received from the liquor traffic? Elder Pierson answered this question very effectively in this broadcast.—EDITOR.]

From the lush paddy fields of South India to the snow-crowned peaks of your beautiful Himalayas I find among the people one outstanding question regarding prohibition, "How can we make up the loss in revenue we are experiencing in the government, or would experience, as the result of adopting prohibition?"

I find the question of prohibition and the loss of revenue very closely associated in the minds of many in all walks of Indian life today. For instance, I was making a purchase in a prohibition area. When the clerk handed me his bill he called my attention to the tax included. "If we weren't losing so much money from prohibition, we wouldn't have to add all these taxes to purchases," he informed me.

Over and over again I have heard similar arguments! The loss of revenue appears to be one of the greatest objections to prohibition in India today. But let us face the facts—does any nation lose more through the loss of liquor revenue than it would pay out to heal the wounds it is bound to inflict upon its citizens as the result of legalized liquor?

of legalized liquor?

Legalized liquor brings more drunkenness; drunkenness means increased crime, more accidents, more broken homes, greater poverty, increased juvenile delinquency. The state cannot ignore these problems. Increased crime means more public funds for law enforcement and penal institutions. More broken homes, increased juvenile delinquency, and greater poverty demand state funds to cope with such problems. Don't ever forget it, these and other demands that inevitably follow legal-

ized liquor, will come, and the experience of other nations reveals that the cost to government of legalized liquor far exceeds the amount realized through the liquor revenue.

Legalized liquor costs money. For each rupee it receives in liquor revenues it will pay out six or eight rupees to meet the cost of alcoholism to the state!

Liquor revenue is an illusion more startling than any mirage that mocks and deceives a desert traveler. Take any economically legitimate business. Its products or its service render a real, or tangible, benefit to the society that sustains it. The food products, the clothing, the building materials, made available to the public, make lasting contributions. They add to the wealth of society, conserve its health, and promote its well-being. All the wages paid to the millions employed in these industries are a part of that contribution to the public welfare. Even its advertising is, by and large, informative, illuminating, and constructive, but this is not so with the liquor traffic.

The wages paid by liquor revenues to the laborers in the liquor industry may help sustain the lives of the workers who receive them, but they do not contribute to the public welfare. Rather, they are a constant drain on the public and a waste of the public wealth, without any commensurate return

In view of the widespread effects and evils that flow from the use of liquor, we may as well legitimatize and seek to capitalize upon many other evils prevalent today. It would sound ridiculous to suggest that theft and embezzlement be legalized in order to boost the national income. Yet although these constitute an invasion of property rights, they do not involve the physical, mental, and social demoralization of their victims that the liquor traffic generally does.

We could go even further and point out that the many laborers employed

** Religious Front

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

Evangelicals Launch Newspaper Ad Campaign

Launching of an advertising campaign by the National Association of Evangelicals to expound "the evangelical Protestant position as based on the word of God" was announced in Washington, D.C., by Dr. Clyde W. Taylor, the organization's secretary of affairs. He said the association plans to provide, free of charge to local groups that will sponsor them in community newspapers, mats for an initial series of 30 ads in three groups of ten each.

Graham Raises Questions About America's Religious Revival

Only history can tell whether the religious awakening that has occurred in America in the last five years is superficial or will be of lasting significance, Evangelist Billy Graham told a gathering of national leaders in Washington, D.C., which included Vice-President Richard M. Nixon, Chief Justice Earl Warren, and members of the House and Senate. Citing rising church membership, Sunday school attendance, and statistics on distribution of Bibles, Dr. Graham said that the last five years has been a period of "resurgence" in religious faith.

Bible Courses Taught at 45 N.C. High Schools

Some 3,000 students enrolled for elective Bible courses at 45 public high schools in North Carolina during the 1953-54 year, it was announced in Raleigh, North Carolina. A. B. Combs, director of the Division of Elementary and Secondary Education of the State Department of Public Instruction, made the report in a statement "prepared for persons wishing to learn what is being done with reference to Bible teaching as the result of specific planning." Mr. Combs pointed to a ruling of Atty. Gen. Harry McMullan that "there is no prohibition in the statutes against teaching courses in Bible in the schools of this state as an elective course."

Prelate Asks Crusade Against Sunday Shopping

A Roman Catholic prelate invited leaders of the Erie Council of Churches and independent religious groups in Erie, Pennsylvania, to join with him in a crusade to abolish Sunday shopping. Msgr. W. Lawrence Franklin, editor of the Lake Shore Visitor-Register, official weekly of the Erie diocese, said in an editorial that such a crusade is "necessary to keep the Lord's day holy." He charged that businesses seeking to make Sunday a "bargain shopping day" are "in grave violation of God's law." The easiest way to curb the "growing evil" of Sunday store opening, Msgr. Franklin said, is to boycott Sabbath violators not only on Sunday "but on other days as well."

by liquor in the industry are thereby withdrawn from the field of legitimate production, and to that extent it diminishes the potential market for wholesome products whose manufacture would demand the employment of a larger number of workers.

Alcoholism costs a nation a great deal more than appears on the surface. Surveys in the United States reveal that alcohol is the primary cause of at least 11 per cent of absenteeism in industry. One survey showed how many workers loafed, the length of time they loafed, and the wages lost as a result. From this survey it was estimated that alcoholism costs the United States about one billion dollars a year in lost time and inefficient work. Absenteeism and worker inefficiency caused by alcohol is damaging to any nation.

Legalized liquor costs the state many times what it receives in liquor revenues! Liquor revenue is a mere pittance as compared with the economic costs and social waste of the traffic. Instead of providing additional funds for irrigation projects and better school facilities, so-called liquor revenues will go to meet greatly increased costs of crime and law enforcement, the upkeep of mental hospitals, and the more accentuated problems of juvenile delinquency and poverty that will inevitably follow legalized liquor!

Don't ever forget it, experience reveals that liquor revenue is a misnomer! Legalized liquor costs governments, as well as individuals, plenty!

God's Praise for the Individual

By Ernest Lloyd

"Then shall each man have his praise from God" (1 Cor. 4:5, A.R.V.).

The emphasis of the gospel is always upon the worth of the individual soul. We like such personal expressions as, "he called his own sheep by name," "there is joy...over one sinner that repenteth," and "one of these little ones." There is no plural effect in God's love. He says "son," "daughter," "heir." Each one is precious to Him. We are not mere cogs in a maze of wheels. God deals with us personally. There is sweet intimacy between Him and His children. "I am the God of Abraham, and the God of Isaac." Paul says, "who loved me, and gave himself for me."

Matheson's great hymn also emphasizes the thought, "O Love that wilt not let me go." We see it in "Nearer, my God, to Thee," and again in "My faith looks up to Thee." It is all very personal. In the final day

of triumph the Lord will say, "Well done, thou good and faithful servant." The singular form is used, and we like it that way. It is God's way.

"As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. . . . Jesus knows us individually. . . . He knows us all by name. He knows the very house in which we live, the name of each occupant. . . . Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His

heart."—The Desire of Ages, p. 479. There will be nothing wholesale about the great judgment. The 144,000 will not be ushered in as a solid brigade, but as individuals. When the President pins the medal on the lapel of the soldier, he is recognizing the worth and the work of the individual.

"Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own 'new name.'
. . . In every hand are placed the victor's palm and the shining harp."—
The Great Controversy, p. 646. (Italics supplied.)

A Dream of the End By GEORGE MacKENZIE

- I dreamed I saw upon the sky
 A sign so great and clear;
 It proved to be the Saviour's sign,
 Whose coming is so near.
- I knew the time must be fulfilled For our dear Lord to come In pow'r and glory from on high To take His people home.
- I thought, "Oh, Saviour, what of me? Have I been true to Thee? Have I in every time and place Been what I ought to be?

But then, I knew that my dear Lord Had pardoned all my sin, And made it very possible That I go home with Him.

On waking, it occurred to me
This was a dream from heav'n
To point me to a purer life
With all my sins forgiv'n.

And now I pray that His great love May in my heart abide, So that I may deny Him not, Whatever may betide.

My sins forgiv'n, my heart made pure, I'll walk with Him in white, And spend eternity with Him In mansions of delight.

Remember the Deaf-Mutes

By Elmer H. Adams

"In that day the deaf shall hear the words of the book" (Isa. 29:18). Is it not time now, for the deaf-mutes to be given the everlasting gospel? Shall not the deaf as well as others "hear the words of the book"?

Christ said, "Go ye into all the world, and preach the gospel to every creature." This includes the people of the "silent tongue," the deaf-mutes, who must use the sign language.

The field is ripe for the work to be done. Julias Hoffman, a Protestant lay missionary for the deaf, claims that "most of America's estimated 500,000 deaf are living in spiritual darkness."

Some may think the deaf can become acquainted with the truth by reading our literature. A few who have a good education in the use of language may be able to do so. However, the majority do not have this education. Helen Keller, blind and deaf, gives us the reason. She says, "Deafness is the greatest single handicap that can be visited upon a mentally normal child: because he cannot hear, a means of communication must be established to give him mastery of language and speech. This is one of the most difficult things to accomplish in the entire field of education.

This being the fact, we cannot expect the deaf to read themselves into the truth without teachers, or to develop spiritually without church fellowship and guidance.

The layman, even though he cannot use the sign language, can be of great assistance to the deaf in learning the truth. The deaf should be invited to our religious services, and a brother or sister should sit with them to write brief notes on the sermon. This method has been used in some churches, and the deaf appreciate it.

Better still, many of our church members could learn the sign language, as members of other churches are doing. There might well be someone in every church and evangelistic campaign who could interpret the message in the sign language. When the truth is presented to the deaf in the way they can understand, they begin to study the literature and the Bible even if it is difficult for them.

The prophet Isaiah in vision saw deaf-mutes among the redeemed in the new earth, for he said, "Be strong, fear not: behold, your God will come ...; he will come and save you. Then ... the ears of the deaf shall be unstopped.... Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).



· EDITORIALS

An Enlightening Piece of Research Work

This editorial is prompted by an article that appears on page 16 of this issue, entitled "Is a Nonflesh Diet Adequate?" The question of vegetarianism has practical significance for Seventh-day Adventists. Mrs. E. G. White has made explicit and repeated statements in her published works to the effect that in countries where there is an abundance of fruits and vegetables, grains and nuts, we should turn away completely from flesh foods. Accordingly, this is the denominational position on the matter.

Now we disclose no secret when we state that there has never been complete agreement among us regarding vegetarianism, even in lands that provide an abundance of nonflesh foods. Numerous reasons are offered for and against vegetarianism within our ranks. Too often, it must be admitted, the reasons are hardly more than stated before they begin to be lost in a fog of emotions. And those emotions sometimes even express themselves in recrimination or ridicule, depending on whether the disputant is for or against. As to whether meat eating raises blood pressure, we do not know; but we do know that the discussion of it often does.

Let Us Avoid Caricature

We have heard some good brethren actually talk as if eating meat were almost synonymous with receiving the mark of the beast, and we have heard other good brethren talk as if eating a piece of meat were a sign of their liberty in the gospel. But meat eating is neither. That fact needs to be stated calmly, but explicitly, if we would avoid throwing the whole subject out of focus and into scandalous caricature. The denomination has never taken the position that the eating of clean meats is a sin, or that a church member should be censured for eating such meat. On the other hand, because of the Spirit of prophecy counsel as to the superiority of a nonflesh diet, especially in view of increasing disease among animals, the denomination strongly encourages vegetarianism as a "more excellent way" in nutrition, a way by which we can better carry out the command to glorify God in our bodies.

It is for this reason that the Review has from time to time published articles on the subject of vegetarianism. In so doing we have failed to please all our subscribers—some have judged us too liberal, others, too strict. But that very divergence of judgment encourages us to believe that our presentations of the subject have stayed safely away from an extreme position.

Letters to the editor in criticism of material we have published on diet reveal that the writers often speak with a confident voice regarding technical questions of nutrition, such as the amount of protein the body needs or the relation of diet to anemia. But the writers are almost invariably persons with no special scientific training. Even more remarkable is the fact that some of the letter writers dogmatically take one position, and others of them as dogmatically take the opposite position. What is there about the subject of

vegetarianism versus meat eating that has led so many good people to consider themselves authorities in highly specialized fields, with the authorities so completely opposed to one another? And when the "authorities" seem unable to carry the day, some readily fall back on the arsenal of the emotions.

Avoid Evil Luxury

Now this much is certain, we will make no progress heavenward ridiculing each other or condemning each other. The denomination is in no danger while ridicule and condemnation come from without. We have successfully faced much of this through the years, and indeed have come to the day when such attacks have largely subsided. But when we turn these unholy weapons on each other, that is something else. We are too poor a people, too poor in numbers and resources, to afford the evil luxury of ridicule and recrimination within our ranks. If ever a people needed the strength that comes from complete unity, we are that people.

It is because the Review seeks to stay away from extremes on this matter and to deal with it calmly on the basis of verifiable evidence, as well as of inspiration, that we are happy to publish in this issue the first of two articles under the general title "Is a Nonflesh Diet Adequate?" These articles have special pertinency because some people take the position that a vegetarian diet is not only unnecessary to follow but actually inadequate, that the vegetarian, indeed, imperils his health, and may even end his days as a pallid victim of anemia. The articles we are publishing seek to provide at least a partial answer to this sweeping charge against a nonflesh diet.

Author of Articles Described

The writer, Dr. Mervyn Hardinge, is one of the professors at the College of Medical Evangelists. About three years ago the College sent him to Harvard University to secure a further degree, in addition to that of M.D. In his study for the degree of Doctor of Public Health, in nutrition, he took as a piece of research work the study of a group of vegetarians and nonvegetarians in terms of their nutrition and health.

The research was conducted under the direction of Dr. Fredrick J. Stare, head of the Department of Nutrition, schools of medicine and public health, of Harvard University, who is one of the foremost authorities on nutrition, and, we may add, not a vegetarian. When Dr. Hardinge's work was completed, his dissertation was well received and accepted and his findings were subsequently published in two extended articles in the Journal of Clinical Nutrition, a learned publication in that field. Dr. Stare's name appears with that of Dr. Hardinge's at the head of the articles, a university custom that is followed when a professor under whose direction research has been conducted wishes to show that he approves the work of his pupil. No higher compliment could be given. The articles appearing this week and next in the Review are a condensation and simplification of this research report.

It has been many years since we have been able to

publish material like this, for little rigidly scientific research work has been done in a calm endeavor to discover the truth about certain aspects of vegetarianism. These articles deal with a moot question on a plane of quiet restraint and in terms of specific findings that have been reached by scientific methods. We do not say that they are the last word on the subject. We are sure they are not. We say simply that they are the kind of word that commands a respectful hearing, the kind of word that is worth vastly more than the banal ridicule or the burning fanaticism that sometimes marks the words uttered on this subject.

Let us have more such calm research. A good cause can risk investigation. Everything else for which the Advent Movement has stood throughout its history has steadily come into more favorable notice as the result of the scrutiny of the years. We confidently believe that the same will be true of our rather distinctive teaching in behalf of vegetarianism. We believe this because God gave man vegetarianism as the original ideal diet, and His inspired messenger to the remnant people clearly affirms that it is still the ideal diet.

Were the Advent Pioneers Fanatics?

Early last year there appeared in the weekly religious journal Sunday School Times a series of articles from the pen of E. B. Jones, a former Seventh-day Adventist. The avowed purpose of these articles was to discredit Seventh-day Adventists. The attack was on two fronts: (1) that our doctrines are unscriptural; (2) that the deportment of the Adventist pioneers who founded the movement a century ago was heavily tainted with fanaticism. A particular endeavor was made to discredit Mrs. E. G. White, whom we believe to have received inspired messages from God for the guidance of the church.

Now, there is nothing particularly new in Mr. Jones's attack on our doctrines. Those attacks have been answered repeatedly and at length. Thus we need not use space to consider them here. But his charge that the founders of Adventism are to be discredited as fanatics is rather a new line of attack—at least we do not recall having seen it featured by him before, though he has been writing voluminously against Adventists for years. Possibly he felt that a doctrinal attack was not

sufficiently impressive.

Without troubling to provide any documentation or proof, he makes certain sweeping charges concerning the actions and activities of our spiritual forefathers in the early 1840's, when they with many others expected the immediate Second Advent of Christ. He then quotes the text that "God is not the author of confusion," and concludes, therefore, that Seventh-day Adventism is not of God. This text is quoted at the end of the fifth paragraph of the article in his series that purports to expose the fanaticism of the founders of Adventism. At least this much can be said for his attack; it is tersely set forth. When a man does not trouble to present supporting evidence he can compress his charges into

A number of our subscribers wrote to call our attention to the articles and to urge us to reply. We hesitated to do this because we would rather fill the columns of the Review with constructive material that will help the readers in the Christian way, rather than consume space in answering the endless charges that enemies bring forth. We thought at first to handle the matter simply by presenting certain evidence to the editor of the Sunday School Times, so that he might be persuaded of the groundlessness of the charges and make a statement in his own paper. We felt, too, that this would be the more kindly way to do. The correspondence with the editor, however, resulted only in his declaring, finally, that he did not wish to discuss the matter in his columns. That, of course, was his privilege. Thus, in view of the appeal of numbers of our subscribers, we were left no option but to expose the falsity of these charges through the columns of the Review. After all, it does not strengthen the faith of believers in the Advent Movement to be told that their spiritual fathers were fanatics.

Brief Historical Sketch

First, let us describe briefly the background and beginnings of the Advent Movement, which is known today as the Seventh-day Adventist Church. In the early decades of the nineteenth century devout students of the Bible in various lands turned anew to the study of the prophecies of the Bible, particularly those dealing with the Second Advent of Christ. And as they studied they came increasingly to the conclusion that the last days of earth's history had come. In America, William Miller, an ex-captain of the War of 1812, was prominent in such study. By the opening of the fourth decade of the nineteenth century a number of ministers of various religious bodies had joined with him to preach the prophecies on the Second Advent. Thousands came to listen and to believe. This movement in America, known as Millerism, flourished from 1840 to

Though the movement was not too sharply defined, it was given some cohesion as a result of a series of prophetic conferences that were held, and as a result, also, of a number of publications that were issued. William Miller and all who were associated with him made clear through their preaching and their writing that there was one main reason, and one alone, for the existence of the movement, namely, to revive the ancient Biblical and apostolic doctrine of the literal, personal return of Christ in glory to bring a sudden end to an evil world, by destroying the wicked and saving the righteous.

Their preaching was in direct opposition to the view that had by then come to be generally accepted in the religious world, namely, that the coming of Christ was a spiritual affair, the coming of His divine Spirit to the hearts of men, so that gradually the world would be made righteous and in that state of holiness would go on for a thousand years. Just what exactly would happen at the end of the thousand years was not

made very clear.

In other words, the controversy in the 1840's between the Millerites and the religious world as a whole was precisely the same controversy that exists today between those who believe the Bible doctrine of the personal, premillennial Advent of Christ and those who believe that in some way the world will gradually be improved and converted and a kind of heaven on earth be established thereby. Or, as one opponent of Millerism stated the matter, the Millerites looked forward to a "fiery conflagration," while all other religious people looked forward to "spiritual regeneration" for the world.

This fact and doctrinal difference should be kept

clearly in mind by the reader; it is important for a proper understanding of the charges that have been brought against us. The record is clear and undebatable that the Millerite movement stood squarely for the true scriptural doctrine of the end of the world as a result of the literal, personal, miraculous appearing

of Christ in glory.

The Glorification of Brawn and Vulgarity

Simeon Stylites, in his unique column in the Christian Century, March 2, 1955, pictures "the mass man," whose barbarity is being so persistently cultivated today by the movies, the paperbacks, the sports' world, the theater, the radio, and television. The writer states that the present-day cult of brawn and vulgarity "boasts a disdain and contempt for intelligence and a glorification of the lowbrow—a very pleasant technique, for its vogue enables a person, instead of apologizing for his ignorance and vulgarity, to exult in them and often to compel people who know better to bow down to them."

He likewise avers that "it is dangerous for a statesman, if he is running for office, to be known as a man who can rub two thoughts together and produce a luminous idea. With a large number of voters he will do much better if he insists that he is one of the near-illiterate and hits the cultural level of a Bathhouse John."

Our children, he says, are being taught to "prefer a pose of toughness to any trace of tenderness, which is a 'sissy' trait; so many prefer violence to reasonableness, and disdain anything resembling culture."

All this, the writer states, might throw some light upon the important source of juvenile delinquency. "Our values are catching up with us," he adds.

The only remedy for such a situation is to turn men's minds to spiritual things. If we cultivate the lusts of the flesh, we will be reduced to the level of the barbarian and the brute world. God calls us to "set your affection on things above, not on things on the earth" (Col. 3:2). We are to mortify the flesh and not glory in it and put away such things as "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col 3:5). We are admonished to put off "anger, wrath, malice, blasphemy, filthy communication out of your mouth" and "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:8-10).

That We Faint Not

There is no easy road to heaven. The way of the righteous man is rough and stony. At times the heights before him seem insurmountable, and the roads impassable. The fainthearted will never go far in this race. Only those who endure unto the end will be saved.

The question is, How may we endure? What shall be done when we are fainthearted?

Of Moses we read: "He endured, as seeing him who is invisible" (Heb. 11:27). This man of God feared not the king of Egypt, because he saw by spiritual sight the invisible King of kings, who was waiting to help him.

In another passage, referring to Jesus, Paul tells us: "Consider him . . . lest ye be wearied and faint in your minds" (Heb. 12:3). Here we have the complete answer to our fears and faintheartedness. As we think of the greatness and majesty of God the Father, the compassion and power of His Son Jesus Christ, who have registered their interest in our behalf, there should be no cause for failure on our part. As the Scripture says, "If God be for us, who can be against us?" (Rom. 8:31).

Long ago when Abraham and Sarah found it hard

Long ago when Abraham and Sarah found it hard to believe God's word, God posed the question, "Is any thing too hard for the Lord?" (Gen. 18:14). The same question should cause all our doubts and fears to cease.

To every worry, every overanxious thought, every problem we cannot solve we should bring this testing question, "Is any thing too hard for God?"

If we have surrendered our lives completely to God's management, we may be free from every undue anxiety. When we come into extreme difficulty, we may know, "Man's extremity is God's opportunity."—The Acts of the Apostles, p. 146. Commenting on this, Mrs. E. G. White writes:

"Laborers, co-workers with God, have a sense of the sacredness of the work and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. . . . We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens."—Testimonies, vol. 2, pp. 509, 510.

To all troubled and fainthearted ones the Scripture

says

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:29-31).

Repentance--When Did You Hear It Last?

Enoch, Noah, Elijah, Jeremiah, John the Baptist, and Christ Himself were all powerful preachers of repentance—not primarily to the world, but to the church.

Repentance means godly sorrow for sin and a renunciation of evil habits. Self-righteous men and women know nothing of repentance. It is a gift which God gives (Acts 5:31) to those who are humble and contrite (Isa. 57:15). The change comes when we behold the exceeding sinfulness of our sin in contrast with Christ and the glory of His pure, unselfish character. "One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character."—Steps to Christ, p. 33.

But where are the broken hearts, the overflowing tears, the deep, urgent cries of those who mourn for their sins because they have crucified the Son of God and put Him to an open shame? Preachers ask why, laymen ask why—perhaps it is because the ministry is preaching about everything but repentance.

A sermon on repentance—when did you hear it last? We hear such messages in our churches, thank God. But do we hear enough? Has the modern Israel of God nothing to repent of? Let us be honest with ourselves. Is not the spirit of Laodicea in our midst—rich and increased with goods? But the True Witness says, "Repent" (Rev. 3:19). If our eyes are to behold the bright sunshine of holiness in our personal lives, we must first cleanse away the world with the teardrops of repentance. This is the gentle rain that precedes the sunrise of God's right-eousness in our hearts.

Why did God send His Son Jesus to us? He sent Him "to bless you, in turning away every one of you from his iniquities" (Acts 3:26). The blessing of repentance is a blessing the church desperately needs today—"turning away every one . . . from his iniquities."

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

FOR SABBATH, APRIL 23, 1955

The Judgment-Hour Message

It is impossible in short compass to outline the amazing confluence of circumstances that led to an awakening on the subject of the end of the world during the second half of the eighteenth century and the first half of the nineteenth. The best account is found in L. E. Froom's Prophetic Faith, volumes 3 and 4. Hundreds of men in many lands began an earnest search for truth, many of them working independently, but all of them delving with prayerful objectivity into the prophecies of Daniel and of John in a persistent search for light on the last events in human history.

Today we ought to be mighty in the Scriptures as were these men. "We are to comprehend the deep things of God. . . . As we near the close of this world's history, the prophecies relating to the last days especially demand our study."—Christ's Object Lessons, p. 133. It is said also that "the last book of the New Testament Scriptures is full of truth that we need to understand."—Ibid.

We do not find fullness of truth as we understand it today, in any Bible student of that bygone generation. But, on the other hand, almost all that we believe is glimpsed here and there along the way until the great Second Advent Movement gathered it up into a judgment-hour message that was to sweep the world.

In the freer atmosphere of the new world, our pioneers "toiled night and day in searching the evidences of our faith," and "God has marked their earnest, tearful, agonizing prayers that they might have light and truth, and that the truth might shine in its clearness to others."—Testimonies, vol. 1, p. 419.

Previous students had cleared away misconceptions that the 2300 days of Daniel 8:14 should be 2400 days, because the latter figure was based upon a misprint in a Vatican copy from which our Greek Septuagint Bibles were made. The cleansing of the sanctuary had been associated by some with the removal of sin, and by some with the final judgment. When the Hiram Edson group of Adventists at Port Gibson, New York, in 1844 perceived the significance of the high

priest's coming out of the holy place into the most holy place of the heavenly sanctuary, and when a few years later they saw the significance of investigation and execution of judgment on the basis of God's holy law, that was perhaps the greatest contribution of new light made by the great Second Advent Movement.

The idea of an investigation preceding the general judgment is not peculiar to Adventists; witness The Preacher's Homiletic Commentary on Daniel 7:9-12: "The Time of the Judgment... this is not the general judgment at... the end of the world. It appears rather to be an invisible judgment carried on within the veil... As, however, the sentence is not yet by any means fully executed, it may be sitting now."

Dual Warnings of Judgment

In the ancient typical service the daily opportunity of cleansing from sin ended when the Day of Atonement (or cleansing) came round on the tenth day of the seventh month. Similarly the chance of salvation will one day cease for all the world when the great antitypical day of atonement ends. The Hebrews had dual warnings of the coming atonement day. First was the known specific date; second, a few days before the day came, a horn of warning was sounded in the hearing of the people.

The first antitypical warning is provided in the fact that the 2300 years, beginning 457 B.C., ended in 1844, when Heaven's investigation of men's earthly lives began and a message to this effect was launched upon the world. An understanding of this truth gives to the life both a sense of urgency and a feeling of the need of constancy of preparation.

Daniel's night visions revealed thrones set in heaven, with the Ancient of Days and ministering multitudes, and, he adds, "The judgment was set, and the books were opened" (Dan. 7:10). These are the books that record "the things done in his body" for which every man is accountable to Christ (2 Cor. 5:10). And this is the judgment in which "we must all appear" before Jesus returns, for then

destiny is forever fixed for every man; at this time the sheep and the goats—the saved and the lost—are determined by Heaven's judgment of investigation (Matt. 25:32).

The second antitypical warning is contained in the great judgment-hour message summarized in these words: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). When men stop to ask "Who is this God who made heaven and earth?" there is but one source that identifies Him. "In six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11). That is enshrined in the law of the Ten Commandments on which the investigative judgment is based.

A tremendous conflict surrounds God's law today. The attacks upon it have been greatly helped by misguided theologians who thought they could exalt the grace, and abolish the law, of God. It is true that salvation is wholly by grace (Eph. 2:8), but the law is not abrogated because God sent forth a gospel of grace. One of the greatest men of his generation put it this way: "It has been pretended by some teachers that works were required only under the Law, and that grace comes instead under the Gospel; but the true account of the matter is this, that the law enjoins works, and the grace of the Gospel fulfills them; the Law commanded, but gave no power; the Gospel bestows the power. Thus the Gospel is the counterpart of the Law. (Matt. 5:17; Rom. 8:1-4; Gal. 5:24; Heb. 8:6-13.)"—J. H.

It is not surprising, therefore, that when the first angel's message was launched on its course, the saving grace that said, "God so loved," and the holy law that said, "Thou shalt love," combined to capture earnest human hearts, and to raise up a remnant church throughout the world described in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

People who fear God are redeemed by His grace, and those who are thus redeemed love God and His holy law. They are the instruments through whom God leads men to "fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13).

"This message is declared to be a part of the 'everlasting gospel.' The work of preaching the gospel has not been committed to angels, but has been intrusted to men."—The Great Controversy, p. 312.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Youth Problems-3

A United Front

By Nancy Richard West

The early morning sun cast dancing shadows on the dining-room table as the graceful branches of the shrubbery outside the window moved to and fro in the fresh breeze.

"It's going to be a warm day again—at least from midmorning until late afternoon. We can be thankful that the nights and the mornings are cool. Here, Janess, let's you and I clear the dishes away while June puts the lunches into the satchels. Everything is ready on the kitchen deck so that all you have to do is put the filling in the sandwiches, and presto! you'll have a well-balanced meal from soup to nuts—thanks to Mother and your new thermos jars!"

"All right, Mother. Everything is finished now. We'll have to hurry if we make our early morning class on time!" The girls grabbed their books and lunch pails and made a dash toward the door. But their mother had reached the door first and was waiting to kiss her daughters good-by. Fondly she watched them turn the corner and wave a last farewell.

"How fast they grow up!" Mrs. Grant sighed half audibly as she turned again toward the cheery living room with the wonderful view. The telephone was ringing sharply. "I wonder who could be calling so early?" she mused as she took up the receiver. "Hello——— Oh! Mrs. Wentland. It's nice to hear your voice so early in the morning——Why, n—o, I have nothing real urgent now——Is anything wrong? Oh, dear, I'll be right over."

Nearly two weeks had passed since the two neighbors had spent that profitable afternoon studying together. Mrs. Grant felt a pang of remorse—perhaps someone was sick over there, and she could have helped out! She slipped into her friend's living room without knocking, for Mrs. Wentland's voice had sounded

almost panic stricken. She found her in the far end of the living room gazing down at the halo of fog that had settled over the valley below, transforming it into a semblance of the billowing sea. "It's beautiful, isn't it?" The question was a mere statement of fact, and required no answer. Mrs. Grant sat down on the sofa and held her peace. When her friend felt like talking, she would talk. Silence could be more eloquent than words on occasion. She noticed that her friend's face was swollen, and it was very evident that she had been crying.

At length Mrs. Wentland glanced unsmilingly at her friend. "My son, James, (the sixteen-year-old) didn't

H. M. LAMBERT

Our own schools are the best places in the world for our youth.

get in until around two o'clock this morning. He had taken the family car, and there was an accident. Fortunately no one was seriously hurt, but the car will be expensive to repair. The group he was out with doesn't have a good reputation. Of course, we didn't sleep all night, but this morning James was very nonchalant about the whole episode! Said they had to have a little fun now and then, and didn't we ever make a mistake while we were growing up!" Mrs. Wentland put her head on her arm and sobbed heartbrokenly.

Mrs. Grant put a comforting hand on her friend's shoulder. "I'm so sorry," she said quietly.

"Well, his car privileges will naturally be taken away from him for an indefinite period. That did seem to make him think seriously for a short period, but then he shrugged his shoulders and said he could have just as much fun running around in Tom's car!"

Mrs. Wentland leaned back and shut her eyes wearily. "The trouble is, this sort of thing doesn't usually stop with running around and wrecking cars! There are so many other things one worries about when the young people are keeping late hours. I've quit my job—I only hope it isn't too late. I suppose you have already heard about the petty thefts sweeping through our school? Several of the boys were found guilty last week, but someone bailed them out of jail, and now they are back attending classes and bragging on the side about it!"

"Of course, such things are very disheartening, but Mrs. Grant breathed a silent prayer for her friend as she went on—"but we have to be firm and often administer punishment, at the same time letting them know that we love them dearly. We have to be constantly on the job as parents—and especially as mothers-if we expect our young people to grow in Christian grace. That is the real reason I gave up working at my profession as a steady occupation several years ago. It took too much out of me, and I felt I was robbing my family of time and energy that rightfully belonged to them. We are all so much happier, and though there may be numerous things we might need and very much like to have, if these things are not essential to health and happiness, we simply mark them off our list. I am so glad you have decided to quit working—there is always a way to meet the expenses. Often there are miraculous ways!"

A smile flickered across Mrs. Wentland's face. "It is going to be wonderful to stay at home and try to catch up on the sewing and mending and the-er-family relations! We have so many payments to meet-payments on about everything from the family car to the new deepfreeze and the TV set. Well, from here on out it will be a matter of fewer gadgets and more time together as a family. I'm fully convinced that this is the real reason why so many of our young people are at loose ends these days!

"I'm sure you will be repaid a thousand times over," said Mrs. Grant. "I see your Testimonies are right here in this bookcase. Do you mind if I read you something that I ran across recently along this line?" Mrs. Grant glanced at her friend for assent, then read from Volume 5, page 44. "'Parents, it should be your first concern to obey the call of duty and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient, here. If your children come forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure and can never be reviewed with remorse.

"'The idea that we must submit to ways of perverse children is a mistake.' And page 45 of the same volume, paragraph I, says, 'Even kindness must have its limits. Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence, used toward youth by parents and guardians is the worst evil which can come upon them. Firmness, decision, positive requirements are essential in every family. Parents, take up your neglected responsibilities; educate your children after God's plan.' "

Mrs. Grant stopped reading and glanced at her friend. "That seems to leave no doubt as to our duties as parents, does it?'

'Ît certainly doesn't. Here, let me put a marker in there. I want to read that over with my husband. He sometimes thinks I'm too severe with the children, and allows it to be known. This makes my relationship with them doubly hard, for he allows them to talk him into almost anything they want to do. But when something happens like it did last night, he feels that I haven't been doing my duty!"

"We have been reading some from The Adventist Home for evening worships lately. Just permit me to run over and get it, for I think it will be helpful with your problems."

A few minutes later Mrs. Grant reappeared bearing the little volume.

She read from page 314:

"'The family firm must be well organized. Together the father and mother must consider their responsibilities, and with a clear comprehension undertake their task. There is to be no variance. The father and mother should never in the presence of their children criticize each other's plans and judgment. . . . If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at.'

"And again, on page 315, there is

another key statement:
"'If parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows

that he does not approve of the discipline the mother gives; if he feels that she is too strict and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls.'

"Do you mind if I borrow that little book for a few days?" Mrs. Wentland

reached out an eager hand.

"Of course you may borrow it. The chapter beginning on page 312 entitled 'A United Front' has much that will be of interest to you and your family. There is just as much said about the duty of the wife to cooperate with the husband on the side of right. It works both ways. I must be going now, but would you mind if we knelt and asked our heavenly Father to give us wisdom as we endeavor to train our children for His service?''

"I would love that," Mrs. Wentland exclaimed as they knelt before the window and were lost for the next few minutes to everything but their need of divine guidance.

Parents' Fellowship of Prayer

My Boy Ran Away From Home

We have word of a fourteen-year-old boy who has just run away from home. His mother is very much worried about him, and she asks us to pray that he may return. Would you like to hear her story?

"My boy is gone now. He ran away just a little while ago, and no one knows where he is. He was retarded in his studies and couldn't keep up with the other students. I know this embarrassed him. So he decided to leave our church school. The poor boy got into trouble and was so confused. He didn't want to go to public school. I think he felt that he would make just as bad a showing there. Then somehow he got the idea that he probably would be disfellowshiped from church, and this made him very unhappy; so he just got up and left.

Please pray that he will come back home soon. Especially pray for his conversion. Only God can help him and give to him wisdom to learn faster. He suffers from an inferiority complex, and, naturally, he is an unhappy

"I am so anxious for my son. I want you to write to me and let me know that you will pray for him."

There comes a time in every boy's life when everything seems to go wrong. The devil paints the picture of home and school and church as dark as he can; then blows up away out of proportion the attractions of the world. Many of these boys who run away come back. They learn after a while that the world isn't all that it promises to be. They see that a Christian home is a place of contentment. They hunger for its blessings.

There are some lads growing up in Adventist homes without particularly strong talents for study, but with a keen bent for lines of practical usefulness, frequently not open to them in our schools. Wise parents will recognize these boys to be potential mechanics, carpenters, electricians, and craftsmen. Workshops for them may be built in the basement or the garage, where they can find an opportunity to develop their talents. The satisfaction derived from such work often stimulates them to do better in their routine classroom assignments.

We know nothing about the talents of the boy who has just left home, but we do know of other young men who became discouraged because, as they put it, there was "just nothing for them to do around home or school."

Friday night at sundown worship let us pray for these boys and girls of ours who have run away from home, and particularly for the son of the anxious mother who has requested our prayers. Ask that God will send His Spirit to bring him home again. And we who have young people of our own-let's do all that we can to help them keep busy and happy with practical pleasures.

When you have had an answer to prayer, write your experience to the Parents' Fellowship, Review and Herald, Takoma Park,

Washington 12, D.C.



Right Thinking About Religion

By Richard Hammill

In religion, as in other phases of man's life, it is true that "as he thinketh in his heart, so is he" (Prov. 23: 7). This does not mean that religion is merely knowledge, or spiritual information. The idea that men are saved by their opinions however true they may be, is false. We are saved by Christ. But there are many people, especially those who have lived for a long time around religious centers, who are prone to mistake knowledge of the Bible and of religious truth for true religion. This is a danger to be watched. And yet it is true that a person's religious attitudes and dispositions and opinions set the pattern of his spiritual life. Therefore it is necessary to think straight and avoid misinformation on religion, for it is the most important phase of human living.

Real religion is first of all a matter of correct evaluation. Jesus spoke of the "true worshippers" who "worship the Father in spirit and in truth' (John 4:23). The English word "worship" is a shortened form of the Anglo-Saxon word weorthscipe (worthship). Jesus, when asked what He considered the greatest religious commendations. mandment, answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). In other words Jesus said that religion, reduced to its basic elements, is a matter of experience that arises out of an understanding of correct values. A person who values some person or material thing more than God, is a pagan. One who places God first, counting Him of more value and worth than anything or any person that ever enters the sphere of his life, comes to love God and enjoy a truly religious experience.

Right thinking about religion will enable a person to recognize that the worship of God embraces all the various phases of life. A true Christian loves God with all his heart, that is, with the emotions. God's service and worship utilize the emotions—love, feelings of esteem and trust and confidence, feelings of joy, of respect. The great love of God for us, the

sacrifice of Jesus in our behalf, the consciousness of God's presence, the hope of eternal life—all these call forth the deepest emotions within man. We should not be afraid to love God with all our emotions.

However, Jesus also said that we should love God with all the mind. Many Christians are prone to over-look this vital point. The mind functions in religion as the guide or compass by which the religious life is charted. It sets the course, deciding on the basic issues of right and wrong, of duty to God and how to perform it. Recently a booklet appeared bearing the title, Putting Your Brains to Work in the Service of Religion. The author certainly had a point. God desires youthful followers whose spiritual experience is guided by reason and understanding instead of by freerunning childish emotions. To an age that tends to confuse religion with emotion, the Bible says, "Brothers, you must not be children mentally. In evil be babies, but mentally be mature" (1 Cor. 14:20, Goodspeed's translation).

Right thinking about religion perceives the nature and purpose of the Bible. Many look upon the Word of God as if it were a book of magic. Dr. Goodspeed, a former teacher of the University of Chicago, purchased from a Chicago restaurant owner an ancient Greek Bible that had been used by gangsters for swearing oaths of loyalty to the gang. Many Christians regard the Bible with almost the same superstitious awe of these evildoers. Actually, the Bible is a record of God's efforts to reveal Himself to men, and of the way He worked through men in trying to accomplish His purpose. From such a viewpoint the Bible becomes a living book, and the reader sees that God is still working in the lives of men in the same manner as in ancient times. No Christian, especially a youth in the age of transition, can safely neglect this living Word of God. This Book is to be a guide to the reason. It should be studied thoughtfully and regularly.

Prayer is also a matter that calls for right thinking. Many people consider that praying is a sign of weakness, and that it is to be done only by children or very old people. Others believe that prayer is only for times of crises or in cases of extreme need. All some people see in prayer is a means of obtaining material benefits from God, or a means of changing God's mind so He will see things their way. Actually, prayer is first of all a means of personal devotion and worship. It is the telephone wire, as it were, that makes a perfect cycle of communion. It is the way in which man answers the voice of God's Spirit speaking to him through the conscience, through the thoughts, through nature, through the Bible or through providences.

Right thinking about religion, then, conceives of religion as personal experience with God arising out of personal knowledge of His character. May we all have this experience.



Share Your Faith activities by consecrated young people bring rich rewards not only in souls won to Christ but in personal religious experience.



The Longest Bicycle

One day a man named Walter White stood in front of the Ryks Museum in Amsterdam, Holland, and watched as the longest bicycle he had ever seen passed by. "In a small seat over the front wheel sat a light-haired boy of six," he said. "Just behind the boy was a tall man, working his feet vigorously and steering the wheel with his two hands. Immediately behind the man was a woman. She, too, was helping the motion of the wheel by pedaling with her feet while she held firmly to the handle bars with her hands. And finally in a tiny seat over the rear wheel sat a small child of about two years."

As Mr. White watched this family ride by on their long bicycle, he noticed that they were all very, very happy. They were going out to see their friends or relatives, and they were getting there with the best transportation they had—this long two-wheeled bike.

As the long bicycle moved down the street, Mr. White noticed that the boy in front and the baby in back seemed to help steer the bike along with Mother and Dad. As they turned around the corner all four leaned in the same direction. They were working together to reach a common goal.

And that's the way it should be in every family. Daddy and Mother are the leaders in the home, but the children have a part to play too. They all belong to the family firm.

The family has to eat and sleep, and money must be earned to pay the bills. The clothes must be bought. Tuition has to be paid at school. The family has to be kept clean. Food has to be cooked. Dishes have to be washed. Floors have to be swept. The rugs have to be vacuumed. The bedding must be laundered, the windows cleaned. Outside the house the lawn must be mowed, the weeds pulled, the hedge trimmed, the house painted, the shingles replaced.

Naturally, Daddy and Mother take the lead in doing these things. But, juniors, it's your house too, isn't it? You live there just as much as Dad or Mother! And it's your family just as much as brother's or sister's.

Get the feeling of belonging. Never look upon home as a boarding house—a place to fill your "tummy" when you're hungry and to sleep when you're tired. Think of home as a little

heaven on earth. It is true that work is sometimes unpleasant, especially when the boys are calling for you to come out and play a game of ball, or the girls are begging you to come over to their house and watch a TV program. But remember, if one member of the family fails to do his part, somebody else has to do it, and there is unpleasantness and quarreling.

Think of the family as a team. Are you playing on the team? You know what would happen to a baseball team if one of the players "lost his head" and started arguing with his own pitcher. The coach would pull him out in a hurry, and that would be the end of him until he learned to "play the game."

And so, juniors, get on the bicycle with Dad and Mother and start pumping. Your home and your family will mean much more to you if you do this.

Little Things

One night after a gospel service a little girl asked to speak to me.

"Oh," said the little girl, "I do want to talk to you, sir. About three or four years ago when I was very small, one of my friends asked me to go out and buy some candy for her. I bought the candy, but I kept half of the money instead of buying candy with all of it. That sin has been worrying me for a long time. It seems as if God says, 'Confess your sin!' Isn't there something big I can do to make it right? Why, sir, it seems so foolish to confess such a little thing."

I said, "My dear child, nothing is foolish that is going to put you right with God." And that is the way it should be in every one of our lives. "To obey is better than sacrifice" (1 Sam. 15:22). —F. B. MEYER

THE Children's Story

Moldy Bread

By Arthur S. Maxwell

When Achan had been punished Ai was easily taken. Not with three thousand men, though. All the people of war went up against it, just as they had against Jericho, and the city was sacked and burned.

As news of this second great victory spread through the land, the people of Canaan became very frightened. Some of the rulers of the larger cities decided to band together and wage war on Israel. Others thought it would be better to make a treaty of peace with the invaders, if that were possible. Among these were the leading men of Gibeon who thought up quite a bright idea to save themselves.

Their city was not very far from Ai, and they guessed that if they did not do something soon, it might be their turn to be destroyed next. So they dressed themselves up as ambassadors from a far country, "and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes . . . upon their feet, and old garments upon them; and all the bread . . . was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us."

Some of the leaders of Israel were a bit suspicious of the travel-stained strangers, and looked them over very carefully, but none detected the fraud.

Then Joshua asked them who they were and whence they had come.

Wearily they answered, "From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond

Jordan, to Sihon king of Heshbon, and to Og king of Bashan."

Carefully they avoided mentioning Jericho and Ai, which would have given them away.

Then, seeing that their speech had made a big impression on Joshua and the princes of Israel, they went on to point to the food they had brought with them.

"This our bread," they said sadly, "we took hot . . . out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."

How they kept their faces straight while they told all these untruths, I can't imagine. But they did. And Joshua believed them. So did the other leaders who listened to them. How could they deny the evidence of that moldy bread? "And Joshua made peace with them, and made a league with them."

Of course it wasn't long before the fraud was discovered. In fact, within three days the truth was out. You can imagine how foolish and angry Joshua and the others felt about it. But they kept their word. When they came to Gibeon they left it unharmed. However, as a punishment for their deception, the Gibeonites were told that they must forever be "hewers of wood and drawers of water" for the children of Israel.

How did it happen that Joshua and the princes of Israel were deceived by these cunning people? The Bible says, "They received the men by reason of their victuals, and asked not counsel at the mouth of the Lord" (Joshua 9:14, margin).

God was ready to give them counsel on this matter, just as he had given them counsel on how to take Jericho and Ai. But being perhaps a bit puffed up over their two great victories, they had thought it wasn't necessary to ask God about such a little matter as this. So they were deceived by a piece of moldy bread.

It is a good thing to take every question to God and let Him guide in every detail of our lives.



Is a Nonflesh Diet Adequate?

A Calm, Scientific Study of a Much-debated Subject

IN TWO PARTS-PART 1

By MERVYN G. HARDINGE, M.D.

[In order to appreciate the unique character and the authoritativeness of this article the reader should turn, first, to the editorial on p. 8 entitled, "An Enlightening Piece of Research Work."—EDITOR.]

The subject of what to eat to maintain health and vigor for the unrelenting battle of life has engaged human interest throughout man's troubled existence. The pages of history reveal agelong discussions concerning the merits of one food above another, but mainly regarding the benefits to be derived from flesh in the diet as compared to a flesh-free diet. In areas where food supplies are scarce, a diet free from flesh foods is sometimes a matter of necessity; but where food is plentiful, such a diet becomes a deliberate choice, prompted by reasons of health, religion, or philosophy.

As has been noted by ancient philosophers, when a nation is struggling to grow and its people are still poor the diet is usually frugal and consists mainly of plant foods. With prosperity comes self-indulgence and decay,

which in turn raise up advocates of reform urging simplicity in diet and life. During a period like this a vegemovement developed Greece, which later found considerable support in Rome. Pythagoras, in the sixth century B.C., is generally considered to be the founder of this movement. However, with the fall of ancient culture the vegetarian idea well-nigh disappeared, and little is heard of it during the Dark Ages, except as it remained in certain orders of the Catholic Church, notably the Trappist monks.

With the revival of learning during the Renaissance it gathered new impetus. Gradually it grew, gaining the interest and support of a considerable number of influential people in the literary, scientific, and religious fields. Among these was Benjamin Franklin, in the eighteenth century, who exerted a wide influence on both sides of the Atlantic. It was not, however,

until the nineteenth century that any definite vegetarian organizations were formed. One of the best known was the German Vegetarian Society, which carried on until silenced by the Nazis in 1934; it was re-established in

By the middle of the last century several European countries had strong vegetarian organizations, notably France, Britain, and Denmark. From here it spread to the New World and to most of the British dominions. It came to the United States from England through members of the Bible Christian Church who in 1809 pledged themselves to abstain from alcoholic beverages and flesh foods. Eight years later the Rev. William Metcalfe, a minister of that faith, arrived in Philadelphia with a core of forty-one members of his church. Through a trial of their teachings a sick man by the name of Sylvester Graham regained his health and became a great advocate of moderation in diet. He became known as the apostle of temperance, and is best remembered as the originator of the practice of baking bread from unbolted (Graham) flour. About this same time several prominent men became convinced of the advantages of a vegetable diet. Among these were Reuben D. Mussey, first president of the American Medical Association; Edward Hitchcock, president of Amherst College; and R. T. Trall, who became the founder of the Hygieo-Therapeutic College of New York. In 1850 the framework of the American Vegetarian Society was laid at a convention of diet reformers in New York.

Soon many vegetarian sanitariums were established: Dr. Jackson's sanitarium at Dansville, New York, in 1858; the Battle Creek Sanitarium in 1866; and others less well known. In New York, Chicago, San Francisco, and other cities vegetarian restaurants were opened. In 1948 various societies united to form the American Vegetarian Union. A Gallup poll

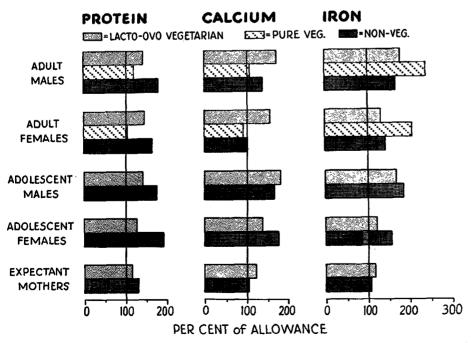


Figure 1—The protein, calcium, and iron intakes of the vegetarian and nonvegetarian groups are compared with the National Research Council's recommended allowances (indicated as 100%). All of the groups have adequate or generous intakes since the Council's allowances include a wide margin of safety.

taken in 1943 records that there were from two and one-half to three million vegetarians in the United States, including all types of nonflesh eaters. These are found in three distinct groups. One is within the ranks of the Catholic Church, the Trappist monks. Their dietary usually includes the use of milk but no meat. Another is sponsored by the Seventh-day Adventist Church whose health and educational program encourages a vegetarian diet with milk and eggs, that is, a lactoovovegetarian diet. The majority of the remaining vegetarians comprise a third group united in loosely knit organizations. Various motives, such as nonviolence and regard for animals, draw their members together; few of them are lifetime vegetarians. Although most vegetarians include milk and eggs in their dietaries, a few in each group, mainly among the last, exclude from their diets all foods of animal origin.

Research Projects Undertaken

Recently, while doing graduate studies at Harvard University, the writer chose to make a nutritional survey of vegetarians within the United States. A brief summary is here reported. The interested reader may find the facts and figures upon which this article is based in any medical library: Mervyn G. Hardinge and Fredrick J. Stare, "Nutritional Studies of Vegetarians: 1. Nutritional, Physical, and Laboratory Studies. 2. Dietary and Serum Levels of Cholesterol."—The Journal of Clinical Nutrition 2:73 (1954): 2:83 (1954).

This study included persons using three types of dietaries: (a) the lacto-ovovegetarian diet—a plant diet with the addition of milk and eggs, but no meat, fish, or fowl; (b) the "pure" vegetarian diet—a diet of plant foods only, excluding milk and eggs; (c) the nonvegetarian diet—the common diet of America that includes meat, milk, and eggs, as well as various foods of plant origin.

The persons studied were chosen from three groups: (a) senior adults, ages forty-five to seventy years, averaging fifty-six years; (b) adolescents, girls averaging thirteen years and boys fifteen years; (c) pregnant mothers, averaging twenty-five years.

The senior adults were selected for study in order to find the long-term effects of diets used for long periods of time, or throughout life. The other two groups were chosen so that the effects of the same types of diets might be observed on people under increased, though normal, body demands. Adolescents, who are in a period of rapid growth, and pregnant women, whose needs are increased for the growth of a new life, are known

as "stress groups." Under such periods of increased physiological demand any weakness in a particular dietary program is likely to be revealed.

All the subjects chosen for this study were apparently in good health and, with few exceptions, were residents of California having approximately the same social and economic backgrounds. All of the nonvegetarians and all of the lacto-ovovegetarians had maintained their dietaries throughout life, with the exception of half of the lacto-ovovegetarian mothers who had adopted this diet five to fifteen years earlier. All the 'pure" vegetarians had adopted their diet at least five years previous to this study; the men had maintained it anaverage of sixteen years and the women nine years. The only lifetime 'pure" vegetarians were one adolescent and his ten-year-old brother. The total number of all subjects studied was 201; 88 were nonvegetarians, 86 lacto-ovovegetarians, and 27 "pure" vegetarians.

The nonvegetarians, though no doubt influenced by educational health programs and propaganda, had no special convictions concerning diet.

The lacto-ovovegetarians were mostly Seventh-day Adventists. When asked, "Why do you use milk and eggs but not flesh foods?" they gave the following reasons: (1) Milk and eggs are natural foods, that is, especially designed for food even though of animal origin. Flesh, or the organs of animals, on the other hand, is designed for some special function but not as food. (2) Natural animal foods,

as milk and eggs, are free from metabolic body wastes found in the flesh of animals; also, they are less likely to transmit diseases from which animals suffer. (3) They can be obtained without causing suffering or death to the animal.

The "pure" vegetarians generally were not Adventists. Most of them were strongly influenced by Eastern philosophies and believed in some form of reincarnation. They differed more widely from one another in their ideas about diet than did the other groups. It was evident that strong conviction is required to follow such a program consistently for years.

In an effort to get a clear picture of the health state of the persons under study, no effort was spared to gather and record much detailed information. This included a most careful and painstaking study of the diet of each person, which was accomplished by personal visits. A thorough physical examination was also given and various laboratory tests made.

Since in the medical world it is generally taken for granted that the nonvegetarian, or meat diet, is an adequate diet, it was here used as the control diet with which the two vegetarian diets were compared. In the nutrients obtained from these three types of diets many similarities and some differences appear.

Pattern of Food Intake

A brief survey of the usual pattern of the food intake of each group may be of interest. The records show that the average nonvegetarian fre(Continued on page 24)

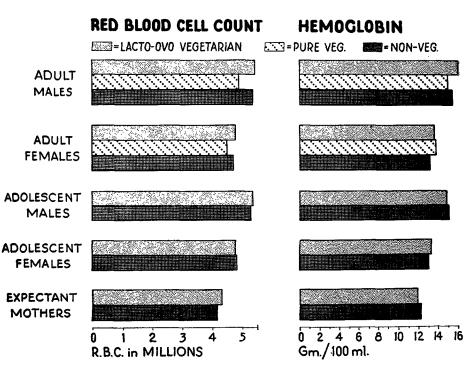


Figure 2—The red blood cell and hemoglobin concentrations of the vegetarian and nonvegetarian groups show all to be within the normal ranges. The slight differences between groups are not significant.

To Your Health CONDUCTED BY THE GENERAL CONFERENCE MEDICAL DEPARTMENT

Spring Tonics

By J. Wayne McFarland, M.D.

Spring tonics were a must in the old days when grandpa and grandma were inaugurating spring. Various medicines, sold as blood tonics, enjoyed record sales as winter made its exit. Some of these concoctions were dubious mixtures, and of little value, while others were downright harmful. Nevertheless, regardless of taste, or smell, or action, down they went, for spring required tonics!

The tonics we are concerned with in this article are not limited to spring. In fact, used the year around, they would bring to all the family a degree of health that many are not

now enjoying.

Check up on yourself! Do you get some outdoor activity every day—enough physical exercise so that you actually perspire? Do you have regular and set hours for rest and sleep? Have you learned enough about foods to know you are eating a properly balanced dietary? Do you drink six to eight glasses of water between meals each day? Or, is yours a hit-and-miss program of eating, drinking, sleeping, working, and exercising?

Actually, the wonder cures that many folk are looking for are to be found in the simple but far-reaching rules of natural living, and in following a consistent daily program of obedience to the laws of good health.

There are four spring tonics we wish to mention specifically: outdoor exercise, deep breathing, water inside, and water outside. Two doctors "took" these four tonics faithfully for many weeks, and both of them attested to the fact that as a result they felt better, slept better, had better appetites, and could think better. They are convinced that these four tonics are really high-rate tonics.

The first thing in the morning drink two glasses of water (warm, if you can take it!). Next, go for a brisk fifteen-to-twenty-minute walk, walking fast enough to perspire. This will send the blood bounding through your blood vessels. As you walk treat your lungs to a fresh-air "clean-out" through deep diaphragm-muscle breathing. (This is done by forceful inhaling and exhaling. At least three such deep breaths are required.)

When you return from your brisk walk, the best part of your tonic measures await you—a cold mitten friction! If you are a timid soul, you may start your first friction with warm water, but each morning you should make the water for your cold mitten friction colder, until finally it is as cold as it will run from the tap. (On the other hand, the room in which you have your friction should be warm.) Wring out of cold water a small hand towel or washcloth, and apply it to your left (or right) arm and forearm with a brisk rub of your right (or left) hand.

The secret of success is to rub the skin until it has a pink glow-do not stop rubbing until the skin glows! Now, wring the cloth out again, and friction your other arm and forearm. Next, friction your chest and trunk, and then your legs, and finally your back. You may, if you so desire, begin with just one extremity, drying it thoroughly with a warm towel before proceeding to another body segment. Also, if this procedure tires you considerably, friction only one portion of your body the first morning, repeat the performance the second morning, adding an additional part of your body; and so forth, until you give yourself a daily complete friction. Remember, the room should be

Spring

By MRS. G. L. BROWN

Spring is nature's yearly birth When all her joybells ring, When vegetation lives again, And birds take time to sing.

The sun shines warmer through the clouds, The sky is sometimes blue, The long drear winter fades away, And everything is new.

The little buds begin to swell.

The little shoots appear,

And greener grass springs everywhere

For spring at last is here.

We see the birth of leaves and flowers So tiny, moist, and frail, The wondrous tints—so delicate The shades—so faint and pale. warm, the water lukewarm, and the washcloth wrung fairly dry to begin with. After a period of time you will find that the room and water can be tolerated much cooler than when you first began, and that they can even be cold. This is a sign that this part of your spring-tonic program is really toning up your blood vessels and circulation

Mitten friction of your back you should save till last, for the back—particularly the area between the shoulder blades—is one of the skin areas most sensitive to cold. (Incidentally, you may need an especially large washcloth, or a small hand towel, to give your back a good friction.)

These helpful spring tonics will improve your circulation more than any other measures known to medical

Helpful Stimulants

By MRS. E. G. WHITE

"A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect; and it induces sound, refreshing sleep."—The Ministry of Healing, p. 272.

"There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved."—Testimonies, vol. 3, p. 78.

"The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood."—
The Ministry of Healing, p. 237.

science. The two glasses of water are the only laxative many persons find necessary. (If your stomach is a bit bashful about accepting water so early in the morning, then start with just a few sips, but start!) The brisk walk will help to start your day out right by improving your appetite for a good breakfast—the key meal of the day. The deep breathing will help to furnish your whole system with the vital element of oxygen, so essential to the health of every cell, but particularly to that of the brain cells and nerves. The daily cold mitten friction will soon take you only a matter of five minutes or so, and it will not only aid your circulation by a direct action on the blood vessels in your skin, thus helping your tired heart, but it will increase your body resistance to infections and keep your first line of defense-your skin-working at top efficiency. Finally, a sense of well-being and a smoother running nervous system will be yours as by-products of these spring tonics.

Father and mother, grandparents and children, can all afford these genuine spring tonics, with health benefits to the entire family!

News From Home and Abroad

Missionary Sailings in 1954

By W. R. Beach Secretary, General Conference

A century ago the Seventh-day Adventist movement undertook the last phase of God's work. Men and women of many lands set out upon a spiritual trek to the ends of the earth. They purposed to take "the gospel of the kingdom" across the street and across the seas until "every nation, and kindred, and tongue, and people" should be warned and the honest in heart prepared for the coming Saviour.

The measured success of this undertaking is definitely heartening. Of the total 230 countries, islands, and island groups listed officially in the Statesman's Yearbook, 198 have been entered by these last-day messengers. The populations of these political units represent 98.5 per cent of the total world population.

Much remains to be done; millions are still unwarned. But many languages have been learned, institutions and evangelistic facilities have been created, and the world has been studded with countless lights. Even a great many of the most isolated areas are now hearing the redemption story.

The church's aggressive overseas program has contributed much to the success of this undertaking. Seventhday Adventists sent their first overseas worker to Europe in 1874. J. N. Andrews was the leader of a band of stalwarts who have beaten a path of evangelism around the world. His example has been followed by hundreds of evangelistic workers of all types. Since the turn of the twentieth century approximately 7,500 men and women have been sent to the ends of the earth.

The purpose of this statement is to record officially in the columns of The Review and Herald the achievement for 1954. The table below sums to our story. It will be noticed that during the twelve-month period 428 new and returning workers were sent from the various home bases of the world. Here is the detailed picture:

		Returning	
From	Workers	Workers	Total
Australasia	19	42	61
Central Europe		4	4
Northern Europ	e 13	22	35
South America	3	2	5
Southern Africa	4	11	15
Southern Europe	e 17	21	38
North America	138	132	270
	194	234	428

It will be noted that the North American base still accounts for 63 per cent of the total commitments in overseas personnel. It is most encouraging to note that Australasia, Southern Europe, and Northern Europe now shoulder an important load. We know that in order to do this these overseas divisions make real sacrifices. Ofttimes their training facilities are meager, and their reserve of men and women very near the point of depletion. But they give generously and willingly. In fact, every overseas appointment writes out a story of personal and collective sacrifice. As we read the detail of the 1954 achievement let us not be unmindful of this. Fathers and mothers have given their children. The men and women who have been placed under appointment have accepted the invitation to go, and the fields and institutions have joined in making available "a chosen generation, a royal priesthood" for the finishing of God's work.

Let us pause just now to thank God for the results achieved and to invoke His special blessing upon those who have gone out to the ends of the earth in 1954.

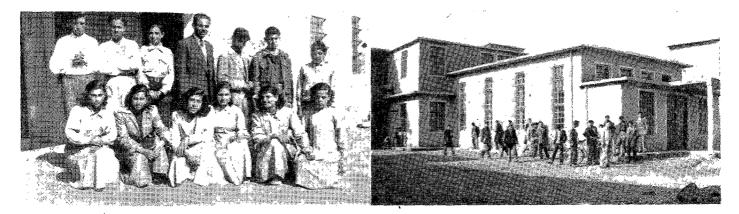
From the Australasian Division February

Elder and Mrs. L. S. Wood and family, to Korovau, Fiji (returning).

Mr. and Mrs. L. N. Bartlett, to New Guinea (returning).

Mr. and Mrs. W. Dawson, to Korovau, Fiji.
Elder and Mrs. K. J. Gray and family, to Kabiufa, New Guinea (returning).

Mr. and Mrs. L. R. Tonkin and family, to Manus, New Guinea (returning).



Church Schools in the Middle East

Left: Naim Meshni (back row center), teacher-evangelist principal of our church school in El Husn, Jordan, with twelve of his thirteen students baptized since he began teaching in this school. Right: New day academy and church building in Mosul, Iraq, just five miles from old Nineveh. Philip Saaty is principal of this school, and Behnam Arshat is the pastor.

R. H. HARTWELL

March

Elder and Mrs. K. D. L. Brook and family, to Fiji (returning).

April

Mr. and Mrs. W. G. Ward and family, to Kambubu, Rabaul (returning).

May

Mr. and Mrs. B. L. Crabtree and family, to New Hebrides.
Mr. and Mrs. A. H. Dawson and family, to Tonga (returning).
Mr. and Mrs. W. McClintock and family, to Mr. and Mrs. W. McClaintock and family, to Bougainville (returning).

Mr. and Mrs. J. H. D. Miller and family, to Cook Islands (returning).

Elder and Mrs. Cyril Pascoe, to Bougainville returning).
Elder and Mrs. A. S. Page-Dhu and family, to Hansenide Colony, New Guinea (returning).

June

Mr. and Mrs. F. S. Behrens, to Papua.
Mr. and Mrs. C. T. Parkinson and family, to
Malekula, New Hebrides.
Elder and Mrs. L. A. J. Webster and family,
to Kukudu, Western Solomon Islands (returning).
Elder and Mrs. L. I. Howell, to Central Papua,
New Guinea (returning).
Mr. and Mrs. D. Sutcliffe, to Kambubu, Rabaul.

July

Mr. and Mrs. W. R. Ferguson and family, to Honiara, Solomon Islands (returning).
Mr. and Mrs. I. R. Harvey and family, to Western Solomon Islands (returning).

August

Mr. and Mrs. J. T. Pearce and family, to Hatzfeldhaven Hansenide Colony, New Guinea (returning).
Mr. and Mrs. A. G. Chapman and family, to Papua, New Guinea (returning).

September

Miss June Rogers, to Mount Hagen Hansenide Colony, New Guinea. Miss Florance Burdett, to Mount Hagen Han-senide Colony, New Guinea.

Elder and Mrs. E. C. Lemke and family, to Sepik Mission, New Guinea.
Mr. and Mrs. R. L. Aveling and family, to Suva, Fiji (returning).
Mr. and Mrs. D. Harris and family, to Western Solomon Islands (returning).

October

Miss Mary Neill, to Mount Hagen Hansenide Colony, New Guinea.

Mr. and Mrs. D. Powell and family, to Suva, Fiji.
Mr. and Mrs. R. M. Ellison and family, to Lae returning).
Elder and Mrs. L. R. Burns and family, to Calcutta.

December

Mr. and Mrs. K. N. Wright and family, to Fiji (returning).

From the Central European Division

April

Mr. and Mrs. A. I. Krautschick and daughter, Thailand (returning).

September

Elder and Mrs. Edward J. Kanna and family, to Brazil (returning).

From the Northern European Division

January

D. J. Clarke, to West Africa (returning).

February

Miss Grace Clarke, to East Africa (returning). Miss Petra Hovig, to Northern Rhodesia (return-

March

Mr. and Mrs. M. Gundersen, from Norway, to Belgian Congo.

April

Miss V. L. George, from British Union, to West



Ministerial Council at Parkersburg, West Virginia

The annual ministerial council and workers' meeting of the West Virginia Conference was held recently in the new Parkersburg church under the direction of A. F. Ruf, president.

Guest speakers from the General Conference and the Union participated in the program which stressed evangelism. All the workers from the office and the field were in attendance for the three-day session.

Walter Schubert, an associate secretary of the Ministerial Department of the General Conference, led out in a special instruction series on how to reach the masses through public evangelism. Experiences given by the evangelist were a great help to the district leaders and other workers who are engaged in evangelistic work.

Goals for souls in 1955 were set by the pastors and district superintendents at the conclusion of the meeting. The workers are determined to make this year the best year in the history of the West Virginia Confer-D. A. ROTH

Miss Margaret Sharp, from British Union, to West Africa.

May

Mr. and Mrs. Glynne Meredith and daughter, from British Union, to West Africa.

Miss Ruth Tobiassen, to Baghdad (returning).

Tune

Elder J. P. Sundquist, to Belgian Congo (return-

July

Mr. and Mrs. L. Acton-Hubbard, from British Union, to West Africa. Mr. and Mrs. Erling Olsen, from Norway, to Uganda. Mrs. G. L. Anniss, to West Africa (returning). Miss Irene Eide, to Ethiopia (returning).

August

Elder and Mrs. Pieter Klop and three children, to Indonesia (returning).

September

Elder and Mrs. F. H. Thomas and son, to Southern Rhodesia (returning). Elder and Mrs. D. J. Handysides and two chil-dren, from British Union, to South Africa. Miss Amy Horder, from British Union, to West Miss Amy Morton,
Africa.
Mrs. J. P. Sundquist and daughter, to Southern
Africa (returning).
Elder and Mrs. C. J. Jensen, to India (returning).
Mrs. Sybilla Wortman, to Indonesia (returning).

October

Miss Mary Magnusson, to Ethiopia (returning).

November

Dr. Nantje Twijnstra, to Indonesia (returning). Miss Beryl Turtill, to West Africa (returning). Elder and Mrs. A. E. Farrow and three children, b West Africa (returning).
Mr. and Mrs. J. Buzenet and two children, to to West Africa (returning Mr. and Mrs. J. Buze West Africa (returning).

From the South American Division **February**

Miss Maria Apor North Brazil Union. Apotheloz, from Uruguay, to the May

Mr. and Mrs. Jose Busso and family, from Uruguay, to Bolivia.

Tune Miss Irma Weber, from Argentina, to Bolivia.

September

Elder and Mrs. Juan Plenc, to the Dominican Republic (returning from furlough in the United States to the Inter-American Division).

From the Southern African Division January

Elder and Mrs. A. W. Austen a Nyasaland (returning). Miss V. Christen, to Rhodesia. Miss H. Macdonald, to Rhodesia. A. W. Austen and family, to

February

Andries Tredoux, to Rhodesia.

Elder and Mrs. W. M. Cooks and family, to Bechuanaland (returning). Irvine Barry, to Rhodesia.

April

Mr. and Mrs. G. F. Clifford and daughter, to East Africa (returning).

Tune

Ronald D. Marx, to the Belgian Congo (returning).

July

Mr. and Mrs. R. Rhodesia (returning). R. A. Burns and family, to

December

Mr. and Mrs. C. K. Willmore, to Rhodesia (returning).

From the Southern European Division

January

Mrs. Maria Amelia Sommer and two children, of Portugal, to Portuguese East Africa.
Mr. and Mrs. A. Paradis, of North Africa, to Madagascar.
Mr. and Mrs. A. Sanchez and one child, of France, to French Cameroun.

March

Elder and Mrs. R. Buyck and one child, of France, to Mauritius.
Mr. and Mrs. R. Collin and two children, of Belgium, to Madagascar.

Mr. and Mrs. L. Burkarth and two children, of France, to Madagascar.

May

Miss Gilberte Mahieux, of Belgium, to Belgian Congo (returning).

Tuly

Miss Lydie Girard, of France, to Madagascar.

August

Miss Benvinda Marques, of Portugal, to Angola (returning).

October

Mr. and Mrs. Samuel Graca and one child, of Portugal, to Portuguese East Africa (returning).
Mr. and Mrs. F. Hugli and one child, of Switzerland, to French Cameronu (returning).
Joao de Mendonca, of Portugal, to Cape Verde Islands (returning).
Miss Lucilia Ferreira, of Portugal, to Cape Verde Islands (returning).

November

Elder and Mrs. R. Erdmann and two children, of France, to Senegal (returning).
Elder and Mrs. S. Meyer and two children, of Switzerland, to French Cameroun (returning).
Elder A Cosendai, of Switzerland, to French Cameroun (returning).
Elder and Mrs. P. Nouan, of France to New Caledonia (returning).
A. Simon, of France, to French Cameroun.
Mr. and Mrs. Jose da Silva and two children, of Portugal, to Angola.

December

Elder and Mrs. J. Curmatureanu and two children, of France, to French Cameroun (returning). Mr. and Mrs. M. Fayard and three children, of France, to French Cameroun.

Dr. and Mrs. M. Hantson, of Belgium, to Belgian Congo, Africa.

Elder and Mrs. C. Cornaz, of Switzerland, to French Morocco, Africa.

From the North American Division January

Mr. and Mrs. W. Edwin Nelson and three daughters, to Brazil (returning). Miss Elvera Eckerman, to East Africa (returning). Elder and Mrs. J. O. Wilson, formerly of Burma,

to Israel. Mr. and Mrs. A. R. Monteith, on furlough com Mexico, to Colombia (returning to Inter-

America).

Elder and Mrs. Richard C. Hall and two daughters, of the Upper Columbia Conference, to Thailand.

Mr. and Mrs. Martin C. Bird and son, of Takoma Park, Maryland, to Japan.

February

Elder and Mrs. W. H. Mattison and daughter,

Elder and Mrs. W. H. Mattison and daughter, to India (returning).
Elder and Mrs. Francis R. Scott and two daughters, to Ceylon (returning to Southern Asia).
Elder and Mrs. A. M. Tillman and two daughters, to Ecuador (returning).
Dr. and Mrs. Edward C. Duerksen and two children, of Michigan, to British Guiana.
Elder and Mrs. Wendell L. Wilcox and two children, of California, to Indonesia.
Mr. and Mrs. Mario Ruf, of Michigan, to Peru.
Miss Mariel Jean Darnell, of Oregon, to Nyasa-land. Africa.

Miss Mariel Jean Darnell, of Oregon, to Nyasa-land, Africa.

Mr. and Mrs. Marvin C. Larson and daughter, of Texas, to Costa Rica.

Mr. and Mrs. A L. Watt, to Southern Africa (returning).

March

Miss Ruth Wightman, to the Belgian Congo (returning).

Mr. and Mrs. Julian Werner, to Colombia (re-

turning).
Dr. and Mrs. Ira E. Bailie and daughter, of California, to Paraguay.
Mr. and Mrs. Roy E. Brooks, of Texas, to

Uruguay.

ruguay.
Elder and Mrs. Bert Elkins and two daughters,
Paraguay (returning).
Miss Alma Binder, to Ethiopia (returning).
W. T. Collins, to Colombia (returning).
Miss Eulalia White, of Union College, to Puerto

Miss Eurana Times, of Rico.
Mr. and Mrs. S. E. Cole and two children, of Sandia View Academy, to Costa Rica.
Miss Darlene Lainchbury, of Colorado, to East

Miss Alberta Parish, of Colorado, to East Africa.

April

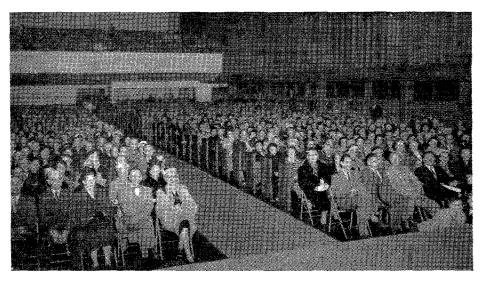
Mrs. W. T. Collins, to Colombia (returning). Elder and Mrs. L. C. Shepard, to India (returning).
Mr. and Mrs. F. E. Schlehuber and three children, to East Africa (returning).

May

Dr. and Mrs. Neil R. Thrasher and three children, of Colorado, to Thailand.

June

Dr. and Mrs. Clarence M. Donaldson and two children, of California, to Puerto Rico.



Portland Stone Tower Evangelistic Crusade

The Stone Tower Center proved inadequate for the February 13 opening service of the Stanley Harris-Harold Turner evangelistic company, when hundreds were unable to find even standing room in the large center. Because of this overflow audience, and the hundreds of requests to attend the Harris-Turner evangelistic program, it became necessary to move the Sunday, February 20, meeting to the Portland Civic Auditorium. The hearts of workers and members thrilled to see nearly twenty-five hundred in attendance to listen to the stirring song service and the truth-filled sermon, "All the World Under One Flag."

A solid groundwork of prayer and visiting resulted in this thrilling beginning of the Portland evangelistic services. Weeks of organizing, praying, and extensive visiting of church members are resulting in a promise of rich results. The Portland churches were organized into active prayer bands, each church having special prayer between Sabbath school and the eleven o'clock service. Portland pastors are giving their full support.

The song service, under the direction of Harold Turner, with the able assistance of talented musicians, plays an important part in the evangelistic program. People have expressed a feeling of genuine satisfaction as old gospel songs and hymns are portrayed on the giant screen in beautiful color.

Harold Metcalf is serving as campaign manager, and the Portland pastors and Bible instructors are assisting in the visitation.

MANSON METCALF

Mr. and Mrs. W. V. Wiist and daughter, of Missouri, to the Dominican Republic. Miss Irene Wakeham, to the Philippines (return-

Miss Helle Tradealing,
ing).
Miss Phyllis Naude, to the Philippines (returning).
Elder and Mrs. Wayne N. Andrews and three
children, formerly of East Africa, to Singapore.
Elder and Mrs. B. A. Larsen, to Peru (returning).
Vinston Adams and son, to Korea (returning
to the Far East).
Elder and Mrs. Doyle M. Barnett, to Formosa

to the Far Last).

Elder and Mrs. Doyle M. Barnett, to Formosa (returning).

Mr. and Mrs. G. O. Bruce and three children, of Oklahoma, to Formosa.

Mrs. Thelma Smith, to Formosa (returning).

Mr. and Mrs. Milton M. McHenry, to Ceylon (returning to Southern Asia).

Elder and Mrs. R. C. Mills and three sons, to the Philippines (returning).

Dr. and Mrs. W. H. Taylor and two children, to East Africa (returning).

Mr. and Mrs. Lloyd W. Mauldin and two children, and Mrs. Alvin M. Bartlett and son, to Indonesia (returning).

Elder and Mrs. L. E. Smart and two children, of Ontario, to Singapore.

Elder and Mrs. E. H. Schneider and daughter, of Florida, to Jamaica.

Miss Irene Robson, to Korea (returning).

Elder and Mrs. Lyle C. Wilcox, to Malaya (returning).

returning).
Elder and Mrs. Roger A. Wilcox and two sons, to Brazil (returning).
Elder and Mrs. George Munson and four children,

Mr. and Mrs. George Munson and four children, to Korea (returning).

Mr. and Mrs. E. I. Edstrom and two sons, to the Belgian Congo (returning).

Elder H. W. Peterson, to Singapore (returning).

Miss Margaret Sackett, of California, to the Philippines.
Mr. and Mrs. Rudolph Fuss, of California, to

Mr. and Mrs. D. J. Dunnett and two daughters, of Maryland, to Trinidad.

Tuly

Mr. and Mrs. A. V. Sparks and daughter, of New York, to West Africa.

Mr. and Mrs. Basil Brock and son, of California,

Mr. and Mr. and Lord To India.

Miss Edna E. Edeburn, to Uruguay (returning).

Miss Esther Rose, to Nigeria (returning).

Miss Ruth Carnahan, to the Belgian Congo

Miss Ruth Carnanan, to the Legal (returning).
Elder and Mrs. Abraham Podin and daughter, of New York, to Israel.
Elder and Mrs. M. G. Champion, to West Pakistan (returning).
Elder and Mrs. L. E. Allen, to India (returning).
Elder Ray L. Jacobs, formerly of South America,

Elder Ray L. Jacobs, formerly of South America, to Cuba.

Mr. and Mrs. Donald S. Lee and two children, of Oregon, to Korea.

Mr. and Mrs. H. D. Johnson and two children, to Indonesia (returning).

Dr. and Mrs. H. W. Miller, of California, to Formosa.

Formosa.

Elder and Mrs. W. W. Pohle and daughter, of Pennsylvania, to Hong Kong.

Miss Mildred Berggren, of Minnesota, to Iraq. Elder and Mrs. Wayne E. Olson and two children, to Lebanon (returning).

Elder and Mrs. A. R. Appel and two sons, to India (returning).

August

Elder and Mrs. W. R. Zork and son, of Missouri, Elder and Mrs. W. K. Zork and son, of Missouri, to Barotseland, Africa.
Mr. and Mrs. R. W. Simons and three children, to Liberia (returning).
Mr. and Mrs. Elmer C. Christie and two children, of Maryland, to Mexico.
Elder and Mrs. M. J. Sorenson, to Jamaica (returning)

(returning).

(returning).

Elder and Mrs. F. C. Webster and son, to Peru (returning to South America).

Miss Gladys Miller, of Maryland, to India.

Miss Margaret Johnson, to Southern Africa (re-

Miss Margaret Johnson, to Southern Active (terring).

Mr. and Mrs. Bruce A. Roberts, of British Columbia, to Nigeria.

Mrs. Vinston E. Adams and two sons, to Korea (returning to Far East).

Elder and Mrs. C. A. Boykin, of Tennessee, to

India.

Mr. and Mrs. G. T. Gott and three children, of Southern Missionary College, to Lebanon.

Elder and Mrs. Milton Lee and two children, to Hong Kong (returning).
Elder and Mrs. K. H. Emmerson and two children, formerly of Inter-America, to Uruguay.
Dr. and Mrs. Donald I. Peterson and three children, of Washington, to Nigeria.
Miss Evangeline Voth, to Iraq. (returning).

September

Dr. and Mrs. Arthur R. Bergman and son, of Maryland, to the French Cameroun. Mrs. R. L. Jacobs and son, to Cuba. Dr. and Mrs. Harvey L. Rittenhouse, of Massa-

chusetts, to Jamaica.
Prof. and Mrs. G. E. Shankel, of Massachusetts, of Jamaica.

Dr. and Mrs. William Wagner and two children,

Formerly of West Africa, to Iraq.
Elder L. A. Wheeler, to Santo Domingo (returning).
Elder V. E. Kelstrom, to Guam (returning to

Elder V. E. Kelstrom, to Guam (returning to Far East).

Dr. and Mrs. Franklin N. Crider and two children, to Thailand (returning).

Miss Euphemia M. Bryne, to Lebanon (returning).

Elder and Mrs. Melvin W. Sickler and two children, to Cuba (returning).

Elder and Mrs. C. H. Hamel and two children, to Pakistan (returning).

to Pakistan (returning).

Elder and Mrs. Kenneth Vine, of New York, to Lebanon.

Miss Mildred Morgan, of California, to Puerto

Rico. Miss Grace Robinson, to Northern Rhodesia (re-

Rico.
Miss Grace Robinson, to Northern Rhodesia (returning).
Elder Andre L. Rochat, to Haiti (returning).
Elder and Mrs. C. W. Lee, to Korea (returning).
Miss Verna Mae Garner, of California, to Japan.
Elder and Mrs. H. E. McClure and daughter, of
Ontario, to Singapore.
Miss Bertha Schollenberg, to Ethiopia (returning).
Elder and Mrs. C. L. Finney and daughter,
of California, to Singapore.
Flder E. V. Hermanson, to Angola (returning).
Elder and Mrs. Henry J. Westphal, of California,
to the Inter-American Division.
Mr. and Mrs. Donald R. Seidel and three
children, of Washington, to Southern Rhodesia.
Elder and Mrs. D. L. Ringering and two daughters,
of Oregon, to East Africa.
Miss Ruth Faye C. Smith, of North Carolina,
to Gold Coast. Africa.
Miss Violet Welke, of Alberta, to Nigeria.
Elder and Mrs. J. R. Spangler and two daughters,
of Texas, to Singapore.

October

October

Elder and Mrs. E. A. Hamlin and son, formerly of Guam, to Japan (returning to Far East). Mr. and Mrs. Shinsei Hokama and five children, of Hawaii, to Japan.

Dr. and Mrs. S. L. Wilkinson and three sons, f Wyoming, to West Pakistan.

Elder and Mrs. R. H. Wentland, Sr., of Georgia, or the Course.

to the Congo.

Mr. and Mrs. D. S. Laursen and four children, to India (returning).

Miss Naomi Chapman, of California, to Puerto

Mrs. V. E. Kelstrom and son, to Guam (returning).
Miss Barbara McDonald, of California, to Puerto Rico.
Elder and Mrs. R. S. Blackburn, of Texas, to

Jamaica.

Mrs. L. A. Wheeler and two children, to Santo
Domingo (returning).
Elder B. R. Bickley, of North Carolina, to the

Elder B. R. Bickley, of North Carolina, to the Congo.
Dr. and Mrs. Albert J. Patt and four children, of California, to India.
Miss Lila Rae Frederick, of California, to the Philippines.
Elder and Mrs. Walter O. Comm of Newfoundland, to the Cayman Islands.
Elder and Mrs. Jesse O. Gibson and daughter, to West Africa (returning).
Mr. and Mrs. Robert Kloosterhuis and son, of Michigan, to Haiti.
Elder and Mrs. Francis R. Millard and daughter, to Islae and Mrs. H. E. Walker and two children, to Brazil (returning).
Mr. and Mrs. William L. Fitch and son, of Illinois, to Venezuela.

November

November

Mr. and Mrs. A. E. Mitchel and two sons, of California, to Peru.
Miss Marilyn Jensen, of Tennessee, to Southern Rhodesia, Africa.
Dr. and Mrs. John W. Schnepper and two daughters, of California, to the Philippines.
Elder and Mrs. L. A. Kraner and two children, to British Guiana (returning).
Elder and Mrs. K. F. Ambs and son, to Africa (returning).
Miss Gladys Martin, to Ethiopia (returning).
Elder and Mrs. R. E. Gibson and two sons, to Netherlands West Indies (returning).
Elder Carl D. Christensen, to Panama (returning).
Elder Carl D. Christensen, to Panama (returning).
Mr. and Mrs. Norman L. Doss and son, of North Dakota, to Nyasaland.
Elder and Mrs. Harold P. Bohr and two children, of Wisconsin, to Colombia.
Elder and Mrs. James M. Lee and three sons, to Korea (returning).
Elder A. Ray Norcliffe, to Venezuela (returning).
Mr. and Mrs. A. W. Robinson and two daughters, to Ceylon (returning).

Elder T. R. Torkelson, to India (returning). Elder and Mrs. M. C. Warren, to the Philippines

December

Andre L. Rochat and two children, to Mrs. Andre E. Rochat and Haiti (returning).
Mrs. A. Ray Norcliffe and three children, to Venezuela (returning).
Elder and Mrs. Chris P. Sorensen, to Singapore

returning).

Dr. Verna Robson, of Oregon, to Pakistan.
Miss Elisabeth Redelstein, of Maryland, to Formosa.
Elder and Mrs. J. N. Hunt and two sons, of
Nebraska, to East Africa.
Mr. and Mrs. J. M. Davis and two daughters,
of Iowa. to Singapore.
Mrs. C. D. Christensen, to Panama (returning).
Miss Julia K. Hoel, to Belgian Congo (returning).
Dr. and Mrs. R. S. Cornell and two sons, of
Washington, to Libya.
Mr. and Mrs. Brian J. Jacques, of Maryland, to
East Pakistan.
Elder and Mrs. Virgil E. Robinson and three
children, to South Africa (returning).
Elder Duane S. Johnson, to India (returning).

New Medical Service in Bangkok

By Clayton R. Jepson

January 4, 1955, was a day long awaited in the operation of medical work in Thailand, when the new midwifery department of the Bangkok Sanitarium and Hospital was formally opened to the public by the first lady of Thailand, Madame La-iad Pibul-Songgram, wife of the premier. The premier himself, His Excellency Field Marshal P. Pibul-Songgram, was an attentive guest during the program.

Madame La-iad spoke highly of the work done by the Seventh-day Adventist mission hospital and expressed her gratification that it was taking a forward step in opening a maternity department entirely free of charge to the public. Some of the great public



Inside lobby of new sanitarium huilding in Bangkok. Right: Prime Minister of Thailand, His Excellency Field Marshal P. Pibul-Songgram. Beside him is his wife. Just behind the prime minister is Louis G. Ludington, M.D., medical director of the hospital. Behind Madame Pibul-Songgram is Miss Gertrude Green, director of the school of midwifery.

health needs in Thailand, which she mentioned, are increased hospital facilities for expectant mothers and proper training in infant care.

The program for the formal opening included a welcome by the medical director of the hospital, Dr. Louis G. Ludington; a statement on the aims of the new department by Miss Gertrude Green, director of the schools of nursing and midwifery; and a dedicatory address by Dr. C. É. Randolph, medical secretary for the Far Eastern Division.

Upon the completion of the address by Madame La-iad Pibul-Songgram, she stepped outside the main entrance of the building and pressed an electric button unveiling the attractive Thai lettering of the sign above the entrance. The guests were then escorted on an inspection tour of the new building. There were many prominent government and business representatives present at the occasion.

A Highly Representative Building

Though construction proceeded very slowly during the last eighteen months, the structure as completed is a highly representative modern twostory edifice finished in light and dark gray monolithic exterior. It provides complete maternity care for thirty patients, besides living quarters and study rooms for twelve students in midwifery, and one large wing for offices of the local Thailand Mission headquarters. In view of the fact that our medical work in Thailand is entirely self-supporting, it represents a long step for the Bangkok Sanitarium and Hospital to offer such a modern service to the public on a charity basis.

Aside from giving free maternity care, one of the prime reasons for this new department is the training of midwives among the graduates of our own school of nursing. The Thai Government, realizing the dire need for trained midwives throughout this populous country, has set up the requirement that all graduate nurses are also to have had training in midwifery work. Henceforth the Bangkok Sanitarium and Hospital will be able to turn out nurses trained to meet all the government requirements, and with the additional knowledge of the teachings of the Great Physician.

Every human being, created in the image of God is endowed with a power akin to that of the Creator,-individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character.—*Education*, p. 17.

Beginnings and Progress of Our Work in Portugal

By Charles A. Rentfro

Recently the Review published an article commemorating the work of Seventh-day Adventists in Portugal, where the message was pioneered by Clarence E. Rentfro. More recently a color edition of the Portuguese Revista Adventista ("Adventist Review") came to hand. It contained twenty pages of valuable historical accounts devoted entirely to the early and late years (1904-1954) of the proclamation of the Advent message in that land.

The editor, E. Ferreira, president of the Portuguese Union Mission, drew some lessons from the fiftieth anniversary, and wrote as follows in the opening paragraphs:

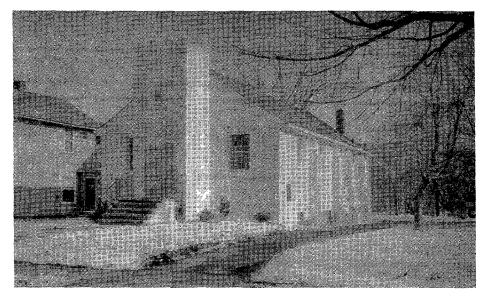
"The coming of the first missionary constituted an authentic act of faith by the leaders of this movement and became the result of generous sacrifices by many believers in other lands who loved this message. Only eternity will reveal and crown with glory the anonymous sacrifices of so many souls, thanks to whom we rejoice in the knowledge of the truth."

In this respect Elder Ferreira writes with a rich background of understanding. He told us some years ago that when he lived in a monastery he did penance and flogged himself with leather thongs tipped with pieces of iron. Blood from his own back was spattered on the walls of the cloister, mingled with the blood of his fellow priests. But the spilling of his own blood with theirs availed them in no way to bring them forgiveness, peace of mind, or relief from the power of sin

But when the light of the truth concerning Jesus Christ's all-sufficient sacrifice came to him, Brother Ferreira became a new creature, saved by divine grace from the works of human flesh and blood. He left the established church of his native land, and joined the fellowship of the Adventist church. He was educated anew in our mission schools, became a colporteur, then a worker and minister, and today is the leader among his own Portuguese Adventist brethren.

Pastor Ferreira mentions the opening of a new medical clinic in Lisbon under the leadership of Dr. Santiago Nogueira. And now, since October 31, 1954, religious radio programs are beamed in Portuguese from Radio Africa Mahgreb in Tangier, across the Straits of Gibraltar into Portugal. He concludes his letter with this good news:

"During 1954 we have had about



Dedication of the Oberlin, Ohio, Church

Sabbath, December 11, 1954, was a redletter day in the history of the Oberlin, Ohio, church of the Allegheny Conference. Dedication services marked the fulfillment of a twenty-year dream. W. L. Cheatham, president of the Allegheny Conference, was the main speaker.

Others who assisted in the service include B. L. Scott, local elder; James Thomas, pastor; M. A. Battle, one of the first members of the church; C. G. Stewart, designer and builder; and E. U. Carter, Sabbath school superintendent.

The church was organized in 1935 under the leadership of Brother Stewart, a lay worker of the Cleveland, Ohio, church. The 30- by 60-foot building was finished in two years' time.

two hundred baptisms, which are relatively few compared with other fields. But we consider this a large number in view of the small size of our staff of workers and the difficulties of our field. For these baptisms we are very grateful to God."

Elder Ferreira reviewed in eloquent detail how each church was raised up in Portugal amid struggles and opposition. The church of Barreiro, some distance from Lisbon, now has one hundred members. The story of its origin should be passed along for the encouragement of our English-speaking brethren.

Rosa Grelhe of Barreiro

A lay member, Rosa Grelhe, was the human instrument who brought nineteen persons into the truth in the Barreiro church, besides many others indirectly. She accepted the message herself in 1927 from Bible studies conducted by A. Dias Gomes, who today is connected with the Southern European Division as secretary of the Sabbath school department.

Rosa Grelhe, after her conversion, decided to bring others to Christ. To make a living she went from door to door selling lime, which she loaded on a donkey. But with the lime she carried the Holy Scriptures, which quickened the hearts of her customers. She told them the sweet story of Jesus and of His way to salvation.

She invited them to attend church services in Lisbon. Since the cost of transportation from Barreiro to Lisbon was too much for some persons to afford, she herself paid it. How could anyone refuse such a generous arrangement?

Later Rosa assisted in raising a scholarship fund to send a Portuguese girl to our mission school in Collonges, France, to prepare her for the work. She generously gave away a full share of an inheritance she had received.

Rosa Grelhe was also gifted in treating the sick. She began with very simple treatments, but the results were marvelous. Some days her home was filled with persons seeking her aid. She prayed with each person and told them that the healing they experienced was not the result of her ointments or of her knowledge, but was the result of the power of God. And those treatments were the means of bringing more than a score of souls to Christ.

Some of the most thrilling chapters in the modern acts of the Apostles describe the victories gained by our dear Portuguese believers.

Overcome for today; deny self for today; watch and pray for today; obtain victories in God for today.—Testimonies, vol. 3, p. 333.

Is a Nonflesh Diet Adequate?

(Continued from page 17)

quently starts the day with bacon and eggs, buttered toast, and coffee with or without sugar. A more hurried breakfast is just doughnuts and coffee. Lunch is likely to consist of sandwiches made with cold meat, cheese, or egg, a salad (sometimes), tea or coffee, and dessert. Dinner contains meat, potatoes, vegetables, salad, and pie, cake, or other dessert.

The lacto-ovovegetarian, as might be expected, consumes more milk than the nonvegetarian, but surprisingly, no more eggs. Breakfast for this type of vegetarian is usually cereal, commonly of the unrefined type, milk, fruit or fruit juice, and toast. Eggs are used several times a week. Dinner is more frequently served at noon for this class and consists of a protein dish (legumes, nut roasts, ready prepared foods, et cetera), potatoes, vegetables, salad, bread, milk, and dessert. The evening meals reported were mostly light, consisting of a soup or a salad, fruit, milk, and bread.

The "pure" vegetarian dietary includes a greater variety of plant foods than either of the above. It consists of legumes, grains, other seeds, nuts, fruits, and vegetables. The breakfast menus show mostly fruit, bread, a variety of cereals and plant milks, and often nuts and dried fruits. Lunch is mostly large salads, bread, fruit, and sometimes legumes or cereals. Here again the large meal was customarily the evening meal and consisted of legumes, potato, vegetables, large salads, and bread, with fruit for dessert. Nuts and nut butters, fruit and vegetable juices, are used in greater abundance than in the other types of diets. Desserts are seldom used, and there is an almost total abstinence from refined foods, candy, soft drinks, et

A careful analysis of the diets of all groups was made to find the average daily consumption of calories, protein, fat, calcium, phosphorus, iron, and the vitamins A, C, B1, B2, and niacin. The food intake of each individual and each group was compared with the National Research Council's recommended allowances for the various nutrients. In making their recommendations, this group of nutrition experts has allowed a generous margin of safety. Although the amounts suggested are, therefore, above actual requirements, they do provide a useful goal toward which to aim and a yardstick by which various dietaries may be compared. As might be expected, in the case of a few persons the intakes of certain nutrients

were below the recommended allowances, but in no instance were these differences large.

Food Intake of Groups Compared

In the nonvegetarian type of diet, the adult women consumed approximately one and one-half and the men and all the adolescents one and three-quarter times as much protein as is recommended by the National Research Council. All groups of the nonvegetarians consumed more calories than recommended, yet the average calcium intake of the adult nonvegetarian women did not quite reach the recommended allowance.

The average lacto-ovovegetarian diet, while keeping within the recommended calorie limits, provided an abundance of each nutrient for all groups, the only exception being that the average niacin intake of the pregnant women fell slightly below that suggested for this group. The protein content of this type of vegetarian diet was well above that recommended, but not greatly in excess. The calcium, iron, and phosphorus intakes were generous. This was especially true of calcium. The same was true for all the recommendations for vitamins,

with the one exception already noted.

The "pure" vegetarian diet supplied its groups with an average intake of every nutrient as recommended by the National Research Council. The amount of protein was ample, the iron over twice as much as the standard recommendation, vitamins A and C (ascorbic acid) from three to four times as much, and the vitamins of the B-complex group abundant

The physical examinations showed no difference of any known significance in the heights and weights of the various nonvegetarian and lacto-ovovegetarian groups. The men of both these groups were, on the average, twelve pounds above their ideal weights.* On the other hand, the "pure" vegetarian men and women averaged seven pounds under their ideal weight.

The blood pressures of all the groups, though showing differences, were all within the normal range. The few persons with elevated blood pressure were about evenly distributed between the nonvegetarians and lacto-ovoyegetarians.

The laboratory tests showed a few cases of mild anemia, found chiefly in



WILSON & WILSON

Dedication of Greeley, Colorado, Church

Members of the Greeley, Colorado, church, about 345 in number, gathered together on February 5 to dedicate their modern and attractive church building to God's service. The building is valued at \$125,000.

Built of light brick with native stone trim, the church interior has open-truss construction covered with mahogany panel work, and is modern and artistic throughout. The main auditorium has a seating capacity of 550 and a youth chapel that will accommodate an additional 100 persons. Neatly arranged and well-decorated Sabbath school classrooms, and a nursery for mothers and children, add to the features of the church.

J. D. Smith, president of the Central Union

Conference, gave the dedicatory address. N. C. Petersen, president, and B. J. Liebelt, Home Missionary secretary, of the Colorado Conference, also were present and participated in the services. J. Nethery, former General Conference vice-president, officiated at this service, for which approximately 725 persons had gathered.

Adjoining the church is a modern parsonage, constructed of light brick and stone matching the new sanctuary, and owned by the Colorado Conference. This new structure was built during the past year. The new church plant adds much to the established work in this area.

L. J. EHRHARDT, Pastor

women scattered among all groups. The amount of protein in the blood of all groups was similar. There was, however, a significant difference in the blood cholesterol levels** of the three types of adults. The nonvegetarians had the highest blood cholesterol, the "pure" vegetarians the lowest, and the lacto-ovovegetarians fell in between.

No significant differences were observed between the two groups of pregnant women, nor in the length, weight, or general physical condition of the infants born to them. After delivery the mothers returned to their previous weights without any noticeable difference between the groups.

Central Union Conference Session

By W. B. Ochs

Wonderful progress in all departments was reported at the sixteenth quadrennial session of the Central Union Conference. The session was held in the Municipal Auditorium in Kansas City, Missouri, February 20 to 22.

From the territory of the union conference that includes Missouri, Kansas, Colorado, Nebraska, and Wyoming, came more than two hundred They represented delegates. churches, 74 church schools, 4 academies, Union College, the Christian Record Benevolent Association, the Porter and the Boulder sanitariums, and the Pacific Press Publishing Association branch in Omaha, Nebraska.

Outstanding among the reports was the marvelous growth in membership during the past four years. Under the blessing of God 5,699 were added to the churches through baptism and profession of faith.

Tithes and offerings reported for the four-year period totaled \$8,263,888.04, exclusive of Ingathering. The tithe increase alone was \$1,963,455. Ingathering totals were reported at \$1,064,700.29 as compared with \$666,-587.37 for the previous term, indeed a splendid gain! Sales of our literature during the quadrennium amounted to \$721,803.

At the session numerous reports rehow consecrated laymen united with the pastors in strong layevangelism programs. Much of the progress reported at this union session was traced directly to this method of soul winning.

Union College reported a record

enrollment this year of 871 students, and a consistently high enrollment for every year during the past quadrennium. This institution is serving its constituency well, and has graduated more than one hundred young people every year during the past four years. President Harvey C. Hartman reported substantial progress in Union's financial operations, the construction program, the placement services, the academic standing, and, most important of all, the spiritual growth of the students.

Both the Porter Sanitarium and Hospital and the Boulder Sanitarium and Hospital reported increased patronage and plant improvements. Porter admitted 29,711 patients during the four years; Boulder admitted

The Christian Record Benevolent Association reported a marked increase in its work for the blind. Thousands of blind people are learning the third angel's message through the association's Braille periodicals, its talking books and magazines, and its free Bible correspondence course issued in Braille.

Election of Officers

J. D. Smith, who has served as union conference president since the General Conference session, was reelected. W. B. Mohr was re-elected secretary-treasurer. Others re-elected were D. E. Reiner, secretary of the home missionary, Sabbath school, temperance, and radio departments; C. G. Cross, publishing department secretary; and B. L. Schlotthauer, auditor. G. R. Fattic, who served the cause nearly half a century, and who was the Missionary Volunteer, educational, industrial relations, and war service departments secretary, announced his retirement from denomi-

Japanese Magazine Describes Navaho Indian Work

International Graphic, the Life magazine of Japan, is causing comment at General Conference headquarters.

A beautiful two-page picture spread showing the work of Seventh-day Adventists among the Navahos appears in a recent issue. Two pictures are in color. Information and photos were sent to the magazine by the General Conference Public Relations Bureau.

Headed "Lightbearers," the story and captions, in both Japanese and English, tell of the work of Elder and Mrs. Marvin Walter, who give medical and spiritual aid to the Navahos of Monument Valley in the great

Thus in the mission land of Japan, people are learning about mission endeavors in this

DONN H. THOMAS

national work. W. A. Howe, who served in the same capacity in the Southwestern Union Conference, was elected to replace Brother Fattic.

J. D. Smith, the union conference president, closed his good report with these words: "We look at the future with hope and great courage. We know that the battle is the Lord's, and He will lead in the right direction. We pray that He will give us all grace to do His will and to do it faithfully."

Religious Liberty Issue in Canada

By D. L. Michael Public Relations Secretary Canadian Union Conference

The provincial cabinet of Newfoundland, Canada's tenth and newest province, is being subjected to heavy pressure by certain elements in the province to sponsor a bill that would bring into force the federal Lord's Day Act. This Sunday law is in effect in the nine other provinces of the Dominion, having been passed in 1906 by Parliament.

Since coming into confederation in 1949, this island province has chosen not to adopt this particular statute, which regulates a wide gamut of activities that the ordinary citizen might otherwise engage in on Sunday. Now the drive is on, led by the clergy of some of the largest Protestant communions, to have the legislature enact at the current session such enabling legislation as might be required to validate this blue law statute.

In view of this danger to freedom of conscience, the writer, in company with Philip Moores, Newfoundland Mission Conference president, met with certain influential persons in St. John's, the provincial capital. Some very favorable reactions were

One person very close to the premier of the province, who is recognized as being quite influential, comes from an Adventist home, and proved most helpful and encouraging. He gave assurance that every means at his disposal would be exercised to see this measure defeated. Similarly, the publisher and managing editor of one of the leading newspapers in the capital pledged his opposition to any proposed legislation that sought to regulate the religious observance of a certain day.

Under a plan adopted by the Canadian Union Conference Committee two years ago, Liberty magazine subscriptions are being sponsored for every member of the provincial and federal legislatures and judiciary in

^{*}The ideal weight of a person is the average weight of individuals of his (her) same height and sex at age 25.

**Blood cholesterol levels are under much study in relation to hardening of the arteries (atherosclerosis) and high blood pressure. As yet, no positive conclusions have been reached.

Canada. This instance stresses the importance of this phase of the denomination's educational program for the cause of religious freedom.

Before leaving Newfoundland the writer recorded a broadcast on the subject of freedom of conscience to be aired later over radio station VOAR (Voice of Advent Radio). Plans were also formulated as to how to meet the issue should it develop to more serious proportions than at the present and become a definite legislative possibility.

In all the contacts made with civic and government officials it was pointed out that Seventh-day Adventists oppose this particular statute because of a deep-seated conviction that any type of religious legislation is inherently dangerous and evil. While heartily in accord with legitimate social and industrial reforms, Adventists do not believe that it is necessary to cloak these reforms in the garments of ecclesiastical conformity.



Golden Treasury Series

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These exquisite little volumes, bound daintily in lithographed covers in two colors, are both designed and priced for gift exchange among friends. Seven titles by six different authors offer a choice in theme, and any one of them will delight those who receive them.

In these books one finds the analysis and solution of many an everyday problem, the illumination of many a Bible text, and gems of thought worthy of framing as wall mottoes. No one of the series can be read without a new appreciation of the privilege and power of a consecrated Christian life. They are full of homespun philosophy and practical counsel that needs no corroboration save the human experience they portray.

Two of these, The Lord Is My Shepherd, by Roy L. Smith, and Steps to Christ, by Mrs. E. G. White, are spiritual classics, as is attested by their popularity for a generation. The Potter's Shop, by Alice Glen, is a unique analogy between the work of the old-time potter and God's molding of human character. Life at Its Best, by D. A. Delafield, is a compilation of the excellent sermon essays in Life and Health. Marjorie Lewis Lloyd's facile pen produced two heart-warming appeals in Love on Fire and This Thing Called Fear, and they have comforted and inspired many readers. Have Faith in God is a rich collection of poems by H. M. S. Richards, radio evangelist of the Voice of Prophecy.

Trust and submission to God work out strength and nobleness of character.—Testimonies, vol. 3, p. 459.

Public Relations in Sydney, Australia

By Ernest H. J. Steed Director of Public Relations

Around the fast-moving city of Sydney, Australia, and its outer districts lies the work of the Greater Sydney Conference. To tell the story of our faith and our hope to the people of this area is the great task of the Public Relations Bureau.

Magazines with Australia-wide coverage have printed pages of pictures and articles over the past three years since this department was organized here. Typical is the story of the Voice of Prophecy in *People* magazine with almost a half million circulation. Stories in this magazine have featured Pastor Kata Ragosa and our island mission work, our Sabbath school development, and Pastor George Burnside emphasizing Adventist evangelism.

Other magazines with equal coverage have, all told, given fifteen pages of pictures and copy to date. Eight newspapers with circulations up to 650,000 have carried news of the Adventist old Bible search in Sydney, youth congresses, mission stories, and hundreds of other topics all disclosing Adventist truth.

Radio has far-reaching influence in this part of the world with its dual system of national and commercial broadcasting stations. Time once unavailable to us on national stations has been secured, and interviews with Adventists now cover the Commonwealth. Illustrative was a recent one-hour program on the Nations Forum of the Air when we debated the World Calendar issue with success.

The Indonesian Union Mission

By A. L. Ham, Vice-President General Conference

My visit to the Indonesian Union Mission to attend their annual committee and board meetings was filled with much interest. This was my first visit to that part of the world field. At Midon, in Sumatra, I was met by Wendell Wilcox and his family, who came to the mission field in recent months from California. From Midon we went to Sientra, where Richard Figuhr and his family are conducting a training school. G. A. Haas, president of the North Sumatra Mission, and his family had already left to attend the union committee meeting at Bandung. I was glad to see a representative church building and mission office at this site, some miles from

town. The school now is being conducted on a small rented plot of ground and in temporary buildings.

It was a pleasant experience to meet with the union committee and board members of the hospital and union training school near Bandung. C. C. Cleveland, the newly elected president of the Indonesian Union had arrived a few days prior to our arrival, and with his committee had organized the work of the meetings. I was happy to see him and the newly elected vicepresident, T. D. Manullang, seated side by side conducting the committee sessions. Many encouraging reports were given, showing excellent progress in all phases of the work during the previous year. They reported 1.428 baptisms and a present membership of 13,436.

The union training school is in an excellent location. The land is fertile and well watered. Good waterfalls will provide hydroelectric power for all the needs of the school.

The boys are housed some distance from the school in old stables that have been renovated, partitions of a temporary nature having been made. The roofs leak during rains, but there is a good spirit among students and teachers. Some new buildings have been erected at the permanent site. Prior to the war this field had no training schools for workers, no publishing house, and no hospitals. Now it has two such schools, and the publishing house is just about ready to begin operations. The hospital is being richly blessed. The work is onward in Indonesia.



NORTH AMERICA

Atlantic Union

- At the Northeastern Conference literature evangelists' institute (rather than Greater New York as previously noted in this column) 49 souls were reported to have been won in 1954. And all of this as a result of the colporteur work. More than \$116,000 worth of literature was sold in 1954. C. M. Willis is publishing secretary for the conference.
- The Southern New England Conference has voted to employ Miss Millie Urbish, a church school teacher of Houston, Texas, to be elementary school supervisor of the conference, to begin her work here this summer.
- Mrs. Russell L. Hanscom of Underhill, Vermont, has sent in her renewal order for 107 Listen subscriptions, which are being sent to the high schools in Vermont. This is the fourth consecutive year that Mrs. Hanscom has sent this order.

• A building is being purchased next to the Boston Mission (which has been conducted by A. R. Newman for a number of years), and will be used in connection with the mission for evangelistic meetings, health lectures, religious reading rooms, and home-nursing and first-aid classes.

Canadian Union

- The groundbreaking service for the Branson Hospital in suburban Toronto took place Monday, March 7. It is planned that construction will be under way very shortly.
- Two churches in the Manitoba-Saskatchewan Conference were recently dedicated to the Lord—the church in Saskatoon, Saskatchewan, on Sabbath, February 19, and the German church in Winnipeg, Manitoba, on Sunday evening, February 20.

Central Union

- The highest single record in the history of the Central Union for book sales was set recently by Dan Schwartz of Nebraska. He worked 47 hours, took \$1,428.70 worth of orders, delivered \$1,282.35, and received \$1,238.05 in cash.
- D. E. Reiner reports that the Central Union has passed the Ingathering goal for the union by \$2,530.
- During the month of February the ministers in the Missouri Conference reported 72 baptisms.
- C. W. Pine reports that a company of 17 has been organized at Sidney, Nebraska, during the month of February as the result of evangelistic meetings held in this unentered territory of the State.
- Three men in the Kansas Conference, Adam Ebel, D. C. Intelmann, and Andrew Krause, are the oldest carolers in the Central Union. They are all in the seventies, and their combined ages total 224 years. These men form a band in the Oswego, Kansas, area, and in spite of cold, rain, and snow they have gathered in more than \$55 a night soliciting.

Columbia Union

- The new administration building at the Pine Forge Institute is rapidly taking shape. H. D. Dobbins is the contractor.
- Several district changes have taken place in the Allegheny Conference, announces W. L. Cheatham, president. F. D. Beatty, from Dayton, will become pastor of the Petersburg, Richmond, and Crewe, Virginia, churches. A. N. Brogden, from Wilmington, Delaware, will become pastor of the Akron and Canton, Ohio, churches.
- W. L. De Shay, from East Beckley, West Virginia, will become pastor of the Danville and Roanoke, Virginia, churches in the Allegheny Conference. U. S. Willis has been given the Wilmington church in addition to his Chester, Pennsylvania, and Salem, New Jersey, churches.
- ◆ A report from the Eugene Leland Memorial Hospital, one of our self-supporting institutions operated by the Drs. Malin in Hyattsville, Maryland, submitted by L. C. Scofield, Jr., the chaplain,

states that during the year 1954 there were 711 Bible studies given, 15,630 pieces of literature distributed, 135 meetings conducted, and 15 new believers were baptized

Lake Union

- J. E. Roache, educational superintendent of the Lake Region Conference, reports that the Shiloh Junior Academy in Chicago celebrated its Ingathering victory on February 9, with \$590.18 gathered in. Dramond Child, a tenth-grade pupil, brought in the largest amount, \$26.10, and Tyrone Johnson, a seventh-grader, came next with \$26.01.
- On March 13, at 7:30 p.m., the fourth Michigan Band Festival opened at Cedar Lake Academy, with the combined bands of the four Michigan academies. A large crowd was in attendance.
- The Ingathering caroling group in the Champaign-Urbana, Illinois, area brought in \$1,200, or four fifths of the Minute Man goal. For seventeen nights one band averaged almost \$70 per night.
- A new church was organized at Portland, Indiana, on February 12. This was a day of rejoicing for the Portland company when 21 signed as charter members of the new organization. Arthur Kiesz, Indiana Conference president, and J. B. Frank, treasurer of the Indiana Conference, assisted H. E. Boyer, the local pastor, in the services.

North Pacific Union

- Dr. P. W. Christian has accepted the invitation to become the thirteenth president of Walla Walla College and will assume his new responsibilities this summer. Currently he is president of Emmanuel Missionary College. Dr. G. W. Bowers, who has served as president of Walla Walla College for the past 17 years, will remain on the faculty as head of the chemistry department and as the chairman of the graduate council.
- ◆ To date 103 persons have been baptized at the Youth Center in College Place, Washington, during the Crusade for Christ meetings. Approximately 15 others will take this step in the near future, reports Evangelist Robert E. Dunton.
- A branch Sabbath school, conducted in the Viola, Idaho, community church, got under way the first Sunday in 1955 with 27 present. Since that time the attendance has doubled, and is increasing steadily. William A. Loveless, Sunny Liu, and the laymen of the Adventist church in Viola are conducting Sunday school and church services.

Pacific Union

- ◆ La Sierra College has announced that Walter F. Specht will be the new head of the department of religion, effective July 1. He will succeed Edward Heppenstall who will accept a position at the Theological Seminary at that time. Frederick Hoyt will join the social science department.
- C. R. Swan, formerly assistant publishing secretary of the Southern California

Conference, has accepted a like position in Southeastern California.

• A number of changes in pastorates in Southeastern California have been made recently: Calvin Osborn, of the San Diego Broadway church, becomes pastor of the La Sierra church. Hollis Wolcott, of El Centro, goes to El Cajon. Philip Dunham, returning to service after a year of study at the Theological Seminary, becomes pastor at El Centro. J. E. Johnson has retired after 40 years of faithful service, and the pastorate of the Riverside Emmanuel church has been assigned to Warren Neal. Dorsey Furr has transferred from Blythe to Perris; D. C. Mayberry becomes pastor at Blythe. Antonio Arteaga is now located at Brawley, and Paul Diaz follows him as pastor of the San Bernardino Spanish church. Fritz Guy will spend a year in study at the Seminary and will be succeeded at Indio by Duane Grimstad.

Southern Union

- More than four hundred were enrolled in the School of Bible Prophecy by 110 students from Southern Missionary College on a recent Sabbath afternoon. The hour and a half campaign was organized by the Collegedale MV Society.
- From February 27 to March 3 a Sabbath school workshop was conducted at Leesburg, Florida, for children's division leaders in the Carolina and Florida conferences. There were 67 representatives from Carolina and 83 from Florida. W. J. Harris and Eric Hare, as well as Miss Louise Meyers, of the General Conference Sabbath School Department, led out in this inspirational workshop.
- On March 5 ten individuals were baptized in the Alabama-Mississippi conference, five in Birmingham and five at Vicksburg.
- The Projector Clubs of the Southern Union reported 19,523 Bible studies given in 1954, with 91,917 in attendance, and 2,013 people who attended Sabbath school and church for the first time, resulting in 293 people baptized because of the faithful work of these laymen.

Church Calendar

Ingathering Campaign April 2-May 14
Spirit of Prophecy Day Medical and Welfare Evangelism Literature for Servicemen Offering Literature For Servicemen Offering Literature Evangelism College of Medical Evangelists Offering Thirteenth Sabbath Offering (Southern Asia)
Bible Correspondence School Midsummer Offering and Service Enlightening Dark Counties Educational Day and Elementary School Offering Riverside Sanitarium Offering Aug. 27
Colporteur Rally Day Aug. Sept. 3
Substins Extension Day and Offering Sabbath School Rally Day Thirteenth Sabbath Offering (Far East) Nocie of Prophecy Offering Nessage Campaign Coctober Temperance Day and Offering Oct. 1
Oct. 8
Wessage Campaign Coctober Temperance Day and Offering Witnessing Laymen Review and Herald Campaign Ness of Prayer and Sacrifice Week of Sacrifice Offering Home Missionary Day Thirteenth Sabbath Offering (Southern Europe)

In Spirit of Prophecy Offering Southern Europe)

April 9
April 9
April 9
April 9
Aug. 21
Aug. 20
Aug. 20
Aug. 27
Sept. 3
Sept. 3
Sept. 3
Sept. 3
Sept. 3
Sept. 10
Sept. 24
Sept. 24
Sept. 24
Sept. 24
Sept. 24
Sept. 25
Nov. 5-26
Nov. 5-26
Nov. 12-19
Nov. 19
Dec. 31





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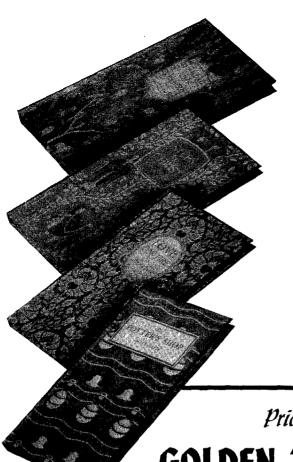
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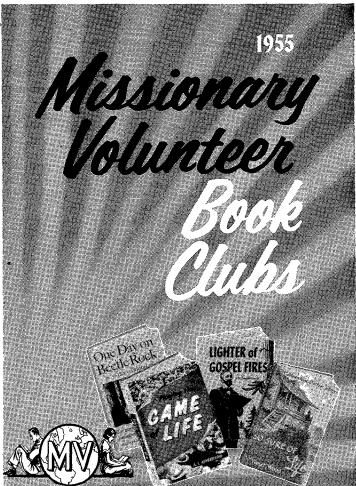
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New President Emmanuel Missionary College

At a recent meeting of the Emmanuel Missionary College Board Floyd O. Rittenhouse was elected president of the college. He succeeds P. W. Christian, who upon the conclusion of the present school year will connect with Walla Walla College as president.

H. T. ELLIOTT

State Department Releases Report on World Calendar

A release has just been made of the official report from the State Department of the United States to the Secretary General of the United Nations in answer to the questionnaire on calendar reform sent out by the Secretariat of the United Nations. In its report the United States Government not only expressed its opposition to the proposed World Calendar as a substitute for the Gregorian calendar now in use, but pointed out that the introduction of a "free blank day" as provided for in the World Calendar would disrupt the weekly cycle.

We thank God for this report, which will bring great cheer to the hearts of our people. We are endeavoring to keep in close touch with developments in this field, and we shall endeavor to keep the readers of the Review informed concerning these developments.

ALVIN W. JOHNSON, Secretary Religious Liberty Department General Conference

Congressman Reports on Adventists in Russia

Representative Victor Wickersham of the sixth congressional district, Oklahoma, addressed an attentive group at our Theological Seminary in Takoma Park, Washington, D.C., March 16. He reported on his recent trip to Russia and Eastern Europe.

While in Moscow he visited a church, built to seat 100, into which 300 of our Seventh-day Adventist believers crowded to worship God. This church, owned by the government, is shared with the Baptists, who meet there three times a week. Adventists

meet five times a week in this building. Our people are free to worship God in this sanctuary.

Congressman Wickersham reported that he spoke to a Baptist group in another church, built to seat 600 to 700, where approximately 1,000 people gathered. He was told that there are over one-half million Baptists in Russia. He did not receive information concerning the number of Seventh-day Adventists in the Soviet Union.

"Bibles are now being printed in Russia," remarked the Congressman, who met with Adventist congregations not only in Russia itself but in Poland, Czechoslovakia, and Romania. There he joined Adventist believers in singing the same songs that we sing in this country. Prayer is offered in the national languages and the Word of God is read to the people.

From time to time these hopeful side lights break through upon us and encourage our hearts. He who said, "I am the light of the world," and who commanded His followers to let their light shine, still has His lighthouses set on hills all over the world.

Recent Missionary Departures

Elder and Mrs. H. W. E. Beavon and their children, Heather, Barbara, and Laura Lee, sailed March 19 from New York on the *Ile De France*, en route to Kenya, East Africa, after furlough. Elder Beavon is to serve as superintendent of schools in the Kenya Lake Mission. The Belgian Congo was their former place of service.

Mr. and Mrs. T. W. Cantrell, of Los Angeles, California, left New York, March 20, on their way to Monrovia, Liberia, where they are to be connected with the Konola school for teaching and medical work.

Dr. A. E. Geschke, of Fresno, California, left San Francisco, March 20, for Rangoon, Burma, where he will serve as medical superintendent of the Rangoon Hospital. His family will join him there later. They have previously served overseas, Dr. Geschke having been medical director of the Bhuket Mission Clinic in Siam when World War II involved that part of the Orient.

W. R. Beach

Columbia Union Conference Election

The ninth quadrennial session of the Columbia Union Conference has just been held at Cincinnati, Ohio. D. A. Ochs, the president, and his entire staff were re-elected. F. E. Thompson was elected religious liberty and war service secretary. Reports indicate advancement in all lines of activity.

W. B. Ochs

Membership Growth in South America

L. H. Olson, secretary of the South American Division, reports to the General Conference a total of 6,484 baptisms during the year 1954. This is more than the entire membership when the division was organized in 1916. At that time, in all of South America there were only about 5,000 members. The following local fields now have a membership of over 5,000 each:

Mex	mbers
Bolivia	5,020
Lake Titicaca Mission	9,419
Parana-Santa Catarina Confer-	
ence	6,711
Rio Grande do Sul Conference	
São Paulo Conference	9,095

At the close of 1954 the division membership was 75,525.

N. W. Dunn

MV Camps Overseas

The MV training camps call Adventist youth together for fellowship, inspiration, and instruction in the out-of-doors. The overseas divisions are developing this feature in a strong way. As a result of these camps loyalty and stability are imparted to the young people present.

Central Europe leads in the partial report for 1954. We are thankful for the leadership and helpful influences that mark these Seventh-day Adventist

youth gatherings.

Journal Burney			
•	Joined Bap-		
tendance	tismal Class		
8,260	201		
e 3,625	66		
1,575	26		
375	70		
	tendance 8,260 2 3,625 1,575		

Central Europe also reports 48 baptisms during their camps.

L. A. SKINNER

[[]A more detailed report from the pen of Doctor Johnson will appear in a later issue of the Review.—