

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

First *Publishing Convention* *in the Middle East*

By B. E. Wagner

Associate Secretary, Publishing Department, General Conference

THE Middle East Division held its first publishing department convention in Beirut, May 31 to June 5. For some time there has been a need for such a meeting in order to better organize and coordinate the publishing work of the division. Until 1953, when the Middle East Press was completed, only a small amount of literature was available in the Arabic and other languages. Since that time several of the smaller books have been printed, and during the convention, copies of the first edition of an Arabic *Modern Medical Counselor* were completed and presented to the delegates. This book, together with the new Arabic health magazine, will provide an excellent opening wedge for other literature.

Many problems were solved during the helpful discussions, and progressive plans were laid to reach the one hundred million people in the Middle East with the Advent message. The officers of the division, other members of the division staff, publishing house representatives, and delegates from the field all joined in making this five-day convention a history-making occasion. Recommendations were passed to request all mission workers to join in a divisionwide campaign to recruit colporteurs who will make the literature ministry their lifework, and that during 1955 a full-time colporteur be recruited for every church in the division.

Under the capable leadership of Wadie Farag, publishing department secretary for the division, the convention moved forward efficiently. He suggested a de-

livery goal for 1955 that will treble the deliveries of 1954. Deliveries for last year exceeded by far anything that had been done before.

At the close of the convention M. J. McCulloch, manager of the Middle East press, gave the following brief, but interesting, report:

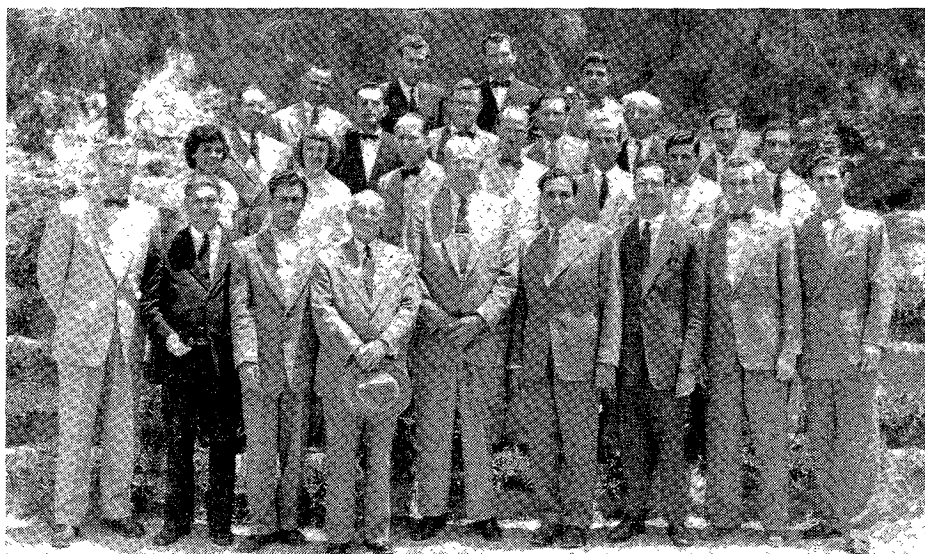
"The workers of the Middle East Press are happy to have a part in spreading the gospel of Christ's coming to the Moslem world. The publishing convention just finished has given added impetus to the printing of gospel-filled books and

periodicals. This first convention for the Middle East has done much to weld the different parts of the division into a working unit. To meet the needs of the many regular and student colporteurs recruited, the press is working to capacity. In fact, it is now apparent that more room and more equipment is necessary to fill the requirements. Although the press is only a little more than two years old, we are already planning to add the second floor to house bindery equipment and to make office room for editors and translators.

"Current new literature now in preparation at the press include: *Life and Health* magazine, Arabic; *Modern Medical Counselor*, Arabic; *Prophecy Speaks*, Arabic; *The Cigarette and You*, Arabic; *Our Lord's Return*, Arabic; *Steps to Christ*, Turkish; *Better Living*, Armenian; *Steps to Christ*, Armenian."

I can enthusiastically say that I have never had a more thrilling time than during the thirty-two days I spent with our workers who gathered from Egypt, Jordan, Lebanon, and Iran.

G. J. Appel, president, and C. C. Morris, treasurer, of the Middle East Division, gave valued counsel throughout the convention. Let us remember them and Elder Farag and his associates as they continue to lay aggressive plans for carrying on the work in the Middle East.



Group of Middle East workers gathered in Beirut, Lebanon, for the first publishing convention.

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TO OUR CONTRIBUTORS

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

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

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Well Said

A worry a day drains vitality away.—S F C Spotlight.

★ ★

He who stops being better stops being good.—Oliver Cromwell.

★ ★

The great use of life is to spend it for something that outlasts it.—William James.

★ ★

You'll notice a Fire Department never fights fire with fire.—Elizabethtown News.

★ ★

When the fight begins within himself, a man's worth something.—Robert Browning.

★ ★

Wisdom comes not from experience but from meditating on experience and assimilating it.—Joy Elmer Morgan.

★ ★

It is not by accident that the symbol of Christianity is the cross rather than a featherbed.—William Brooks.

★ ★

Take the word "family." Strike out the "m" for mother and the "y" for youth—and all you have left is "fail."—Omar Burleson.

★ ★

Nothing above human things has such power to keep our gaze fixed ever more intensely upon God than friendship for the friends of God.—Simone Weil.

★ ★

Some may have more material goods than others but no man is poor who has eyes to see, ears to hear, and, above and beyond all, a heart to understand.—Alma Weixelbaum.

★ ★

A good idea that is not shared with others will gradually fade away and bear no fruit, but when it is shared it lives forever because it is passed on from one person to another and grows as it goes.—Lowell Fillmore.

★ ★

The great trouble today is that there are too many people looking for someone else to do something for them. The solution of most of our troubles is to be found in everyone doing something for himself.—Henry Ford.

★ ★

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God.—J. Edgar Hoover.

REVIEW AND HERALD

How to Keep the Camp Meeting Blessing

By A. L. HAM

The camp meeting season has brought rich spiritual blessings to our people in many lands. We assume that you received spiritual help and blessing at the camp meeting you attended this year. So the questions come to you, "How can I keep the camp meeting blessing? Will this joy soon fade from my memory? Will I drift right back into the defeated life I experienced before camp meeting?"

The apostle Paul gives the key to the answers to these questions. He says by inspiration, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). The marginal reading is "run out as leaking vessels." And the R.S.V. renders it "lest we drift away from it."

Indeed, unless you give this "earnest heed" to the messages you heard at camp meeting you will drift away from camp meeting moorings of prayer and faith to the stormy seas of life without chart or compass, and the victories gained will be lost.

This need not be, and God grant that it will not be your experience.

Many voices here and there will call you to do this or that that would deprive you of the blessings received. You must determine not to heed these voices, but to give ear constantly to the voice of God as it has spoken to you during these meetings.

Remember that your Saviour was tried and tempted right after His baptism. He was led into the wilderness to be tempted of the devil. These temptations and trials were real. We are told: "The temptations by which Christ was beset in the wilderness—appetite, love of the world, and presumption—are the three great leading allurements by which men are most frequently overcome."—*Testimonies*, vol. 4, p. 576.

He gave the most "earnest heed" to the Word of God and the revelation of His Father's acceptance, and could say, "It is written." "Get thee behind me, Satan." Thus He gained the victory, and thus may you hold fast to your camp meeting blessing and gain the victory day by day.

When temptations come, remember the promise that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

The secret of a victorious life is

found in these inspired words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is maintained by constant surrender to the will of God and by giving earnest heed to the following:

Prayer. "Men ought always to pray and not to faint" (Luke 18:1).

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Daily study of the Word. "God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is opened before us the history of patriarchs and prophets, and other holy men of old. They were men 'subject to like passions as we are.' We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God: and beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character,—like them to walk

with God."—*Steps to Christ*, pp. 87, 88.

Witnessing to the love of God. This witnessing will also help to keep the blessing. "Ye are my witnesses," said Jesus, and this brings the soul into intimate fellowship with Him. Tell others of the victory you have found in Him and the joy of salvation you now enjoy.

A forgiving spirit. This is essential. We are told that "it must needs be that offences come," and the Christian must always be ready to forgive, even before asked to do so. The measure of your forgiveness from God is your willingness to forgive a brother or sister who may have wronged you. Experience the true meaning of the words "Forgive us our debts, as we forgive our debtors." And also the warning "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

Resistance of the spirit of criticism. Nothing will more quickly or more surely kill the camp meeting blessing than to permit the spirit of harsh criticism to come into your life. It is one of the most dangerous of all temptations to destroy your peace of mind and your confidence in the truth, the church, and your own hope of salvation.

Choice of associates. Choosing wisely may be hard for some, for you may be in isolated places or in worldly surroundings. In such circumstances you will need special grace and spiritual strength to always stand for right in the true spirit of Christ. Wherever possible, choose as companions those who follow high Christian principles and ideals that will be helpful in your endeavor to keep the camp meeting blessing.

Conversation. There can be found no finer code of Christian ethics than in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Christian service. "God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work and to stand in his place as a burden bearer. Every addition to the church should

The Good Shepherd

By LAVINNIE SPRAGUE

I love Thee, Lord Jesus, my Saviour and Friend,

With a love that can never grow old;
A shepherd, who seeks for the lost sheep astray
And leads them safe into the fold.

We will follow dear Jesus, though rough is the way

And steep is the mountain, and cold;
Thou hast gone on before to prepare the way
And open the gate of pure gold.

We will enter at last that beautiful home

That Jesus has gone to prepare;
There we will abide through eternity's day.
Dear friends, will you meet with us there?

be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Testimonies*, vol. 8, p. 47.

Faithfulness in personal devotions. While at camp meeting you attended the early-morning devotional meetings, the Bible studies, the preaching services, and other inspiring meetings. At home, have family worship regularly every day. Be faithful in attendance at church services. Be at the prayer meeting, the young people's meeting, the Sabbath school, and the preaching service. This program, faithfully followed and entered into in a true, Christian spirit, will maintain the camp meeting spirit and blessing.

Fostering a spirit of true sacrifice. We are told: "If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world."—*The Great Controversy*, p. 475.

Exercise care in the use of radio, television, books, and magazines. This also will be necessary if the blessing is to be kept. In these modern times there is much to detract from the truths of God's Word. There is very real danger in the philosophy and worldly knowledge and entertainment coming into many Christian homes today. Men, women, and children spend hours each day hearing and seeing that which will certainly drive out the camp meeting blessing. There must be a careful choice made of that which will be helpful.

At campmeeting "you gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you. By *faith* you became Christ's, and by faith you are to grow up in Him.

"Consecrate yourself to God in the morning; make this your very first work."—*Steps to Christ*, pp. 69, 70.

Thus you can keep the camp meeting blessing for every day of every year until He comes to take you home with Him. Then you will be ready and will enter in with Him into His joy forevermore. "Give the more earnest heed to the things which we have heard." Do not let them slip, or drift away, from you. The blessing that is yours will then remain.

The Spirit of Prophecy and Spiritual Growth—Part 3

By T. H. Jemison

The Ellen G. White writings do not present things new and different in spiritual thinking or Christian standards. They are Bible truth simplified and brought to bear on practical problems of today's living.

They leave us without excuse for failing to grasp and apply Bible principles. "Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse."—*Testimonies*, vol. 5, p. 665.

They wall us in to keep us from neglecting or rejecting God's counsel. "As the Word of God is walled in with these books and pamphlets, so has God walled you in with reproofs, counsel, warnings, and encouragements."—*Ibid.*, p. 666.

It is not necessary to tear down the wall to destroy its effectiveness. We need only to refuse to accept its protection. But in these days we need all the advantage God can give us in our battle with the enemy.

A letter written not long ago by a worker in a responsible position in one of our publishing houses told of one of the editors employed by the publishing house urging the worker group to read the volumes of the

Testimonies for the Church. The worker comments:

"His statement that the nine volumes could be read through in a year by reading fifteen pages a day caught my fancy, and I decided to do it. . . . So I began daily *Testimony* reading at Morning Watch time in addition to reading my daily text and a Bible chapter. Of course I did not succeed in reading every day, for illness and travel sometimes intervened. But I held pretty closely to schedule, and I finished in about two weeks less than a year.

"The blessing I got out of that reading leads me to think of my life as 'before I read the *Testimonies* through,' and 'since I did.' The overall picture I got has meant much to me. I was impressed with the perfect timeliness of the writings. I was greatly impressed with the good sense, business judgment and acumen, balance, reasonableness, wholesomeness, and encouragement in them. I found no fanaticism, no extremes, no morbidness. I found psychological, and even scientific and medical, information that anticipated the best in modern thought and faithfully warned against the peculiar evils of the radio-TV-cocktail age.

"I am repeating that reading and shall no doubt do so again. If every Seventh-day Adventist did such reading, in simple faith, I do not see how there could be any apostasies, offshoots, or fanatic parties within us, or 'new light' unsettling confidence. Neither would there be the aping of the world and the frantic running after the world's wisdom we see today."

Results like this can be accomplished because these writings tie men and women to the Scriptures. The same Spirit who inspired the writings applies them to our lives and makes of them a practical, living force to aid in our preparation for the kingdom.

Today is the day to decide to begin reading according to some simple plan, such as the one suggested for reading the *Testimonies* or *Testimony Treasures*. It may be you will want to read the Character Classics or the Health Classics. Reading even three or four pages a day means that you can read from two to four books in a year. The task is easy; the rewards are great.

Have You Seen Him Lately?

By W. A. Townend

No experience is quite like it, and no other experience can do us so much good in so short a time as seeing Jesus. Have you seen Him lately?

That question you may answer for yourself by checking for a minute the present general direction of your thoughts, schemes, actions, and words. With us all, youth and aged alike, the pull is naturally earthward. Only Jesus can change it—when we see Him.

We may gaze upon Jesus with the eye of faith, one of His special spiritual gifts to those who seek Him.

Focusing is needed. Prayer, the reading of Scripture such as Luke 23, and meditation are proven means whereby faith's sight is turned to Jesus. And then what a difference is felt in the heart!

"Turn your eyes upon Jesus,

Look full in His wonderful face."

Such spiritual vision will result in a truly spiritual life.

Many study the Spirit of prophecy writings only by topics. They use the *Index*, and gather together related quotations to give them an understanding of an important topic.

However, there is practical value in the reading of whole books. It may be that the Lord wants to speak to you of things you do not happen to look up in the *Index*. Some of the most helpful lessons will come as you are reading sections you might never refer to in making a topical study.

God wants us to use what He has put in our hands. If we leave our books on the shelf, are we not in practice rejecting the counsel by ignoring it?

Will you determine and pledge today to begin to read?

Your Spirit of Prophecy Library

No one can prescribe for another just how he shall go about his study program, but so many have inquired as to the best way to build up an Ellen G. White library, and have asked where they should start reading, that I venture to make some suggestions. If a simple plan like the following is put into practice, it will not be long before the reader will gain a comprehensive view of the teachings of the books. The volumes are grouped in such a way that by reading three or four pages a day one may complete a group within one year. Some may travel at twice that speed, and others may go more slowly. Some may wish to vary the order or include a volume not listed. Each can so arrange his program as to make a systematic study of these essential messages.

GROUP 1

Steps to Christ—Our first responsibility is to know Him whom to know is life eternal. The way to Him is not hard, but often misunderstood.

The Story of Redemption—We need to understand the great controversy between Christ and Satan, and God's provision for our salvation. It is presented concisely here.

The Ministry of Healing—Body and mind are closely related in the development of Christian character. Learn how the relationship can be mutually beneficial.

GROUP 2

The Desire of Ages—Again we turn to Christ, the power of His life, and permit the beautiful portrayal of His experience to draw our minds to Him.

The Adventist Home—For the formation of the kind of home God can approve we need inspired counsel.

Christian Experience and Teachings of Ellen G. White—Knowing

something of the inspirational life of the messenger helps in an understanding of the messages and their influence.

GROUP 3

Testimony Treasures (3 volumes)—This specific instruction concerning everyday life and activities will help you meet successfully many average and difficult situations.

GROUP 4

The Great Controversy—Few books can do so much to build us up in preparation for the difficult times of trouble ahead. The author's insight into the future will enlighten you and strengthen your determination.

Christ's Object Lessons—These practical applications of the teachings of Jesus in the parables will help you to live a Christlike life.

Education—The whole of life is part of the process of education. We need to learn how to make the most of our present opportunities to prepare for the school of the hereafter.

Next you may wish to complete your set of the *Conflict of the Ages Series*, and perhaps add the full set of *Testimonies for the Church*. Beyond these there are about twenty-five

additional titles from which to select volumes in areas of particular interest and service to you. The compilations prepared since the death of Sister White are not merely reprints of counsel that is available elsewhere. Much material not available in other forms is included in each of these books. An attempt has been made to include the full range of instruction in each field in the related volume.

In the books is the instruction God sees we need today. By allowing the teachings to do for us what the Lord wants them to do, we will be led to make the essential preparation for the kingdom. The Ellen G. White writings are intended to direct us to the Bible, help us to understand its teachings, and apply them effectively in our everyday living.

If you will let them teach you in this way, you will find the Bible taking on new beauty and significance. Its messages will become more practical and workable. Its principles will become a part of your thinking and a guide to your decisions. This is our Saviour's plan. The testimony of Jesus is the Spirit of prophecy. These are His messages to us. Will you let them teach you?

Are You Doing All You Can?

By Glenn Calkins

We are living in an age of intense activity and excitement, not only in the political, scientific, and business worlds, but also in the religious world. This religious activity might almost be called a religious renaissance. Did you know that more people attended public worship one day last April than ever voted in a presidential election? Month after month new religious books appear, and many are among the best sellers. Mass evangelism is fast becoming popular, not only in America, but also in Europe. During 1954 over one-half billion dollars was used in building and remodeling churches in the United States. God has told us through His prophetic word that this intense religious activity would be a condition existing just prior to the second coming of Jesus.

We of the Advent Movement cannot help feeling the influence of the tension that is gripping all phases of everyday life, and we often find ourselves almost overwhelmed with the urge to hasten on with the multitude about us.

We have every right to feel the surge, for have we not been warned

by our heavenly Father again and again that these very conditions would appear at this time? Read carefully the picture outlined in that chapter in *Testimonies*, volume 9, entitled "The Last Crisis," beginning on page 11. Also read volume 5, page 209. Note pages 129, 130 of the same volume:

"A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed, hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity!"

I recently read an article entitled "What Are You Working For?" It speaks of the so-called present-day gospel of materialism so prevalent about us. There is nothing wrong with having this world's wealth, whether it be in lands, houses, cash, or good investments, but to continue to hold these securities, knowing as we do that the time will come when they will be worthless to the cause of God, is nothing short of folly. Are we not told that the great men of the political, scientific, and business worlds are "struggling in vain" to solve the prob-

tem of "moral corruption, poverty, pauperism, and increasing crime"?—*Ibid.*, vol. 9, p. 13.

Now is the time to "avoid the sand bed" and "build for eternity." While time lingers and the opportunity is ours, why not take immediate steps to safeguard for the cause of God that which He has placed in our hands as stewards by making arrangements with the General Conference or your union or local conference for that which already in His?

Mission lands are calling with outstretched arms for help. Today is ours, tomorrow may not be ours. Doors are fast closing to the missionary in many places. In some instances missionaries are being withdrawn because of insufficient budget provision while in other places the most providential openings are swinging wide to us, inviting us to enter. We should give what we can *now*, and then make such provision as will safeguard the unheeded portion of our earthly estate for the advancement of God's cause.

There are three ways the General Conference has to recommend that this may be done. The first plan is the making of an ANNUITY. Cash or negotiable securities are transferred to the denomination; the annuitant or annuitants then receive a stated rate of interest for as long as he or they shall live. The interest rate varies according to the age—for a single person even as high as 7 per cent; for two, a man and wife, up to 5.08 per cent.

The second plan is a TRUST AGREEMENT. This can consist of cash, trust deeds, stocks, bonds, or real

estate. Under this arrangement the person retains life interest, with full use of the property or income, with the right of withdrawal of all or part from the trust, should he have need or so desire.

The third plan is the preparing of a LEGALLY DRAWN WILL. This plan, however, may involve probate, legal, and tax expenses that the other plans would avoid.

You may not be in a position to give outright as an individual what you now have under your control, but by following one of these plans you are making an immediate conditional gift to foreign missions or some project of your choosing here at home.

By making some such arrangement with the denomination, your mind and heart will be at peace, knowing you are safeguarding for God His own, and also that earnest, consecrated, well-informed men stand ready to assist you.

Remember, "One dollar now is of more value to the work than ten dollars will be at some future period."—*Ibid.*, vol. 5, p. 732. "Those who hold fast their property till the last moment, surrender it to death rather than to the cause."—*Ibid.*, p. 154.

May God impress us to act now as we will wish we had done when the final day comes and Jesus appears in the clouds of heaven as the Judge of all mankind. And remember, that day is near at hand, much nearer than any of us may realize. Write without delay to the General Conference, Takoma Park, Washington 12, D.C., or to your union or local conference office for further information.

A Lock on the Dial

By Marjorie Lewis Lloyd

You could expect to see almost anything in Aunt Sue's apartment. She wasn't one to get in a rut. But she loved to plow a fresh furrow.

At that, one's face could hardly avoid speaking its question at times, like the day she Scotch-taped a quotation tightly onto her telephone.

"Something you're memorizing?"

And she might answer something like this:

"No, I don't have much time for memorizing while I'm on the telephone, though I do get hung on the end of the line sometimes. But I do need to do some *remembering* now and then."

If you look closer you can read it:

"It's not in the power of earth or hell to compel anyone to do evil."

What could that have to do with the telephone? Had it suddenly become a forbidden tree in her life?

Think about Aunt Sue. You know her. She's a sort of composite Aunt Sue. She has a gifted tongue. She never needed a speech class. A talking marathon would be easy for her. But her tongue gets her into trouble—especially on the telephone. It gets off the track. It crosses her fence, crashes into her neighbor's life. But somehow the derailed express doesn't stop there. It goes on through into the yard of neighbor the second, and neighbor the third, till the debris of private lives is strewn over the whole neighborhood.

And then Aunt Sue, because Aunt Sue is a Christian, has to spend con-

ON THE Religious Front

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

Voters Defeat Race Track Proposal After Prayer Vigils

Voters defeated, by a margin of more than 2-1, a proposal to open a \$5,000,000 race track in the Texarkana, Arkansas, area. The referendum was highlighted by last-minute newspaper ads, television appeals, and all-night prayer vigils at First Baptist and Beech Street Baptist churches. Clergymen led the fight against the track.

Gideons Report Over 30 Million Bibles Distributed

Gideons International has distributed a grand total of 30,362,077 Bibles since its founding 57 years ago, William W. Gothard, executive director, reported at the organization's 56th annual convention in Chicago. He said the Protestant businessmen's group had circulated 27,346,037 Scriptures in the United States, 1,598,995 in Canada, and 1,417,045 overseas.

Baptists Pledge to Work for Freedom

Delegates to the golden jubilee congress of the Baptist World Alliance in London pledged the organization to work ceaselessly for freedom everywhere. "We will not rest content," they said, "until we witness the achievement of religious freedom and individual liberty throughout the world. We believe this is an essential part of our contribution to the thought of the Church, as well as to the establishment of God's reign on earth. "We see at this time," it said, "a recurrence of persecution, intolerance, and enforced uniformity of conduct and thought. A creeping peril menaces freedom, basic human values, even Christianity itself and the kind of life rooted in faith in God and regard for man as His child."

Sockman Urges Churchmen Work for Real Revival

One of the nation's best-known preachers called recently for church leaders and workers to turn America's growing spiritual hunger into a real revival. "Religion has become the great vogue in the United States but a vogue is not enough," Dr. Ralph W. Sockman, pastor of Christ church (Methodist), New York City, told some 5,000 Christian educators attending the 23d quadrennial International Sunday School Convention in Cleveland, Ohio. "Our best hope of a religious revival is through the pew rather than the pulpit," he said. "We have not enough preachers. . . . We must count on laymen to do the evangelizing." There could be a mighty revival in America within a year, the clergyman said, if laymen would start talking about their religious experience "in the same straightforward way they discuss everyday affairs."

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siderable time picking up the debris—or trying to. And she spends not a little time on her knees, confessing her sin. For she knows it is sin. She agrees with the writer who wisely has called criticism “our greatest sin.”

Trouble is, Aunt Sue can't seem to help it. To criticize, to gossip, is as natural to her as breathing. Yet she wants desperately not to do it. Her prayers for victory are earnest, agonizing.

Then she found the quotation: “It is not in the power of earth or hell to compel anyone to do evil.”

So she put a lock on the dial. And it works. More than one call has been different, or never been made at all, because of its just-at-the-right-moment reminder.

Sarah Ann Needs a Lock

A lot of folks need to put a lock on the dial. A lot of others besides the Aunt Sues need its piercing yet reassuring reminder.

There's Sarah Ann. Sarah Ann was in an accident a few years back. She's been an invalid ever since. She's had to be careful. She's had to think how this or that might react on her health. Illness has made saints out of some. But it made Sarah Ann selfish. Everything in life centers around her: What will this do to *me*?

And Sarah Ann can't help it! Or can she? Would a lock on the dial help?

It's so hard to stay in the middle of the road. It's so easy to put blame where sympathy belongs.

There are a lot of sick folks in this world. I wonder whether there are any really healthy individuals. And folks who are sick do a lot of strange things. Some things they can help. Some things they can't. To blame a person for his illness is cruel. To excuse his sin is to strengthen the devil's work. A line down the middle of the road is safest. But it is hard, terribly hard, to draw. I think only God knows just where it is.

Off the road on one side is the modern line of reasoning that blames every off-color action to the individual's environment. I talked with one student of psychology who was sure there must have been something wrong with heaven, or Lucifer never would have sinned!

Off the road on the other side is a line of reasoning, just as modern, that blames the patient for everything the laboratory or the surgeon can't find. The report says the patient is well. He doesn't know how he feels anyway. And besides, maybe he just expected to feel that way.

How wonderful to walk the path, straight and narrow, down the middle of the road.

A sympathizing, loving God knows that illness greatly tempts Sarah Ann to be selfish. But could it be that a lock on the dial would help to relieve the symptom and to bring Sarah Ann real happiness?

A World of Daydreams

Take Patricia. She's seventeen. This world doesn't suit her too well. So she builds her own, out of daydreams. Colorful bubbles they are. Trouble is they don't stop when it's time to work or time to sleep. Once she starts a daydream it clamors to be finished. And Patricia's mind, at seventeen, is tired.

Can't help it? A loving Father understands her background, her childhood, the reasons for her daydreams. But a loving Father wants a healthy, happy child. Could a lock on the thought dial help?

There is Mrs. Biggs across the street. These emotional outbursts are a trial to her husband and her friends. But she read a book. The book said these outbursts are to be expected. Then how can she help them? A loving husband understands. But he'd like to have back again the patient little wife he married.

Either she can help it or she can't. No, it isn't that easy. But just because Mrs. Biggs seems unable always to

control all her emotions at all times, is there any reason for not putting a lock on the dial to keep out as many intruders as possible?

Don't forget John Brown and Jim Smith. They got to talking over their problems. And finally they went to a worldly psychiatrist. He took a lot of John's time and a lot of John's money to tell him why his mind works as it does, and where these distressing thought patterns came from. And he told him he couldn't help them, but if he understood them they would disappear. They never did, until John claimed the promise of the Great Physician, “A new heart also will I give you.” And then he put a lock on certain thoughts.

As for Jim, he was told that whatever is human nature is right, and that the best-adjusted individuals are those who stay in the middle of the road.

But just a minute! This middle of the road needs defining. It isn't the one we were talking about a bit ago. The middle of the road, in God's sight, goes down the middle of the straight and narrow way. The middle of the road, as the world sees it, is the middle of the broad way that Jesus said leads to destruction. The two roads don't go in the same direction. Let's keep in the middle of the *right* road!

But back to Jim. He never did rest until he came to the Great Teacher, who said, “Neither do I condemn thee: go, and sin no more.” And he had to put a lock in his life, a strong lock—the lock of God's commandments.

Here's the answer: “Sin shall not have dominion over you.” For whatever is sin, we may claim His promise of victory. “Sin shall not have dominion.”

But what is sin? When is criticism constructive and when is it destructive? When is selfishness a sin and when is it an illness? When is an emotional tantrum a symptom and when is it the transgression of God's law? When are thought patterns the innocent outgrowth of the past, and when are they the suggestions of Satan? When is daydreaming a harmless relaxation and when is it a destroying of the mind? When is human nature only a weakened physical legacy and when is it the pull of hell itself?

God only knows the complete answer. It is a fine and delicate line. But God will help us, in our own hearts, to know when we have passed from solid ground to thin ice.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

And a lock on the dial might help!

“My Word . . . Shall Not Return Unto Me Void”

By Robert H. Pierson

A truck driver in one of our large Tennessee cities discovered a damaged carton of religious books lying in a dark corner of an old warehouse. The container was broken and the books had fallen onto the floor. Nobody seemed interested in doing anything about the situation. So the books had been there for some time.

The truck driver picked up one of the books and glanced through it. Since the title *Bible Readings for the Home* reminded him of his wife's recently aroused interest in the study of the Bible, he decided to take the book home for her. The wife had been in the hospital for surgery and had there met a congenial Seventh-day Adventist woman who visited her daughter in the same room. Our sister's Christian conduct made a deep impression on the patient.

As the truck driver's wife studied the book her husband brought, she began to connect its contents with Seventh-day Adventists. One day she reached for her phone and called the Seventh-day Adventist church, requesting someone to visit her. A representative called, and Bible studies were arranged. The pastor gave the studies. The husband soon asked for Sabbaths off from his work and gave up smoking. Together this couple have found their way into the remnant church because of a damaged carton of *Bible Readings* and the faithful witnessing of a Christian visitor in a large city hospital.

Are We Losing the Vision?

By W. R. Brown

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." This was the testimony made by the apostle Paul as he stood before King Agrippa to answer the charges and accusations brought against him by the Jews.

The apostle, standing before the king, took advantage of the opportunity to relate the whole story of his conversion and to tell of the vision that he had received from the Lord. And years later he could state that *he had not been disobedient to that vision*. In spite of all the trials, persecutions, and perils to which he had been subjected he did not lose sight of God's purpose for him, that of turning souls from darkness to light.

Today we are living in a world that is groping in darkness. Even though the Bible is still the best seller and graces the bookshelves of practically every home, yet it is also probably the least read and the least understood of all books. Thousands today are turning to psychoanalysis, fortunetelling, palm reading, and to what the world calls religion. They realize their need of something in which they can put their trust.

As a church we declare that we have the light. We consider ourselves as a people apart from the world, a people with vision; but is it possible for us to stand before the world as did Paul and declare that we have not been disobedient unto the heavenly vision?

In the days of old, God gave Israel a vision. He first called Abraham to be the founder of a "great nation." God desired to make of that nation an example of His own character and a witness to a world lost in sin. It was to be a nation that had the light, and it was to reveal that light to the world.

God assured Israel of His watch care (Deut. 26:17-19). He gave His chosen people a wonderful promise, declaring that Israel would be a prosperous nation and the leader of the world (Deut. 28:10-13).

But in spite of these beautiful promises and His assurance of His protection and guidance, and in spite of His warnings (Lev. 26:21, 33; Eze. 12:15), Israel *lost the vision*. They built a wall of prejudice about themselves and set themselves up as superior to all. They erected barriers that prevented them from being witnesses for God. Israel failed in God's purpose for her. She was not true to her calling.

In 1844 God called the honest in

heart from various churches. They were the ones who were to form the nucleus of His last-day "remnant." They were to be the depository of His truth. And God gave them a vision: "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*Testimonies*, vol. 9, p. 19.

Watchmen and Light Bearers

They were to be God's witnesses to a lost world—watchmen and light bearers. What duty could be more sacred? What duty could be more important than that of revealing to lost humanity the way of eternal life? It is "a work of the most solemn import."

Upon the remnant is shining "wonderful light from the word of God," and we are to distribute that light. The vision states that "*they are to allow nothing else to absorb their attention*." That means our families and friends, our jobs, our interests—*nothing* is to stand in the way of our giving the message and witnessing to the light. Can we state as did Paul: "I was not disobedient unto the heavenly vision"? Or are we losing the vision? Are we following in the footsteps of Paul or in the footsteps of Israel?

We will not lose the vision in our

So May I Shine

By ANNIE JOHNSON FLINT

"His lamp am I,
To shine where He shall say:
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where wandering sheep have gone astray,
Or where the lamp of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find
Clear shining, through the night
So dark we cannot see the lamp,
But only see the light;
So may I shine, His love the flame,
That men may glorify His name."

churches if every member has one objective in view—that of winning souls. We will not lose the vision if every organization within our churches is geared for *evangelizing the world*. That means our ministry, our Dorcas Societies, our young people's societies, our Sabbath schools. Is such the case today? Or could it be that we are now functioning just for our own members?

Are our young people's societies presenting programs just for our *members*, or do they have an "eye single" for *evangelism*? Are the Dorcas Societies merely providing social occasions, or are they doing all within their power to help needy people *for the purpose of saving them for eternity*? It is very possible to do all that is required to help some hungry individual and still neglect to follow through with the purpose of winning that person to Christ.

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10. Is such the case today, or is the Sabbath school adapted to merely interest and uplift our own members each Sabbath? This is important, but the saving of new souls must not be forgotten.

All of our churches and every department within our churches, from the pastor on down to the smallest Sabbath school class, should have one objective in view, and that objective should be *evangelism*. This objective should be kept before the church at all times lest we be disobedient to the heavenly vision.

Any organization that has no ultimate purpose or end in view will soon begin to digress. The wisest man who ever lived said under inspiration, "Where there is no vision, the people perish" (Prov. 29:18).

"If you feel no burden of soul for those who are ready to perish . . . , there will be no room for you in the kingdom of God."—*Testimonies*, vol. 9, pp. 103, 104.

"If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. *We shall feel the same tender craving for souls that He has felt*."—*Christ's Object Lessons*, pp. 49, 50. (Italics supplied.)

Can it be that we need to make a change in our lives and in our planning? If so, let us turn to God in repentance, seeking Him for a new vision of a lost world and our responsibility to dying sinners. Then let us be about the Lord's business.

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• EDITORIALS •

"Speed Checked by Radar"

Along the highways of America a new sign is appearing that is causing a minor revolution in driving practices. With what awe even speedsters look upon that mysterious warning "Speed Checked by Radar."

Some years ago, when these signs first appeared, there was much skepticism as to the effectiveness of this new method. Then proof was forthcoming as town, country, and State police reported mounting arrests. Few dared challenge the record of the little elusive box. One town reported 947 traffic arrests in 1954 as against 96 in 1953.

A newspaper article in the *Washington Star*, July 24, on traffic radar, says: "The net is drawing tighter about the foot-heavy specimen of American motorist. Wherever he roams, he is likely to find a string of electronic eyes watching him."

One superintendent of State police remarked: "A motorist can't relax once he has passed a radar installation along the highway. He may run into another one a few miles farther along the same route." We are told that "everybody agrees on one thing about radar. It has made the motorist conscious of his speedometer."

There must be laws to regulate society or else life would become chaotic. Even so there are many who are willing to take a chance, do as they please, and hope they will not be caught. Law enforcement agencies then must do all they can to check the lawless ones. This is their legitimate right, and indeed only thus can men be kept within proper bounds. Paul wrote to the Christian church: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. . . . But if thou do that which is evil, be afraid; for he [the ruler] beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1-4).

The Eyes of the Lord

We should also remember that there are higher and holier laws than earthly ones that must be observed by all who owe their allegiance to God, and we must not forget that there are other eyes than these mechanical inventions of men that are watching all we do. A record too is being kept that we will never be able to contest, but will have to silently accept when we face the Judge of the universe, and He calls us to account for the things we have done.

All through the Scriptures God has set up warning signs, telling us, as it were, "Speed Checked by Radar."

Through the prophet Jeremiah we are warned, "Can any hide himself in secret places that I shall not see him? saith the Lord" (Jer. 23:24). "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10).

"Shall not God search this out? for he knoweth the secrets of the heart" (Ps. 44:21).

"For God shall bring every work into judgment, with

every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

But let us remember that the little mysterious box that condemns the speedster also justifies the one who seeks to abide by the law. So it is with God, who once declared through His prophet, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

Thus only the disobedient need fear to face the Judge.

F. L.

Catholic Conversions

There has been considerable discussion, much of it more emotional than factual, as to the number of Protestants who become Catholics. Rome, with its skill in publicity, has capitalized on its converts from Protestantism.

In an endeavor to find the facts in the matter, a writer for the *Christian Herald* conducted a survey among Protestant ministers to discover how many converts from Rome had come into Protestant churches. His findings indicated that a very substantial number had. However, his methods of making his survey were challenged at once by Roman Catholic writers. How valid their challenge was, we would not presume to say, but the net result was that the whole survey became befogged in dispute, with no clear conclusions being accepted by the public at large.

Now comes along Dr. George Gallup, well known in the national scene as a successful taker of polls. He set out to discover to what extent men and women changed the faith of their childhood. When he had made the poll, his findings showed that approximately 4 per cent of the adult population of the United States now hold a different faith from that which they held in childhood. When these percentages are changed into totals of persons, it adds up to 1,400,000 persons who were once Roman Catholics are now Protestants, and 1,400,000 persons who were once Protestants are now Catholics. In addition to these changes his poll showed that about 1,000,000 persons had made other kinds of changes, some, for example, from the Jewish faith, and some from other faiths, who had become definitely disconnected from all church life.

In view of the fact that the grand total of Roman Catholics in the United States is much smaller than that of Protestants, the actual percentage of the Catholic population who have changed to Protestantism is much larger than the percentage of the Protestant population that has changed to Catholicism. That, we believe, is not an unimportant fact.

Then what conclusion shall we draw from the findings of this poll, presuming that it is relatively accurate, as we believe it is? First, and above all else, we feel that the poll does not prove that Protestantism is superior to Catholicism, or vice versa. The question of superiority must be answered by a different kind of investigation from that which can be made by a poll.

The worth of a religion cannot be measured by the number of those who adhere to it. If so, there are various pagan religions that would take first place. Nor can we, in the last analysis, determine the relative worth of a religion by the speed with which it gains adherents. The growth of Mohammedanism is unquestionably one of the greatest phenomena in the history of religion. No, the worth of a religion is to be measured by the intrinsic truth of the teachings it sets forth, and the worth-while results that flow from giving obedience to those teachings. The same rule applies to religions as to individuals: "By their fruits ye shall know them." True, that test is constantly blurred by the fact that many who declare themselves adherents of a certain religion fail to measure up to its ideals. That is most glaringly illustrated by the evil conduct of some so-called Christian nations.

And how shall we measure the truth of the teachings of any religion? There is only one answer: By its conformity to the one great revelation of the mind and will of God for man, the Holy Bible. By that rule Catholicism and Protestantism and all religions are to be measured.

However, to turn aside here to an evaluation of the teachings of Catholicism and Protestantism in relation to the Bible, would lead us far afield from the points we wish to emphasize in this editorial. Let us return to the question, What does this poll teach us? We would answer, It teaches us that a great many people undoubtedly were never firmly settled in their earlier years in the matter of religion, and so were prepared to turn aside, often as a matter of convenience, to some other religion. We think this is most definitely illustrated in connection with the numerous instances of marriages between Protestants and Catholics. If the Protestant member of the union has no clear convictions concerning the reasons for Protestantism, while the partner has ardent convictions concerning Catholicism, it is not difficult to see what the result will probably be. The Protestant member is very likely to become a Catholic, if for no other reason than that he wishes to have peace and harmony in the home. However, we are not overlooking the fact that some change their religion for clear, conscientious convictions.

What more does this poll teach us? This, we believe, that with so many people holding no clear convictions whatever in religion, there is a double responsibility that rests upon us to bring to them the truth of God, as He has graciously revealed it to us, a truth so peculiarly applicable to these last days of earth's history. This statement should not be interpreted to mean that our evangelistic endeavors should be confined to one portion of the religious world. Far from it. Our message is for all men, in all churches. But the fact that so many are in a religious fog provides an added reason for earnestness in our preaching.

We thank God for the results in converts that He has given us thus far; we thank Him especially for the fact that included among those converts are many from Roman Catholicism. But we have no reason to relax, feeling that we have accomplished great things, have done all that God should expect of us. Far from it. With all the resources now at our command, and with all the aids to evangelistic endeavor we now possess, we ought to be producing results far greater, percentage-wise, than in former times. But the facts reveal that we are not making percentage gains greater than in the decades gone by. Let us admit the fact, soberly and in chastened mood. Such an admission is prerequisite to any progress. We are to win Protestants, Catholics, Jews, Hindus, Confucianists, Moslems—people of all religions and no religion. Our business is to act as ambassadors for God, to prepare men to make ready, not only for the day of God, but for a world beyond.

F. D. N.

His Hand Is Upon You

The aged Jacob had gathered his sons about him. He was soon to die, and he wanted to leave a final message with each one of them. With keen perception he laid bare their characters and unfolded their future.

When Jacob came to Joseph his heart overflowed, and he invoked a special blessing upon "the head of him that was separate from his brethren" (Gen. 49:26). As he thought of what Joseph had suffered, he said, "The archers have sorely grieved him, and shot at him, and hated him." "But his bow abode in strength," he added. (Verses 23, 24.) Then pointing out the secret of Joseph's endurance when all earthly help had forsaken him, he said, "And the arms of his hands were made strong by the hands of the mighty God of Jacob" (verse 24).

It is comparatively easy to endure suffering when loved ones, friends, and fellow believers are on hand to sympathize and to help. But let one be mistreated and forsaken by friends and loved ones and have to stand alone under false accusation and hardship, then it is that God comes near to help. Blessed is the one who recognizes this and lays hold upon His outstretched hands, which are mighty to save.

It was the hands of the mighty God that steadied the hands of Joseph as he went about his daily duties, whether in an Egyptian palace or a prison court. In all that he did his single thought was to honor the God of his fathers and glorify His name.

There are many today who, like Joseph, labor in an alien and unwholesome atmosphere and who must guard well their every act. Some even are imprisoned for conscience' sake. There may be little others can do to help these lonely ones, but they may know that the God of Jacob and Joseph lives today, and His hand is stretched out still. All they need to do is to reach out in faith and lay hold upon Him.

No prison walls, no national curtains, can separate them from contact with God. No false accusations by apostate believers, no disappointments that are hard to bear, should cause them to lose their faith and confidence in Him who is "the same yesterday, and to day, and for ever" (Heb. 13:8).

Conquerors Through Christ

The apostle Paul, who passed through all such experiences, cried out: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

As a divine comment on this we read: "If you come to God, feeling helpless and dependent, as you really are, and in humble, trusting prayer make your wants known to Him whose knowledge is infinite, . . . He can and will attend to your cry, and will let light shine into your heart and all around you; for through sincere prayer your soul is brought into connection with the mind of the Infinite. You may have no remarkable evidence at the time that the face of your Redeemer is bending over you in compassion and love; but this is even so. *You may not feel His visible touch, but His hand is upon you in love and pitying tenderness.*"—*Testimonies*, vol. 3, p. 323. (Italics supplied.)

Yes, even as Joseph, each one of us, wherever we are, under whatever circumstances, may know that the hands of the mighty God of Jacob are upon us to make us strong to endure and make us more than conquerors through Christ Jesus our Lord.

F. L.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Mark 12:24, 25; Matt. 24:40

To what Old Testament statement does Jesus refer in Mark 12:24, 25?

It might appear from a superficial observation of the passage under consideration that one should be able to turn to the Old Testament and discover there a statement concerning the discontinuance of marriages in the world to come. However, a clear statement concerning this cannot be found, and it is doubtful that such a declaration appeared in inspired writings extant in the days of Jesus but that have since been lost. Hence Jesus' statement is doubtless to be applied more generally.

The reply was addressed to the Sadducees, "which say there is no resurrection" (Mark 12:18). Luke testifies concerning this sect of the Jews, "For the Sadducees say that there is no resurrection, neither angel, nor spirit" (Acts 23:8). This unbelief Jesus upbraided, charging these bigots with blindness concerning the Scriptures, especially those that clearly predict a resurrection of the dead (see Job 19:25; Isa. 26:19; Dan. 12:2; etc.). He further upbraided them for their ignorance of the "power of God." They apparently denied that God had the power to raise the dead. This unbelief had led the Sadducees to interpret allegorically Scriptures that clearly foretold the resurrection of the dead.

Jesus' statement concerning the discontinuance of marriages is plain and unequivocal. Concerning some who in spite of this plain declaration insisted that there will be marriages and births in the world to come Ellen G. White wrote: "There are men to-day who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given

in marriage. They will be as the angels of God, members of the royal family."—*Medical Ministry*, pp. 99, 100.

Please explain Matt. 24:40. Is it the righteous or the wicked who are taken?

The English text may be understood either way. Because verse 40 stands in juxtaposition with verse 39, which states that "the flood came, and took them all away," some have concluded that the "shall be taken" of verse 40 refers to the removal of the wicked by the judgments of the last day. However, a careful word study shows the opposite to be the true meaning.

The word translated "shall be taken" (verse 40) is from *paralambanō*, a word made up of the preposition "*para*," meaning "beside," and the verb *lambanō*, "to take," or "to receive." Hence *paralambanō* means literally, "to take [or, "to receive"] to the side of."

The word occurs 50 times and is translated "take" 32 times, "receive" 15 times, "take unto" twice, and "take with" once. In Matthew it is used of the command to Joseph to take unto himself Mary (Matt. 1:20), of the command to take the young child Jesus to Egypt (Matt. 2:13), of Jesus taking Peter, James, and John into the mountain at the time of the transfiguration (Matt. 17:1), of Jesus taking the twelve apart in the way (Matt. 20:17), etc. Other examples of the use of the word are John 14:3, "I will come again, and receive you unto myself"; Colossians 2:6, "As ye have therefore received Christ Jesus"; 1 Thessalonians 2:13, "When ye received the word of God"; etc. In all the occurrences of *paralambanō* (unless it can be proved that Matthew 24:40 and its parallel passages in the other gospels are an exception) the action of the verb is performed by a personal agent. The basic meaning, "to call to the side of," would seem to demand a personal agent, and not one that is impersonal, such as "destruction" or "judgment" would represent.

The word translated "left" (Matt. 24:40) is from the Greek *aphiēmi*, made up of the preposition *apo*, meaning, "away," and the verb *iēmi*, meaning "to release," "to let go," "to throw," "to send." Hence *aphiēmi* means literally, "to send away." From this basic meaning have developed various derived meanings, as is evident from the way the word is rendered in the Scriptures. *Aphiēmi* and its related forms *apheō* or *aphiō* occur 144 times in the New Testament, and are translated a variety of ways: "leave" 52 times, "forgive" 47 times, "suffer [meaning "permit"]" 13 times, "let [meaning "permit"]" 8 times, "let alone" and "forsake" each 6 times, "put away" and "send away" each twice. The remaining occurrences reflect related meanings. The idea of forgiveness relates to the literal meaning "to send away" in the sense that the one who is forgiven is released or freed from the burden or debt of sin. "Forgive us our debts" may thus be rendered, "release us of our debts" or "free us of our debts." Similarly the idea of permission relates to the literal meaning in the sense that the one who has his request granted is thus released, freed, sent away, to carry out his designs. It should be noted that *aphiēmi* does not mean "left" in the sense of "remain," a significance that it would have to have if the passage were interpreted so as to have the "taken" refer to the wicked.

However, placed in contrast to *paralambanō*, "to take [or "to receive"] to the side of," the meanings "forsake," "send away," "put away" for *aphiēmi* seem definitely to apply. Matthew 24:40 may be translated literally, "Then shall two be in the field, the one shall be received to the side of, and the other shall be sent away." Thus it seems clear that those who are taken are the righteous who obtain salvation. They are received to the side of Christ while the wicked are forsaken, abandoned, and sent away.

That Matthew 24:39 cannot be taken as evidence that it is the wicked who are taken is clear from the fact that the word there translated "took . . . away" is from the Greek *airō*, "to lift up," or "to lift up and carry away." Used in connection with "flood," it means that the flood picked them up and carried them away. It is a very different word from *paralambanō* in verse 40.

As champions of the Advent doctrine we should never allow ourselves to employ arguments that are not wholly sound. A misinterpretation of only one text may lead men to lose confidence in the entire pattern of truth.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Mother and Her Teen-age Daughters

By Florence K. Rebok

Many definitions of Mother have been given, but to my mind Mother means companionship exemplified in the relationship that exists between a mother and her children. It is human to crave companionship. We see it first manifested in the tiny babe, who does not like to feel that he is left alone. Even after the exhilaration of his first adventure on his own, the toddler turns instinctively to Mother. The long-looked-for days of going to school finally arrive, but it is Mother who is sought first when the child returns home.

At this point the picture too often changes. Instead of holding her place as the hub and the heart of the home and its activities, many a mother thinks it time to escape from her supposed captivity, and she seeks to place her children on their own, so to speak. Although independence of thought and action is a goal to be attained by our children, necessary training must be given before the child is ready for independent action.

Not until the adolescent is out of hand do many mothers sense that something is lacking, and they plead, "What can I do?" Boys and girls who are thrust on their own during late childhood cannot be expected to turn naturally to Mother when crises arise during their teens. Those who have gained the child's confidence are the ones sought by the youth when help is needed.

Confidence is earned, not bought; it is a natural result of companionship through the early years. A child cannot be pushed out of the way at one time and then be expected to come running to you when you think he should. A mother should consider it a privilege to share the companionship of her children at every age.

As the young girl experiences the physical changes that are to prepare her for an entirely new role, she is often overwhelmed with the feelings that she finds within herself. Then she needs a trusted friend to explain these developments and to guide her as day by day she makes her decisions. The knowledge that she is trusted by

those who love her will in itself be a steadying influence in times of temptation.

"Many parents recognize that helping their children understand and be ready for adolescence is their job, but fail to think of this as a long-time type of education, that begins with a child's first questions, and continues and expands as his needs grow. . . . The ways in which parents give information and guidance are as important as the facts they offer, if not more so."—*The Adolescent in Your Family*, Children's Bureau Publication 347 (1954), p. 22.

Teaching Self-reliance

Mother is apt to lose sight of the fact that this child must *grow* into self-reliance. How is this transition to be made from the time when Mother makes *all* the decisions to the time when daughter makes them all?

As the principles of right and truth are established day by day, the mother who is alert to her responsibilities will begin to expect her daughter to make certain decisions on her own, gradually increasing the responsibility as she sees the girl is ready for it. This will tend to avert unfortunate experiences of the wrong choice. Recently I was told of a young adolescent whose mother had made all decisions for her, with the result that when the girl had to make her own decisions almost inevitably she made the wrong choice.

All mothers are teachers, you know,

BACKACHE OR HEARTACHE?

One characteristic causing a breakdown of the home is the apathy and indifference on the part of parents. The job of parenthood is forced to a secondary position by many other activities. I think of Mac, the mechanic, playing ball with his young son after a hard day's work. A neighbor said, "Mac, aren't you all tired out?" "Certainly, I'm all tired out," said Mac. "Well, what on earth are you doing that for?" "Well," Mac answered, "I would rather have a backache today than a headache tomorrow."—Luther Youngdahl, U.S. District Court Judge.

whether they will or no. Have we developed in our children that sense of judgment that will enable them to know what is right and what is wrong? We cannot *always* tell them *what* to eat or wear, *where* to go, *how* to spend their time; but we can build into their characters those principles of truth that will help them to recognize what is right or wrong; we can help them to develop the ability and the courage to make right choices even though Mother may be thousands of miles away.

We hear much about juvenile delinquency and teen-age problems. There are those who declare that if youth were given more freedom in growing up, the problems would diminish. Others maintain that a stronger parental rein is needed on these American adolescents. "It is no easy matter for parents to walk the chalk-line between too much and too little supervision and control during the early and middle teens. But it is comforting to know that adolescents, even if they do fuss over the controls put upon them, actually deep down, welcome the knowledge that their parents care enough to set limits."—*The Adolescent in Your Family*, p. 52.

"The adolescent child needs restrictions and limitations imposed by his family. His controls are not well established, and in attempting to find out just what should be, he gets some strength from knowing that the limitations imposed by his parents and by society will protect him."—MILTON E. KIRKPATRICK, *The Mental Hygiene of Adolescence in the Anglo-American Culture*, p. 396.

Discipline is necessary to everyone's well-being, for that is what develops self-reliance and the ability to meet situations as they arise. "It is just as true here as in other phases of family life that it is the *feeling* back of the rules that counts. If there is emotional warmth in the home, a warmth that is evidence of deep, understanding love; if the attitudes of the parents have always been that of trust, of confidence that the children as self-respecting human beings will live up to their own estimates of themselves, there's not going to be much room for resentment in adolescents' lives. For they will have learned that their parents' expectations are reasonable."—*The Adolescent in Your Family*, p. 52.

REVIEW AND HERALD

Another *must* for teen-agers, both boys and girls—home must be their home! When they bring their friends home, we parents know what is going on. True, it may change our plans or take a little extra effort on our part, but nothing worth while comes without effort. When our young people are at home there is no need for anxiety as to their associates or what they are doing. Often a suggestion of something to do from one they know is interested in them will avert trouble. "The friendly family, which has been indulgent about having a clutter of children under foot, will also have them around during the years when lack of a place to foregather at home forces some adolescents into questionable surroundings."—*The Adolescent in Your Family*, p. 32.

An Idaho teacher explains how she and her husband are rearing their four children: "We take an interest in everything they are doing, discuss their activities, attend affairs in which they are interested, commend them for successes. We keep them so busy at all manner of things they haven't time for irresponsible waste of precious minutes and hours. We encourage membership in organizations like the Campfire Girls and Boy Scouts. We 'glorify' learning by making it always commendable—our children have read the library dry. Last, but most important, we strive prayerfully to give the children a religious foundation for their lives."—*Pathfinder... the Town Journal*, November, 1954.

Youth love activity, and as we provide it for them and unobtrusively direct it in right channels, we are rewarded by their growth and development into worth-while individuals with worth-while interests. Keep them busy, let them know they are a necessary and loved and trusted part of the home structure. Nothing helps the teen-agers (or the adult) more than a sense of belonging, of being an important, necessary part of the home and of society! Many parents in attempting to make life entirely painless for their children thereby deprive the children of a natural pride in accomplishment through exercise of capabilities that lie latent until need arises.

Girls the Future Homemakers

Much of the foregoing observation applies to both boys and girls in the home. Now let us confine ourselves more specifically to our daughters. Since girls are the future homemakers, it is the right of each and every one of them to know *how* to perform that work acceptably when the time comes. Where better could a daughter learn these things than in her own home under her mother's direction? "The

mother cannot expect her daughters to understand the mysteries of house-keeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval."—*Child Guidance*, p. 374.

This education includes the selection and preparation of food, and the choice and care of clothing—all of which is closely related to the family budget and the use of money. Would children and youth demand so many things for themselves if they had an experimental understanding of money and its relationship to family living and spending? Then there are the physical aspects of the home as related to the selection, tasteful arrange-



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

As my two-year-old son and I drove by a cemetery he wanted to have its meaning explained. I told him that some people were there sleeping—waiting until Jesus comes.

Some time later when we drove by another cemetery he called to me to stop. When I asked why, he said he wanted to get out and wake all those people and tell them Jesus is coming.

MRS. PAUL SAXON

Is it not time for all to awake out of sleep, for now is our salvation nearer than when we first believed?

The response of this little child should awaken within us a greater desire to tell the living that Jesus is coming soon.

ment, and care of appropriate furnishings, and just plain, ordinary neatness and cleanliness; all phases of laundry work; necessary sewing and mending; and maintenance of the family health as it pertains to each individual member of the family. Yes, the task of being a successful homemaker is large and vitally important, and it is made so much easier when one knows what is expected. It is one thing to *watch* Mother go through the routine, and quite another thing to do the various tasks oneself. Many mothers err in allowing or requiring their daughters to do only the tasks that they themselves dislike doing, and thus they build up in the girls an unwholesome dislike for housework in general.

We are failing our girls if we do not give them definite instruction concerning the physical laws of life, and tell them what they may do and what they should avoid. A recent news-

paper story made it very plain that one mother was making an early start with certain instruction. A four-year-old wandered from home, and the mother frantically called the police to help find the child. An officer soon found her seven blocks from home, and asked her to get into his car so he could take her home. "No sreee," she insisted, "my mommy told me not to get in cars with strangers!" No amount of explaining about his uniform or badge would change the young lady's mind, and the policeman had to leave her in the care of an understanding neighbor while he went to bring the mother. A simple thing, you say, but, granting that children should be taught that an officer of the law is their trusted friend, an important lesson had been learned by that child.

Surrounded as we are by evil influences and an enemy who "knoweth that he hath but a short time," are we teaching our girls *why* they should not smoke and drink? Do you know that in the past decade drinking has increased more rapidly among women than among men? According to a recent report, one in every six American alcoholics is a woman (*These Times*, March, 1955). Do our girls know the dangers of being swept unaware into narcotics addiction, which is now raising its ugly head so defiantly against our youth? If you think there is nothing to this, read the article "Reefers" in the *Youth's Instructor* of February 22, 1955.

Then there is the specific preparation for marriage that it is every mother's privilege to give to her daughter. A middle-aged doctor, not of our faith but interested in young people, has observed that if more mothers would explain the physical side of marriage to their daughters and place sex in its proper relation, there would be fewer broken homes as a result of misinformation and preconceived ideas.

I recommend to you the earnest, prayerful perusal of the two new books *The Adventist Home* and *Child Guidance*, compiled largely from heretofore unpublished writings of Ellen G. White.

"Our children stand, as it were, at the parting of the ways. . . . Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil. God's Word does not repress activity, but guides it aright."—*Child Guidance*, p. 343.

[This article appears in the REVIEW through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—ED.]

A Voice From the Past Says—

“Do Not Live in a Hurry”

By Mrs. E. E. Andross

These words of our title, “Do not live in a hurry,” are credited to Baltasar Gracián, of the seventeenth century. Some time ago a Metropolitan Opera star referred to them. Said she: “I don’t believe they have lost their strength or that they ever will, for human nature doesn’t change. And for me those words became a personal philosophy when I came here from a country and family where life is lived at a more leisurely pace. I believe I must have felt I needed something to hold to for fear that my own identity would be swept away from me in this dynamic land.” So the aim of Licia Albanese’s life has been: “Do not live in a hurry.”

Walking through one of the famous art galleries in Florence, Italy, I stood in silent wonder before one of the great masterpieces. The masterpieces were marvelous productions of the human hand. They were not the only attractions the art gallery held for me. I saw artists sitting here and there by their easels, each with his eyes riveted on the painting before him, or his hand earnestly trying to copy little by little the original he was endeavoring to reproduce.

Those artists seemed oblivious to their surroundings. Tourists surged back and forth, but that tide of humanity apparently meant nothing to them. They were all absorbed in their great undertaking of reproducing originals. Now and then I paused to compare the work of the copyist with that of the master. Some had just begun their pictures, and in the few daubs of paint on the canvas my untrained eye could detect no similarity to the original. There were others in various stages of development. One appeared to be almost completed, and it must have thrilled the artist to see how perfectly it resembled the master’s work.

Every time I think of those artists I seem to hear a voice saying, “Do not live in a hurry. It takes time to copy the original.” And then an important lesson in Christian living sinks a little deeper into my heart. The Christian, too, must rivet his attention upon copying the masterpiece

before him—not a picture painted on canvas, but a perfect life lived in human flesh. He, too, must let the careless throng surge back and forth around him while he gazes steadfastly at the great Original. In the audience chamber with the Master the Christian obtains the pattern for his own life among his fellow men, and it is also there that he obtains the power needed to go forth to bless others even as his Master did when He sojourned on earth.

With Jesus We Cannot Fail

Jesus is our example. He “revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.”—*The Desire of Ages*, p. 664. Yes, to the Christian artist perfection is possible, for the Master is not dead, but stands by ready to help. Did we mar the picture this morning? In loving pity Jesus bids us be of good courage and keep trying. He knows the weakness of human flesh, but He wishes us to understand that *with Him* all our impossibilities become possibilities. Our heavenly Father has made Jesus “unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30). So *with Him we cannot fail! Without Him we cannot succeed!*

A returned missionary was talking to a group of young people. He had dedicated his life to God for service when he was a young man in college. Even then he realized that it would not be enough just to tell the people about Jesus. He must carry Jesus to them in his own life. He must let God’s love flow through him unobstructed to those for whom he labored. He must love them for God, and let his life demonstrate God’s saving and keeping power. So he decided to begin at once to spend some time in the audience chamber alone with the Master every day. And now he told the young people that he regarded his unbroken habit of spending some time alone with God every day the secret of his success as a soul winner.

Through the ages men and women who have not lived in a hurry, but have taken time to follow the prayer plan faithfully from day to day, have caused the world to wonder! Looking back over the great plains of the past, where things assume their true values, we see many monuments commemorating such lives—monuments that do not crumble with the crumbling millenniums. But not all their names are heralded around the world. Many equally worthy are among earth’s unsung heroes, for “the humblest lot in life affords room enough for the noblest living.” Many of them are humble men and women, earning their bread by the sweat of the brow, but their lives reflect the beautiful character of their divine Master.

No Change in Christian Standards

Almost everything in this world is changing. Standards are shifting. But the standard for Christian living changes not, and the method for reaching it remains unaltered. The fundamentals of Christian living are not mere hypotheses altered by every investigation, but are immutable facts established beyond the shadow of a doubt. Then, “Do not live in a hurry.” Take time to follow the Guidebook.

Successful Christians use the equipment God provides. They never substitute profession for experience. They find time to visit with the Master and His Book. Bible study and prayer form a ladder on which they climb upward, a double buckler to keep them from slipping, a safe retreat from the allurements of the world, a telescope revealing more and more clearly the blessed home of the saved, a microscope for detecting sin in their own hearts, a flashlight for the footpath, a searchlight for dangers afar. Yes, and always the bread of life, the water of salvation, and the breath of hope and cheer. No wonder Jesus said, “Search the Scriptures.” And does not the word “search” hold in itself prayer as well as study, since the deep desire, the earnest hope, the unsatisfied longing that stirs one to search, finds its outlet in prayer?

Have you grown a bit venturesome? Has sin appeared a little less sinful, and you have concluded that, after all, you have been just a little straight-laced? As I look back upon such experiences in my own life, I can see that careless living, drifting into the twilight zone, invariably has been preceded by breaking away from sustained regularity in prayer and Bible study. How the devil tries to get us to accept the fairly good that he may rob us of the very best in this life! If prayer and Bible study could have as much time as many devote to radio and television, some lives enfeebled

today would be mighty witnesses for the Master.

Does the swift current of the world threaten to sweep you off your feet? No matter what the trouble is, there is rest, and peace, and comfort, and joy, and victory waiting for you in the quiet chamber of meditation and prayer. There you will get better acquainted with the Master, and there you can hear Him whisper: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 10).



The Hill of Skulls

Not until I heard the missionary tell the story did I realize how deeply superstition has gripped the minds of heathen people.

"In South-West Africa," he said, "there is a tribe of Africans who actually worship skulls. One day I stumbled onto a whole trunkful of them—" but here, I am going way ahead of the missionary. Let's go back and see how it all started.

For some time the missionary had wanted to explore the rocky hill a few miles from the mission compound, but he was always too busy. One morning bright and early he called his houseboy and said, "Joseph, would you like to take a hike with me to the mountain?" The lad's eyes gleamed. Yes, of course he would like to go. When they arrived at the base of the hill, they were surprised to find evidence that the hill was inhabited; at least, it looked that way. Climbing the rocks, they came suddenly to a place where a natural tunnel was formed by many overhanging rocks. As they started through the tunnel, Joseph drew back. He wanted to go home. "No," said the missionary. "God will take care of us." So they advanced together. "Look, Bwana," said the boy, coming suddenly upon a huge trunk. "It is a trunk—a European trunk."

"What can be inside?" they thought. Cautiously the missionary lifted the top and found the trunk filled with packages wrapped in oily cloth. Once again they thought, "What can be inside?" "Well, we'll find out in a hurry," said the missionary. So he unwrapped the cloth, and soon he held in his hand a human skull. Horrified, Joseph began a hasty retreat back

down the tunnel and home. But the missionary investigated further and found every package filled with a skull. Undaunted, he made his way farther up the hill. Suddenly he came upon a clearing, the meeting place of the tribal council, and there were skulls everywhere. An eerie, ghostly feeling came over this man of God.

That night at the mission compound he heard the beating of drums, the loud native chants, and the superstitious cries of the worshipers as they prayed to their gods. What did it all mean? Then there was a rap at the door.

The missionary had been sighted, said the delegation of Africans, as he traveled up the hill of the skulls. Their secret had been discovered. Now what would the white man do with this knowledge? Would he pass the word on to the government? And would the soldiers come to their village?

No, he would do nothing of the sort. But he was curious to know where they got the heads. To this the

chief replied, "We are not cannibals. Those heads belong to our chiefs and are taken from their bodies after they die. We believe that the spirit of the dead remains within the skull. We worship the spirits of our chiefs who have gone before us."

So they were not head-hunters, but they were head worshipers! Poor people! How much they needed the gospel of Christ! Then the missionary told of how he labored for six years to bring them the beautiful light of Christ, who died on another hill long years ago to save them from their sins. That hill was called Golgotha—the place of a skull—but it was full of light, not darkness.

Juniors, you can help to send more missionaries to the people of South-West Africa and other places where lives are dark with sin and superstition. When the Sabbath school offering is taken up in your church, be sure to save out of your allowance or your income a real sacrifice for Jesus, who died to save the head worshipers of Africa.

D. A. D.



Saul Saves the People's Eyes

By Arthur S. Maxwell

Not all the people of Israel were happy about the choice of Saul to be king. Some turned up their noses and said, "How shall this man save us?"

Meanwhile Saul went back home and worked on his farm as usual. Here was one king who had no palace, no army, no police force. Many times he must have wondered what a king was supposed to do.

Then one day as he was driving a herd of cattle out of a field, news reached him that the Ammonites had surrounded Jabesh-Gilead and threatened to put out the right eyes of all the people in the city.

Here was a challenge, and Saul rose to it. Now he knew what a king should do. Quickly he sent messengers throughout all Israel, calling for volunteers to go with him to save the citizens of Jabesh-Gilead from the cruel Ammonites.

There was a wonderful response. The people came "as one man"—330,000 of them. And they came quickly, all ready for battle.

Saul's spirits rose at sight of this mighty army, and he told the messengers from Jabesh-Gilead to hurry home and say to their frightened friends, "Tomorrow, by that time the sun be hot, ye shall have help."

All that night the men of Israel marched, with Saul proudly leading them. Then in the morning watch they came upon the Ammonites, and taking them completely by surprise, defeated them so thoroughly that "two of them were not left together."

So Jabesh-Gilead was delivered and Saul saved the people's eyes.

Everybody was so happy about this victory—the first under Saul's leadership—that some asked, "Who . . . said, Shall Saul reign over us? bring the men, that we may put them to death."

"No, no," said Saul. "There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel."

In all this Samuel saw a wonderful chance to give Saul a better start as the new king. So he suggested that all the people make their way to Gilgal and "renew the kingdom there." This they did. The tens of thousands who had answered Saul's call to save Jabesh-Gilead now moved on Gilgal, flushed with the spirit of victory. There, though they had chosen him to be king before, they made him king again amid great rejoicing.

Samuel offered sacrifices and the people ate and drank to their hearts' content.

"Behold the king whom ye have chosen, and whom ye have desired," he said to the vast assembly.

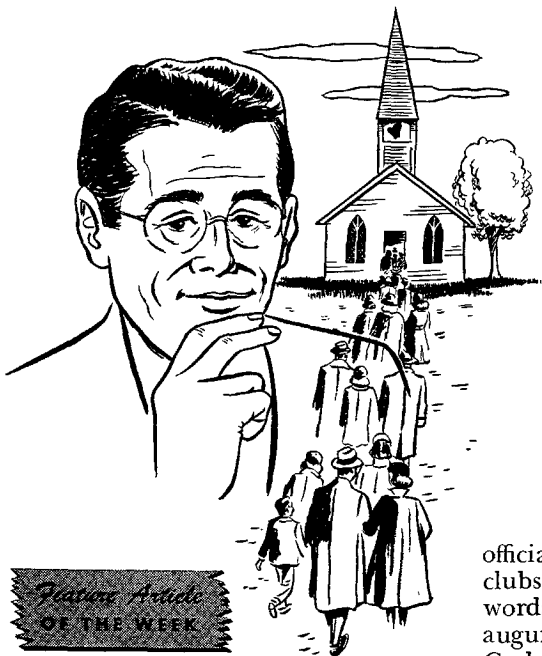
"If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God:

"But if ye will not obey the voice of the Lord . . . then shall the hand of the Lord be against you, as it was against your fathers."

Earnestly he pleaded with them: "Turn not aside from following the Lord, but serve the Lord with all your heart. . . . For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people. . . .

"Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."

At that moment everybody wanted to do right and serve the Lord with all their heart forever. Alas, how quickly they forgot their good resolutions! How soon they were in trouble again!



THE New Mood

Is This the Golden Hour of

By D. A. DELAFIELD

Feature Article
OF THE WEEK

THERE is "abundant evidence that a religious renaissance is taking place," said Dr. D. Elton Trueblood of the United States Religious Information Agency. "Something of great excitement is going on in the religious life of our generation. We do not know whether this will continue. We do not know how deeply it will go. But that there is excitement in the air now, there is no doubt."—*Religious News Service*, Feb. 28, 1955.

In America and in overseas lands there is scarcely a human being who has not felt to some degree the spreading fire and warmth of the new religious fervor. In this country more people attend public worship in churches and synagogues than have attended at any other time in American history. Nearly one hundred million Americans belong to the churches. Religious books continue month after month to be best sellers; for example, *A Man Called Peter*, by Catherine Marshall, and *The Power of Positive Thinking*, by Norman Vincent Peale. People have said that the day of mass evangelism is past, but Billy Graham's great public revivals have disproved this fallacy. Think, too, of Oral Roberts, thirty-seven-year-old evangelist and faith healer, called by *Time* magazine "the U.S.'s newest religious comet."—*Time*, July 11, 1955. Two million people in the United States and South Africa have already heard this dynamic faith healer.

In industry and government people are moving more and more into the new climate of spiritual enthusiasm. Some great industrial plants employ chaplains to minister to the religious needs of the employees. Government

officials are joining breakfast prayer clubs, meeting regularly. The first words of a great President at his inauguration were words of prayer to God. A bill has passed Congress to have all our currency stamped with a religious slogan.

In the field of public communications, newspapers, television, and radio, releases are plentifully marked with religious emphasis. On TV, comedians sign off their programs with a smile and a cheery, "God bless you."

Yes, it is true that America today is in a new religious mood. Dr. Edward L. R. Elson, pastor of National Presbyterian Church and President Eisenhower's minister, agrees with Dr. Trueblood, that we are in the midst of "a spiritual renaissance." Dr. Albert P. Shirkey, pastor of the famous Mt. Vernon Place Methodist Church in the nation's capital, declares that there is developing a new spiritual force that is resurfacing "our religious faith."

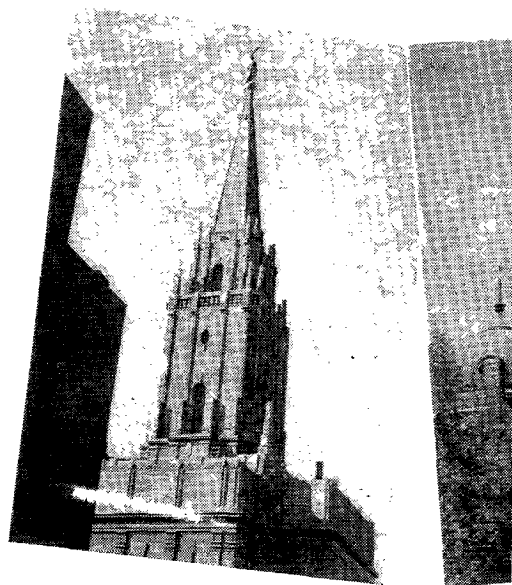
In the Roman Catholic communion there are evidences of a worldwide crusading spirit of evangelism. Bishop Sheen's TV show, "Life Is Worth Living," the Knights of Columbus tremendous advertising program, the revival of interest in the rosary, and the new glorification of Mary are cases in point.

And among non-Christian faiths there is a similar rebirth of spiritual emphasis. Rabbi David H. Panitz, spiritual leader of Adas Israel Congregation in Washington, D.C., says that the Jewish people "have a new awareness of the need of strengthening their own religion." There is a great stirring among the Moslems of the world. The world Buddhist Congress began in Rangoon, Burma, in May, 1954, and will continue until

May, 1956. Says the *Christian Century*, July 6, 1955, "Throughout the 2,500 years of Buddhism there have been only six Great Councils . . . of the Buddha. The sixth, called the Chattha Sangayana," is presently in progress. Thousands of monks now in convention in Rangoon declare that the main object of the Chattha Sangayana is "to radiate rays of peace throughout the whole world." Declares the *Christian Century*, "This renaissance of Buddhism cannot but have an important effect on the whole world."—*Ibid*.

In this connection the following statement from *Testimonies to Ministers* may have some significance: "As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world."—Pages 117, 118. Doubtless this has reference also to the forces of atheism and materialism that characterize our times.

But principally in Christian nations



PHOTOS BY W. E. FOGG

Today churches of all faiths are feeling the upsurge of religious revival. What does this mean?

N RELIGION

the Church?

of the earth is the religious enthusiasm felt. Bernard Eugene Meland describes it as "the upsurge of faith," while Billy Graham significantly declares, "This is the Church's golden hour. If we turn to God, it may be the greatest period in our history."—*World Religious Report*, March 15, 1955.

One of the first to offer an interpretation of the new religious mood is Dr. Joseph R. C. Sizoo, head of the department of religion, George Washington University: "America's religious revival is . . . genuine and . . . deep," he declares. "You don't have to travel far in America today to discover that a poignant sense of wistfulness is abroad in our land—the search for God is on."

Most religious leaders agree with the well-known Dr. Sizoo that the search for God is on. None deny that a religious renaissance is in progress. But, How many have really found Him? is another question. Many religious thinkers are dismayed by the superficiality of the religious revival.

Discussing the influence of our modern Christianity upon American leaders, Dean Sayre of the Washington Cathedral said, "I raise the question as to the theological quality of their understanding of our Christian faith. . . . They think Christianity is a question of ideals only, which is not my understanding of it," he said. "Christ died because men are evil. . . . The fact of sin points to a man's need of God's help. Our leaders lack Christian realism, a genuine dependence upon the grace of God."—*Religious News Service*, April 15, 1955.

Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church in America, is skeptical of our popular religious mood because, as he says, "it is so vague. . . . When it talks about prayer, it apparently means prayer to anybody. God is not clearly defined—any God will do. Faith can be faith in anything—faith in yourself or, by a peculiar twist, faith in faith itself. . . . Ideas like that are Christianity-turned-upside-down."—*Ibid.*, March 22, 1955. Dr. Fry also decried a current idea that "doors are being opened to Christianity wider than ever in other lands. It just isn't true," he said. "Many of them have shut with a bang and others are visibly closing. But Christ has gone through doors in the past and He can still do so. That is the solid reason why we dare to go on believing in our cause."—*Ibid.*

Dr. Robert Worth Frank, president of McCormick Theological Seminary, has fearlessly denounced the new revivalism. He seems just as sure that the nation's current religious experience is not genuine as Dr. Sizoo is certain that it is. He warns against a "woolly-minded, fuzzy-headed ignorance" about the Christian religion. To him the revival seems much like

"a giddy, senseless whirligig." Indeed, he says, "that may be why so many people crave a religion of escape, why we have so much juke-box religion with its silly, shallow sentimentalities of 'Are you friends with the King of friends?' 'Have you talked with the Man upstairs?' and 'I believe, I believe, I believe.'"—*Ibid.*, March 21, 1955.

With finality he said, "The fact is, we are a nation of joiners and crusaders. To put it crudely, we are suckers for mass manias and bandwagon enthusiasms."—*Ibid.*

One of the paradoxes of the observations made by Dr. Frank, Dr. Fry, and others is that they themselves are sure the Christian churches—including their own—need a revival. But they probably would admit that their churches are not experiencing it. Says Dr. Frank:

"The first step in a genuine religious revival is to be found, not in the statistics of mass meetings, but in the spirit of repentance at the heart of a people. And I question whether there are any large signs today of . . . confession of personal or national sin. To mark, to confess and to repent of our sins is hard and uncongenial at all times. For a church or a nation in lush times of power and prosperity, it is well nigh impossible."—*Ibid.*

We should never forget that many of the revivals that were common in the last half of the nineteenth century were in some ways similar to those responsible for the new religious mood today. Concerning these we read:

"How much I have thought upon the popular revivals. There are a great many modern inventions to remedy the evils existing in society, but I have seen very little enduring result from them. Advantage is taken of the impulses of the moment to induce men who profess to leave a sinful life. Reformation in life is needed but the reformation made under excitement seldom outlasts the excitement in which it originated. . . . Heart work is needed. The sinner needs to have a clearly defined understanding of what sin is and that he must repent of sin, which is the transgression of the law of God. When this is understood, the seed is sown for a true and thorough conversion."—Mrs. E. G. White in *Signs of the Times*, Aug. 12, 1875.

Using David as an illustration of true conversion, she said: "David sinned, he transgressed the law of God. A prophet of God was sent to reprove him and convict him of his error. He did not sing affecting songs, nor tell touching anecdotes, but he brought before David an illustration of his own course, in a figure, and let him

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Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 10, 1955

Regeneration

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

From the time of Alexander the Great, East and West began to mingle as never before. Religions from Persia, Babylon, Egypt, Asia Minor, Palestine, flooded the Roman world at a psychological moment, for along with the freely flowing gold brought by many wars, there was idleness, luxury, licentiousness, and depravity everywhere—and the need for religion. Earnest men longed for light and truth, hence their adherence to every kind of god, of which the unknown god mentioned in Acts 17:23 is but one example.

Historians tell of dedicatory tombstones of followers of the Persian god Mithras bearing the words: *In aeternum renatus* ("Born again forever"). Men waited for death in order to be born again forever. This was the world into which Jesus came to give the new birth its new real meaning. God's "fulness of the time" (Gal. 4:4) had come, and with it there came a new experience of the great miracle of regeneration in this life.

"The figure of the new birth . . . was not wholly unfamiliar to Nicodemus" (*The Desire of Ages*, p. 171), but he knew it as a theory, not as a dynamic spiritual experience. Any non-Jew, as John Wesley used to explain, in those days could join the chosen people by baptism before circumcision. "As soon as he was baptized, he was said to have been born again; for in very truth he had died to his old life of paganism and had taken on the new life of another religion and another nationality. The Jews meant, says Wesley, 'that he who was before a child of the devil was now adopted into the family of God, and accounted one of his children.' In this sense, then, our Lord spoke to Nicodemus; and he, a teacher of Israel, ought well to have known what our Lord meant."—W. R. CANNON, *The Theology of John Wesley*, p. 122.

The word "regeneration" is used twice in our New Testament, and comes from two words, *palin*, "again," and *genesis*, "birth." The two uses of the word "regeneration" are: "Verily

I say unto you, That ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory" (Matt. 19:28); "Not by works of righteousness which we have done, but . . . by the washing of *regeneration* [sometimes translated "bath of a new birth"], and renewing of the Holy Ghost" (Titus 3:5). In Matthew 19:28 it is used in its widest sense—the "restoration of all things" (Acts 3:21, A.R.V.); in Titus 3:5 it is used of the new life in Christ here and now. This is Paul's only direct mention of the new birth, though he has many indirect ones.

"Regeneration is the only path by which we can enter the city of God."—*Testimonies*, vol. 9, p. 23. The context here shows the new birth and regeneration used of our experience now in Christ. In *The Desire of Ages*, page 509, regeneration is spoken of as the individual experience of a change of heart.

When Jesus pointed to the wind, a mystery as to its source and destination, He declared that a similar mystery overhangs everyone who is "born of [or, "from"] the Spirit." "So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind."—*The Desire of Ages*, p. 172. "Now, indeed, coming as a fire burning in men's hearts, consuming the chaff of sin, while He purifies and stores up all that is true and good; now coming as in a moment, and arresting a man in a course of evil, revealing the iniquity of sin, and giving the power to reform; now coming as the gradual dawning of day upon the youthful soul who has never been wholly without it; here in a sermon or a prayer, there in the lessons of childhood; now by the example of a noble life or the lessons of history; again in the study of Scripture or the truths written on the page of nature—the Spirit breatheth where it willeth."—*Ellicott's Commentary* on John 3:8 (compare *Steps to Christ*, pp. 62, 63).

There are many interesting New Testament descriptions of the process of regeneration: (a) "Our old man [of sin] is crucified with" Christ

(Rom. 6:6). (b) We are dead in our sins, but we are "quickened together with Him, having forgiven you all trespasses" (Col. 2:13). (c) We are "born of God" (1 John 3:9), "born of the Spirit" (John 3:8), "born again . . . by the Word of God" (1 Peter 1:23). (d) We are "buried with him by baptism into death: that . . . we also should walk in newness of life" (Rom. 6:4). (e) We are "partakers of the divine nature" (2 Peter 1:4). (f) We are "transformed by the renewing of your mind" (Rom. 12:2). (g) We have new affections (Rom. 8:5), new love for the law of God (Rom. 7:22), new love for our fellow men (1 John 3:14). This is only a part of the marvelous regeneration in Christ. Surely we can all agree with Stanley Jones: "If I am to follow such as He, I must be born again and born different."

According to 1 Peter 1:3 God is the author of, and the resurrection of Jesus is the instrument of, this new spiritual experience—"a lively hope by the resurrection of Jesus Christ from the dead." No doubt this lively hope includes more than actual conversion. Without the resurrection there could have been no gospel, no Pentecostal renewal, no saving faith, and no church. In the same chapter, verse 23, we note that the believer is born of the incorruptible seed of the Word of God, which seed, remaining in him, produces the sinless life (1 John 3:9).

Since this is an individual matter, how do you and I feel about our own new birth experience today? Is it an event of long ago, once enjoyed and lost, or do we have it today? This is what John Wesley said of the new-born believer: "He . . . is inwardly sensible of the graces which the Spirit of God works in his heart. He feels . . . a 'peace which passeth all understanding.' He many times feels such a joy in God, as is 'unspeakable, and full of glory.' He feels 'the love of God shed abroad in his heart by the Holy Ghost which is given unto him;' and all his spiritual senses are then exercised to discern spiritual good and evil. By the use of these, he is daily increasing in the knowledge of God, of Jesus Christ whom he hath sent. . . . God is continually breathing, as it were, upon the soul; and his soul is breathing unto God. Grace is descending into his heart; and prayer and praise ascending to heaven."—Sermon 45, part 2.

If we are Christ's, our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things."—*Steps to Christ*, pp. 57, 58.

News From Home and Abroad

Property Purchased for Medical Center in Delhi, India

By T. R. Torkelson

Far out of proportion to its size has been the widespread influence of our medical work in Northern India, which was started in the hill station of Simla some thirty years ago by Dr. H. C. Menkel. That small unit, now expanded to a modest-sized hospital of thirty-one beds, has truly been a light on a hill. Simla is an important government center about two hundred miles north of Delhi. Through the years many men highly placed in the affairs of state have come in touch with Seventh-day Adventists and their medical work through the Simla Sanitarium and Hospital.

Those who believe that the complicated play of human events is under divine control will not say that it was a mere coincidence that Simla also was the home of India's present Minister of Health, Rajkumari Amrit Kaur. Thus she came to know favorably the medical program of Seventh-day Adventists. She knew they treated many illnesses with hydrotherapy; and when she became India's Health Minister she greatly desired to incorporate this type of training in her own national health program. Naturally she turned to Seventh-day Adventists, whom she had known in Simla. Several of the denomination's leaders in India met her from time to time and had discussions on opening a medical center in Delhi, with a definite emphasis on physiotherapy.

She welcomed this suggestion and encouraged them to go forward.

But there was one great hindrance in the way; a suitable property could not be obtained. Effort after effort failed on this point. Finally, however, in April of this year a nine-acre plot in a new housing area of South Delhi became available. The division president and secretary were called from Poona, and the medical secretary from Karachi, for a special committee meeting in Delhi. All were pleased with the location, and a decision was made to purchase it.

Buying land in India is often a complicated affair, and this proved to be no exception. At one point the whole deal was threatened with failure. But here again the Lord entered into the conflict on the side of His people, and a signal victory was gained. This greatly strengthened the faith of the brethren. Then a permit to open a hospital had to be obtained from the government. The application was submitted with a prayer that if it was God's will for the hospital to be opened, the permission would be granted. As the application went up to the higher echelons of government, it was guided through to final sanction by the same honorable Health Minister who had known the medical work of Adventists in Simla.

Now the denomination is the possessor, for the first time in its history,

of real estate in India's capital city, and government permission is in the hands of the workers to go ahead with the construction of the hospital. This is only the beginning, but the beginning has been very definitely marked by evidences of the leading of God. Much work lies ahead. Funds must be raised. A rough estimate places the total cost of the project at around three hundred thousand dollars. But we believe that God, who has helped us thus far, will see us through to the completion of this greatly needed institution.

Among the Kapau People of New Guinea

By S. H. Gander

H. W. Noland and I recently made a survey trip into the mountaintops of the Kapau district. We had ten days of hiking, and enjoyed it to the full. We left our office chairs and stretched our limbs. It was three days before they got used to the change.

One piece of equipment we carried on the trail was useful to us. It was the air bed, which takes only a few minutes to blow up. This helped us to get some rest at the end of each hard day of climbing. We had to travel light as we had very few boys. We carried the usual things for trade—salt, matches, razor blades, small mirrors, and knives. We found the people very eager to obtain salt, and they brought along sweet potatoes, corn, and pumpkins for exchange. It is most important to have the carriers well fed, especially when they have high mountains to climb. Some of the mountains we crossed were seven thousand feet high, and the air was very cold.

These Kapau people live in the bush. They have their houses right in their garden. Their motto is "grow and eat on the spot." They now have a large village, but it is visited only once in months and is really an assembling spot for the government officer.

In order to get into this mountain region we passed through the great Bulolo valley, where a great wealth of gold has been dredged out by the Bulolo Dredging Company. The mountains in the Bulolo region are covered with a forest of pine trees. Now that little gold remains, the com-



DELHI PHOTO CO.

Government Secretariat, New Delhi. New hospital will be situated about three and one-half miles from here.

pany has turned to pine plywood. The supply is unlimited, and the plywood is of good quality. As the timber is cleared, the mountainsides are replanted. Good roads are now running from Lae, on the coast, to Wau, and thence to Bulolo. It is a big advance from the use of the little plane of 1926 to the road freighting of today. Everything had to come over the mountaintops by plane years ago. Notwithstanding the modern setup of the Bulolo Company, three days' walk takes one into the wildest country.

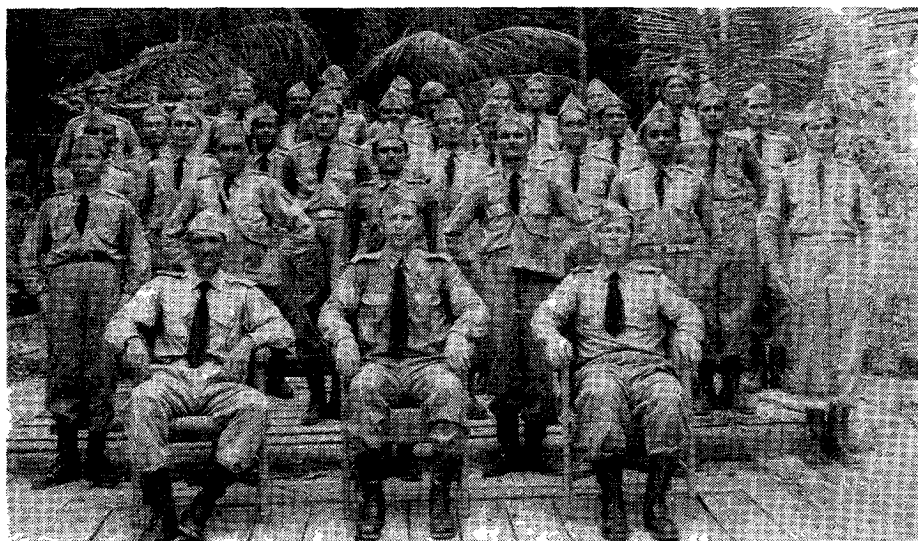
We passed through village after village, and slept in many of them. The gorges are deep, the mountains high, and in places it is dark and cold. As we went along we passed little houses up in the trees, burying places of the dead. The houses are of leaves, and fitted into the fork of the tree. They seat the loved one in a chair and place bow and arrows in his hands. He is entirely enclosed, and then later, as the house rots and the bones fall apart, they are picked up and placed in lengths of bamboo and placed in the roof of their living house and smoked. As you enter their homes, you see above your head the remains of their loved ones.

As we entered this mountain region we met quite a number of natives going out to civilization to make purchases, and as we came out we met them carrying many tomahawks and knives back to their homes.

We had ten teachers operating in the area, but we are sad to relate that we have brought them all out. Opposition propaganda has caused the people to turn against us. Being wild, they are incapable of thinking soundly, and another mission body has with effect told them that if they retain us their little lads will grow up and later read from the Bible the fact that smoking, betel-nut chewing, and pig eating are taboo. They wish to retain their unhealthful habits, and have told our teachers to leave.

It is sad to see this retreat. Had we the money we could have a European missionary patrol this area and really build up the work. We have a responsibility as a people, and that is to give this last-day message to a dying world. We are to teach people and give them a knowledge of God's Word, so that they may cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). They are a very needy people, but our standards are used as propaganda against us.

We have two European families in Wau who are fine Seventh-day Adventists. How we need a missionary to head up the work in this region! Let us pray that help will not come too late.



First Medical Cadet course in the North Brazil Union, Belém, Pará, Brazil. Officers seated, left to right: Djaci Barbosa, captain; H. E. Walker, lieutenant colonel, commander; Donald Mansell, major, chaplain.

Medical Cadet Camp in North Brazil

By H. Eugene Walker

The rhythmic tramp of booted feet was heard for the first time in the history of the North Brazil Union as an alert group of Brazilian Medical Cadet recruits drilled at a beautiful campsite just outside the city of Belém Pará, at the mouth of the Amazon River.

The Brazilian Medical Cadet Corps was first recognized officially by the government in the month of June, 1953, largely through the efforts of Domingos Peixoto, in charge of the Department of Civil Rights and Duties for Brazil, and through the special providence of God. Since this date, camps have been held in various states throughout Brazil. Some of these courses are given in the curricula of our schools, but the camps offer special courses for those who cannot attend our institutions. Of this type the one at Belém was the most recent and perhaps one of the most appreciated.

Including the instructors there were about forty present at the Belém Medical Cadet camp, with representatives from four states and the Federal District of Rio de Janeiro.

The camp was held on the large farm of a prominent businessman of the city of Belém, who graciously offered us the use of his summer home, with recreational and other facilities, without cost. Excellent publicity was given us by several of the city newspapers, including articles and pictures of the cadets in action.

Before and during the closing exercises of the camp, we received visits by high representatives of the Brazilian Armed Services, including the Air Force. These men spoke very highly

of the work the Seventh-day Adventist Church is doing in preparation for future war and emergency, and mentioned the need and importance of this type of service in the Brazilian Army in time of war.

We are joyfully looking forward to many more camps of this nature in Brazil with the happy prospect of saving many precious souls by every line of endeavor available.

Two New Bushman Converts

By Walter Cooks, *Director Maun Mission*

The Bushman from the Kalahari Desert stood barely five feet tall and was but lightly clad. His usual dress had been laid aside for a few days, and he now wore an old pair of trousers and a jacket. There he stood, the only representative of all his tribe—now a Seventh-day Adventist.

He had walked a long way to camp meeting, 150 miles, and he would have to walk the same distance back home again. Hidden in that old jacket pocket were a few precious coins—very much like the widow's mite—but he had brought a faithful tithe, and there was a camp meeting offering too.

This year our Bushman brother had a greater joy in his heart, for he had not come alone. He had with him two companions to whom he had taught this blessed truth and who were ready to follow their Lord. We now have three baptized Bushmen in the church.

These people are in every way the children of nature. Their language is composed of clicks and guttural sounds, which have never been re-

duced to writing. They are a nomadic people. They never plant a garden, but survive entirely on roots, nuts, and herbs that nature grows for them, and on the meat of wild animals, which are skillfully shot with their bows and poisoned arrows. In sickness they know no physician. In death they do not even have a tool with which to dig a grave to bury their dead, but depend upon the ant bear to dig the grave for them.

As I looked upon those three Bushmen I saw what a change had taken place. So different from the little Bushmen in their wild state, who will take to the bush on the approach of the white man and watch every movement from cover. When nothing happens, first one brave one will come out, then another and another. Their only request from a white man is tobacco in any form, and with this weed the visitor can get anything he wants from the Bushman.

But our three worthies were different. They never fled from their *Maruti* ["missionary"], but bowed low, saying, "*Tsgmo, Gtsko* [Good morning. How are you?]." They did not beg tobacco, but brought their gifts, and better still, they brought their hearts to Jesus.

Not long ago in one of the remote sections, where white men seldom tread, I met a Bushman with only one arm. The remaining portion of the missing arm gave the impression that it had been bitten off by a lion or a leopard. In answer to my question he told me that one day a poisoned arrow had been shot by his friend and had accidentally struck his arm. Knowing he would die soon if he did not act quickly, he placed his arm on a log and had it cut off with a dirty, blunt ax that had somehow come into Bushman possession.

Last year one of the government officials asked me about the prospects of starting a school for these Bushmen. Naturally, with no books it would be difficult to teach them even the three R's, but the three R's are not necessary when teaching the way to eternal life. They could be taught with visual aids, and possibly with short recorded talks that have been translated into their language. Songs would create a problem, but in the Master's work there are a thousand ways to labor.

As I have stood inside and outside their rude little shelters, as I have seen them crouched against mother earth in time of sickness, for that is the only bed they own, my heart has cried out for means and facilities to succor these dear, helpless people. Here indeed is a mission enterprise that offers great opportunity. Shall we, who have the message of salvation through Christ, pass them by?

Forward in Korea

By E. E. Cossentine

In 1904 our message first entered Korea through two brethren, one of whom had heard and accepted it in Kobe, Japan. From that day until the present the work of God in Korea has been going forward. At times persecution, war, and government decrees hindered it to such an extent that frequently all public efforts had to be stopped. Because of their loyalty to God, a number of workers suffered imprisonment. Others were forced to flee to the mountains. In spite of these difficulties, the seed was sown, and we are now reaping a great harvest.



Harris-Turner Evangelistic Effort

The Harris-Turner evangelistic team in the North Pacific Union is experiencing wonderful results in the city-wide effort in Portland, Oregon. One of the 151 new believers who have been baptized is an old lady 103 years of age. (See the picture. Stanley Harris is standing on the right; Harold R. Turner, on the left.) Mrs. Mary Hanna Johnson was born November 9, 1852, in Portland, Oregon, and is the mother of nineteen children. She has lived in Alaska and in a number of large cities in California. During the terrible earthquake in San Francisco, April 18, 1906, she lost all of her family except one son, who has since been laid to rest.

In her childhood days she lived among the Indians near Portland. She speaks the Indian language very well. Sister Johnson still keeps house and does her own work—bakes her own bread and made herself an apple pie for Mother's Day.

Our dear old sister attended most of the Harris-Turner evangelistic meetings and gave her heart to the Lord Jesus. Brother Harris had the privilege of baptizing her, May 20. This is one of the many interesting experiences the Lord has given us during these meetings. Hundreds are being visited, and many more are preparing to unite with God's remnant church. God is truly answering the prayers of His faithful followers. "To God be the glory, great things He hath done."

HAROLD R. TURNER
Singing Evangelist

Today the believers and workers in Korea are united in the task of finishing the work. Under the leadership of C. W. Lee and others who are carrying on the work in every department, they are building new churches. In a number of these churches the seats have been taken out and the people sit on the floor, because in that way many more can be accommodated.

Under the guidance of D. S. Lee, principal, and K. L. Mitchell, business manager, the training college is being rebuilt, and it is filled to overflowing with fine young people who, though working under serious handicaps, have a wonderful spirit of consecration and earnestness.

One thing among many others that impresses the visitor to Korea is the interest shown by our people in Christian education. Hundreds of children are in the church schools, and just as fast as even the most primitive quarters can be found, the schools are filled. Believers in Korea value Christian education because of what it does for our youth.

The medical ministry makes an important contribution to our work in Korea, as it does elsewhere in the world field. Dr. and Mrs. G. H. Rue, Miss Irene Robson, and many others have given themselves and their skill, and have brought both physical and spiritual healing to thousands of sufferers. Just recently a new hospital has been constructed in Pusan. This will assist in spreading the message in that part of Korea.

One of the aftermaths of the war in Korea has been the thousands of homeless children. Here again our workers and laity have accepted the challenge. Orphanages have been established. Thousands of these helpless ones are being cared for with unselfish devotion. One is impressed by the spirit of earnest sacrifice and devotion on the part of all, by the eagerness with which the people take hold of the work, and by the rapidity with which our work is developing in that field.

It is true that thousands of dollars have been sent to Korea for rehabilitation, and this money has been spent with the greatest of care. But the Korean people have also given unstintingly. Even though many of them have had to flee from their homes with only what they could carry with them, they have gladly shared their little in order to help rebuild the destroyed work. Never has the spirit of advancement been more in evidence in Korea than it is today as the church moves forward to complete the task of giving this message to all who know it not. Let us remember our Korean believers in our prayers.



Be a Soul Winner!

Literature Evangelist

Rally Day

Sabbath, September 3

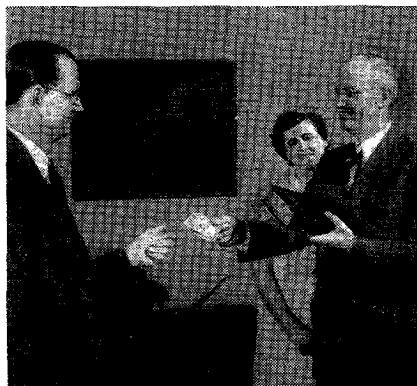
"The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers."—*Testimonies*, vol. 6, p. 324.

"There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God."—*Testimonies*, vol. 6, p. 331.

"The Holy Spirit will impress minds as they read the books just as He impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the ministry."—*Testimonies*, vol. 6, p. 315.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Colporteur Ministry*, p. 7.

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as a result of their circulation. In this work every disciple of Christ can act a part."—*Mrs. E. G. White in The Review and Herald*, June 10, 1880.



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

Upper Columbia Conference Camp Meeting Ordination

By E. W. Voyles

On Sabbath afternoon, June 11, in Columbia Auditorium, on the campus of Walla Walla College, four young ministers of the Upper Columbia Conference were set apart and ordained to the ministry. They are Matthew Dopp, of Orofino, Idaho; Chester Brooks, of Wapato, Washington; Nathan Markel, of Condon, Oregon; and George Knowles, of Spokane Valley, Washington.

Church leaders who helped in the ordination services were C. A. Scriven, president of the North Pacific Union Conference, who presented the charge to the ministers; R. R. Figuhr, General Conference president, who offered the ordination prayer; C. Lester Bond, Upper Columbia Conference president, who gave the welcome; H. J. Perkins, Upper Columbia Conference secretary-treasurer, who presented the certificates of ordination to the men.

The four newly ordained ministers are graduates of Walla Walla College and have been serving in the Upper Columbia Conference.

Elder and Mrs. Nathan Markel left about the first of July for South America, where he will be president of the Bolivia Mission, at Cochabamba. This family is one of the twenty-three families who have left the Upper Columbia Conference within the last six years for mission service.

Ordination Service in Egypt

By Neal C. Wilson, *President Nile Union Mission*

The ordination of five consecrated young Egyptians to the gospel ministry was by far the most inspiring and encouraging feature of the Nile Union Mission session, recently held in Heliopolis, Egypt. This ordination provided a most fitting climax to the session, and brought a rich spiritual experience to all present.

In his sermon G. J. Appel, Middle East Division president, gave a most urgent appeal for a manifestation of true godliness among the candidates. He called upon all to surrender self and be fully under the control of the Holy Spirit. J. S. Russell, Nile Union Ministerial Association secretary, gave the charge. C. C. Morris, Middle East Division secretary-treasurer, offered a fervent and earnest prayer of consecration and led out in the actual ordination by the laying on of hands.



Men ordained (with families) at a service recently held in Heliopolis, Egypt. Left to right: Fikry Mikhail, Nassif Boutros, Hilmy Berbawy, Abadir A. Messih, Fakhry Naguib.

This was the largest number of nationals to be ordained at any one time in the history of our work in the Middle East. We believe that this will bring great strength and blessing to our work in Egypt and throughout the Nile Union.

Another evidence of progress and source of encouragement at this session was the dividing of Egypt into three local mission territories; namely, Upper Egypt Mission (in the south), Middle Egypt Mission, and Lower Egypt Mission (comprising the Delta in the north). For the present the Middle and Lower Egypt Mission territories will be administered as one mission known as the Northern Egypt Mission.

Because it is felt that national leadership is essential for the effective development of our work and the speedy completion of the gospel commission, Hilal Doss was chosen as president of the Northern Egypt Mission. C. V. Brauer will be the president of the rapidly expanding work in the Upper Egypt Mission.

Entering New Territory in Brazil

By João de Deus Pinho

The Paraná-Santa Catarina Conference is a Brazilian field that has shown very rapid growth in recent years. The northern part of the state of Paraná has turned from a dense forest to an area where tens of thousands of planters have settled during the past ten years. With the birth of new towns

and cities has come the addition of new converts to the truth of the third angel's message, and the establishment of many new churches. Adventist families become Sabbath school groups and then organized churches in rapid succession.

In one section we have a family that is truly a burning light in the midst of spiritual darkness. By word and example each member is witnessing for his faith, distributing literature and selling our books.

Recently, while visiting this faithful family, our pastor learned of an interest in the truth in a village some ten miles distant. In company with the man of the house he mounted one of the horses and started for this village, since a meeting had been announced for that very night. As emergency rations they took along a few pieces of bread. It was raining, and the wagon trail was in bad condition. The rain became more intense, and the horses walked with great difficulty. In one place, where it was necessary to climb a steep hill, the pastor had to dismount his horse and trudge alongside of it in the mud.

Upon arriving at their destination, the men discovered that the public hall where they had planned to hold their meeting was being used for a boisterous town dance. "This will not stop us from preaching," said the pastor. "All things work together for good—" And thus it was. Within a short time they were able to arrange for the use of a larger hall.

Interested families who had heard the service announced, arrived after

traveling long distances by horseback and wagon in the heavy rain. Many of these were without sufficient food supplies. Noticing some of the children shivering in the cold and knowing they were hungry, the pastor took out the bread he had brought for his own use and distributed it among those less fortunate than he. Afterward he preached and showed pictures to the two hundred people who had gathered to partake of the bread of life.

At the close of this first meeting a permanent Sabbath school was organized, which at present is progressing rapidly by the addition of many new members. Five are ready for the first baptism, which will soon be conducted.

In another city where our message had not entered and where no Adventist members lived, a bad case of Fogo Selvagem was discovered. This horrible skin disease soon turns a normal person into an agonizing mass of blisters. Until now only Seventh-day Adventists have been successful in curing this terrible disease through the use of a pitch-base remedy.

One of the city judges happened to read in one of the popular magazines of the successful efforts of Seventh-day Adventists in treating and curing Fogo Selvagem. Immediately he thought of the local case, which was well known to the citizens of the city. He wrote to our conference office asking help for the afflicted one, who had been abandoned as hopeless.

Our district pastor was sent to investigate the situation, made contact with the judge, and was taken to see the Fogo Selvagem patient. The destitute Italian immigrant was found in very humble circumstances behind the local hospital. His body was covered with boils and scales. His own mother was caring for him with the aid of one of the hospital attendants. The pastor spoke words of courage and comfort, and arranged to send the medicine to the head doctor of the hospital, who would supervise the applications.

This same day, in a conversation with the judge, the pastor prepared the ground for a series of illustrated Bible lectures. But where could such meetings be held? Only one usable auditorium was found, and this was not available for some time. In view of this problem the judge said, "The only thing you can do is to use the City Hall." Thus it was that the mayor opened the doors of the City Hall so that those who desired could hear the truth.

God is ever going before us and opening doors that appear to be securely fastened. We trust in His power as we go forward fighting "the good fight" in His name.



Tsunetaro Miyakoda, general secretary of the Japan Bible Society, and Paul H. Eldridge, Japanese Voice of Prophecy speaker, in the studios of radio station JOLF, in Tokyo.

Radio Broadcasting in Japan

By Retha H. Eldridge

The twenty-first radio broadcast during 1955 for the Voice of Prophecy in Japan featured a special guest, Tsunetaro Miyakoda, general secretary of the Japan Bible Society. The double purpose of the program was to encourage the daily use of the Scriptures and to celebrate the appearance during the previous month of the long-awaited vernacular translation of the Bible.

Mr. Miyakoda, himself an ordained minister, mentioned with great appreciation the cooperation given by the American and British Bible societies. He said that, because of financial assistance from abroad, his society would be able to bring out an especially low-priced edition of the whole Bible. A copy selling for three hundred yen would thus be available to even the poorer classes, and since the translation is in the language of the common people, it would be easily understood by all. Heretofore, the classical style of the Japanese translations has presented many difficulties for all but scholars. Now it is possible to use this new translation more freely, with the meaning crystal clear.

The Japanese Voice of Prophecy radio broadcast is steadily growing in popularity, and new features added this year have increased listener enjoyment. Once a month a drama teaching some one phase of truth is broadcast. Occasionally the radio pastor answers personal questions sent in by the audience. Now when we travel and mention the Voice of Prophecy radio program, we hear the reply, "Yes, we listen every week," or "We enjoy the music a great deal." It is not surprising.

Pray for our listeners that the Holy Spirit may constrain them to accept Bible truth.

The New Mood in Religion

(Continued from page 17)

pass sentence upon himself, then he said, 'Thou art the man.' David repented and found pardon through Christ. And thus it must be with the sinner now, he must realize the enormity of his sin before he can exercise true repentance and experience a thorough conversion."—*Ibid.*

Referring to the great masses of people, the servant of God said:

"There are . . . many who need a plain explanation of the steps requisite in conversion. The great masses of the people are more ignorant on this point than is supposed. Among graduates from college, eloquent orators, able statesmen, men in high positions of trust, there are many who have given their powers to other matters, and have neglected the things of greatest importance. When such men form part of a congregation, the speaker often strains every power to preach an intellectual discourse, and fails to reveal Christ. He does not show that sin is the transgression of the law. He does not make plain the plan of salvation. That which would have touched the hearts of his hearers, would have been to point them to Christ dying to bring redemption within their reach."—*Gospel Workers*, p. 170.

Adventists have never taken the position that the revivals of Dwight L. Moody, or Finney, or Billy Sunday were spurious. We do not now take the position that the widespread revival of religious interest in the world is altogether superficial. No one questions that there are many dedicated and godly ministers and gospel workers laboring successfully among unconverted men and women.

It is imperative, however, that we come to some conclusion concerning the nature of the revivals. How can we do this? Clearly, by the fruitage of the revivals. "The Bible attaches the greatest importance to moral rectitude," said God's servant. "The books of Moses, the psalms of David, the Proverbs, the apostles, the teachings of our Saviour, present the idea that everyone is to be tried by his principles; not by his profession, his faith, or his appearance; for although of fine appearance, he may have hidden sins. The heart must be renewed; the tree must be made good or good fruit will not appear. 'Marvel not,' said Christ to Nicodemus, 'that I said unto you, Ye must be born again.' A new moral taste has to be created before man will love to obey the law of God." —MRS. E. G. WHITE in *Signs of the Times*, Aug. 12, 1875.

If the revival creates a heart in man to love and obey God's law, then we may know that it is genuine. And this love for God's law will lead sooner or later to a love for the true Sabbath. It will also enlighten the understanding regarding such important doctrines as the judgment, the law of God, the second coming of Christ, and the eternal truths of redemption.

Professor Hocking said not long ago that religion when it is in earnest is "a force of huge potency but of ambiguous value."—*The Christian Century*, May 11, 1955. Why is it of ambiguous value? Because it preaches a gospel without a law, a Saviour without a judgment, love and mercy without justice and truth.

"A wrong conception of the character, the perpetuity, and the obligation of the divine law, has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church," said Sister White. "*Here is to be found the secret of the lack of Spirit and power of God in the revivals of our time.*"—*The Great Controversy*, p. 465. (Italics supplied.)

We must conclude, then, that the revivals of our time are false and misleading to the extent that they *prove inadequate to the needs of sinners*. And the methods employed by revivalists and faith healers often make them the instruments of the evil one to destroy souls. Said God's servant:

"Satan employs various means by which to accomplish his purposes; and if, under the guise of popular religion, he can lead off vacillating and unwary ones from the path of truth, he has accomplished much in dividing the strength of the people of God. This fluctuating revival enthusiasm, that comes and goes like the tide, carries a delusive exterior that deceives many honest persons into believing it to be the true Spirit of the Lord. It multiplies converts. Those of excitable temperaments, the weak and yielding, flock to its standard; but when the wave recedes, they are found stranded on the beach. Be not deceived by false teachers, nor led by vain words. The enemy of souls is sure to have enough dishes of pleasing fables to suit the appetites of all.

"There will ever be flashing meteors to arise. . . . These sensational religious excitements . . . are all surface work, and those of our faith who are charmed and infatuated by these flashes of light will never build up the cause of God. They are ready to withdraw their influence upon the slightest occasion and to induce others to attend those gatherings where they hear that which weakens the soul and brings confusion to the mind."—*Testimonies*, vol. 4, p. 74.

Is not the time near, or here, for the fulfillment of that well-known prophecy that foresees a counterfeit revival *preceding* the special outpouring of the Spirit of God upon the Lord's people in the latter rain? Said Mrs. White:

"Notwithstanding the wide-spread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. *The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.*"—*The Great Controversy*, p. 464. (Italics supplied.)

We look in vain for a prophecy in the Scriptures that foretells the conversion or the restoration of Babylon. But the destruction of Babylon is clearly depicted in prophecy (see Revelation 18). True, God has His faithful servants in the Protestant and the Roman wings of the Christian churches. These godly priests and ministers may seek to reform the churches to which they have given their loyalty. Great good may result from their godly lives and efforts, but the churches—as such—will never repent any more than the literal nation of Israel will turn to God unitedly and be received by the Lord.

The three angels' messages of Revelation 14 are to call these honest ministers and members out of the fallen city of prophecy into the light of Zion's glorious truth. And we have been called to give that message with power (see Rev. 18:1-7). For us it may very well be the golden hour. The principal attraction to those not of our faith will be the "revival of primitive godliness." The transformed lives of God's people will be the

crowning evidence of the presence of God. For this revival and reformation we must now seek and earnestly pray.

• In Brief •

Atlantic Union

- The Southern New England Conference Committee recently voted to form a separate church organization for Atlantic Union College. G. H. Minchin, head of the Bible department, will be the pastor of this new church.

- The Atlantic Union raised \$362,934.84 in Ingathering during the first two quarters of 1955, this being a per capita of \$18.18. Compared with last year, this is a gain of \$22,899.53.

- The following ministers were ordained to the gospel ministry at the Greater New York camp meeting: Manuel Lopez, Benito Rivera, Lee Taylor, John Stevens, E. E. Cumbo, and Leif Kvalen.

- During the first two quarters of this year, 267 were added by baptism or profession of faith to the Southern New England Conference.

Canadian Union

- A Teachers of Tomorrow Institute was conducted at Canadian Union College, Lacombe, Alberta, on May 27, by the educational superintendents, M. E. Erickson of the Alberta Conference, and W. G. Soloniuk of the Manitoba-Saskatchewan Conference. More than 30 students received Teachers of Tomorrow pins.

- Twenty-eight grade eight students received graduation certificates at different graduation exercises conducted in the church schools of the Alberta Conference during the month of June.

Central Union

- Richard Swena, of Colorado, has accepted a teaching position in the biology department at Union College. Miss Violet Archambeau, from Pierre, South Dakota, will be on the staff of the college, teaching in the elementary school.

- On June 25 the Denver Beth Haven Sabbath school gave the highest Thirteenth Sabbath Offering on record for the Central States Conference. The offering from the Beth Haven church was \$436.56, with an expense offering of \$50.18.

- The ministers in the Missouri Conference reported 25 baptisms for the month of June, making a total of 180 baptisms for the first six months of this year. This is a gain of 63 over the same period of last year.

- The Colorado Conference welcomes L. G. Barker as principal of Campion Academy. He comes to Campion from Enterprise Academy in Kansas. Charles E. Davis, former dean of boys at Highland

Academy, will be dean of boys at Campion Academy.

Columbia Union

● A total of 862 baptisms has been reported for all conferences in the Columbia Union for the first two quarters of 1955. The list includes Potomac, 236; Ohio, 156; Allegheny, 124; Chesapeake, 118; East Pennsylvania, 102; New Jersey, 48; West Virginia, 41; and West Pennsylvania, 37.

● A number of pastoral changes have been announced in the Ohio Conference by M. E. Loewen, president. The following new districts have been assigned: Cleveland-Willoughby, J. R. Johnson; Dayton, W. J. Keith; Akron-Barberton-Ravenna, S. K. Lehnhoff; Springfield-New Carlisle, H. L. Gray; Worthington-Delaware, S. A. Yakush; Hamilton-Middletown, J. E. Davidson; Galion-Marion-Bucyrus-Upper Sandusky, W. E. Haase; Newark-Zanesville-Dresden, D. W. O'fill; Ashtabula-Madison-Rome, J. F. Hamrick; Findlay-Bowling Green-Tiffin, J. W. Clarke; Hillsboro-Manchester, T. C. Green.

● One new district has been formed in the Ohio Conference, composed of Wilmington and Washington Court House under the leadership of Charles Shobe.

● C. A. Paden, of the Ohio Conference, has accepted a call to the Indiana Conference. He has given many years of service to the Ohio Conference.

Lake Union

● The Illinois Conference just closed an exceptionally good camp meeting session. It was well attended, and they had excellent help throughout their program. The offering on the first Sabbath amounted to \$6,400, which is double their usual camp meeting offering, and on the last Sabbath they received about \$3,000.

● The Michigan Conference publishing department reports fine gains in hours and deliveries for the first six months of this year. Their literature evangelists gained \$25,208.98 in their book deliveries, and put in 360 hours more from January through June than they did for the same period last year.

● The annual Ingathering campaign in the Lake Union Conference shows fine gains over last year. The total amount raised was \$551,979.52, which is \$15,194.17 more than last year. The three conferences showing the highest per capita are Illinois, \$21.55; Indiana, \$20.24; and Michigan, \$17.45.

North Pacific Union

● Five conference workers were ordained to the gospel ministry July 16, the first Sabbath afternoon of the Washington Conference camp meeting. Those ordained were: C. P. Lampson, publishing department secretary; Bruce Johnston, pastor of the Aberdeen church; Desmond Cummings, newly elected MV secretary of the Washington Conference; Thomas Spindle, pastor of the Centralia church; and Elden K. Walter, recently engaged in evangelistic work in Aberdeen.

● Replacing T. W. Walters, who has accepted an invitation to connect with Southern Missionary College as academic dean, Desmond Cummings is the new MV secretary for the Washington Conference, and will also have charge of the War Service and Temperance departments. Newly elected educational superintendent is A. J. Werner, who had been carrying similar responsibilities in the Idaho Conference.

● As a result of the evangelistic crusade in John Day, Oregon, 18 persons united with the church on June 4—17 by baptism, and 1 on profession of faith. Kenneth J. Mittleider reports that within the last six months 30 new believers united by baptism with the church.

● More than 100 members of the Tacoma Central, Washington, church participated in a 30-hour practice evacuation on July 3 and 4. Thirty carloads, divided into eight small caravans, converged at Eatonville where they were met by county Civil Defense auxiliary police and led to a wild area at the foot of the high Rim Rocks where they were left on their own.

Pacific Union

● The first Sabbath school workshop for the entire Northern California Conference was conducted in Lodi, June 26-30, with an excellent attendance. Eric B. Hare represented the General Conference, and others assisting included R. R. Breitigam of the Pacific Union; Eugene Sample, editor of *Our Little Friend*; and a number of experienced Sabbath school workers of the local conference. H. C. Retzer, the conference Sabbath school secretary was in charge.

● The Sabbath school of the San Bernardino K Street church had an unusual record one Sabbath—every member present, everyone had studied daily, and the offering goal was met. The average attendance of the Sabbath school is 155, so it was no easy assignment.

● The Kaimuki church in Honolulu has embarked on a project they call Operation Neighborhood. The members are concentrating on eleven square blocks immediately surrounding the church, and going two by two to visit every home. First, they distribute literature; the next endeavor is a Vacation Bible School. Openings for Bible studies are sought, and the church members are busy with a number of these. In October an evangelistic series will be conducted.

Southern Union

● W. D. Wampler, who is conducting an evangelistic campaign in the city of Columbia, Mississippi, in the Alabama-Mississippi Conference, where we have no church organization, reports that one was baptized on July 16 in the Hattiesburg church.

● The Carolina Conference reports that as a result of their Big Week, July 11-16, the literature evangelists of that conference took orders for more than \$25,000 worth of our literature!

● F. W. Foster, MV secretary of the Florida Conference, reports that as a re-

sult of the MV Week of Prayer this past spring, 152 young people were baptized.

● H. L. Cleveland, of the South Atlantic Conference, is conducting an evangelistic tent effort in De Land, Florida. At the first baptism 23 were baptized, and many others are preparing for this sacred rite.

● This past spring W. B. Johnson, pastor of the Atlanta Kirkwood church in the Georgia-Cumberland Conference, had the privilege of baptizing a fine couple who learned of the Seventh-day Adventist Church as a direct result of the newspaper articles featuring various religions of the world.

Southwestern Union

● W. A. Lusk has recently joined the working force of the Texico Conference where he will assist Carlos Ayala in pastoring the Socorro and Reserve churches.

● A three-week series of meetings by the Schneider-Espinosa evangelistic team in Carlsbad, New Mexico, has been brought to a close. We are happy to report that 23 persons have taken their stand to serve Jesus. Because of the great interest the meetings have aroused, Elder Schneider will remain in Carlsbad another week.

● Recent transfers of workers in the Texas Conference include the following: L. G. Scales, of Corpus Christi, is now pastor of the Keene church. J. W. Lehman has transferred from the Houston Floral Avenue District to Corpus Christi. Dallas Youngs, from Canada, and more recently Washington, D.C., is taking up the leadership of the Floral Avenue District. Lila Lee Fehrer, formerly in the Southwestern Union office, is now secretary to the treasurer in the Texas office.

● J. D. Nichols, who has labored long and faithfully in Arkansas-Louisiana, has accepted a call to the Texico Conference. C. C. Balser, from the Texico Conference, has been called to Arkansas-Louisiana.

● During one week of group canvassing in Okmulgee and Henryetta, Oklahoma, 28 literature evangelists sold \$3,000 worth of books, secured 1,100 Bible course enrollments, and offered prayer in 350 homes.



WASHBURN.—Judson S. Washburn was born in Waukon, Iowa, April 24, 1863, and died at Hagerstown, Md., July 21, 1955, at the age of 92. In 1884 he married Orra Ellen Riddle. To this union four children were born, the youngest dying in infancy. When only 20 years of age he became principal of a high school. He left this position to enter church work, and was later ordained to the gospel ministry. He labored in both the United States and Great Britain. Elder Washburn played a leading part in the transfer of denominational headquarters from Battle Creek, Mich., to Washington, D.C. He was active in musical lines—composing songs, leading choirs, and singing solos and in quartets. He composed "The Refuge Psalm," "Tender Shepherd," "Twenty-third Psalm" and others. His music has been sung in leading choruses in the United States and Great Britain. He was a devout Seventh-day Adventist, and was well known by many of our people throughout the world. He had a host of friends in this country and overseas.

Elder Washburn's wife died in 1932. In 1946 he was married to Mrs. Clara Brown, a widow. Her

death occurred in July, 1953. Seven months later he lost his only son, Forrest Washburn, in February, 1954. He resided with his daughter, Mrs. Grace Tewart.

Elder Washburn had a remarkable constitution, but grew increasingly feeble in recent years. This summer's intense heat seemed to bring on his fatal illness, which lasted only a few days. He leaves to mourn two daughters, Mrs. Tewart and Mrs. Moore, and one sister.

KRESS.—Lauretta Eby Kress, born Feb. 10, 1863, in Flint, Mich.; died in Orlando, Fla., June 28, 1955, at the age of 92. She was united in marriage July 9, 1884, to Daniel Kress. Together they entered the University of Michigan Medical School, graduating together in 1894. Their work for humanity took them to many parts of the world. Although the major part of their service was in the United States, they also laid the foundation for our medical work in the British Isles, Germany, and Australasia. They were called back from Australia to their homeland to establish the sanitarium in Takoma Park, Washington, D.C., in 1907. Theirs was a fruitful and united ministry and unique in many ways. Dr. Daniel specializing in health education and Dr. Lauretta in obstetrics. More than 5,000 babies came into the world under the skillful care of this mother in Israel. Three children were born to the Kresses, and they adopted and educated eleven others. The eldest daughter died while they were serving in England. John, the only son, passed to his rest in Orlando the first of this year. Dr. Ora Kress Mason resides in Murray, Ky. In 1939 the Kresses moved from Washington to Florida, intending to retire in Orlando. But they were soon called back into service at the Florida Sanitarium and Hospital. Their united service continued for more than seventy years, their seventieth wedding anniversary having been celebrated last July. Many friends gathered for their last tribute in the Kress Memorial Church, named in honor of these loved and loyal medical missionaries. Dr. Daniel Kress, who resides with Brother and Sister Jens Nielsen, asked that his confidence in the message of the soon coming of our Lord be conveyed to his many friends and fellow workers around the world.

CAVINNESS.—Leon Leslie Caviness, born Aug. 19, 1884, at Battle Creek, Mich.; died in Angwin, Calif., July 10, 1955. After attending school in Battle Creek, he went to the University of Michigan, and received his B.A. degree in 1906 from this institution. He was a teacher in Union College from 1906 to 1913. He was united in marriage with Agnes E. Lewis in 1912. He received his M.A. degree from the University of Nebraska, and his Ph.D. degree from George Washington University. In 1913 Brother Caviness came to Washington, D.C., to work with W. W. Prescott on the *Protestant Magazine*, and later he became the assistant editor. He also served as an assistant editor of the *Review*. In November, 1920, the Caviness family were sent with A. V. Olson to Switzerland. For four years he was departmental secretary for the Latin Union Conference. In 1925 Brother Caviness joined the European Division as departmental secretary, in which position he served until 1932. While in Europe he worked hard to establish the school at Collonges, France. During his time of service in the European Division his counsel was given in all the countries of that field except Greece and Russia. In 1932 Brother Caviness connected with Pacific Union College as head of the language department, and served for many years. Surviving are his wife; 3 children, George Lewis, of Avondale, Australia; Elizabeth Alma Anderson, of Anchorage, Alaska; Leon Harold, of Worthington, Ohio; and 9 grandchildren.

MC REYNOLDS.—Mary Cook McReynolds, born July 21, 1880, near Sioux Falls, S.D.; died at Loma Linda, Calif., June 10, 1955. Having finished Wisconsin State Teachers' College in 1900, she joined the faculty of Emmanuel Missionary College, where she served for 3 years. From 1904-1909 she served as educational superintendent of the Wisconsin Conference. On March 22, 1908, she was married to Elder Chester C. McReynolds. At the General Conference session in 1909 Mrs. McReynolds heard Ellen G. White give her memorable address as recorded in volume 9, making an appeal for medical missionary evangelists. To this she responded, and in 1912 enrolled as a student at the College of Medical Evangelists. After graduation Dr. McReynolds practiced at the Loma Linda Sanitarium and Hospital until 1921, when she received appointment as medical secretary of the Southwestern Union. The following year she accepted an invitation to Pacific Union College as teacher and staff physician, where she served until 1949. Her last years were spent at Loma Linda. Surviving are her son, Dr. Cornell McReynolds, of Downey, Calif.; 2 stepsons, John McReynolds, of Glendale, and James McReynolds, of Loma Linda; 2 sisters, Mrs. Lawrence Andrews, of Glendale, and Mrs. Ralph Lovell, of Rialto, Calif.

QUANTOCK.—Simeon James Quantock, born Dec. 7, 1879, at Fairbury, Ill.; died in Lincoln, Nebr., June 24, 1955. At different times Brother Quantock was employed by the Battle Creek Sanitarium and by the Missouri Conference. Later he engaged in Bible literature distribution in St. Louis, Mo. From 1905-1907 he served as secretary-treasurer of the Southern Illinois Conference. In 1906 he married Pearl Blocker. To this union one child was born, who died in infancy. In 1909 they moved to College View, Nebr. Mrs. Quantock passed away in 1930. In 1933 he united in marriage with Ida Johnson. He is survived by his wife, 2 brothers, and a sister.

WELSH.—Jessie Belle Welsh, born March 17, 1866,

in Columbus Junction, Iowa; died in Coalmont, Tenn., June 20, 1955. She graduated from normal school and taught until she accepted the third angel's message. Then she began Bible work in the Iowa Conference in 1901. Later she labored in England as a Bible instructor. Upon her return to America she labored in the Bible work in West Virginia until her retirement in 1944.

HAEGERT.—Frieda Haegert, born Nov. 6, 1877, in Calcutta, India; died at National City, Calif., July 2, 1955. She labored in India for many years as a colporteur and Bible worker. In her later years she labored in St. Louis, Mo., as a colporteur evangelist.

GIBSON.—Thomas John Gibson, born July 9, 1874, in Morpeth, Ont., Canada; died in Vernon, B.C., Canada, May 27, 1955. He went to South Africa in 1895 and soon accepted present truth. In 1899 he married Elsie Walston, and together they engaged in missionary work in the Dark Continent until 1927. He is survived by his wife, a daughter, a son, 3 grandchildren, and 3 sisters.

SKINNER.—Nellie Lou Garrett Skinner, born June 4, 1860, in Concord, Ky.; died at Detroit, Mich., June 11, 1955. In 1879 she was united in wedlock to Maxwell F. Skinner, who at that time was a Baptist minister. In 1920 they embraced the third angel's message. Mourning their loss are 3 daughters, 7 grandchildren, and 4 great-grandchildren.

GOULD.—Florence May Williamson Gould, born May 30, 1866, in Cleveland, Ohio; died in St. Cloud, Fla., Dec. 3, 1954. She was married to Havens Wilber Gould in 1899. In 1935 she united with the church and remained faithful. Three daughters are left to mourn.

BUTTIMER.—Rufus John Buttmer, born Dec. 25, 1862, in Janeville, N.B., Canada; died at Angwin, Calif., June 17, 1955. He accepted the Advent faith three years ago.

CHURCH.—Maude Ella Church, born Oct. 18, 1873, in Hazleton, Iowa; died in Kissimmee, Fla., April 12, 1955. For the past 20 years she had been a faithful church member. One sister survives.

SKOTSNER.—Erik Skotsner, born in 1875 in Sweden; was laid to rest in Turlock, Calif., June 20, 1955. He was baptized in 1908 and remained faithful. Mourning her loss is a sister.

CHIN.—Dr. Henry Yen Chin, born April 14, 1886, in Kukuhihi, Hawaii; died at Loma Linda, Calif., June 20, 1955. An active member of the church for over 50 years, he was the first MV leader in the Honolulu church. He practiced medicine many years in the Territory of Hawaii before coming to California. He leaves to mourn his widow, Alice, and 2 children, Dr. Wallace Chin, of Puente, and Carol, the wife of Dr. Claude Chan, of Loma Linda, Calif.; also 2 grandchildren, and 3 brothers.

IRWIN.—Rosalie Mabel Graves Irwin, born Feb. 28, 1922, at Oklahoma City, Okla.; died at Perry, Okla., May 12, 1955. As a girl she was baptized, and remained faithful. Surviving are her father, 1 sister, and 1 brother.

GARDNER.—Robert Edward Gardner, born June 19, 1908, in Sunderland, England; died in Silver Spring, Md., July 3, 1955.

YEOMAN.—Mae Hilton Yeoman, born Jan. 22, 1870, in Freeborn County, Minn.; died in Paradise, Calif., June 23, 1955. As a young girl she was baptized by Elder James White. In 1896 she was united in marriage with Frank Yeoman. Surviving are 3 sons; 1 brother, and 1 sister.

GOODEN.—David O. Gooden, born July 28, 1886, in Kalkaska County, Mich.; died at Niles, Mich., July 1, 1955. In 1931 he was married to Miss Elna Garton. Besides his wife, he leaves to mourn, 4 sisters and a brother.

PELLYMOUNTER.—Charles A. Pellymounter, born April 10, 1895, in Hutchins, Iowa; died in Los Altos, Calif., May 19, 1955. He was a member of the church for 44 years. Surviving are his wife, Leora K. Pellymounter; his daughter, Mrs. Elaine Denmark, wife of Dr. Milton E. Denmark, of San Jose; 5 grandchildren; and several brothers and sisters.

RODERICK.—James Albert Roderick, born Aug. 11, 1883, at Hampton, Iowa; died at San Angelo, Texas, May 25, 1955. In 1911 he was married to Miss Katherine Holley. To this union was born one son, James Hubert. Katherine Roderick preceded him in death in 1918. In 1922 he was united in marriage with Miss Elliott Morse, who passed to her rest in 1928. Later Brother Roderick married Miss Lola Ayres. He was a faithful church member. Surviving are his widow, his son, a sister, and 3 brothers.

PHILLIPS.—Albert Kizer Phillips, born in Murfreesboro, Tenn.; died in Sanitarium, Calif., June 24, 1955. As a lad he accepted Christ and remained faithful. He leaves to mourn their loss his wife; a son, A. Kenneth Phillips, pastor of the Edmonton, Alberta, church; a daughter, Mrs. Geraldine Weggers, of Sacramento, Calif.; 1 sister; and 1 brother.

WALTER.—Sadie Ross Walter, born Feb. 28, 1882, at Forestville, Calif.; died in Sanitarium, Calif., July 3, 1955. She graduated from Healdsburg College in 1901, and the following year taught church school. In 1903 she connected with the St. Helena Sanitarium and Hospital. In 1905 she was married to Ezra D. Walter. For a time Mrs. Walter worked in the office of Mrs. E. G. White. She is survived by 2 sons, Edwin C. Walter, registrar at Pacific Union College; Marvin

Walter, director of the Adventist mission for the Navaho Indians in Monument Valley, Ariz.; 1 daughter, June Bowen, wife of Army Chaplain Glenn Bowen, stationed in Japan. Six grandchildren also survive.

MC NIEL.—Anna Brown McNeil, born March 13, 1868; died in Elkhart, Texas, July 19, 1955. She with her husband, D. E. McNeil, accepted present truth in 1903, and remained faithful. Left to mourn besides her husband are a daughter, Mrs. T. C. Polk; a son, F. H. McNeil, a missionary in Colombia, So. America; 4 grandchildren; 2 great-grandchildren; 2 brothers; and 2 sisters.

MORRIS.—Allen L. Morris, born Sept. 6, 1885, at Atlanta, Ga.; died near Sebring, Fla., July 15, 1955, in an automobile accident. Brother and Sister Morris accepted present truth several years ago and remained faithful. Surviving are 2 children.

MORRIS.—Martha Morris, born in 1881 near Wauchula, Fla.; died at Sebring, Fla., July 15, 1955. She was the wife of Allen L. Morris, and they were both killed in an automobile accident.

WALKER.—John G. Walker, born Oct. 8, 1862, in London, Ont., Canada; died at Walla Walla, Wash., March 30, 1954. As a young man he accepted present truth and attended normal school and later Battle Creek College. He taught two years and canvassed. His early denominational work was in the Dakotas, where he was in turn secretary-treasurer of the Dakota Conference and Tract Society, field missionary secretary, and president of the North Dakota Conference. For one year he was business manager of the Sheweney River Academy. Later he was president of the British Columbia and Saskatchewan conferences in turn, and before his retirement did pastoral work in Saskatchewan. Mourning their loss are his wife, 3 daughters, 1 grandson, a brother, and a sister.

NOTICES

Literature Requests

Wanted: A continuous supply of *Signs, These Times, Little Friends, Junior Guides, Worker picture Series*, and any literature for missionary work, as well as Sabbath school materials for senior, primary, and cradle roll. Send to Joel Eriman, Magalene, Negros Occidental, P.I.

A colporteur wishes for missionary distribution old Bibles, books, songbooks, magazines, tracts, or pamphlets. Address: E. M. Nelson, Apt. 9-A, Colonial Village, Somerset, Ky.

Caleb S. Ashley, P.O. Box 932, Cristobal, Canal Zone, wishes to thank all who have sent literature so generously and wishes all papers continued except *Reviews*, unless they are up-to-date issues.

Mrs. L. J. Houghtaling, Star Rt., Wallace, Idaho, thanks those who have sent literature. She can still use tracts, *Listen, Life and Health*, and *These Times*, but needs no more *Quarterlies, Guides, Instructors*, or *Reviews*.

L. M. Choate, 1000 Jones St., Clovis, N.M., thanks all who have sent literature, and requests the following for further missionary distribution: *Present Truth, Little Friend, These Times, Liberty, Life and Health, Signs, Junior Guide, Youth's Instructor, Listen, World Crisis Series, Prediction Series* and *Know Your Bible Series* tracts, other suitable leaflets, and booklets. No *Reviews* please.

H. H. Fletcher, West Jamaica Conf., Mandeville, Jamaica, B.W.I., thanks those who have sent literature, and makes the following request: Wanted for use by the 12,000 believers in west Jamaica, *Reviews* old and new, *Signs*, used songbooks, subscription books, Bibles, and all other Adventist literature.

Request for Prayer

A sister in the West has requested prayer for the people in certain towns there, that they may become interested in the truth and that she may remain faithful and be used of the Lord in her community.

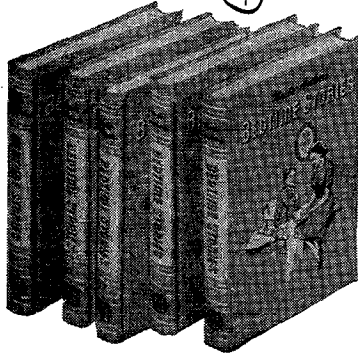
Church Calendar FOR 1955

| | |
|---|------------|
| Oakwood College Offering | Aug. 27 |
| Colporteur Rally Day | Sept. 3 |
| Missions Extension Day and Offering | Sept. 10 |
| Sabbath School Rally Day | Sept. 24 |
| Thirteenth Sabbath Offering (Far East) | Sept. 24 |
| Neighborhood Evangelism (Home Visitation) | Oct. 1 |
| Voice of Prophecy Offering | Oct. 8 |
| Message Campaign | October |
| These Times Campaign | October |
| Temperance Day and Offering | Oct. 29 |
| Witnessing Laymen | Nov. 5 |
| Review and Herald Campaign | Nov. 5-26 |
| Week of Prayer and Sacrifice | Nov. 12-19 |
| Week of Sacrifice Offering | Nov. 19 |
| Home Missionary Day | Dec. 3 |
| Thirteenth Sabbath Offering (Southern Europe) | Dec. 31 |



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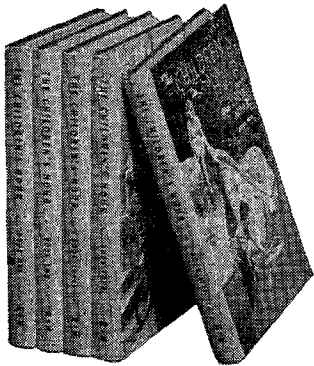


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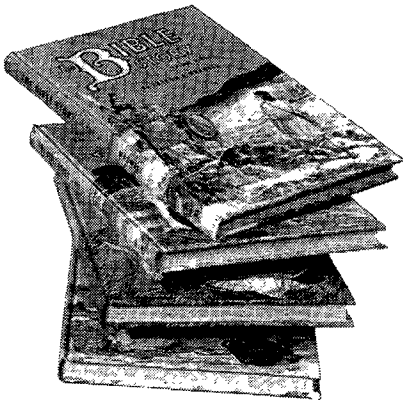
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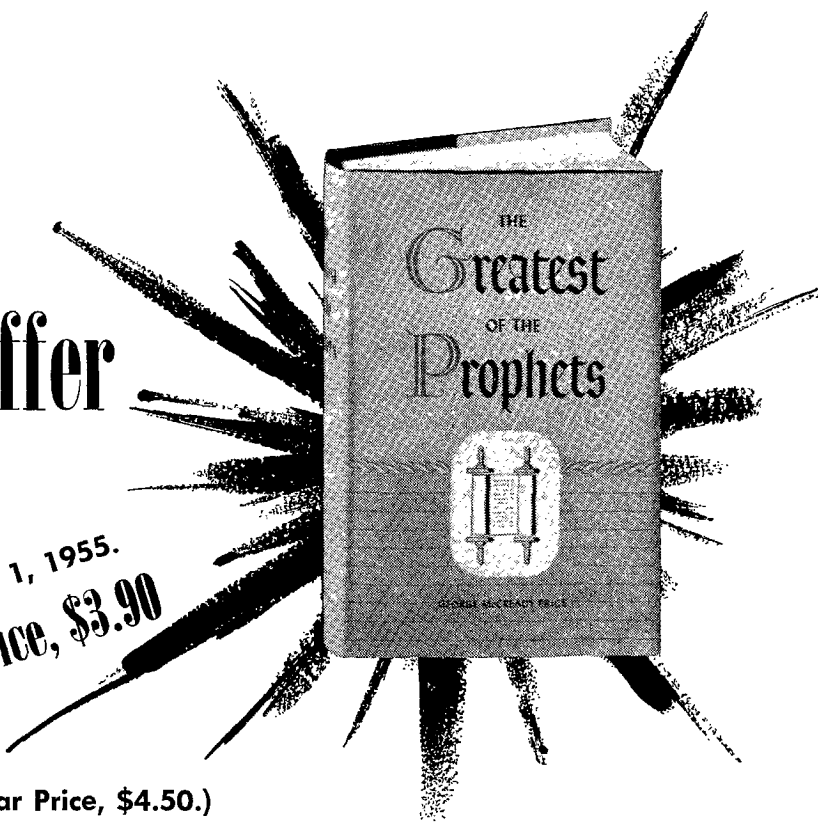
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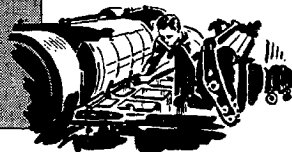
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As We Go to Press



Plane Crash in New Guinea

Word has just been received to the effect that three of our workers were involved in a serious plane accident in inland New Guinea. The pilot of the plane was killed outright, and three of our workers were seriously injured; namely, Robert Grieve, president of the North New Zealand Conference; Elwyn Martin, one of our missionaries stationed in the inland; and Stanley Gander, department secretary of the Coral Sea Union Mission.

While the injuries these workers sustained were serious, we are glad to report that further word indicates they are making a satisfactory recovery.

This occurrence again indicates that many of our missionaries are working under conditions that are hazardous, and that they constantly need the protecting hand of God over them.

E. E. ROENFELT

Adventist Medical Students in Monterrey, Mexico

Thrilling word comes to us from George Nickle of the success of our medical students in the University of Monterrey. This year senior students have been assigned to mission hospitals of that division for summer vacation work. Elder Nickle reports that missionary endeavor constitutes a major interest of our Adventist students at Monterrey. The medical missionary enterprise of these students is directed toward serving the poor people of surrounding villages, some of them in remote mountain valleys. Our young medical students are learning the ways of medical missionary endeavor among our Spanish-speaking neighbors to the south, and Mexican officials express appreciation for this service to their people.

T. R. FLAIZ

New Medical Work in Libia

Pastor Neal C. Wilson, president of the Nile Union Mission, sends encouraging word concerning our medical work in Libia. A definite lease has been signed for a building, and plans are soon to go into effect for remodeling it to suit the needs of a hospital. It is hoped that the doors of this in-

stitution will be opened by November 1. Encouraging indeed is the recent word that the government has provisionally renewed the former concession giving customs exemption. This is a privilege allotted to few other organizations. The medical staff is being made up, and several calls are in for the necessary nurses, technicians, and other workers. Dr. and Mrs. Cornell and family are now in Libia taking up their important duties there.

Baptism at Nile Union Academy

May 21 was a red-letter day at the Nile Union Academy in El Gabal El Asfar. Nine young men were baptized by L. H. Cowles and Hilmy Berbawy. This impressive service was an indication of God's leading. Two of the candidates were Voice of Prophecy interests who had been contacted by Elder Berbawy in 1951 while visiting a cemetery in El Mansura. During a feast Pastor Hilmy spoke to a group of people gathered about the tombstones, and gave out some Voice of Prophecy enrollment cards. These young men enrolled in the course, studied our message, and have now taken their stand for the Lord. It was a special privilege for Pastor Berbawy to baptize these two converts. They are entering into the literature ministry.

Master Guides in Africa

The first African Missionary Volunteers in the Congo Union have been invested as Master Guides. Tuesday, July 12, at the Gitwe camp meeting 12 promising young men were welcomed into the ranks of youth leaders by J. P. Sundquist, of the Southern African Division, and L. A. Skinner, of the General Conference. Their qualifications were carefully checked, and each gave evidence of excellent achievement.

In East Africa we found four of our African Missionary Volunteers wearing the Master Guide emblem. They were at the Bugema training school in Uganda. Miss Giberte Mahieux and L. C. Robinson, of Gitwe, and Miss Elvera Eckerman, of Bugema, have done thorough work in training these fine young people.

L. A. SKINNER

Radio Evangelism Winning Souls in Australia

In the Australasian Inter-Union Conference the Voice of Prophecy and Your Story Hour are winning souls to the gospel. W. A. Stewart, radio secretary, writes that in the last three months more than 3,000 letters have been received by Your Story Hour. Three months ago a man of wealth and position sought out the sponsor of Your Story Hour and made a gift of £200. To use his own words, he said he was "through with churches, but had at last found real Christianity through listening to Your Story Hour." At his request, Brother Stewart is now giving this man Bible studies. In May two more Your Story Hour listeners were baptized.

Brother Stewart goes on to say that in following up a Voice of Prophecy interest he called at a palatial home in Sydney. These folk were planning on baptism in the next few weeks. The man is in a big wholesale business in the city, and is already entering into the life of the church in a valuable way.

JAMES E. CHASE

Recent Missionary Departures

Mr. and Mrs. A. G. Ellquist and their children, Judy Ann and Jerry Alan, of Loma Linda Academy, sailed on August 17 on the S.S. *Queen Elizabeth* from New York to Southampton. From England they will proceed by air to Addis Ababa, Ethiopia, where he will serve as a teacher in the Kuyera training school.

Elder and Mrs. Charles R. Taylor, with their three children, David Charles, Donna June, and Myrna Jean, returning to Inter-America after furlough, left Angwin, California, by car on July 18. Elder Taylor will resume his work as departmental secretary in the Mexican Union Mission.

Elder and Mrs. C. B. Watts and their children, Catherine Bea and Howard Thomas, of Kansas City, Missouri, sailed on August 6 from San Francisco on the S.S. *Philippine Transport* en route to Yokohama, Japan. Elder Watts is to take up the duties of publishing department secretary in the Japan Union Mission.

J. I. ROBINSON