

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Highlights From North Borneo Mission

By H. W. Peterson

THE power of the divine message is making itself felt in a remarkable way in North Borneo. In fact, in recent years this has been our most fruitful field in souls won. Although we have few ordained and paid workers, consecrated laymen are presenting the divine principles of the gospel in simplicity and power. Almost half the people brought into this message are won by faithful laymen.

Not long ago I had the privilege of itinerating in North Borneo with Brother and Sister A. Mountain, veteran missionaries. Our first one-week institute was held in Tamparuli. This was a combination home mis-

sionary, Sabbath school, and Missionary Volunteer meeting. The next week we left by ship for Kudat. From there we went by motor launch across the Marudu Bay up a river to Goshen, where we have a large community of believers. Here another combined institute was held, lasting more than a week. The closing Sabbath witnessed the baptism of thirty-seven souls. These had been won by Pastor J. T. Pohan and his co-workers, who have charge of the work in this district.

During the Goshen institute an opportunity was given for our lay brethren to relate some of their experiences in soul winning. The first man to

speak was Brother Assung, from Marabau, Kudat, who first heard the truth from a Chinese lay brother. "I alone accepted God in my village, and for a while was the only light. Then I brought my wife and relatives. I had heard of Jesus' healing the sick and going about doing good. Although I had no knowledge of medicine, I administered tablets and other medicines to the people of my village. I asked God's blessing on these remedies, and the people became well. I also began singing, which drew the people together for a branch Sabbath school. There are now twenty-six preparing for baptism. My people have no education. There are forty children of school age, but no school; hence my request for a teacher. There are two hundred in the Sabbath school."

The next brother to report came from Tambarulan, in the Rungus district. His name is Dahawa.

"I met Pastor J. T. Pohan in Kudat. I knew him, although he had never met me before. I received the message from Brother Assung, from Marabau village. The day Assung visited my home my child died. I gave my heart to God that night. Before I was baptized three other families had decided to take their stand for

(Continued on page 24)

Seven faithful lay preachers who attended a home missionary and Sabbath school institute at Goshen, North Borneo, and related their experiences in soul winning. Most of the converts in this territory are won through lay activity.



Thirty-seven members from among the Dusun people who were recently baptized in North Borneo.

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• A Thought •

FOR THE WEEK

(Based on phrases in well-known hymns.—Editors.)

"Perfectly Restored in Thee"

Those who have visited the White House at Washington since its rehabilitation as an American shrine have been struck with the transformation that has taken place in its total renovation. It has all the dignity and splendor that lavish expenditure could command, and rightly so, for as the residence of our Chief Executive, it is representative of the proud traditions of a great government.

In the first survey it was thought that three quarters of a million dollars would restore the structure to a respectability in keeping with its significance. But on closer inspection of its foundation timbers, of its joists and girders, and of the problems involved in its total restoration, the estimated cost was raised to five million dollars. It actually required nearly six million to complete the undertaking. As a result there are unique modern features in the building that are a source of marvel to every visitor.

The work of restoring men and women ruined by sin to reconciliation with God, however, was a far more costly transaction than any of the fabulous reconstruction projects undertaken by men. It took the holy example of a life lived out and the divine sacrifice of a life laid down. It took the wonder of Bethlehem and the horror of Calvary, the humiliation of Pilate's Hall and the triumph of Gethsemane. And as the roster of the redeemed grows longer with the changing cycles of time, the angels rejoice.

Surface renovation of character will not please God. Moral reformation is not enough. Only transformation is acceptable to heaven. And that is accomplished not by man himself, but by man's fidelity to the Divine Pattern, and faith in the architect of his salvation, Jesus Christ.

H. M. TIPPETT

Well Said

For they can conquer who believe they can.—Virgil.

It is the wise head that makes the still tongue.—W. J. Lucas.

Apes remain apes though you clothe them in velvet.—Selected.

I feel like helping when a young man is doing his best for himself.—Roy L. Smith.

Envy is more irreconcilable than hatred.—La Rochefoucauld.

Virtue alone is true nobility.—Stepney.

REVIEW AND HERALD

Why the Apocrypha Is Rejected

(A Bible Study)

By MARY WALSH

The name *Apocrypha* is a Greek word meaning "hidden," or "concealed." Jerome was among the first to apply this title to all the books in the Septuagint, or Greek translation, that were not found in the Jewish canon.

1. By what standard are the Apocryphal books to be tested?

Answer.—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

If the Apocryphal books are not in harmony with what the other sixty-six books teach, then they should find no place in the canon of the Inspired Word.

2. According to the Apocryphal book of Tobias, what magical or supernatural power drives away "all kind of devils?"

Answer.—"Then the Angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines. . . . If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them" (Tobias 6: 5-8, Douay Version).

3. According to the word of Christ, how only can Satan be cast out?

Answer.—"In my name shall they cast out devils" (Mark 16:17).

4. How was the woman possessed of an evil spirit delivered by Paul?

Answer.—"Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:18).

Satan cannot be expelled by any conjurer's trick. It is only through the name of Jesus that the enemy can be cast out. If smoke from the burning heart of a fish could cast out devils, we would have no need of Christ.

5. Did the apostle Peter in his work of healing use the "medicines" as advocated in the Apocryphal book of Tobias?

Answer.—"A certain man lame from his mother's womb was carried. . . . And Peter, fastening his eyes upon him with John, said, Look on us. . . .

In the name of Jesus Christ of Nazareth rise up and walk. . . . And immediately his feet and ankle bones received strength" (Acts 3:2-7).

6. How are sins pardoned according to the teaching of the Apocryphal book called Ecclesiasticus?

Answer.—"He that loveth God, shall obtain pardon for his sins by prayer" (Ecclesiasticus 3:4, Douay Version).

Sins are not pardoned by prayer. Many heathen people pray, but are their sins thereby pardoned? The Bible teaches that by confessing and forsaking our sins pardon is granted through Jesus Christ.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

"If we confess our sins, he is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness" (1 John 1:9).

The heretical teachings of the book Ecclesiasticus reveal that Ecclesiasticus should not be included with the authentic canonical writings.

7. What does the Apocryphal book of Machabees teach regarding the dead that justifies its elimination from the canon of our Bible?

Answer.—"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Machabees 12:43-46, Douay Version).

On these texts the Roman Catholic Church bases her authority for masses offered for departed souls.

8. What warning did Peter give concerning false teachers who would deny redemption through Christ?

Answer.—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. . . . And through covetousness shall they with feigned words make merchandise of you" (2 Peter 2:1-3).

The traffic in masses for the dead would never have been practiced had Peter's warning been heeded. By making merchandise of souls, the coffers of the church that practices this unscriptural barter are greatly enlarged. Masses for the dead provide an enormous source of revenue for the church.

9. What Apocryphal book supports the unscriptural claim that the dead can pray?

Answer.—"O Lord . . . , hear now the prayer of the dead of Israel." (Baruch 3:4, Douay Version).

10. What does the Inspired Word teach regarding the condition of man after death?

Answer.—"The dead praise not the Lord, neither any that go down into silence" (Ps. 115:17).

"The dead know not any thing" (Eccl. 9:5).

"His breath goeth forth, he return-

Open Our Eyes!

By WILLARD DESSAIN

"Open his eyes," the prophet prayed,

"That he may see."

And, lo, his servant saw the mount

With heaven's livery

O'errun, and flashing like the sun

The angel host,

With chariots of flame. They seemed

By far the most.

"Open his eyes," and overhead

The angel throng

Dipped their white wings above his head,

Ten thousand strong.

And, lo, the Syrian lines seemed weak,

Their power small;

Samaria's walls seemed needless near

Those watchers tall.

Serene the prophet sat as death

Stalked as a guest;

Untroubled both in heart and mind,

His soul at rest.

Content that Syria's armored hordes

Were fewer far

Than God's bright angels, strong in peace,

Mighty in war.

Open our eyes that we might see,

Dear Lord above,

The angels that watch over us

In tender love.

Ten thousand wings up in the sky

Speed to our side

If we but walk beside the Lord,

In Him abide!

eth to his earth; in that very day his thoughts perish" (Ps. 146:4).

In the light of these texts, the Apocryphal books of Machabees and Baruch should have no place among the inspired writings.

11. On what authority does the Roman Catholic Church base its belief in the doctrine of purgatory?

Answer.—"But the souls of the just are in the hand of God, and the torment of death shall not touch them. . . . And though in the sight of men they suffered torments, their hope is full of immortality" (Wisdom 3:1-4, Douay Version).

The following quotation states the teaching of the Roman Church:

"The defined teaching of the church is expressed in the words of the Council of Trent: 'That there is a purgatory and that the souls detained are benefited by the prayers of the faithful and especially by the acceptable sacrifice of the altar. . . . In purgatory the souls can themselves wipe out their debt only by suffering.'"—CHARLES E. MARTIN, *Catholic Religion*, pp. 288-290.

If the purgatorial fires burn out sin, then there is no need of a Saviour. Such teaching does away with the atonement wrought by Jesus Christ.

12. According to the Bible, how is man redeemed?

Answer.—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . ; but with the precious blood of Christ" (1 Peter 1:18, 19).

13. Does the Apocryphal book of Wisdom support the doctrine of freedom from original sin?

Answer.—"And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled" (Wisdom 8:19, 20, Douay Version).

These supposed words of Solomon do not agree with the inspired words of his father, David, which say: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

None of the human family have been immaculately conceived, "for all have sinned" (Rom. 3:23).

The Apocryphal book Wisdom, which teaches the un-Biblical doctrines of purgatory and the immaculate conception, thus runs counter to the Bible.

14. What account that contradicts the Bible is given by the Apocryphal book Judith regarding the deed committed by Simeon?

Answer.—"O Lord God of my fa-

ther Simeon, who gavest him a sword to execute vengeance against strangers" (Judith 9:2, Douay Version).

15. Did the Lord give a sword to Simeon to slay Hamor, Shechem, and all the men of the city of Shechem?

Answer.—According to the record given in Genesis 34, the Lord had nothing to do with the infamous deed of Simeon and his brother Levi. The words of rebuke given by their father Jacob reveal his displeasure. "Ye have troubled me to make me stink among the inhabitants of the land" (Gen. 34:30). "Simeon and Levi are brethren; instruments of cruelty are in their habitations. . . . Cursed be

their anger, for it was fierce; and their wrath, for it was cruel" (Gen. 49:5, 7).

The Inspired Word does not condone the executing of vengeance by human beings. "Recompense to no man evil for evil. . . . Vengeance is mine; I will repay, saith the Lord" (Rom. 12:17, 19).

So the book of Judith must be placed with the uninspired works. It, too, should have no place in the canon of Holy Writ.

There are many more references in these seven Apocryphal books to prove that their origin is not of God. Enough is covered in this study to illustrate why these books should not be included in the canon of our Bible.

The Laodicean Church—4

A Message for All Christians

By R. L. Odom

We have shown in previous articles that the Laodiceans are God's people, and that the Laodicean message applies to Seventh-day Adventists. Now we ask: Are the Laodicean church and the Seventh-day Adventist Church one and the same thing? Does the Laodicean message apply solely and exclusively to Seventh-day Adventists?

In 1911, when nearing the sunset of her long ministry, Mrs. E. G. White was given light that confirmed what Seventh-day Adventists had been teaching since 1856 concerning the seven churches of Revelation 2 and 3. She wrote:

"The names of the seven churches are symbolic of the church in different periods of the Christian era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world."—*The Acts of the Apostles*, p. 585.

Note that the seven symbolic churches correspond to seven different periods of the Christian Era, and that the messages addressed to the churches extend to the end of time. Inasmuch as the Laodicean church is the seventh and last in the series, it must correspond to the seventh and last period of the Christian Era; and the Laodicean message must be for that same age and must extend to the end of time. Thus the symbolic Laodicean church is to bring to completion the history of God's people dur-

ing the Christian Era. There is no other church to follow.

Concerning the first of the symbolic churches we are told:

"Of the church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian church in the apostolic age, the Faithful and True Witness declared: 'I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.'"—*Ibid.*, p. 578.

For Entire Church of Era

From this statement it is unmistakably clear that the Ephesian message was applicable to "the entire Christian church in the apostolic age," and not to just a part of God's people in that period. Likewise, the message addressed to each of the other symbolic churches was applicable to all of God's people in the period to which it applied.

The Philadelphian church corresponded to the period of the great Advent awakening that culminated in 1844. Concerning it, Mrs. White wrote: "Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before

thee an open door, and no man can shut it.' Revelation 3:7, 8."—*The Great Controversy*, p. 430.

With the passing of 1844, the period of the Laodicean church was ushered in, as has been amply shown in the preceding articles of this series. This is the period in which we live.

Laodicean Message for All

As the Ephesian message was for the entire Christian church in the apostolic age, so the Laodicean message is for the whole of God's professed people in this present and last age. It does not apply solely and exclusively to Seventh-day Adventists, but also to all others who have not bowed the knee to Baal. Many of God's people are still in Babylon, waiting for the message of present truth to call them out. Before the seven last plagues fall, they will hear the call and come forth to be numbered with those who keep the commandments of God and the faith of Jesus. The message for them reads: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). We must conclude, therefore, that the Laodicean message applies both to God's people in the Seventh-day Adventist Church and to those who are still in other churches. This certainly is the import of the following testimony:

"The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches."—*Testimonies*, vol. 6, p. 77. (Italics supplied.)

Then immediately after quoting the Laodicean message of Revelation 3:15-19, the servant of the Lord says: "It is our work to proclaim this message. Are we putting forth every effort that the churches may be warned?"

"We have a work to do for the ministers of other churches. God wants them to be saved. They, like ourselves, can have immortality only through faith and obedience. We must labor for them earnestly that they may obtain it. God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. Why should they not be engaged in this work?"

To Reach Leading Men

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding."—*Ibid.*, pp. 77, 78.

In fact, "the call to be given 'in the highways' is to be proclaimed to all who have an active part in the world's

work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life—physicians and teachers, lawyers and judges, public officers and businessmen—should be given a clear, distinct message."—*Ibid.*, p. 78.

We have the assurance that some of these leading men will open their hearts to the influence of the Laodicean message and will receive the blessing it is designed to bring to them.

"The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible places, men of intellect and influence. Through the power of the Holy Spirit, many will accept the divine principles. Beholding Jesus in His loveliness, in His self-denial and self-

sacrifice, the self-sufficient rich man will see himself in contrast as wretched, and miserable, and poor, and blind, and naked, and will become so small in his own estimation that he will prefer Christ to himself, and will lay hold on eternal life."—*Ibid.*, p. 82.

The symbolic Laodicean church is not altogether confined to the literal Seventh-day Adventist Church. The warning for "the last church" must be proclaimed "to all who claim to be Christians"—to God's people in the Seventh-day Adventist Church and to all of His people who have not yet been called out of Babylon. If you profess to be a Christian, the message is for you.

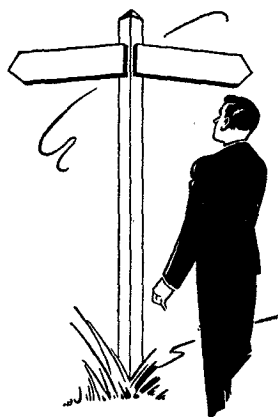
The Laodicean message, dear brethren and sisters, is far from flattering. It describes our spiritual deficiencies very faithfully. But it also assures us that the True Witness loves us dearly, and that He stands graciously ready to give us that which we so much need—gold tried in the fire, white raiment, and eyesalve.

Tares in the Church

We must beware lest unstable souls among us make unwise moves, and by rash words and acts confuse, mislead, and divide God's people, thus hindering His work instead of advancing it.

"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church-members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God."—*Testimonies to Ministers*, p. 46.

Church organizations must discipline those who by open sin jeopardize the peace, prosperity, and good name of God's people; nevertheless,



LIFE'S PATHWAY

By ETTA B. GILSTRAP

Down life's pathway I was walking
Cold and lonely, sad within,
Seeking gladness, finding sadness,
Knowing well this path of sin.
Then my Jesus saw my sorrow,
Heard me cry His name in woe,
Understood my deepest longing,
Helped me, for He loved me so.

Many times, O Lord, I've failed Thee,
Felt again chill winds of woe,
Full of tears with heart sore aching,
Sought Thy love I needed so.
Thou art loving, kind, forgiving,
Else would life be lost for me—
One who's weak and undeserving
Of compassion offered me.

O my Jesus, how I love Thee,
How I want a life like Thine;
Let me live forever near Thee,
Let Thy sinless life be mine.

there will still be many in the church whose heart is not right with God. These we shall have to leave to the wisdom and justice of the True Witness. If they do not repent, He will spew them out by whatever means He deems best.

Angels Will Separate

"Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. *We are not to say what constitutes the wheat, and what the tares.* The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. *The work of separation is given to the angels of God, and not committed into the hands of any man.*"—*Ibid.*, p. 47. (Italics supplied.)

In offering us the things we need to remedy our spiritual poverty, the

Lord points out how we are to obtain them. No conference organization, no church body, can do this work for us. This is a very personal matter, a transaction that each one of us must make individually with our Saviour. Note His language:

"If any man [individual] hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

You, and you alone, hold the latchstring to your heart. Only you can remove the rubbish, open the door, and let the Saviour into your heart. He does not call you out of the Laodicean church. He does not want to spew you out because of neglect or rejection of His gracious appeal. He wants you to stay with Him in the Laodicean church. He wants to be your guest, enthroned in your heart, so that you will be the kind of Laodicean that He would have you be—one who has repented and overcome.

"Then Cometh the Devil"

By Allen Walker

During those wonderful Pentecostal days, when thousands were being converted, the devil was not idle. He repeatedly attempted to counteract the mighty working of the Holy Spirit, but in every instance his plans were thwarted and the work of the gospel continued to triumph.

The first plan was to launch bitter persecution against the leaders. After the healing of the crippled man "the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide" (Acts 4:1-3).

At the ecclesiastical trial Peter and John were brought before the same men who had tried Jesus and condemned Him to death. But how much Peter had changed! Instead of being timid and denying his Lord, he now stood before them in "boldness," and said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (verse 10).

The devil no doubt hoped that Peter would repeat his sorry performance of the night of Christ's betrayal and again shamefully deny his Lord.

What a defeat that would have been for the work of God just at this time! But it was Peter's persecutors who were baffled and defeated, for "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (verse 33). This persecution, instead of stopping the work, actually caused it to spread more rapidly.

Satan Tries Again

Although this plan failed, the devil did not give up. He tried a second scheme. If he could draw the unconverted into the church, this would serve to bring the church into public disrepute and neutralize its power. Accordingly, "a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet" (Acts 5:1, 2).

These two people wanted the disciples to believe that they had given the full price of the land. This was an implied falsehood springing from dishonest and deceitful hearts. Lest similar people should join the church, follow like practices, and thus destroy the influence of the church, God dealt severely with this man and woman. As a warning for all time they were stricken down by the Holy Spirit.

After this, "great fear came upon



[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.]

Educators Bid Schools Develop Moral, Spiritual Values

A major objective of America's schools should be to develop "ethical behavior based on a sense of moral and spiritual values," the White House Conference on Education declared in a report on educational objectives adopted by a plenary session of nearly 2,000 delegates. "The school must accept responsibility in determining its place in working in cooperation with appropriate community institutions and agencies toward enriching the lives of its students," the report declared. "It must help them apply ethical values which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions."

Traveling Railway Church Launched in Australia

A "traveling church" provided by the Trans-Australia Railway has brought religious services for the first time to 350 Christians living in virtual isolation along a 475-mile stretch of railroad crossing the desolate tableland in the west. Dr. Cecil Emerson Barron Muschamps, Anglican bishop of Kalgoorlie, launched the Welfare Car, as it is officially called. He made it his headquarters on a ten-day trip to Deakin and back, visiting each of the tiny settlements along the route and compiling lists of Anglicans, Roman Catholics, Lutherans, Greek Orthodox and other Christians. Upon his return, Dr. Muschamps forwarded the lists of non-Anglicans to leaders of the communions involved. These officials will be given an opportunity to make similar use of the Welfare Car on a rotation basis.

Reports Growing Demand for Industrial Chaplains

The industrial chaplain, recent phenomenon of the nation's industrial life, has growing pains, says a pioneer in this work. The Reverend Charles Martin, chaplain of the D-X Sunray Co., Tulsa, Oklahoma, reported in Minneapolis that the number of firms having some kind of religious program for employees is growing by leaps and bounds, and inquiries about their work are making the postman's mail heavy. "The nation is today awakening to the need for a return to a deeper spiritual life, in business and industry, as well as at home," Mr. Martin declared. "Companies are recognizing the need to put Christian meaningfulness into workday operations and want to know how to go about it. Those who think business and religion do not mix fail to understand what such a program is and how it works. They simply lack adequate information."

all the church, and upon as many as heard these things." "And of the rest durst no man join himself to them: but the people magnified them" (verses 11, 13). The people respected the apostles for taking this strong stand against unconverted members' coming into the church. And as a result of this, "believers were the more added to the Lord, multitudes both of men and women" (verse 14).

So the devil's plan to fill the churches with unconverted people failed. Nothing would have marred the church more just at that time. Today, also, the presence of unconverted members among God's people causes those not of our faith to lose confidence in the church and to point to it with scorn instead of having respect for it. It is a serious mistake to urge anyone to join the church unless his heart has truly been surrendered to Christ.

Efforts to Destroy Harmony

There was one other way by which the devil sought to destroy the influence of the early church. The first chapters of Acts frequently refer to the unity of the believers. Satan determined to break up this "unity of the faith" by bringing in strife and dissension. Thus, we read that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1).

It was perhaps natural for these Greek converts to feel that there was some prejudice against them, and Satan encouraged this feeling even though such suspicions were without foundation. How often such a condition is true, and even today wholly imaginary difficulties are sometimes the source of ill feelings in churches.

In this situation there was need for sanctified judgment. The Holy Spirit took command, and the matter was solved in Christian love and confidence among the believers, as we find recorded in Acts 6.

Satan Again Defeated

Satan's plan was again defeated, and "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (verse 7).

When the Holy Spirit comes into the life, we will no longer be self-willed, but easily entreated. And how often we have discovered when no principle has been involved that "yielding pacifieth great offences" (Eccl. 10:4). When all the members are possessed by such a spirit, it is impossible for strife and contention to come into the church.

Standing on Enchanted Ground

By Robert L. Rowe

In John Bunyan's *Pilgrim's Progress*, just before Christian reaches the Celestial City he passes through a beautiful, peaceful valley called the Enchanted Ground. Well does the guide warn against the dangers of loitering there. We may well consider the lesson prayerfully, for today the Advent church is nearing the celestial city. We should carefully examine ourselves to see whether or not we too are loitering on enchanted ground.

There is always danger to personal piety in being connected with a growing religious movement, as ours is today. The danger usually comes as a shifting of emphasis away from the spiritual things that satisfy our own heart hunger and deep need, to the material things about us. These material assets are but evidences of temporal prosperity in the church, not signs of God's spiritual blessing.

It is a strange paradox that when we are physically ill we often imagine that we are sicker than we really are, but when we are spiritually ill we usually think that we are better than we really are. Thus Christ the "true witness" warns us, His church, against placing a false estimate upon ourselves. Clearly, in Revelation 3:14-17, He pictures a church in desperate spiritual need. Made "lukewarm" by prosperity and worldliness, it cannot feel its lack of loving zeal, it cannot see its need for the righteousness of Christ.

"Today a large part of those who compose our congregations are dead in trespasses and sins. . . . Though the heavenly Merchantman displays before them the richest jewels of faith and love, though He invites them to buy of Him 'gold tried in the fire,' and 'white raiment' that they may be clothed, and 'eyesalve' that they may see, they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal. While making a profession, they deny the power of godliness. If they continue in this state, God will reject them."—*Testimonies*, vol. 6, pp. 426, 427.

The apostle pictures Christ as waiting at the heart's door of the church, waiting to be welcomed in. How long shall we keep Him waiting? Shall we wait till Mercy pleads no longer, and then like the foolish virgins, try too late to prepare?

God has raised up a church today for His own purpose, to finish His work in the world. "It was organized

for service, and its mission is to carry the gospel to the world."—*The Acts of the Apostles*, p. 9. Yet some act as though the church were merely their private society, whose function is chiefly to help them enter the realms of the blest. Mrs. White provides this comment concerning such individuals:

"How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? . . . There will be no idler, no slothful one, found inside the kingdom of heaven."—*Testimonies*, vol. 6, p. 434.

The only purpose of our existence is to give the last warning message to the world. If the Seventh-day Adventist message means anything, Christ must come in a few years at most. Multiplying signs show that the day is near. Shall we not avail ourselves of the divine help so freely offered, and finish our God-given task? The power of the Holy Spirit will make it possible for us to lighten the earth with God's glory. Then the faithful will receive their reward and sit down with Jesus on His throne.

Sleep No Longer

"The people whom God has made the depositaries of His law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's *enchanted ground*, but call into requisition all our resources and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed 'before many peoples, and nations, and tongues, and kings;' and the promise is given, 'Lo, I am with you alway, even unto the end of the world.'"—*Ibid.*, vol. 5, p. 454. (*Italics supplied.*)



• EDITORIALS •

Science and Faith

Dr. Vannevar Bush, recently retired head of the Carnegie Institution of Washington, D.C., is one of the great scientists of America. In his last yearly report Dr. Bush, leaving to others the narrative of recent scientific achievements, chose to discuss why scientists who are touched with genius are willing to work in obscurity and for little pay.

Dr. Bush said that the reason for such dedication to a task might possibly be curiosity or emulation, but he believes that it is because the scientist is primarily a man of faith. An editorial in the *New York Times*, December 11, 1955, calling attention to the report of Dr. Bush, sums up his viewpoint in these words:

"In Dr. Bush's opinion the scientist lives by faith. At heart he still believes in cause and effect and proves his belief by depending on them in his reasoning. For that matter Dr. Bush finds that all our reasoning about what we see and feel is an act of faith; for the seeing and feeling and resultant reasoning are 'built on premises which we accept without proof or the possibility of proof.' So for all his materialism a scientist has something of the mystic in him. He knows that there is more to science than a study and an interpretation of the external universe—knows that there is some other reality within himself."

The Revelation of God

It is good to learn that many scientists of our day are recognizing more and more the existence of a higher reality than that which can be analyzed and explained. Too long has materialism ruled the scientific world. Man does not stand alone as the final arbiter of his own destiny. He must depend on some external source of power to complete that which he cannot do for himself.

Jesus came to make known the personality of that power and to show what man can become when he permits that power to take possession of his life, giving him a new mind and heart and a new direction.

Of Jesus, John said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:1-4, 12).

When later the disciple Thomas declared concerning the resurrected Jesus, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25), the Lord felt it necessary to rebuke such an attitude.

After especially appearing to this doubting disciple and hearing from his lips the exclamation, "My Lord and my God" (verse 28), Jesus made known the relative value of faith and sight by saying: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (verse 29).

Many things must be accepted by faith, and those who accept them are the most blessed. This was the message that Jesus left for the world to think upon.

In God, whom no man can see, we live, and move, and have our being. We can find no complete fulfillment of life's better part in that which can be seen and felt. It is the spirit that giveth life more abundant—the Spirit of God as revealed in Jesus Christ.

The perspective that gave Paul poise and balance in the midst of many trials and conflicts is revealed in these words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

F. L.

Air Lines and Alcohol—2

Air-borne Taverns

Last week we discussed the fact that a number of leading air lines now serve liquor and that such a practice presents a new angle to the old controversy over drinking. We gave certain reasons why we did not wish to be confined in a cocktail bar when traveling by air. The friends of liquor will doubtless seek to dismiss all these reasons as merely the outburst of an emotional abstainer, and inquire why we should wish to deny other passengers the right to cocktails simply because we do not want to drink. Without turning aside to discuss in such a context the limits of men's rights, we wish to come to a different phase of this question, one that plainly transcends the matter of rights; namely, the risk involved.

Thus far in our air travel we have spent no frightened hours aboard a plane, though our traveling has included riding the tail of a hurricane over the Coral Sea, and landing on muddy clearings in jungles. We would hardly have accumulated two hundred thousand air miles in the last decade if we had been fearful of planes. We have always felt that the angels could fly as fast as the planes, and let the matter stand at that. But we confess to some qualms when we think of the potential danger that could reside in sixty or seventy drinking passengers. How can those who pour out the liquor be sure that one, or two, or possibly more, of those passengers does not have a most unstable personality and perhaps before boarding had already imbibed to the point where an irrational, explosive act might result if only a little more alcohol were added? Even the learned apologists for liquor admit that there are such persons and that the point at which they change from docile to dangerous cannot certainly be forecast.

Time to Speak Up

Though we have traveled far by air, this is the first time we have raised our voice in protest. Probably that is true of other air travelers who do not like liquor. There are some millions of us in the country. Perhaps we have made a mistake in leaving all the clamor and

pressure to those who think they must always have a bar near them. We think it is time for us to speak up. If gasoline and alcohol are a bad mixture on the highways, they are a vastly worse mixture on the airways. And that is true even though the pilot abstains—as the air lines make sure he does. A few tipsy, and thus irrational, passengers can create pandemonium in the crowded quarters of a plane.

Now lest any advocate of air-borne taverns attempt to dismiss our strictures and fears on the assumption that we speak only for an ultrapuritanical group of religionists, we wish to present a few facts and quotations from others. Before us lie current issues of the *Clipsheet*, a news release sent out at regular intervals by the Methodist Board of Temperance. We have yet to hear any news reporter challenge the dependability of its data and citations, even though he may disagree with the stand that it takes on various questions. In recent issues of the *Clipsheet* are found many quotations from the daily press in comment on the legislative endeavor being made in Congress to curb liquor serving in airplanes. Here is a cross section of these quotations:

What Others Say

"Liquor makes some men and women dangerous, and an airplane in flight is no place for that type to drink."—*Times*, Hartford, Connecticut.

"Planes aren't the places for selling hard liquor. Plane space isn't big enough and even one near-drunk can take up an awful lot of room and annoy other passengers."—HERB GRAFFIS, *Sun-Times*, Chicago.

"It would be better if the American air-carriers would recognize that this is not a situation calling for half-measures. They are certainly aware of the legislation pending in Congress . . . banning all serving of liquor on commercial flights. That seems to be the sensible answer to the problem."—*Inquirer*, Philadelphia.

"Just as liquor and gasoline do not mix on the ground, they certainly do not mix in the air. . . . This is a ridiculous performance. Imagine the damage even one drunk could do inside an airplane in flight. The airlines have shown poor judgment."—*News*, Burlington, Vermont.

"We see no reason to turn a plane into a bar or a cocktail lounge. . . . There are enough potential dangers in flying without adding the possibility of the complications of the obnoxious drunk."—*State*, Columbia, South Carolina.

"If drunks are so offensive and dangerous, why should the airlines become a party to making a man or woman intoxicated? . . . Plane operators might be surprised if they gave dry runs a trial. This step taken in the interest of public safety might prove an inducement and attract passengers."—*Record*, Troy, New York.

"We submit that serving liquor in the air is a step backward for airlines which are otherwise anxious to make even the smallest safety precaution a part of flight routine."—*Express*, Portland, Maine.

This is but a sample of much more that might be quoted. The *Clipsheet* is our authority for the statement that in April, 1955, the Airline Stewards and Stewardesses Association passed a resolution opposing bar service aloft "in the interest of the safety of the flying public." Further, the Airline Pilots Association took similar action for the same reason—public safety. This fact we have personally verified in recent conversations with pilots. They are emphatic regarding the potential danger in serving liquor aloft.

Is anyone better qualified to speak than they? The *Clipsheet* quotes a major air-line captain as stating: "I had two cases last fall when I had to order an obviously

intoxicated person from the cockpit at night during final approach to land."

Nevertheless, John J. Quinn, chief of the air carrier division, is reported to have said: "We do not believe that on the basis of present practice the safety of flight is jeopardized." We would remind him that not all the fatal air crashes have yet been explained. Some remain a complete mystery, so far as any discoverable mechanical defects are concerned. We would also remind him that the newspapers recently carried the hair-raising story of a bus passenger who suddenly thrust a gun into the back of the driver and forced him to race down the highway for many dangerous miles before the berserk passenger could be captured. Now most men who go berserk try to explain their desperate deeds on the ground that they had only drunk "a few beers."

The burden of proof rests on John J. Quinn, and all the other proponents of air-borne taverns, to show why a "few cocktails" aloft might not be the trigger mechanism that would lead an emotionally unstable passenger to hold a gun at the back of an air pilot. Speak up, sir, and give us irrefutable reasons why this might not happen. This is serious business. We will not be silenced by condescending or cavalier comments. Such comments are no protection against the law of gravitation, which still operates with deadly effectiveness at twenty thousand feet elevation. This is not a matter of reforming the world, but simply of landing safely again on this world. We are for high flying, but not under the artificial stimulus of cocktails.

F. D. N.

"By Strength Shall No Man Prevail"

In these days when men are exalting power above principle, sight above the spirit, it is well for us to be reminded that life's greatest victories come "not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

Let us ever remember that many a blasphemous Goliath has fallen before a courageous David, and that even mighty nations when they have gone too far in their defiance of the truth of God have been overthrown. Some for a time, and even for a long time, may cause men to tremble because of their wrong use of power, but sooner or later they come to their end, for God is just, and still rules in the affairs of men.

In ancient times Nebuchadnezzar was the classic example of this historic truth, and in modern times we have seen it in the spectacular rise and fall of Hitler.

The error in the reckoning of such men is found in the obvious untruth that they are able to stand alone in their own might and have no need of other help. We call them dictators because they have assumed that all power rests in themselves and they need not be accountable to either God or man.

The Continuous Struggle for Power

The history of man is a record of the struggle against such misuse of power. The sense of justice and righteousness that God keeps alive in the human breast will not forever bear insult and injury. Again and again men who at first had little more than a vision and the courage to dare have been able to overthrow the mighty. God is ever on the side of such a struggle, for in this is His only hope of saving a remnant from this evil world. If the human race were forever held under serfdom at the hands of the godless, how would the saving gospel go forth to the ends of the earth? Thus

through all time God has watched over the little candle of truth to see that it should not be completely snuffed out, but that it should grow brighter and brighter in spite of man's efforts to quench it.

It is this that gives us hope in this evil day. Under the mysterious guidance of God, truth will find its way through the barriers erected against it to search out in all lands a people who will be ready for the final deliverance in the day of the Lord.

In the prayer of Hannah, the mother of Samuel, we find these thoughts beautifully expressed:

"My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation." "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up." "He will keep the feet of the saints, and the wicked shall be silent in darkness; for by strength shall no man prevail" (1 Sam. 2:1, 7, 9).

F. L.

Home at Last!

When President and Mrs. Eisenhower returned to Washington last fall after their extended stay in Denver, they were given a home-coming reception that would have rendered the heart of even the most callous. For weeks in advance, not only Government workers, but the regular citizenry as well, looked forward to the day when the President should return to the capital and thus fill the void that was felt by everyone.

During the nearly three months in which the President had been in Colorado, recovering from his heart attack, the Executive Mansion had been given a special fall housecleaning. Even the area normally open to tourists had been given special attention—floors refinished, woodwork painted, plastering done, and draperies cleaned. Now the special little human touches were being added. Lovingly the staff made the rooms look cheerful with yellow and bronze chrysanthemums and yellow and pink carnations. In Mrs. Eisenhower's room were placed sweetheart roses and lavender orchids.

At first the plane bearing the returning President was a mere speck in the sky. Eyes strained to catch even a fleeting glimpse of the great silver bird. Swiftly it grew larger, however, then it dipped toward the runway, and a few moments later its throbbing motors were silent. After a brief speech by the Vice-President and one by

the President in response, the first family settled into their custom-made plastic-bubble-topped car for the ride to the White House.

Doctors had given permission for their distinguished patient to nod his head in greeting to the crowds, but had forbidden him to wave his arm. As the giant black limousine moved off through the cheering throngs, however, the President seemed caught up by the warm spirit of welcome, and soon to his famous smile was added the steady waving of his hand as he returned the affection of his well-wishers. All along the route to the White House the story was the same—thousands of people from sincere hearts shouting their joy at seeing the President, who had been dangerously ill, now looking fit and able to "come home."

As the spirit of the occasion penetrated our soul, we thought of the joy connected with two other homecomings. The first was more than 1,900 years ago. Jesus had been here in this world, away from the Father's house, in human flesh battling the enemy of all righteousness. He had been cruelly treated even by those whom He had come to save, and finally He had been nailed to the shameful cross. On Calvary's hill He had given His life because of His love for you and for me.

The third day, however, He had risen from the grave, and some forty days later returned to His heavenly home and family. What a welcome there awaited Him! "As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train."—*The Desire of Ages*, p. 833. The escorting angels cried, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The sentinel angels challenged, "Who is this King of glory?" and back came the response, "The Lord of hosts, he is the King of glory." Then the portals of the Holy City were flung open wide and the angelic throng with Christ in their midst swept through the gates amid a burst of rapturous music.

Another home-coming is not far away, another occasion when the gates of that same city will be opened wide and the redeemed of earth will be ushered in. Heaven is now making final preparations for that wonderful day. Are you, too, nearly ready? Are you focusing the interests of your soul upon that time soon to come, when, if faithful, you will join the redeemed of all ages in exclaiming, "Home at last!"

K. H. W.

Are you a Seventh-day Absentist? No, it is not a typographical error. The author and the typesetter meant it just that way. But the condition this mongrel word attempts to describe is an error, and a very serious one. Absenteeism is always serious. During the war the word *absentee* took on very serious connotations as workmen failed to show up on important jobs in shipyards, munition factories, and other industrial plants essential to the prosecution of a successful military campaign. Soldiers have discovered how serious absenteeism is when they have been charged with being AWOL—absent without leave. Someday professed Christians too will awaken to its seriousness—we hope before it is too late.

In my travels in the interests of Sabbath school work, I once visited a small but populous island. As I came out of the Adventist church, some one said to me, "We have two classes of people on this island, Adventists and Badventists." Inquiring as to who the "Badventists" were, I was told that they were



former members of the church who had grown careless and who had reverted to their worldly habits and pursuits. At one time they were Adventists, then somewhere along the line they very probably slipped into the category of "Absentists," and ended up as "Badventists."

In some places there is another group of absentees. They are the church nomads, rather aptly designated by someone as "Gadventists." This tribe of Gad has grown considerably in recent years. Its development seems to have a very close relationship to the increase of automotive transportation. "Come on, wife! Get the children ready and we will drive over to Soothingville this morning. It is only sixty-five miles. We probably will

miss Sabbath school, but if all goes well, we'll be in time for the sermon." This imaginary bit of conversation is in essence not so very imaginative. Something like it is all too common. One trouble with this tribe and with many other absentees is that they have no proper regard for their responsibilities to their home church and its subsidiary organizations.

As with our liberties so with our loyalties—we should guard against the first encroachments of their sacred domains. Lack of loyalty to the Sabbath school and its objectives seems to be one of the most vulnerable areas in the soul's defenses of all too many church members. Sad experience through the years has demonstrated that habitual absenteeism from Sabbath school conditions the soul for final absenteeism from all the services and functions of the church. It will, if persisted in, finally cause some souls to be absent "when the roll is called up yonder."

L. L. MOFFITT

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 11, 1956

Trials and Triumphs of God's People

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

"The nation's prayer for a more complete salvation" is the superscription given to Isaiah 26 in the *Cambridge Bible*, and there are obvious reasons for this. First, we have in verses 1 and 2 a people saved from captivity thanking God for the strength and safety of Jerusalem, the dwelling place of the righteous, truth-keeping people; second, verses 3 and 4 show praise for a steadfast faith now rewarded with peace, and in verses 5 and 6, for the overthrow of proud enemies.

This, however, cannot be the complete picture in this prophecy, for in verses 14-19 we have "the expression of one of the most abrupt and powerful of the few hopes of the resurrection which the Old Testament contains."—*The Expositor's Bible*. It is that earthly and temporary deliverance that is but the background of passionate desire for something transcending peace and righteousness in this life. It is all a contemplation of the complete vindication God will bring to His faithful "in that day" set forth in chapters 24 and 25.

Longing of the Human Heart

G. Adam Smith, in the same commentary, puts the human longing in this way:

"This life is too shallow and too frail a vessel to hold peace and righteousness and worship and the love of God. St. Paul has said, *If in this life only we have hope in Christ, we are of all men most miserable*. What avail it to have been pardoned, to have regained the Holy Land and the face of God, if the dear dead are left behind in graves of exile, and all the living must soon pass into that captivity, from which there is no return?"—Page 444.

Israel's is a larger hope than that afforded by this transitory life: "Thy dead men shall live, together with my dead body shall they arise." Then, as the prophet sees the dusty grave-

yards of God's people, he uses "dust for death and dew for life," and shouts a glorious prophetic hope: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

These words are repeated in *Testimonies*, volume 1, page 60: "Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, . . . and cried: 'Awake! Awake! Awake! ye that sleep in the dust, and arise.'" It is the morning when "the Sun of righteousness" shall arise with healing in His wings.

The Glories of the Messianic Age

The resurrection of the dead and the restoration of the earth belong together, hence our lesson deals with Isaiah 35 to complete the picture in Isaiah 26.

A people whose history was stamped with waywardness, suffering, injustice, exile, and whose life centered in the temple of God's presence, suffered from a fourfold hunger. In the words of *The Expositor's Bible*, they had "a hunger for pardon, a hunger for justice, a hunger for home, and a hunger for God." All these were offered to the faithful in the glories of the Messianic Age.

Pardon we have seen in the turning away of God's anger and the complete salvation of chapter 12. It is repeated in other places, as in Isaiah 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; . . . for he will abundantly pardon." And in the same connection, the renovated earth is pictured as discarding thorns and briers, and producing in their place the stately fir, and the shady myrtle, which grew on the Mount of Olives (verse 13).

Justice we have noted as associated with judgment in Messiah's kingdom, which is to stand forever (Isa. 9:6, 7).

The home hunger of God's true Israel, the church, meets us unmistakably in chapter 35. Egypt, Assyria, Babylon, and other nations, by their forced marches and rigorous exiles, had led Israel by a hard and barren way. God will lead the loyal remnant by a high and holy way into a land where "the parched ground shall become a pool, and the thirsty land springs of water," and where the wilderness of wild beasts "shall be grass with reeds and rushes" (verse 7). It will be a land where "the redeemed shall walk" with no fear of "any venomous beast" (verse 9). Whereas Zion's exiles could not sing the Lord's song in the strange land of Babylonian exile (Ps. 137:1-4), now "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." In their beloved homeland "sorrow and sighing shall flee away" (Isa. 35:10).

Spiritual Applications

This part of Isaiah's prophecy "closes fitly with this transcendent picture, carrying the thoughts of men beyond any possible earthly fulfillment."—*The Pulpit Commentary* on Isa. 35:10.

There are other than literal thorns and briers to be eradicated. "In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.' We behold life's desert 'rejoice, and blossom as the rose.'"—*Testimonies*, vol. 6, p. 308.

Isaiah 35:2 indicates that "the glory of the Lord" shall be seen. Moses saw this glory (Ex. 34:5-7) and discovered that God's glory is His character. The final remnant will "fear God, and give glory to him" as the great Creator (Rev. 14:7), for the Father's name is on them (Rev. 3:12). This is the complete satisfaction of the God hunger in every earnest man. In this connection Psalms 121 and 122 should be read in order to see how much the presence of God is involved for the redeemed, both now and eternally. Israel in the flesh having failed, these precious promises now obtain in Jesus Christ (Gal. 3:7, 9, 14, 29).

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him."—*Prophets and Kings*, pp. 731, 732.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Homemade Happiness

An Evangelistic Sermon in Three Parts—Part 3

By G. E. Vandeman

Now one further definition. "Home—the place where we grumble the most and are treated the best." In other words, how it would help if all learned to cultivate a cheerful disposition. Glen Clarke, author and publisher, gives us his first beatitude of happy marriage:

"Blessed are the married ones who strive first of all to make their help mates *happy* rather than *good*."

That's just the trouble. So many feel it their duty to make their help mates good, but if we could first make them happy, one would more easily succeed with the other.

Cultivate a cheerful and happy disposition. The Bible says, "A merry heart doeth good like a medicine." A merry heart is a sure cure for many diseases of mind and body. The Scriptures do condemn foolish talking and jesting, which are not becoming, but the Christian can be and should be radiantly happy.

Did you know that fear, anger, and resentment actually poison the system? Life is not made for hate. The body is made for good will. Experiments have shown that when anger sets in, the process of digestion stops. These deep-seated, bitter, emotional reactions actually cast into the system poisons, which in time produce physical disability.

A woman said, "You are right. I lived with my son-in-law for five years under great tension. At the end of the five years he had a stomach ulcer and I

had arthritis. We separated and we both got well." That deep-seated resentment threw a functional disturbance into the system. If it had stayed there long enough, it might have passed into organic disease. Could this have been what God meant when He said, through James, these words: "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16)?

A prominent doctor said that 85 per cent of the people who came to his office had nothing organically wrong with them. Their trouble was mental and spiritual. He stated that they were passing on the sickness of their minds and their souls to their bodies.

Another illustration of the truth of this text lies in the confession of a leading optometrist, who, knowing that anger disturbs the vision, made it

a habit whenever he became angry to drive to the side of the road and stop until his anger cooled down. The home, of all places, is certainly no place for fears, anxieties, resentment, or hate. Face your difficulties knowing that "all things work together for good to them that love God," and be kind, considerate, and cheerful with your loved ones.

Another one of Glen Clarke's beatitudes for happy marriage reads: "Blessed are the married ones who trust to love and prayer rather than to arguments." In other words, make Christ the center of your home.

Here is perhaps the simplest and yet the surest secret of all. Make Christ the center of your home, and your happiness will be complete. This is the only complete solution, the only satisfying answer to our home problems. It is simply amazing the number of people who go on week after week, month after month, and year after year without family worship. How seldom is the voice of prayer heard from the lips of Father, Mother, and children. Where do you stand in this matter? You have a part to play in saving that family God has given to you. You want them in the kingdom of

heaven, don't you, friend? You want your husband with you; you want your wife with you. You can help to save each other in that sense if you will meet around the family altar daily. Listen to Jeremiah 2:32: "My people have forgotten me days without number." It makes one think, doesn't it?

In one home where the mother had passed away the little girl told a stranger in awed and frightened tones, "We don't have prayer in our house since Mother died, and *nothing* has happened yet." Poor, limited conception of what prayer really means.



PHOTO, H. A. ROBERTS

Blessed is the home where the voice of prayer is heard.

Have children been taught that prayer is merely a fire escape? No, *nothing had happened in that home—nothing but deterioration.* God isn't going to strike us dead. He loves us too much for that. There probably won't be any serious calamity aside from spiritual decay, and thus gradually we lose out just when we think we are strongest. Worship in the home, making the home Christ-centered, should be made the most joyful experience in your lives and in the lives of your children. Never once should they be made to feel it an unwelcome duty or a burden.

If Christ is the center of your home, your life will prove as helpful as your prayers in saving the family; in fact, God expects us to help Him answer our prayers. A pastor of a certain church was constantly besieged by a woman with requests to pray for her husband. They would nearly succeed in winning him when, under some slight provocation, she would fly into a violent temper and upset everything. He would reason, "Well, Mary, if that is religion, I don't want it."

In desperation the pastor pointed out her great need. She clearly saw that prayers could not be answered in the face of her failure. In shame and despair she pleaded with God for deliverance, and it came.

Time for spring-cleaning came also. There was a new carpet to lay in the hallway, and a new lamp. The husband came home carrying something on his shoulder. Not knowing about the new lamp—smash, a hundred pieces clattered to the floor. He held his breath and waited—but no! From the kitchen came a quiet, controlled voice: "I'm so sorry, dear. Never mind; it's all right. We can get a new lamp." "Mary, what's the matter?" Overjoyed at the new power and control, Mary told her husband the story of her deliverance. He didn't need to be told, nor do I need to tell you the rest of the story, for he too became an earnest and sincere Christian.

And, friends, this brings me to the most challenging part of family living. I find that my boys do as I do and leave undone what I leave undone. I say most sincerely, "God help me to be a wise and kind father that my boys can always safely follow." How many are there that want to join me in that prayer? Have you felt your weakness? Whatever your situation, whether father or mother, husband or wife, son or daughter, do you want help from God to make your home a happy home bound for the kingdom of God? There is strength in the conquering name of Jesus to give power in place of weakness—to give happiness and contentment in the place of fears and resentment.

Kindness and Sympathy Win the Heart

By Ruth Pratt

One of the most perplexing problems of life is that of being a good stepparent. Child experts may theorize on the subject, but since no two situations are exactly alike, these theories are of very little help in most cases. One day, when my husband and I were discussing the subject, he related the following story as one of his experiences while he was a stepfather to five children.

"Naturally I wanted these children to like me, but they always seemed to avoid me. There was one boy, named Billie, whom I especially liked. He was ten years old, a very lovable little fellow, but he eyed me as one would eye a poisonous snake. I wasn't an Adventist then, or much of anything else, but I actually prayed that God would show me the way to win Billie's heart.

"One day Billie's little dog, Danny, ran out into the street and was hit by a passing car. The driver stopped, and together we gave the little dog first aid, but he died in spite of everything we could do. The man seemed terribly sorry, and he left \$10 with me to buy Billie another dog. But the idea of a new dog didn't appeal to Billie, and he absolutely refused to be comforted.

"My heart went out to him, and I longed to take him in my arms and comfort him, but he still turned away from me. Then, as I looked at the lifeless, broken form of the little dog, God showed me the way.

"I said to Billie, 'Danny is dead; we can't bring him back. Let's take him out in the garden, and dig him a

grave. We'll bury him just as if he were a child.'

"To my surprise, Billie really looked at me for the first time, and said, 'Could we do that, Daddy Joe?' (That is what his mother had told the children to call me.)

"I said, 'Of course we can, Son.' And at that he picked the little dog up in his arms, and we all followed him to the place of burial.

"When the grave was ready I lowered Danny tenderly, while we all wept bitterly.

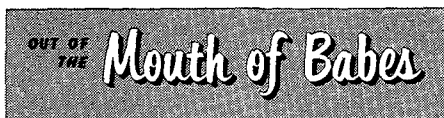
"And now, as I look back upon this scene, it must have been quite unusual. I remember how the children looked wistfully at me after I had lowered the precious box, and I realized then that they expected me to say a graveside prayer. I'd never prayed aloud before in my life, but I managed to say: 'Dear heavenly Father, as we stand before the grave of this beloved little dog will you have mercy upon us all, and comfort little Billie, his master? Amen.'

"After the grave was filled in and had been heaped with flowers from the garden, little Billie fell into my arms and cried until he was limp from exhaustion.

"My heart went out to Billie in his childish grief for the little dog he so dearly loved, but I was happier than I had been for months, because he had turned to me in his grief as though I were his real father. And my only regret is the fact that I didn't at that time know the great message of truth, so that I might have gone ahead and taught these children to be Christians in the true sense of the word. I didn't become an Adventist for several years after the children were grown up and their mother had passed away, but I do believe that in most cases children's hearts can be won through love, kindness, and sympathy."

A few months after he told me this story my husband was laid to rest. When I had married him, six years before, I had a grown son, thus making him a stepfather for the second time. Through the same method of sympathy and kindness he won my son's love and respect. Yes, he did more than that—he taught him the third angel's message, and my son was baptized two years ago.

I am truly convinced that the only way to win the love of a stepchild is through kindness and sympathy.



[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.—EDITORS.]

My daughter, just three years old, was sick. So I called the doctor. We chatted for a minute or two over the telephone, and the doctor asked me where my child felt pain. Lifting the receiver away from my face, I said to her: "Dear, the doctor wants to know where you hurt." Pointing with one hand to her chest, she said, "Right here where Jesus is." It was so real to her—she knew that Jesus lived in her little heart. I have thought since that when Jesus lives in us, He takes all the hurt of sin away.

MRS. HOWARD JOSE



UNITED CHURCH CANVAS

Youth may find great joy in life by making Christ their pattern in all things.

Troubled About TV and Radio?

Jesus Has the Answer

By Marion J. Denman

Young people today are faced with the problem of making right choices and decisions in harmony with Christian standards. This is especially true in the hearing and viewing of radio and television programs.

TV is comparable, not to a magazine or newspaper, but to a newsstand. Nobody in his right mind reads everything on the newsstand simply because everything is there. Why some young people view wholesale the gamut of television programs is one of the perplexities of our electronic age.

Now, God is not only in control of the world and its problems, but He is also able and willing to guide the resolutions and decisions we place in His hands. Christian young people may make their decision to use TV to God's glory—only to His glory—place it in God's hands, and find divine power to be true to their best resolves.

The young man or young woman

who is a true Christian and who finds his pleasure in serving Christ can follow the admonition of the wise man without condemnation: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

In deciding what one's attitude should be toward radio and television programs, the Christian would do well to ask himself the following personal questions: Is Jesus by my side and enjoying the program with me? Is this program helping me to resist temptation; is it drawing me closer to Christ and better preparing me for Christian service? Is it increasing my respect for my classmates and for fellow men? Is it encouraging greater love for purity, virtue, and temperance? If the programs permit a conscientious answer in the affirmative,

then we can rest assured our heavenly Father will approve.

Christ has assured us that "there hath no temptation taken you but such as is common to man: but God is faithful, who 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).

Life is made up of a succession of choices. Every person is the arbiter of his final destiny. The decisions one makes from day to day determine in a large measure his happiness in this life and the future. Now, as never before in history, it is necessary to place our decisions in the hands of Jesus.

Weigh the Values

Jesus calls upon everyone to consider, to make an honest reckoning. Put into one scale Jesus, eternal treasure, life, truth, heaven, and the joy of souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of our own souls and the souls of those whom we might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity. While you are thus engaged, Christ speaks: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

We are admonished: "My son, if sinners entice thee, consent thou not"; "My son, walk not thou in the way with them; refrain thy foot from their path" (Prov. 1:10, 15). "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:14, 15).

It is only through God's help and guidance that young people will be able to meet the temptations that radio, television, and much of the so-called literature of our times are presenting to us. Satan has thousands of years of experience with which to trap us in his net, but Jesus has promised victory to all who will settle the question on His side.

Lend a Hand

I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something that
I can do.

—EDWARD EVERETT HALE

One of the Rare Things

By D. A. Delafield

Have you ever heard of the key deer? It is the smallest of all North American deer, and there are only about 112 of them in this country. Just think! This tiny relative of the common white-tailed deer is only about 26 to 29 inches tall. It measures only 38 inches from nose to tail. And believe it or not, this tiny animal averages only about 30 pounds. Back in 1951 there were only 32 of them, but now there are 112. This little creature is about the size of a full-grown collie dog. They have a sort of last-stand refuge in the Florida Keys, where they are protected by the U.S. Fish and Wildlife Service.

Another rare creature is the whooping crane. This beautiful, long-legged bird has a private winter refuge in Texas. The species was almost extinct a few years back, but careful conservation and care by Government agents have increased the number considerably. The hunter who shoots and wounds one of these rare feathered creatures is subject to a heavy fine.

The most fascinating of the rare birds is the mighty California condor. Only about sixty of these huge black fowl survive. They all live in a hidden mountain valley in the West, making their nests in the high, rocky caves of mountain crags. The condor is not a bird of prey, but a scavenger. Yet it is a beautiful creature, with a large red head, and magnificently spreading wings that reach out about ten feet from tip to tip. At the end of each wing are long black feathers stretching like fingers. The condor is a soaring bird, and can be seen on the rocky crags lifting his wings, testing the wind. If the air currents are strong enough, it will sail away over the valleys, its keen eyes alert for dead sheep, rabbits, or goats. This huge creature is the only bird of its kind known to take a cleansing bath every day. This it does in the quiet pools of the mountain streams. It is said that only one egg is laid every four years. If this is true, it could easily account for the rarity of this remarkable bird.

I could mention other rare birds and animals, but for a moment think about some rare people whom you occasionally see moving about—people who are few and far between

like, say, the key deer, condors, and whooping cranes. I am thinking of a rare young specimen known as "the courteous junior." I passed a junior boy I knew in the hallway at the academy. With a cheery Good morning I greeted him, but there was no response. (I tried to explain it to my own satisfaction by saying, "Well, he's a bashful boy.") But bashful or not, it would have made me very happy to hear him speak courteously. Have you ever seen juniors (and young people for that matter) on streetcars or buses sitting smugly in their seats when some tired old grandmother is standing, holding her packages with one arm and reaching, with the other arm, to hang onto an overhead strap? It certainly isn't courteous to sit while older people stand, is it? Even in church—when there is an especially good speaker and the auditorium is jammed—I have seen juniors sitting while adults have stood for an hour, lining the walls.

Other Applications

When people give you gifts, do you accept the presents casually and

take them for granted, or do you respond with a warm Thank you? How about the teacher at school? Do you say discourteous and disrespectful things about her? Is that kind? Is it courteous?

How about being courteous to God? When the blessing is offered at the table, do you have one eye open with a fork and a knife in either hand, ready to devour your food? Or do you bow your head and respectfully thank the kind Provider?

Courteous juniors are rarities today, but I see encouraging signs. Their tribe is increasing. This is wonderful. Keep it up, juniors. Remember, one way to show love and respect to God and to man is to keep your eyes and ears open, to control your tongue, and to direct your feet to go out of your way to do some little kindness for someone else. Remember, true courtesy is really true kindness and thoughtfulness in action! It isn't just etiquette that you read about in a book. When Jesus is king of our lives, we shall behave like royalty and be bravehearted ladies and gentlemen.

THE Children's Story

Man With a Crown

By Arthur S. Maxwell

David had been back in Ziklag only two days after his victory over the Amalekites when news reached him of the death of Saul.

Everybody in the burned-out city had been too busy clearing things up and sorting out the spoil they had taken, to give a thought to what might have happened to Israel in their latest battle with the Philistines.

Then came the messenger whose tidings changed all their lives.

David took one glance at him and guessed that he brought bad news, for his clothes were torn and there was earth on his head.

"How went the matter?" David asked him.

Then the man told his story. He had happened by chance to be on Mount Gilboa when Saul was fleeing from the Philistines. He had seen the chariots and horsemen closing in on him. Then, he said, Saul had called to him and begged that he would kill him.

"So," said the messenger, "I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then he produced the royal regalia and handed it to David. How everybody must have stared at that crown!

No doubt this messenger thought he would be given a lot of money by David for saying

that he had killed Saul, but he was mistaken.

There was no happiness in Ziklag that day, nor any rejoicing over a fallen foe. Everybody "mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword."

The messenger couldn't understand it. Why all this weeping? he wondered. Had he not brought good news? But he had another surprise coming.

Angrily David turned on him, demanding why he was not afraid to destroy the Lord's anointed. Murdering the king was to David a terrible crime.

"Go near, and fall upon him," he ordered, and one of his young men killed him on the spot.

Then David, ever the poet, wrote these lines about Saul and Jonathan, whom he had loved so much:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen!

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice. . . .

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. . . .

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!"

So David mourned for his friend Jonathan, and for Saul too, despite all his unkindness.

No wonder God loved David and said that he was a man after His own heart!

An Office Secretary Talks of Missions



South American Division office, Montevideo, Uruguay. From this headquarters building our work in five unions, with nearly 400 churches, is administered.

By EDNA EDEBURN

Mission Story OF THE WEEK

SOME may think that office work in a foreign field would be uninteresting and monotonous. Though it is true that one does not see mission life firsthand, here, as elsewhere, one's work is as interesting as he makes it. I have felt that during the transition years when the division headquarters were being moved from Buenos Aires, Argentina, to Montevideo, Uruguay, there has never ceased to be a succession of experiences that have been far from monotonous.

One of the many rewards for coming out to work in a mission office is the incentive to learn a foreign language. The fact that one may not need

to use it much in carrying on one's responsibilities makes the studying of it more of a challenge. With a full program during the day, the office worker can find time for study only in the evenings, but little by little progress is noted. To be able to speak the language fluently makes living more enjoyable and worth while in a foreign country.

The office worker is not out on the front lines like the one who is operating a medical missionary launch, nursing in a sanitarium, working in a clinic, teaching, preaching, selling literature, holding evangelistic efforts, or broadcasting, but it is his privilege to hold the ropes for those who are doing these things. And wherever there are people there will always be opportunities for missionary work. These opportunities are at one's doorstep here, as they are also in the homeland.

Day after day as I walk to work I am tempted to complain about the uneven sidewalks. The loose tiles are

especially objectionable in rainy weather, and the brick streets I cross are a bit rough on the feet. But I take courage from a sentence found in a letter from Medical Missionary Jamerson. At the time of writing he was itinerating in the little town of Quime, Bolivia. He wrote:

"Each night I made my rounds over those old muddy cobblestone streets to visit the sick in their homes, and as I walked along I couldn't help remembering how wonderful it is to be a part of the great mission program."

The bricks I walk on here are much smoother than those over which he picks his way in the Altiplano, where it is always cold. Here it is cold only about six months of the year. So I am resolved never again to complain that these brick streets are too rough for my feet.

When I arrive at the office the caretaker is already sweeping the sidewalk or watering the lawn and the flowers.

[The author of this article is a secretary in the South American Division office in Montevideo, Uruguay.—EDITORS.]

He is a very faithful man and an earnest Christian. He never misses a prayer meeting, and he has won a number of converts through his consecrated efforts with branch Sabbath school evangelism.

A division office is the central place into which flow all manner of problems from the entire field. These are studied with the hope that they may be solved in such a way as to please everyone. With the wisdom and riches of Solomon perhaps this could be done; however, the brethren at headquarters seek the guidance of the Lord and do the best they can with the resources available. Considering the many details, the large territory to administer, and the diversified nature of the problems of each union, I constantly marvel at what they accomplish.

Many changes often occur in the course of a few weeks, or even days, here in this division. Just when it is thought that all is peaceful under the Southern Cross, one of our neighbor nations declares a state of siege, and all traffic to other countries stops. If one happens to be there at the time, he must just patiently wait his turn to get a plane out.

And sometimes we have the problem of inflation, as in Bolivia at the present time, where one has to carry thirty-five hundred bolivianos to buy a dollar's worth of merchandise, whereas three years ago it took only five hundred. In Chile at this writing it takes some eight hundred chilenos to the dollar as compared with a hundred three years ago. Such fluctuations add to the other problems being faced by the division officers.

When one is computing statistics on tithes and offerings it is interesting to look beyond the mere figures to possible causes for increases or decreases. We think of faithful Joao (John), who owns a little piece of land along the shores of the great Amazon. He points with sanctified pride to the big path

across his farm made by the ants that go to the neighbors' farms to eat. He knows the Lord protects his crops because he pays a faithful tithe. It is Joao's simple faith that makes possible his offerings.

Compiling data on schools may lack the human interest derived from actually teaching school, yet there is at least one advantage—one is spared disciplinary problems.

Much can be learned about departmental progress by a quick reading of the bulletins issued by conference and mission secretaries. To pick the leading activities from five big unions and not be partial to any when making out a report is hardly monotonous work. One notes that in Ecuador the leading 1955 lay Ingathering solicitor is a woman. Again we observe that seed sown by a faithful colporteur in years gone by has brought forth fruit in the recent baptism of a man who bought a book thirty years ago. We see the announcement that a large youth congress is to be held in Rio this year. Also that the fortieth anniversary of the organization of our work in South America will be celebrated during 1956. A special endeavor will be made to see that every member of the church is in attendance somewhere at a church service on a particular Sabbath in 1956.

As I type each letter I visualize the number of days it will take for it to arrive at its destination, whether across the River Plate, to the Altiplano, to far-off Ecuador, or away up the Amazon. I want it to be received just as soon as possible, for all mail is important.

Not too many months ago something happened here at the post of-

fice that delayed salary checks to the overseas workers in the various countries. This was through, no fault of anyone in our office here; in fact, the checks were mailed earlier than is customary. Yet these letters arrived in some countries four to six weeks later, by slow mail. Fortunately, we have such an understanding group of workers at the other end of the line that no serious complaints came in. They knew that something beyond our control had gone wrong. One wrote in: "Our credit is good, and we are still floating."

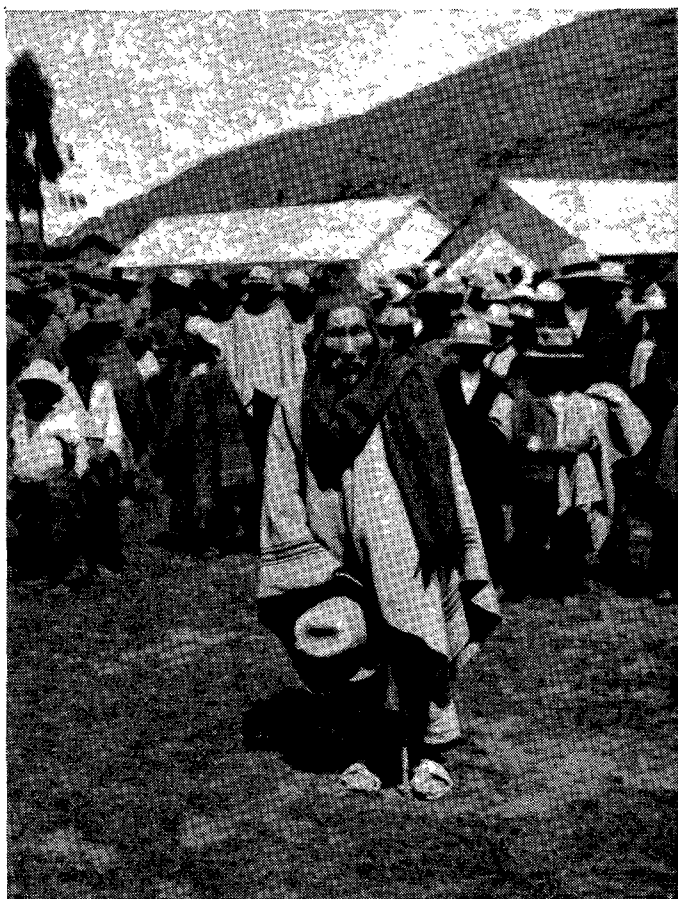
We were fortunate in having a telephone put in our office when we did, for the families have to do without one. No individual can import an automobile here in Uruguay at present, but they are available to buy.

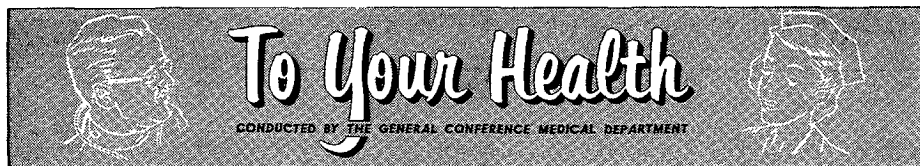
One's contentment is directly related to the number of his wants. This is never truer than when one is out of his homeland. Often we are without electricity, or the current is very, very low. Then we turn to the trusty candle, which is kept in a handy place. We can count our blessings in this regard, for there are many places where there is no electricity at all. When the treasury department first moved to Montevideo a three-room apartment on the third floor was rented as an office for two years. The rooms were heated by electric stoves,

(Continued on page 24)



In many minds the story of our work in South America is inseparably linked with the experience of the Indian chief (pictured at right) to whom Elder Stahl gave half of a broken stone as a means of identifying the Adventist worker who would be sent.





The Problems of Too Much Food—Part 2

By Paul S. Damazo, *Dietitian*

An insufficient use of protective foods is the third factor causing malnutrition. The average American receives 40 per cent of his calories from fats. He consumes an average of more than 100 pounds of refined sugar per year, which makes up another 15 to 18 per cent of his total calories.

Another large percentage of calories comes from white flour and allied products. Not all white flour is enriched; in fact, just 28 States out of the 48 have a compulsory enrichment program. Enriched white flour is better than regular white flour. However, whole-wheat and other whole-grain flours are best, for these contain many more nutrients and in greater amounts. Many experts and scientists place the calories received from white flour and allied foods at 35 per cent.

From this we conclude that a large number of people today are receiving approximately 90 per cent of their calories from foods that are low in most of the vitamins, minerals, and proteins needed for positive health and nutrition. Only 10 per cent of their calories are coming from protective foods. Obviously this is not sufficient; hence more food is consumed, which in turn causes the individual to gain in weight, bringing on further complications.

Protective Foods

If we would just reverse this procedure and get all our protective foods first, how much better we would feel. Protective foods are those that are high in many proteins, vitamins, and minerals; for example, all vegetables, especially green and yellow, citrus fruits, milk, cottage cheese, eggs, green and dry legumes, a *variety* of whole-grain cereals, flours, and bread, and a *variety* of fruits and nuts. "The higher the proportion of protective foods in the diet, the lower the proportion of failures in the preservation of youth. Not only are years added to your life, but life is added to your years."

Habits, faddisms, and ignorance are

the chief factors contributing to the fourth major cause of malnutrition. Can habits cause malnutrition? Webster has defined habit as a "custom" or "practice." "Habit" implies a settled disposition or tendency due to repetition. During the formative years either good or bad habits are formed. It is said that one function of education is to establish the habit of forming new habits in the light of new knowledge. We claim to be educated to some degree, but do we always change our bad habits for better ones in the light of new knowledge acquired?

"There is but little moral power in the professed Christian world. Wrong habits have been indulged, and physical and moral laws have been disregarded, until the general standard of virtue and piety is exceedingly low. Habits which lower the standard of physical health, enfeeble mental and moral strength. The indulgence of unnatural appetites and passions has a controlling influence upon the nerves of the brain. The animal organs are strengthened, while the moral are depressed. It is impossible for an intemperate man to be a Christian, for his higher powers are brought into slavery to the passions." —*Counsels on Health*, p. 36.

It is said that in America the kitchen sink is the best fed in the home. This is because vegetables are first cooked in too much water, then this is later thrown down the drain. Vegetables should be cooked in a minimum quantity of water and for the shortest time possible. This will conserve the maximum amount of nutrients. The bad habit of eating between meals, skipping or skimping breakfast, planning meals on a haphazard basis, and not eating regularly, all take a heavy toll on one's health.

"Health may be earned by proper habits of life, and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking, or by leaving the organs to rust from inaction. Pet indulgences must be

given up; laziness must be overcome." —*Ibid.*, p. 595.

We should remember that daily we are weaving a web of habits. Poor habits will enslave us, but a web of good habits can continually expand, preparing us for eternity. Some of the most important habits to establish are good habits of daily living.

Food fads should be carefully analyzed and investigated before being adopted, for some of them are actually dangerous to our health. One author has described the results of toying with this serious problem as follows:

"As a result of the propaganda of various food faddists, commercial or otherwise, competent and sane *advice* about food has been discredited, since the average person does not seem able to discriminate between those who know what they are talking about and those who do not. A great many people, therefore, attach themselves to one of the following groups: (1) those who pooh-pooh all advice about diet, (2) those who become *over-anxious* concerning food, and often *overcredulous* as to food theories, so that they try all the advice they can get, either at one time or in series, ending up in a sad state of mental confusion, and (3) those who become zealots, adopting some particular food fad and sticking to it with a perseverance which would be admirable in a better cause." —BOGERT, *Nutrition and Physical Fitness*, p. 473 (sixth ed.).

To avoid faddisms, always select a large variety of the protective foods. If in doubt concerning specific food fads, consult a physician or dietitian.

Information Available

Lack of information concerning good nutrition can be a thing of the past, for all may have at no cost the benefit of billions of dollars' worth of scientific nutrition research. Are you taking advantage of this, or will you be one of the 43,000 who each day enter hospitals in the United States? Dare you gamble with your precious health and commit slow suicide with your knife and fork? Dr. Parran, former Surgeon General of the United States, stated that ten years could be added to the average span of life if use were made of the scientific knowledge that is now available.

What does all of this mean? Simply this: If you want to add years to your life and life to your years, if you want to look your best, feel your best, and do your best work, *eat a large variety of protective foods*. This, plus fresh air, proper sleep, rest, exercise, water, and trust in divine power, will yield you optimum health.

Our prime goal should be: Know the laws of health, believe in them, and live them.

News From Home and Abroad

Southern African Division Council

By V. T. Armstrong
Field Secretary, General Conference

The Tenth Quadrennial Council of the Southern African Division was held in Cape Town, November 25-30, 1955. In attendance besides members of the division staff were E. L. Tarr, president of Helderberg College; P. W. Willmore, manager of the Sentinel Publishing Company; the presidents of the five union conferences and missions; sixteen other representatives from various fields in the division; O. A. Blake and V. T. Armstrong from the General Conference. Pastor James Malinki, who was one of the first to accept the message in South Africa and who has for fifty-two years served as a worker in the cause, was also present.

R. S. Watts, president of the division, conducted a consecration vesper service in the Mowbray church on Friday night, and the first session of the council began at the close of the Sabbath in the Claremont church.

The reports given at the council by the officers, departmental secretaries, and union presidents revealed how wonderfully God has blessed during the past four years.

The message entered Africa sixty-eight years ago. At that time an appeal was made by the first Sabbathkeepers for someone to more fully instruct them in the teachings of the church.

It was here in this division that the denomination first began foreign missionary work for non-Christian people by opening the Solusi Mission in Rhodesia. About 1920, after thirty-three years of persevering work and willing sacrifice by the pioneer missionaries and those who joined them in labor, the constituency, numbering 2,705, was organized into a division, with W. H. Branson serving as the first president.

Missionary graves in various parts of the field testify to the faithfulness of those early workers who trekked over the extensive territory of Africa and paid the supreme price in giving their lives for the salvation of the people for whom they labored.

Today, with the exception of the North American Division, the Southern African Division has the largest church and Sabbath school membership in the world. The church membership of this division, 134,000, is as large as the entire world membership was forty years ago. Today 13.8 per cent of our entire world membership is in the Southern African Division. Every fifth person in Sabbath schools around the world is found within the boundaries of this division. During the quadrennial period under review, church membership increased 70 per

cent, or 52,990; and Sabbath school membership, 54 per cent, or 84,578.

With such a rapidly expanding work, the workers have found it difficult to answer the many calls and shepherd the flock. The demand for men and funds has been increasingly persistent. The administrators have faithfully struggled with their problems, but have not always been able to balance budgets. It was encouraging to note that through careful planning and with increased appropriations voted at the 1955 Autumn Council the budgets of the division and subsidiary organizations were put in balance for 1956 during the council.

Let us remember in our prayers the Southern African Division constituency and the millions for whom they labor.

Heroes of Faith in Haiti

By E. Veuthey

Haiti is eager to receive the gospel. All through the cities and the country of this republic many souls are longing for the message that will save and bring comfort.

Among these souls are men of great faith who, once converted, will not give up the truth and its principles for any price. We are sometimes astonished to see up to what point they are faithful. The following experience will give an idea of it.

On one of my last missionary tours in northwest Haiti I met a young couple, Oreus and Icia Metayer, who



Workers who attended the Southern African Division Council. Seated in the center are: V. T. Armstrong, R. S. Watts, and O. A. Blake.



Sekuba (with Bible in hand) and party of bushmen attending the camp meeting near Francistown, Bechuanaland.

had been married recently and were living in a town called Bassin Long.

Before her marriage Icia always attracted the attention of other young people in her locality; hence one day a Catholic youth asked her to marry him.

Our Adventist girl listened to this proposal from the young man who had a good position, then told him No.

Shortly afterward a Seventh-day Adventist young man of a lower class, and comparatively poor, proposed to the girl. He was from a neighboring town, but Icia accepted because he was of her faith. Soon they made plans for their wedding. When this was brought to the knowledge of the people of the town, everyone was greatly astonished. Why had Icia refused an apparently good opportunity for marriage to accept a young man from another village who was inferior to the first? It was an insult!

"We are going to stop this plan," they said. It was difficult to know how to do this, but the peasants do not lack for tricks, and soon a wicked plot was conceived. In order to receive the civil rites of marriage the couple had to travel on horseback to the more important center of Jean Rabel. A few persons accompanied them on the trip, among whom was a non-Adventist woman who insisted that she wanted to prepare the noon meal.

"I want to buy the rice and prepare it myself," said she. But the servant of the young couple refused and did the work herself. It was rumored that one of the two was to have been poisoned, but this was pre-

vented because the woman did not have the opportunity to prepare the meal.

Later another trip was made to Beauchamp to a large church where the religious part of the wedding was to be held. Again the woman accompanied them. This time she devised another scheme. Just as the couple were about to sit down in the chairs that had been reserved for them, the woman quickly said, "We should put a better cloth on these chairs." She placed a clean white cloth upon the chair where the husband was to sit. (It is believed that powder containing a deadly poison had been spread on this cloth.)

Death Expected

During the service the young man began to itch all over. When the ceremony ended, the itching and burning had become so much worse that Oreus Metayer was very anxious to return home. He got on his horse and left with his new bride. As they traveled, the suffering became almost unbearable, and they realized that the woman had tried to poison him. It was decided to take him to the hospital, which was a long distance away.

At the hospital he underwent an operation, and many of the brethren prayed for his healing. The news I received just a few days ago was that Oreus Metayer was now completely well.

This news was received with great surprise by the people of the village and especially by his enemies, who had been determined to kill him.

Dreams in an African Desert

By S. G. Maxwell

At the 1954 General Conference session a report was given of how Sekuba, a bushman from the Kalahari Desert, was shown in a dream how he was to find the truth. Those who heard this story will recall that Sekuba saw a certain man taking down a volume of the *Testimonies* from his bookshelf. After a long search among different churches he was instructed to follow a cloud to the east. After walking 150 miles he found in a hut the very man he had seen in his dream, and he produced the very book he had been shown.

This year Sekuba brought ten other bushmen to the camp meeting near Francistown in Bechuanaland. They had with them ten pounds as the Lord's tithe. Six of them were baptized. Thus Sekuba has proved himself to be a real missionary for Jesus.

Now comes the story of Ontebanye Modise, a woman from the southern part of Bechuanaland, who also found the truth through a dream. She is a Mkalahari, who are related to the bushmen. She lives out in the desert two days' walk from our church at Moshupa.

One day, very ill and unable to move, she had seen in a dream a man in white robes. He had said that she must not drink any more beer or smoke tobacco, because her body was the temple of God. He had then taken her to some large brick buildings, entirely different from the bushmen's huts. Among the buildings had been two churches. Outside each church had stood a minister and his wife. The man in white had pointed to one church and said, "This is the true church." This was especially unusual, for the woman was a raw heathen and had never heard of religion out in the desert.

She had then been taken to a large pool of water and told that there she must confess her faith. But first she must go to a place called Kanye and ask the people there for a book called the Bible.

Upon awakening, she found herself completely healed. After telling her husband of the dream, she set out for Kanye. No Bible was given her; she had to buy it. But it did not make much difference, for she could not read.

But a second dream followed in which she saw a large meeting in progress. The same man in white appeared, and pointing to a minister and his wife standing outside their house, he said, "You must find these people."

Hearing that a camp meeting was to be held at Moshupa, two days' walk away, she set out to attend. Perhaps this was the meeting she had seen in her dream. Arriving at the place, she recognized the home of the minister, and what was more, he was standing with his wife outside the church just as she had been shown. These were our workers, John and Rhoda Mashwa. They had arrived just a few days before from the Union of South Africa to take up their new appointment!

Fully convinced that Providence was leading her, this native mother, along with her son and daughter who had come with her, gave her heart to God. Rhoda is now teaching Modise how to read her Bible so she can return home to teach her husband.

Power of the Word in the Ellice Islands

By A. C. Thompson

Toward the end of the last century a government ordinance was enacted that sealed off completely the Ellice Islands in the South Pacific from all religious groups but the established one. This has hindered the preaching of the gospel. A small beginning had been made at Funafuti, which was the port of entrance for the group. But not much was done after that. Then it happened—the closed ordinance was repealed toward the end of 1954.

The Ellice Islands are a group consisting of nine small islands strung north and south across the Pacific north of Fiji. At most of the islands it is impossible to anchor. But there are in the group four thousand people, who must quickly be warned.

When the decree was repealed we set to work to enter. There was work to be done on the dinghies, and the engines on the *Fetu Ao*, the sixty-five-foot mission ship, needed cleaning before the two-thousand-mile journey was attempted. This was done. With the crew I set sail and on a Friday afternoon anchored at a beautiful atoll named Nukufetau. Before Sabbath some of the crew went ashore while I was engaged in preparation for the Sabbath. Soon they returned with the news that ashore there was an old man keeping Sabbath. So early next morning one of the crew, an Ellice man, went ashore to invite the old man to the ship for meetings. Great opposition had been experienced in the past at Funafuti, and threats had reached us in the Gilberts of what would happen when we went ashore; so we were careful in our approach.

The old man, Papa Eliasa, was sick,

so could not come. For a number of years he had been subscribing to *Tala Moni*, the Samoan *Signs*, and had been impressed with the truthfulness of the teachings. He was convicted of the Sabbath, but fought the conviction. Then on a certain Friday afternoon he went fishing in his canoe. He was unsuccessful, and as the Sabbath drew near he heard a voice say, "Remember the Sabbath." He must get fish for his family, but there seemed no fish in the sea. A second and a third time he was bidden to "remember the Sabbath." Papa continued fishing. Then he was told that as a sign that the seventh day was the Sabbath he would not be able to catch any fish. Determined to catch something, he remained all night. Next morning others came fishing and caught fish, but he was unable to catch a thing. He returned home and declared to his family that from then on he would keep the true Sabbath. He has remained true to his word, and that Sabbath, though sick, he was studying his Bible, comparing it with texts in *Tala Moni*.

During the next two days we spent an enjoyable time with Papa. We examined him and found him sound on all our doctrines. He then questioned us to make sure that we were the church of the Bible. He was satisfied, and so were we. There was nothing to hinder the baptism of this godly old man.

Monday he declared was the happiest day of his life, for that morning he buried the old life and rose to join God's remnant church. We were all greatly impressed with the fact that despite the closed ordinance the Word of God had been accomplishing that for which it was ordained.

Medical Secretaries' Meeting

By J. Wayne McFarland, M.D.

Because a successful church medical missionary program needs careful planning, twenty-five of our North American medical missionary workers met in Kansas City, Missouri, November 11-13, to discuss mutual problems and to lay plans for a more aggressive program in their respective fields.

Topics such as classes in health and hygiene, civil defense, home nursing, hydrotherapy, and first aid, as well as plans for school health, health evangelism, health broadcasts, health correspondence lessons, and health and welfare centers, were discussed.

On Friday evening a symposium entitled "Medical Evangelism in Action" was given by several conference medical secretaries.

The Sabbath morning sermon by L. K. Dickson, a vice-president of the General Conference, was a challenge not only to the delegates but to the entire church membership to take seriously the messages on health reform sent to us by the Lord through the Spirit of prophecy. It was also a call to move forward now.

Two films were shown Saturday night—"Dust or Destiny," an audio-visual sermon from science, produced by the Moody Bible Institute; and "To Make Man Whole," the fiftieth-anniversary film of the College of Medical Evangelists.

General Conference representation at the medical secretaries' meeting included L. K. Dickson, Lois D. Burnett, Joyce Wilson, Carl Sundin, and J. W. McFarland.



Medical secretaries in attendance at the Medical Secretaries' Council held recently in Kansas City.

CHURCH CALENDAR FOR 1956

AN ADVENTIST PULPIT IN EVERY HOME

Signs of the Times

OUR SILENT EVANGELIST

This was the inspiring vision of Elder James White, its first editor, many years ago.

CELEBRATING its eighty-second year as "our missionary paper" during 1956, "Signs" offers you a twofold weekly soul-winning service unsurpassed in the entire field of our literature ministry.

1

EDITORIAL CONTENT

- *Flight of Time—weekly prophetic survey of the world scene by the editor, A. S. Maxwell.
 - *Personalized articles on every phase of the message by able denominational writers.
 - *Bible Questions Answered by Charles D. Utt, the assistant editor.
 - *Youth's Page by the assistant editor, Donald A. Webster.
 - *Bible Inspiration Verified by Dr. S. H. Horn, S.D.A. Theological Seminary.
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2

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JANUARY							JULY						
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FEBRUARY							AUGUST						
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FEBRUARY IS "SIGNS" MONTH

MORE "SIGNS" — — —

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— — — MORE SOULS

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.

Northern European Division Winter Council

By E. B. Rudge, Secretary

The Northern European Division Winter Council concluded its work at Skodsborg, Denmark, November 29. Representatives from all sections of the division were present at this annual gathering, and we were also privileged to have with us A. L. Ham, C. W. Bozarth, and T. L. Oswald as General Conference representatives.

It was especially heartening to note the steady development in the growth of membership. On September 30, 1955, the membership of the division stood at 48,909. This represented a net gain of 10,035 in the four-year period since the division was reorganized. The force of workers within the division has increased by 34 per cent, or 434 workers, since January, 1951.

One indication of growth in the evangelistic phase of the work was an increase of 88 in the number of ordained ministers within the division. Another interesting fact reported was the large number of workers from the home unions of this division working in other lands. These total 335.

The treasurer's report brought much encouragement to the council. In some of the home unions the in-

crease in tithe amounted to nearly 20 per cent.

The educational work of the division has made marked progress in the past two years. The development of Newbold Missionary College is proceeding successfully, and the affiliation program with Washington Missionary College is not only working satisfactorily, but is encouraging an increased enrollment at Newbold.

Perhaps the outstanding feature reported in this branch of the work is the fact that we have more than 17,000 young people enrolled in our mission schools in West Africa, where 1,000 teachers are employed in educational work.

An important factor in the development of our work has been the activity of the Young People's department. During 1955, 1,150 young people joined the church largely as the result of MV activities.

The enrollment in the Sabbath schools of the division now exceeds 70,000. Offerings continue to increase from year to year, having reached a total of £45,642 for the first nine months of 1955. This is a gain of almost £2,500 over the same period of the preceding year.

Branch Sabbath schools are making a strong contribution to our evangelistic program around the field. In 1955 the number of branch Sabbath

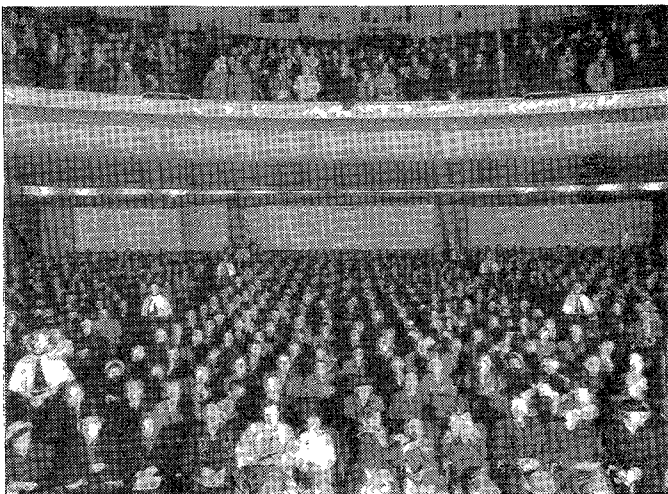
schools increased from 197 to 311.

J. O. Gibson's report on the evangelistic efforts of the African workers was of great interest. During 1954, 1,400 people were baptized, and more than 11,000 prospective members are in the learners' classes.

In connection with the West Nordic Union report we learned that the Skodsborg Sanitarium is experiencing the most successful year in its history. In our West African hospitals more than 126,000 treatments were given during 1954. In Ethiopia, likewise, many thousands of patients have been treated in our several hospitals.

During 1955, 51 churches organized active Bible evangelism companies, bringing the total number of churches featuring this aspect of service to 178. Laymen won 847 souls, who were baptized during 1954.

An outstanding feature in the work of 1955 has been the work of student colporteurs. In the British and Finland unions students have had outstanding success. In Ethiopia in 1955 our first book in Amharic was published, entitled *The Story of Jesus*. This is a translation of *Christ Our Saviour*. One high official of the Ethiopian Government declared this to be the best book ever published in Ethiopia. Now word comes to us that the Ethiopian Department of Education has purchased one thousand copies.



Vancouver Evangelistic Meetings

In Vancouver, British Columbia, the Sage-Hansen evangelistic team has been conducting an inspiring campaign, which started October 7 and continued four nights a week into November, with weekend attendance ranging from twelve to thirteen hundred people. The picture shows a portion of the thirteen hundred people present on the fifth Sunday night, when the Sabbath was presented. At that time 140 signed ballots agreeing that Saturday was the true Sabbath.

Members of the Vancouver evangelistic company include Evangelist and Mrs. A. O. Sage, Brother and Sister Hartwick Hansen, Elder and Mrs. R. A. Rentfro, Brother and Sister F. L. Bell, Miss E. Buck, and Miss M. Lebedoff.

F. L. BELL



Santa Anna, Texas, Church Organized

The Santa Anna, Texas, Seventh-day Adventist church was recently organized, with a charter membership of thirty. This new church organization brings to sixty-six the total number of churches in the Texas Conference. It was just three years ago that Charles Henner, M.D., moved to Santa Anna. There were only five Seventh-day Adventists in the city at the time. Dr. Henner purchased the Cumberland Presbyterian church building, with a seating capacity of about two hundred, and Lyndon DeWitt, former Adventist pastor of the district, held the first evangelistic meeting, bringing in more than twenty people. O. J. Bell, conference treasurer, led out in the organization of the new church.

ALTUS E. HAYES

An Office Secretary Talks of Missions

(Continued from page 17)

but the current was not strong enough to carry more than two stoves at a time (and those only on half capacity), so the treasurer, clad in overcoat, did without heat in his office until other arrangements were made. Many a time I was compelled to disconnect my heater in order to hear over the dictaphone.

A water shortage is not uncommon even here in Montevideo. Some of us have just been through such an experience for three weeks, so we appreciate water running in the pipes again, even if at first it is only for part time. It was a common sight to see folks lined up with their jars and pails waiting to draw water from tanks placed along the main streets of the city. And it was not uncommon to see people lined up at the empty tanks waiting for water to be delivered by truck.

One of our missionary families here told me that when they first entered the work in Central America they always kept a tubful of water on hand for emergencies. The little jars of water that I may keep around in case of need are nothing compared with the tub that must be kept full of water all the time in some places.

Our River Plate institutions at Puigari, in the Argentine, are having difficulties with their well at present, and must soon drill a new one for their entire water supply. The problem here is not so great as the one there, for here it is the responsibility of the city; there it rests entirely on the institutions, the union, and the division.

One of our successful national evangelists is holding an effort in a little town in northern Brazil. He writes: "Wife and I live here in a little hut without furniture. We sleep as we hang." We who work all day in an office can come back to a pleasant home, but they—even while carrying on an evangelistic effort in a new city—come home to a hut with only two hammocks stretched across the empty space. In spite of inconveniences they have no intention of leaving the work there until it is done.

It is good to get up before sunrise on a winter morning and watch the town come alive. We see folks scurrying to catch a bus or a tram, policemen changing beats, hucksters coming from the big market with their produce for the day's peddling, fruit and vegetable stands opening for business, and so on. It is on such a morning that we go down to meet a boat coming in. This time it is to welcome a missionary family returning to service

after a number of years spent in the homeland. The call of missions has made them want to return. They know that missions pay.

Among the eighty-odd overseas workers and families in the division there is always someone going on furlough, or for some other reason someone must return home; however, new recruits come to keep the working force up to strength. A young couple arrived recently over on our West Coast. En route they wrote: "Mrs. ——— and I are so thankful that God has led our steps to this great mission field of South America."

At a morning worship not long ago W. E. Murray, president of the South American Division, stressed the point of meeting the final great day with joy, not with fear. Only a few days later one of our faithful missionaries was called to his rest. Brother Weber's hope and desire as life ebbed was to meet his loved ones and his students in the kingdom. The Worthy Student Fund, created by request of his family from the money that would have been spent for flowers, will continue to bear fruit for the kingdom.

It is a pleasure to lighten the load of those who carry the heavier burdens, to be a small part of the great missions program, even if it means working in an office in South America, the country to which I always said I would never go, but to which I *did* go, and where I have found so much joy in service.



A Good Habit

Four generations of REVIEW readers are here pictured. From left to right: Mrs. Metzel Storie (niece of the late F. M. Wilcox); Skipper, three-year-old son of Dr. and Mrs. R. S. Kraft; Mrs. Inez Storie Carr; and Mrs. R. S. Kraft.

In writing of her experience with the REVIEW, Sister Carr states that the habit of being a regular reader actually began with her grandmother, who was a sister of F. M. Wilcox, editor of the REVIEW for thirty-three years. Thus five generations ago this worthy habit was started. Sister Carr states that it "has been a family habit of reading ever since," adding that "bric-a-brac that is passed down through several generations may fade and deteriorate, but THE REVIEW AND HERALD renews our faith and makes the blessed hope brighter year by year."

High Lights From North Borneo Mission

(Continued from page 1)

the truth. I now have twenty-two families interested in the truth. I cannot read or write, but God is using me to bring people into the truth. I want a teacher for my village also." In his village a large number are now attending Sabbath school, and a church is soon to be erected near his home.

Brother Pindu, from Salimandut village, was the next to speak. "Brother Sibadogil brought me the message many years ago. Several accepted the truth, but when the workers left, all apostatized, leaving me the only Christian. The heathen tried to persuade me to return to heathenism. They told me, 'You are now the only one left. If you die, there is no one to bury you.' I replied, 'Never mind, God will look after me.' I continued talking about the message. Finally fifty people came to my house. They asked, 'If we decide to be baptized, can you baptize us?' My answer was, 'God will arrange it if you make a decision.' I sent the message to Tamparuli, requesting a worker, and Pastor Sibarani responded. When he arrived, the house was full of people, but they were not yet prepared for baptism. Soon, however, three were baptized, and later four more joined us. Now many hundreds are gathered for the services, so this is a great joy to me."

More than four hundred people were present for the last Sabbath service. Twenty-one people aside from those baptized indicated their desire to become Christians, and were placed in a baptismal class.

Difficulties of Travel

After spending many happy days at Goshen, we moved on to visit our believers and interested people in the Rungus country. Traveling is not easy in North Borneo. From our church in Goshen to the point of embarkation by launch we traveled by jeep and on foot a distance of four miles. After reaching Kudat we took a bus to Parapat village, where we have several Chinese believers. Our next stop was at Tambarulan, in the heart of the Rungus country. It required all day to reach this village, traveling by motor launch and on foot. The journey was more difficult because we took with us the galvanized tin for the roof of the proposed church building. While in Tambarulan we made our home with the chief and conducted meetings in his house each morning and evening. After the morning service each day Pastor and

REVIEW AND HERALD

Mrs. Mountain treated the sick and dispensed medicine. Our faithful layman, Brother Dahawa, was present at all the services and was as anxious as ever to learn more about this message. During the day Pastors Siagian and Pohan instructed the candidates for baptism.

The last day of our stay witnessed the baptism of three persons—the chief at whose home we were staying, his granddaughter, and Dahawa's wife. This was the first baptism at Tamarulan.

The next morning we started for Marabau village. It was a nine-mile trek over creeks and hills, and took us just four hours. At Marabau we again met our good friend Assung, who had been present at the meetings in Goshen. He had recently built a new home, and this was offered to us during our stay. Brother Bibi, our local worker, also lives in Marabau, where a church has already been built. The usual schedule of meetings and treatment of the sick followed.

At last the day came when we had to take our leave. Early in the morning the people came to see us off. Before we started down the narrow trail they all shook our hand and expressed their appreciation for our visit. A mutual feeling of love had grown up between us, and parting made us feel lonely. We had spent nearly five weeks in North Borneo, and now felt we understood a little better the needs and wishes of the people.

The work in North Borneo is going forward rapidly under the able leadership of Pastor and Sister Mountain and their co-workers. Many of the people, by beholding Christ's matchless love, have become elevated in thought, purified in heart, and transformed in character. Now they are going forth to be lights to others who wait in darkness.

serve as stenographer in the office of the Southeast African Union. Miss Davies is the daughter of V. Davies, missionary in the Zambesi Union.

● M. W. Cuthbert, secretary-treasurer of the Tanganyika Mission, states that he has been having good success in placing Spirit of prophecy books in the hands of English-reading native workers who have come into the office. Before the supply of Christian Home Library books was exhausted, £1,600 worth had been sold.

● The year-end committee of the division met December 1-7. Plans were laid for 1956. Prospects for the year are bright, and the workers are of good courage. The helpful counsel of the General Conference representatives present, O. A. Blake and V. T. Armstrong, was particularly appreciated.

● V. T. Armstrong and O. A. Blake attended the meeting of the South African Union at Bloemfontein. Elder Armstrong then traveled with R. S. Watts to the Natal-Transvaal Conference session in Johannesburg, while O. A. Blake and K. F. Ambs attended the Zambesi Union Mission committee. They will be visiting other union meetings also.

NORTH AMERICA

Atlantic Union

● Carl P. Anderson, home missionary secretary for the Southern New England Conference, reports that 1955 was the peak year for welfare work in that conference. Ten flood-relief centers were in operation after the two most destructive floods in the history of New England. From these centers more than 150,000 articles of food and clothing were distributed to thousands of families. Three new health and welfare centers were opened—in Peabody and Attleboro, Massachusetts, and on Cape Cod.

● The fifty-fifth commencement exercises of the New England Sanitarium and Hospital, held on December 11, brought to 771 the number of alumni of the School of Nursing, many of whom are serving in the mission field.

● The 1956 biennial business sessions for the conferences of the Atlantic Union are to be held in the spring, separate from the camp meetings, thus leaving more time at the camp meetings for spiritual matters.

● V. W. Becker, union educational secretary, reports that approximately three thousand children and youth in the Atlantic Union are now receiving a Christian education in 73 elementary and intermediate schools, 5 senior academies, and 1 college. The total enrollment in these schools is 111 more than last year.

Central Union

● Dr. Russell K. Nelson, head of the Union College history department, has been chosen as a member of the Nebraska Committee of Education and Training for Social Work. The purpose of the committee is to stimulate an interest among students in social work as a career of service to mankind.

● The Wyoming Conference has raised its Ingathering goal, representing the highest per capita attainment in the union.

● Dr. C. P. Bringle, a graduate of CME and medical secretary in overseas missions for 18 years, will serve as medical secretary for the Colorado Conference, along with his private practice.

● R. Carlill is now in charge of the Golden, Colorado, district.

Columbia Union

● WBOC-TV, channel 16, in Salisbury, Maryland, began telecasting Faith for Today on January 7 at 2 P.M. This station covers the entire Eastern Shore of Maryland.

● Three of the four Czechoslovakian pastors in the United States are working in the Columbia Union Conference territory. They are Joseph Krpalek, Cleveland, Ohio; Joseph Dobias, Pittsburgh, Pennsylvania; and John Haynal, Newark, New Jersey.

● A new junior academy building has been completed in Cleveland, Ohio, for the Cleveland First and Willoughby churches. The building contains three classrooms, an office, a kitchen, and a gymnasium.

● A radio-TV rally and press workshop was conducted recently at Norristown, Pennsylvania. Speakers were J. E. Chase, of the General Conference Radio-TV Department, and D. A. Roth, of the Columbia Union.

● C. E. Wittschiebe, F. E. Thompson, and J. F. Kent were speakers at a recent workers' meeting of the East Pennsylvania Conference in Reading. Directing the all-day program was T. E. Unruh, president.

Lake Union

● On Sabbath, December 10, a baptismal service was conducted in Scottsburg, Indiana, at which time Arthur Kiesz, president of the conference, baptized eight souls for D. F. McMurray, the district pastor.

● Nine new members were added to the Muskegon, Michigan, church by baptism on December 3. This baptism was conducted by John Klose and Charles Danforth. Two of the new members were fruits of the Bible studies given by lay workers.

● A very fine workshop for Pathfinder Club leaders was conducted at the Wisconsin Academy on December 11. L. A. Skinner, from the General Conference, and Miller Brockett, from the Lake Union, led out in the program. There were forty Pathfinder Club leaders present at this meeting.

North Pacific Union

● George S. Belleau, conference Sabbath school secretary, reports that 41 Sabbath schools in the Oregon Conference have already indicated that they will be holding Vacation Bible Schools this June.

● Members of the Pathfinder Club of the Tabernacle church in Portland, Ore-

• In Brief •

OVERSEAS

Southern African Division

● Elder and Mrs. J. D. Harcombe sailed from Durban, South Africa, December 7, on the M. S. *Europa* for Mombasa, en route to Musoma, Tanganyika. They were accompanied by their sons, Neville, Emmanuel, and Douglas. Elder Harcombe will serve as president of the Tanganyika Mission.

● Miss Nola Davies, 1955 graduate of Helderberg College, left Cape Town, South Africa, by train on December 18 for Blantyre, Nyasaland, where she will

gon, recently appeared on the Portland KOIN-TV program with Red Dunning. Club members gave reports of craft classes, camping trips, and nature study. This Pathfinder Club is directed by Forrest Montgomery.

● Members of the Dorcas Society in Aleknagik, Alaska, are happy with the results of their sale held December 14. Gross receipts for the day amounted to a little over \$229.

● E. H. Tucker reports that 28,404 copies of *Life and Health* and *These Times* were sold by juniors and adults in Montana during eleven months of 1955. This was a gain of 25,484 copies over the same period in 1954.

Pacific Union

● Ground-breaking ceremonies for the St. Helena Sanitarium church were held December 4. Participants in the service included Carl Becker, Dr. H. E. James, E. L. Place, S. T. Borg, C. E. Westphal, F. T. Oakes, and O. C. Johnson.

● Members of the Mexican church in Hanford, California, solicited for Ingathering in front of the theater, securing \$120. The manager was so favorably impressed that he told the solicitors to come inside, where he stopped the picture, explained the work, and invited donations. The solicitors quickly gathered an additional \$80.

● Wilber Alexander, instructor in the La Sierra College department of religion, conducted the fall Week of Prayer at San Pasqual Academy.

● Pacific Union College students filled Christmas boxes for inmates of the Napa County jail. Dormitory men at the college also donated 26 pints of blood to a member of a poor family in Napa just prior to the holidays.

Southern Union

● On January 1, four conferences in the Southern Union reported their 1956 Ingathering Minute Man goal in hand. The conferences are Carolina, Alabama-Mississippi, Georgia-Cumberland, and Florida. Georgia-Cumberland reached \$100,000, nearly \$10,000 above last year's total.

● LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports the organization of the Anniston, Alabama, church, December 17, with a membership of 50, following a series of evangelistic meetings conducted by W. R. May, conference evangelist, assisted by Obed Graham and Mrs. Marye Burdick.

● J. L. Shuler completed a short evangelistic campaign in the Savannah, Georgia, church, December 18. D. G. Anderson, the pastor, has already baptized 11 persons as a result. Three hundred and thirty enrollments for the Bible correspondence course were received.

● G. A. Coon, Southern Union revivalist, conducted a revival recently in Paducah, Kentucky, as a result of which 7 have already been baptized, bringing to 21 the total baptized in the Paducah district during 1955.

Southwestern Union

● The Ingathering Minute Man goal for the Gentry, Arkansas, district, has been reached. This was attained by careful planning and the full cooperation of the faculty and student body of Ozark Academy, as well as members of the Gentry church.

● On Monday, January 2, Roy B. Thurmon, Little Rock, Arkansas, district pastor, began a fifteen-minute radio broadcast over station KBBA, Benton, Arkansas. This program will be aired five days a week, Monday through Friday, at 12 noon.



KITTLE.—Otis M. Kittle, born Aug. 3, 1871, in North Branch, Mich.; died at Loma Linda, Calif., Nov. 29, 1955. He accepted Christ as a youth and attended Battle Creek College. Following this he served two years as a colporteur. In 1899 he and Carrie Habenicht were united in marriage. They connected with the Colfax Sanitarium in Iowa, where they spent several years. In 1905 brother Kittle became chaplain, pastor, and Bible teacher in the Chamberlain Sanitarium and Hospital. He was ordained in 1908. He was transferred to Plainview Academy, Redfield, S. Dak., as Bible teacher. He spent many years in pastoral work in the Tennessee, Michigan, Illinois, and Colorado conferences. His last years of service were in San Diego as pastor of the East San Diego church. He is survived by his wife and a brother.

JENSEN.—Mikkel Christian Steen Jensen, born Sept. 26, 1867, in Vejle, Denmark. In 1893 he was married to Johanne Sorensen in Brooklyn, N.Y., where they joined the Adventist Church. For 20 years he was in New York City, 18 years in the Iowa Conference, and 2 years with the college at Madison, Tenn. Surviving are a son, a daughter, 4 grandchildren, 1 great-grandson.

KEATE.—Helen Jamieson McKinnon Keate, was laid to rest in Nashville, Tenn., Nov. 14, 1955, at the age of 92. After taking the Bible Workers' Training Course, in 1887 she was sent to London, England, to assist in opening our work. After returning to the United States she labored both in the States and in Canada. After her marriage to Reginald L. Keate in 1909 they labored in the Southern Union until his death in 1948. Mourning their loss are two sisters, Mrs. W. H. Heckman and Mrs. Margaret Smith.

PAULSON.—Ellen Bradbury Paulson, born in 1874 at Baraboo, Wis.; died at Hinsdale, Ill., Nov. 7, 1955. She took nurses' training at the Battle Creek Sanitarium, and she and her husband helped the Drs. Paulson in their Chicago mission work. In 1904 she came to Hinsdale as the first nurse in the new institution, her husband serving as business manager. She served later as operating room supervisor and teacher in the school of nursing.

WOHLERS.—William Herman Wohlers, born June 4, 1887, at Bunker Hill, Ill.; died at Fall River, Wis., Nov. 28, 1955. He was baptized in 1908, and in 1913 was married to Bertha Rathbun. From 1915 to 1920 he was farm manager of Bethel Academy, then of the River Plate College in Argentina for 7 years, then of Emmanuel Missionary College for 17 years. In 1944 he became farm manager of the Wisconsin Academy farms. After 1946 he engaged in colporteur work. His loss is mourned by his wife; 2 sons, John, of Keene, Texas, and Dr. Robert, of St. Johns, Mich.; 5 grandchildren; 1 brother, Harry Wohlers, of Broadview Academy, in Illinois.

BURTNETT.—Frank H. Burtnett, died at Lafayette, Ind., Nov. 13, 1955, at the age of 52 years. Brother Burtnett spent many years as a foreman in the College Press at Emmanuel Missionary College and at Atlantic Union College. Surviving are his wife, 3 sons, and 1 daughter.

ENGBERG.—Jessie Stall Engeberg, born July 25, 1901, in Cumberland, Wis.; died in Takoma Park, Md., Dec. 4, 1955. She earned her way in Hutchinson Theological Seminary and Broadview College through the colporteur ministry. In 1924 she married V. B. Engeberg, who for many years has been forman of the Review and Herald engraving department. Besides her husband, a son and a daughter, 4 brothers, and 1 sister mourn her loss.

WARNER.—Earl Albert Warner, born Nov. 19, 1875, in Iowa; died at Blue Springs, Nebr., Oct. 11, 1955. After teaching school a few years he took medicine at the Keokuk, Iowa, Medical College,

graduating in 1905. For a time he served in the Iowa Sanitarium, at Nevada, and later in the Tri-City Sanitarium, of Moline, Ill.; then again in the Iowa Sanitarium. Surviving are his wife, 3 daughters, 3 grandchildren, a sister, and a brother.

OLMSTEAD.—Abbie May Olmstead, born Dec. 1, 1897, near Bismarck, N. Dak.; died at Wildwood, Ga., Dec. 2, 1955. Her life was spent in loving ministry in the classroom and at the Rest Haven Sanitarium, Sidney, B.C. She is survived by 2 sisters and 3 brothers.

GOSS.—Walter Ray Goss, born April 17, 1881, in Sandyville, Iowa; died at Colton, Calif., Nov. 23, 1955. He accepted present truth at 18 years of age and attended Keene Academy, graduating in 1908. In 1907 he was married to Lottie V. Woodward. In 1908 he connected with the Southern Publishing Association in Fort Worth, Tex. In 1910 he was transferred to North Texas Bible House in Keene, Tex. In 1912 he was placed in charge of the Bible House in Albuquerque, N. Mexico. Later he joined the clerical staff of the Loma Linda Sanitarium. In 1915 he was elected as the first Bible House secretary of the Southeastern California Conference. Left to mourn are his wife, a daughter, Dorothy Ruth Libby, a foster son, Dr. Sherman S. DeVene, 2 grandchildren, and 1 sister.

BUDD.—Thomas O. Budd died in Crawfordville, Ind., Nov. 10, 1955. His companion had walked by his side for more than 60 years. Surviving, besides his wife, are 2 daughters, 3 sons, 16 grandchildren, and 11 great-grandchildren.

WATSON.—Marie C. Watson, wife of Elder George Watson, died at Vancouver, Wash., Sept. 8, 1955, at the age of 68. For many years she was a Bible worker in New York City.

COUCH.—Mamie L. Dingley McCune Couch was born Jan. 11, 1870, in Mobile, Ala.; died in Portland, Oreg., Nov. 15, 1955. In 1886 she married Michael J. McCune, who died in 1905. In 1910 she was married to Thomas M. Couch. She was a church member for 50 years and missed attending services only eight times in that period of time. Mourning their loss are 2 sons, 2 daughters, 9 grandchildren, and 14 great-grandchildren.

WILLIAMS.—R. L. Williams, born Feb. 13, 1876, in Pennsylvania; died at Fullerton, Calif., Sept. 4, 1955. In his youth he attended Battle Creek College. In 1897 he was united in marriage to Ida Mae Risley. Left to cherish his memory are his wife, a son, a daughter, 2 grandchildren, and several great-grandchildren.

DART.—Retha Perry Venable Dart, born Jan. 2, 1885, at Raleigh, N.C.; died in Atlanta, Ga., Sept. 22, 1955. She was married in 1904 to Frank Venable. To this union a daughter and a son were born. Her husband died in 1910. In 1920 she accepted present truth. Soon after this she was married to Arthur Dart. For a time she was employed as a nurse at the Battle Creek Sanitarium.

NEAL.—Mary Jane Neal, born Dec. 28, 1862, at Kokomo, Ind.; died at Milton-Freewater, Oreg., Nov. 25, 1955. Three of her 12 children survive, as do also 22 grandchildren, 49 great-grandchildren, and 16 great-great-grandchildren.

TRUSDELL.—Clara E. Trusdell, born Oct. 18, 1869, in Lockport, Ill.; died Nov. 13, 1955. In 1913 she was married to James T. Trusdell. Since 1919 she has been a faithful church member.

ABBOTT.—William A. Abbott, born Dec. 4, 1891, at Garden Grove, Calif.; died at Loma Linda, Calif., Nov. 27, 1955. In 1915 he was married to Edith A. Steele. For more than 40 years they were joined in happy service to God. He is survived by his wife, a daughter, La Vonne D. Hendricks, of Fresno, and a brother, Dr. Edward T. Abbott, of Glendale.

SMITH.—Eugene Thomas Smith, born Aug. 28, 1869, at Lathrup, Mo.; died at Beaumont, Calif., Oct. 31, 1955. He was married to Leora J. Fetty, and for 32 years he has been a church member. Left to mourn are his wife and a daughter, Harriet, who is connected with the College of Medical Evangelists School of Nursing.

GORMAN.—Effie F. Austin Gorman, born Nov. 10, 1880, in Lucas, Wis.; died in Arlington, Calif., Oct. 17, 1955. She is survived by 3 sisters and 3 brothers.

NARY.—Nellie A. Olds Nary, born Sept. 5, 1865, at Buffalo, N.Y.; died at Arlington, Calif., Nov. 11, 1955. She was baptized in 1901, and raised up a company of believers in Hotchkiss, Colo.

LONG.—Lizzie Harrison Long, born July 14, 1880, near Grass Creek, Ind.; died in Ocala, Fla., Nov. 16, 1955. In 1901 she was married to Clem M. Long, and both of them were employed by the Battle Creek Sanitarium when it was destroyed by fire in 1902. Sister Long is mourned by her husband, 2 sons, 1 daughter, 3 grandchildren, 3 sisters, and 2 brothers. Frank L. Harrison, treasurer of the Loma Linda Food Factory, and Dr. Charles W. Harrison, chief surgeon of the Sydney Sanitarium and Hospital, Wahroonga, New South Wales, Australia.

WETZEL.—Arthur Philip Wetzel, born April 1, 1877, in North Vernon, Ind.; died in Los Angeles, Calif., Nov. 21, 1955. From youth he was a member of the Christian Church, and in 1924 accepted present truth. He is survived by his wife and 3 daughters.

MATSON.—Loyal Chandler Matson, born April 23, 1863; died Nov. 23, 1955. In 1918 he was united in marriage to Emma Brooks. He became a church member in 1919 and remained faithful. Survivors include his wife, 2 sons, 1 daughter, 1 stepson, 3 grandchildren, and 2 great-grandchildren.

BLACKMAN.—Ada Mildred Adams Blackman, born in New York City, died December, 1955, in Glendale, Calif. She was converted as a young girl and assisted with her musical talent in evangelistic efforts. She completed nurses' training at the New England Sanitarium, and married Kenneth Adams, who preceded her in death. In 1932 she married William Blackman, and later connected with the Loma Linda Sanitarium. She is survived by her husband; her son, Dr. Gordon K. Adams, of Los Angeles; 3 grandchildren; and 5 sisters.

HOBBS.—Carrie Belle Hill Hobbs, born Feb. 23, 1873, in Kanola, Kans.; died at Milton-Freewater, Oreg., Dec. 18, 1955. At an early age she was baptized, and for more than 70 years she remained a faithful church member. As a young girl she assisted in evangelistic efforts with her musical talents. She attended Battle Creek College. In 1892 she graduated from the conservatory at Ottawa, Kans. She attended Union College for 2 years. In 1894 she was called to Walla Walla College as head of the music department, where she remained four years. In 1898 she was married to C. D. Hobbs, and they were called to teach in our college at Keene, Tex., where they spent 2 years. Left to mourn are her husband, 2 daughters, 5 grandchildren, 3 great-grandchildren, and 2 sisters.

STUART.—Alice Adeline McEuean Stuart, born Dec. 19, 1882; died Oct. 31, 1955. She was a faithful church member. Survivors include 1 daughter, 1 son, 5 grandchildren, 5 great-grandchildren, and 2 sisters.

SOPER.—David Mills Soper, born June 6, 1878, at Highlands, N.C.; died at Takoma Park, Md., Nov. 13, 1955. He accepted present truth in 1917 and was a graduate of Washington Missionary College. He had 8 children, 6 of whom are still living.

SAARE.—John H. Saare, died Nov. 1, 1955. He was a faithful church member. He leaves to mourn his wife, Clara, and several stepchildren.

REINKE.—Robert R. Reinke, born July 14, 1875, in Germania, Pa.; died at Angwin, Calif., Nov. 8, 1955. He leaves to mourn his wife, Mabel, a son, a daughter, a stepson, 5 grandchildren, a brother, and 4 sisters.

ADER.—William C. Ader, born Feb. 10, 1889, at Coatsville, Ind.; died at Arlington, Calif., Oct. 18, 1955. In 1915 he was joined in marriage to Lela B. Madison, who preceded him in death. They accepted present truth in 1928. In 1954 Brother Ader was united in marriage with Mary L. Prettyman. He is survived by his widow, 1 son, 1 stepson, 10 grandchildren, 2 brothers, and 1 sister.

TOWNSEND.—Horace B. Townsend, born in 1878 in Minnesota; died in Mentone, Calif., Nov. 8, 1955. He is survived by his wife, Petra, and 2 daughters.

SPORTSMAN.—George Beverly Sportsman, born Jan. 23, 1872, at Marcelene, Mo.; died at Ramona, Calif., Oct. 26, 1955. In 1897 he married Laura Eliza Staats. After her death he married Rita Bryant Gibbs. Our brother became a church member more than 40 years ago, and remained faithful. Mourning his passing are his widow, 3 sons, 5 daughters, 20 grandchildren, 22 great-grandchildren, 1 brother, and 1 sister.

STARR.—Martha Watrous Stearns Starr, born Dec. 14, 1863, in Brooklyn, N.Y.; died in Washington, D.C., Oct. 29, 1955. She attended Adelphi Academy and a young ladies' finishing school. Later she taught art in Battle Creek College. In 1885 she was married to Dr. Harold Stearns, who preceded her in death in 1890. In 1896-97 she taught at South Lancaster Academy, and later became a supervisor of art in the public schools. In 1908 she was united in marriage to Walter J. Starr. About 1883 she joined the church and remained faithful. She is survived by her son, Harold F. Stearns, her daughter, Theodora Stearns, 5 grandchildren, 5 great-grandchildren, and 3 great-great-grandchildren.

SIDEBOTTOM.—Ruby Estelle Sidebottom, born May 7, 1898, in Pleasantville, Pa.; died at Oklahoma City, Okla., Nov. 3, 1955. She was a church member for many years. She is survived by her husband, William Sidebottom, 2 daughters, 2 sons, 6 grandchildren, 2 brothers, and 1 sister.

WILSON.—Estelle Wilson, born Feb. 10, 1886, at Bodarc, Kans.; died Oct. 29, 1955. At 18 years of age she was married to Franklin T. Wilson. She was a faithful church member. Left to mourn are her daughter, a grandson, 2 brothers, and 2 sisters.

OSTERHOUSE.—Garrett Osterhouse, born Jan. 21, 1879, in Holland; died in Florida, Aug. 12, 1955. He came to the United States in 1903. In 1920 he accepted the third angel's message. Left to mourn are his wife, Anna, 3 daughters, and 1 son.

JACKSON.—Pleasant Smith Jackson, Sr., born Dec. 12, 1887, in Topeka, Kans.; died in Kansas City, Mo., Nov. 16, 1955. Brother Jackson joined the church in 1920. He is survived by his wife, a son, a daughter, 2 grandchildren, 2 brothers, and 2 sisters.

KELLEY.—Raymond T. Kelley, born Feb. 11, 1871; died in Orange, Calif., Nov. 6, 1955. He is survived by 3 sons, 5 daughters, 16 grandchildren, and 12 great-grandchildren.

MOFFITT.—Nellie Moffitt, born in Wilcox, Nebr., May 26, 1904; died in Pomona, Calif., Dec. 7, 1955. Surviving are her husband, Capt. Verden Moffitt, 2 sons, 1 daughter, 3 grandchildren, 3 brothers, and 2 sisters.

YOHE.—Eula Jane Yohe, born in Natrona, Pa., Jan. 23, 1889; died at Paradise, Calif., Nov. 2, 1955. She leaves to mourn her husband, Lawrence Yohe, a daughter, a son, four sisters, and one brother.

KATES.—Roland A. Kates, born Dec. 18, 1902; died in Roanoke, Va., Sept. 7, 1955. He was married to Nellie Hamilton on April 9, 1928. In 1953 he was baptized and entered the colporteur work. Left to mourn are his wife, 3 sisters, and 1 brother.

NOTICES

Literature Requests

H. G. Bayliss, 19782 Philips Ave., R.R. No. 7, Langley, B.C., Canada, wishes to thank all who have sent literature. Continuous supplies of clean, recent missionary papers, tracts, and booklets are appreciated.

Keith Collins, 615 N. 5th St., Fremont, Ohio, does not wish to receive more missionary literature at this time.

WANTED: Literature for missionary distribution by Miss B. Jordine, 26 Upper Rose Lane, Kingston, Jamaica, B.W.I.

Franklin Smith, 92 Greame St., Moss Side, Manchester 16, England, desires old copies of *Signs, The Instructor, The Ministry*, evangelistic charts, pictures, and other suitable material for missionary work.

Amy Houghton, 59 Church St., Montego Bay, Jamaica, B.W.I., desires used missionary literature for free distribution.

Thousands of used papers, such as *Signs, Present Truths, Reviews, Little Friends, Youth's Instructors*, small books, and Bibles, are desired by C. S. Greene, British West Indies Union, Box 22, Mandeville, Jamaica, B.W.I.

WANTED: Paper-bound books—Voice of Prophecy, Faith for Today, Crisis Series, Pocket Companion, Little Giant, etc.—for reading racks and missionary distribution by Floyd J. Deadmond, Box 461, Townsend, Mont.

Carolyn Francis, 8A Delhi St., St. James, Port-of-Spain, Trinidad, B.W.I., thanks those who have sent literature, and requests a continuous supply.

Carl U. P. Francis, Fitts Village, St. James, Barbados, B.W.I., desires used Bibles, and all Spirit of prophecy books available, especially *Testimonies for the Church*, and old reading-course books.

Clean copies of *Signs, Review and Herald, Little Friend, Youth's Instructor*, and *These Times*, are desired by Urbano Ferreira, 41 Rua de Cima, Kelva, San Miguel, Azores Islands, for use on shipboard.

Joel Y. Eriman, Magallon, Negros Occ., Philippine Islands, wishes Bible, Sabbath school materials for children and adults, and all types of missionary literature.

Caption Correction

The wrong caption was placed under a picture appearing in the December 1, 1955, REVIEW on page 22. The caption read: "Students of our first church school in the Netherlands Antilles Mission, San Nicolas, Aruba." It should have read: "Latest baptism in Netherlands Antilles Mission. These twenty-two new believers united with two churches in Curaçao." We regret this error.

Hurricane Relief Fund

The following is a list of the contributions received for the Hurricane Relief Fund December 30 through January 5.

Dr. and Mrs. G. A. Ahl	\$ 100.00
Mr. and Mrs. Roy C. Beaman	10.00
Rosamond Buck	10.00
L. A. Davis	5.00
Rosalie Downey	10.00
Dr. R. H. Dunn	25.00
Elder and Mrs. V. Emmerson	10.00
Elder J. W. Franklin	15.00
Mr. and Mrs. Edgar Gowing	7.00
Mr. and Mrs. Henry Hanson	5.00
Mr. and Mrs. James H. Hanson	10.00
Mr. and Mrs. Robert E. Hillberg	5.00
Mrs. H. M. Keatt	10.00
Mr. and Mrs. W. S. Mead	10.00
Elder and Mrs. L. L. Moffitt	10.00
Mr. and Mrs. Frank Roose	10.00
Mrs. Chas. G. Simon	5.00
Sympathizers	3.00
George Vaes	25.00
Aurelia Walsh	10.00

Mr. and Mrs. W. C. Whitten	5.00
Lula Williamson and Hilda Garrett	2.00
Mrs. Frederick Wiesner	10.00
Mr. and Mrs. K. F. Ambs	10.00
W. O. Berry	25.00
K. T. Brown	35.00
Mr. and Mrs. J. H. Bucklein	25.00
Mr. and Mrs. L. Ansel Carrick	50.00
Mrs. Nellie G. Davis	5.00
Geneva E. Durham	45.00
Mr. and Mrs. H. C. Ferguson	25.00
Mrs. Bertha Forshee	10.00
Louise Grose	5.00
M. Kathryn Kavanaugh	10.00
Mrs. Ivy E. Larsen	50.00
Mr. and Mrs. Ted A. Linnell	5.00
Lynchburg, Va., SDA Church	50.00
Mr. and Mrs. W. G. Maxwell	20.00
Melbourne, Fla., SDA Church	30.00
Middletown, N.Y., SDA Church	200.00
Mr. and Mrs. E. B. Ogden	5.00
Eva Pitcher	25.00
Rockford, Ill., SDA Church	35.00
Dr. Lloyd H. Smith	150.00
Snoqualmie, Wash., Dorcas Society	50.00
Mrs. Constance Sullivan	10.00
David A. Toews	2.00
Mr. and Mrs. E. M. Trummer	25.00
Upper Columbia Academy	27.02
Marjorie Butler	5.00
Arcadia, Fla., SDA Church	10.22
L. E. Budgewater	5.00
Catherine Batink	2.00
Two Friends	100.00
Mrs. Alice V. Cook	20.00
Mrs. N. D. Jarrett	5.00
Elder and Mrs. J. F. Knipschild, Sr.	10.00
Mrs. Leona B. Peck	10.00
Mr. and Mrs. Ralph H. Ricks	10.00
Norma A. Smith	5.00
Mr. and Mrs. W. G. Steeves	10.00
Mrs. J. F. Swarthout	10.00
Mr. and Mrs. F. R. Boggs	50.00
Clear Lake, Wis., Church School	10.00
Mrs. Ollie Higgs	5.00
Fred L. Kierstead	10.00
Elder and Mrs. Ernest Lloyd	5.00
Nevada, Mo., Dorcas Society	5.00
Dr. Estella G. Norman	5.00
Powell, Wyo., Dorcas Society	10.00
Mr. and Mrs. Lloyd Swartz	10.00
Ronasket, Wash., Dorcas Society	5.00
David Voth	25.00
Mrs. Benjamin G. Walker	50.00
Miscellaneous	111.00

Total for week \$ 1,744.24
Previously reported 13,184.49

Total to date \$14,928.73

Church Calendar FOR 1956

Television Offering	Jan. 28
Home Missionary Offering	Feb. 4
Christian Home and Family Altar	Feb. 4
Christian Home Week	Feb. 4-11
Signs Campaign	February
Visitation Evangelism-Home Visitation	March 3
Home Missionary Offering	March 3
Disaster Relief Offering	March 10
Missionary Volunteer Week of Prayer	March 10-17
Special Foreign Missions Offering	March 17
Thirteenth Sabbath Offering	March 31
Home Missionary Offering	April 7
Ingathering Rally Day	April 7
Ingathering Campaign	April 7-May 19
Spirit of Prophecy Day	April 14
Dorcas and Welfare Evangelism	May 5
Home Missionary Offering	May 5
Literature for Servicemen Offering	May 26
Literature Evangelism	June 2
Home Missionary Offering	June 2
College of Medical Evangelists Offering	June 23
Thirteenth Sabbath Offering	June 30
Medical Missionary Day	July 7
Home Missionary Offering	July 7
Midsummer Offering and Service	July 14
Enlightening Dark Counties	Aug. 4
Home Missionary Offering	Aug. 4
Educational Day & Elementary School Offering	Aug. 18
Oakwood College Offering	Aug. 25
Literature Evangelist Rally Day	Sept. 1
Home Missionary Day (Literature)	Sept. 1
Home Missionary Offering	Sept. 1
Missions Extension Day and Offering	Sept. 8
Thirteenth Sabbath Offering	Sept. 29
Neighborhood Evangelism	Oct. 6
(Bible school enrollment)	
Home Missionary Offering	Oct. 6
Voice of Prophecy Offering	Oct. 13
Sabbath School Rally Day	Oct. 20
Temperance Day and Offering	Oct. 27
Message Campaign	October
These Times Campaign	October
Witnessing Laymen	Nov. 3
Home Missionary Offering	Nov. 3
Review and Herald Campaign	Nov. 3-24
Week of Prayer and Sacrifice	Nov. 17-24
Week of Sacrifice Offering	Nov. 24
Home Missionary Day and Offering	Dec. 1
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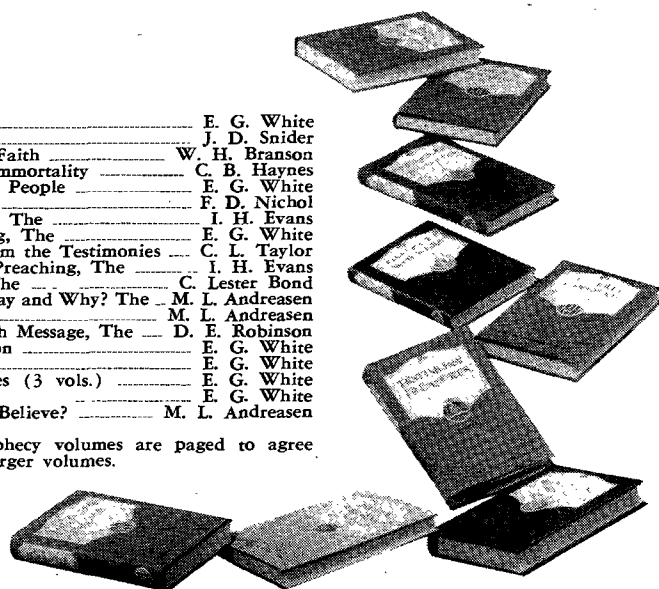
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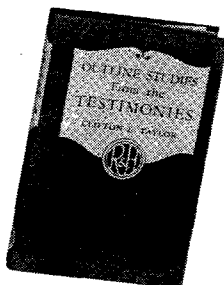
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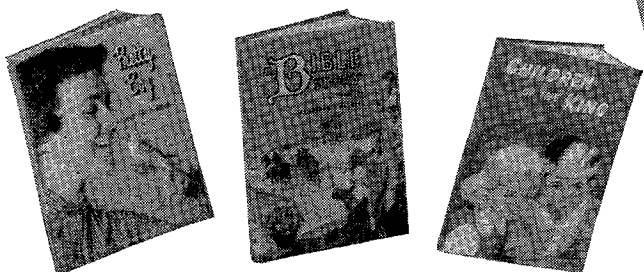
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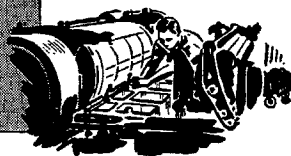
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Expenses in connection with the program are heavy, but with the co-operation of every member, a great work can be accomplished through this agency in these closing days of earth's history.

On Sabbath, January 28, we shall have opportunity to contribute to this important work. Please mark this day and bring a liberal offering for the support of Faith for Today.

R. H. ADAIR

Recent Missionary Departures

Miss Joan Dallaway sailed December 13 from Sydney, Australia, on the S.S. *Strathaird* en route to Poona, India, to serve in the Southern Asia Division office.

Elder and Mrs. E. P. Wolfe and family sailed from Sydney, Australia, December 13 on the S.S. *Strathaird*. Elder Wolfe joins the evangelistic staff of the Southern Asia Division.

Mr. and Mrs. R. K. Wilkinson and two children left Sydney, Australia, December 20 en route to the Cook Islands, where Brother Wilkinson is to be head of the training school.

Mrs. L. T. Grieve and three children left Sydney, Australia, for New Guinea, December 25, returning after furlough. They will join Elder Grieve in pioneering work in the Tari Valley.

Elder and Mrs. C. H. Davis, returning after furlough, sailed from San Francisco, December 31, on the S.S. *Japan Transport*. They are going to Taiwan, where Elder Davis will be a departmental secretary in the South China Island Union Mission. The Davises first went to China in 1915.

Dr. and Mrs. A. O. Mazat and their children, Alfred, Jo Ann, and Kathryn, of Wichita, Kansas, left San Francisco, January 4, on their way to Singapore. Dr. Mazat will join the medical staff of the Youngberg Memorial Hospital.

Mr. and Mrs. W. W. Kennedy and

their sons Charles and Richard, left Miami, January 5, returning after furlough to Trinidad, where Brother Kennedy is manager of the Caribbean Training College Press near Port of Spain.

E. W. DUNBAR

Youth on the March in South Africa

J. P. Sundquist, Missionary Volunteer secretary of the Southern African Division, sends the following news items which tell of progress in youth activities in that field:

"Since the last quadrennial session, when the combined junior and senior membership numbered 47,903, a 100 per cent gain has been registered. The present membership figure stands at 95,248, divided into 2,275 societies, of which 573 are JMV Societies.

"During the four-year period, 31,073 young people were baptized and accepted into church membership. That means that every 68 minutes one young person has been added to the church of God.

"Nearly one and a half million visits, for the purpose of winning souls to Christ, were made by the Missionary Volunteers during the four-year period. In 1954 alone, 412,620 visits were made."

THEODORE LUCAS

California Floods

Newspapers everywhere have covered quite fully the disastrous floods in California, particularly around Yuba City and Marysville. A letter from the pastor, S. L. Folkenberg, carries the heartening news that none of our people lost their lives, though 40% of those members living in the Yuba City area had their homes in the flooded section. We plan to publish very soon a rather full report from Elder Folkenberg regarding the flood and the relief work carried on by our welfare organizations.

Hurricane Relief Fund

The names of donors to the Hurricane Relief Fund whose contributions were received December 30 through January 5 appear on page 27. Those for January 6 to 12 will be published in our next regular issue, February 9. Funds received to January 12 total \$16,162.55.

Muchas Gracias!

Brother Trejo, of Chetumal, and his two sons, Nehemias and Haroldo, express the sentiments of all Inter-America when they say to their Adventist brethren in the United States and Canada who have sent relief to hurricane sufferers: "*Gracias, hermanos, muchas gracias* [Thank you, brethren, many times thank you]."

While Brother Trejo's heart is heavy with sadness over the loss of his wife and three of his children during the hurricane, he is not unmindful of God's goodness in having given him the love of his brethren in the Advent faith.

Through THE REVIEW AND HERALD Inter-America expresses its appreciation for the food, clothing, and money sent by our brethren.

ARTHUR H. ROTH

Feature Story of Adventists in Swiss Magazine

For the first time in the history of Seventh-day Adventists the popular Swiss news magazine *Die Illustrierte* has carried a full-page feature story on the work of the denomination.

G. Cupertino, public relations secretary for the Southern European Division, first conceived the idea for the article after seeing an erroneous report on the church appearing in *Die Illustrierte*. Since this is a German-language magazine published in Bern, Elder Cupertino had Gretly Krebs of the division office, whose native tongue is German, visit the editor with his suggestion for a story giving the true facts about Seventh-day Adventist activities around the world.

The editor was receptive, and Elder Cupertino prepared the text of an article, which Miss Krebs gave the editor together with pictures. Entitled "You Are All Brothers" (*Ihr aber seid alle Bruder*), the article takes the reader for a brief tour of Adventist missions around the circle of the earth. It depicts the threefold work of the church—work for body, mind, and soul.

Through this excellent article appearing in the well-read Swiss magazine thousands may learn of the Second Advent Movement who might be reached in no other way.

M. CAROL HETZELL