

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

THE GREAT

General Conference Session

By LAWRENCE MAXWELL

[This article is written very particularly for those among us who receive only the quarterly color numbers of the REVIEW. We believe, however, that our regular subscribers, though they have already received an extended report of the session, will find this general story of real interest.—EDITORS.]

THE forty-eighth session of the General Conference met in the Public Auditorium of one of America's largest cities. This hall overlooks Lake Erie. The main arena, where most of the meetings were held, is in the shape of a great horseshoe. Overhead, the beams that support the roof curve in a graceful, shallow arch. The back of the platform was draped with brown and blue curtains in front of which hung the session motto, "Thy Kingdom Come." On Sabbath these curtains were lifted, revealing beyond them the Music Hall, which then became part of one mammoth auditorium. From time to time the house lights would be dimmed, and lights of different colors would illuminate murals of American history painted high on the walls between the ceiling beams.

I had heard that the arena seated 10,000 people. I am always skeptical of such figures, so I made my own independent count. I didn't number all the seats, of course, but I made a careful estimate, and my total was slightly higher than 10,000.

In addition to the two large halls there was also the Little Theatre (where the presession ministerial meetings were held) besides a ballroom and three clubrooms. In these, the various committees met and the children had their programs.

Downstairs was a large area approx-

imately the size of the arena, and here many exhibits were arranged. The various world divisions, the different departments of the General Conference, and certain other interests were represented in the booths that lined almost all the wall space. Much ingenuity and countless hours of labor went into the design and construction of these exhibits.

Northern Europe featured a large and impressive scale model of the Skodsborg Sanitarium. Inter-America highlighted certain features with black light. Southern Africa had a background of a picture of an African village.

Trophies and souvenirs were being given away at some of the booths.

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A few of the many countries represented at the General Conference session. Left to right: W. L. Cantrell, Liberia; Brother Preciado, Mexico; Ingrid Albiner, Sweden; Margaret Koilpillai, India, and two children Leila and Violet; Josiah M. Adeoye, Nigeria; Efrain Rivera, Mexico.

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• REVIEW AND HERALD •

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

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• A Thought • FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

"In Want, My Plentiful Supply"

Two boys were fishing one summer day on one of Sweden's lovely lakes. Their luck was poor, but as evening drew on and they were reluctantly starting for home one of the boys had a sudden strike on his line that filled him with excitement.

Standing in the boat, he struggled furiously with his catch. When the fish broke water it proved to be a big pickerel. Just as the two boys were about to draw him in with the net, he leaped away, carrying the hook. And, alas, the hook was a special one, borrowed from a friend.

The boys let out a little net to mark the place and agreed to pray that in some way they might retrieve the hook. They prayed in the boat and on the shore and by their bedsides that night. Early the next morning they rowed out to their net and, to their joy, found the pickerel had become entangled in its meshes. The hook was still sticking in his jaw. They swung the net into the boat and once more the fish leaped in the air and back into the lake. But, to their joy, the borrowed hook was hanging in the net.

The next remark one of the boys made carries the spiritual import of the incident. He said, "If we only had had faith we could have had the fish as well as the hook."

Sometimes we pray as if God were grudging with His gifts. We use the coaxing method, asking for only a portion of our needs, afraid if we ask too much He will give us nothing. Or perhaps we reason, The Lord bountifully answered my prayer yesterday, I must not presume upon His goodness today. So we pray for sprinkles when God wants to send showers. We pray for armistice when His plan for us is peace. We pray for passing recognition when He would offer fellowship. We pray for a place on the dole when He would provide the key to abundance. How can we expect heaven's priceless possessions to be ours when we approach God with timorous, apologetic petitions? In prayer the law of the harvest is easily demonstrable that "he which soweth sparingly shall reap also sparingly" (2 Cor. 9:6).

H. M. TIPPETT

REVIEW AND HERALD

The Great General Conference Session

(Continued from page 1)

The Publishing Department offered a piece of type on which the Lord's Prayer was engraved in an area little more than an eighth of an inch square. Visual Aids, of the Review and Herald, was giving away color transparencies of Parkin Christian standing beside a picture of the *Pitcairn*. Seemingly the most valuable was the gift of South America—beautiful twenty-boliviano notes. They were worth only a fifth of a cent, U.S., however.

The center of Exhibit Hall was occupied by a lounge area dominated by the famous Pacific Press revolving globe showing Adventist institutions around the world, and two displays of books and periodicals. At one end was a cafeteria.

The daily program followed a steady routine. At 8:30 each morning (except on the Sabbaths) there was a devotional sermon. At ten and at three, business sessions began and lasted about two hours. From 1:30 to 2:45 pictures were shown, and at 8:00 o'clock in the evening there were reports from the divisions, preceded by half an hour of music.

Despite the early hour, the devotional meetings were attended by two or three thousand people. Here we heard such men as W. D. Eva call for more Christlikeness in our homes; F. L. Peterson tell anew the old, old story of Jesus' love; and F. D. Nichol urge fewer public resolutions and more resolute piety. The sermons were always followed by seasons of earnest prayer.

During the business sessions, there were reports from the departments; then, in the remaining time, resolutions were brought in from the committees for discussion and voting by the whole body of the delegates.

Of course, the most interesting business was the reports of the Nominating Committee. This committee was formed at the end of the first session, Thursday evening. The first meeting of every General Conference session is taken up with organizing. The regular delegates are asked to stand by divisions to be sure that a quorum is present. The names of proposed delegates-at-large are read and voted on. The president gives his report. Then the meeting is dismissed and the delegates meet by divisions in several different places around the building to select their quota of members for the Nominating Committee.

This procedure was followed this

time, and some of the divisions were together until far into the night.

An expectant hush fell over the large assembly Friday morning when the electric words were pronounced by A. V. Olson, chairman: "I understand the Nominating Committee has a partial report for us."

W. W. Armstrong read for the committee, "WHEREAS, We deeply appreciate the devoted and efficient service of R. R. Figuhr during the last four years, we therefore unanimously nominate him for president of the General Conference of Seventh-day Adventists for the ensuing quadrennium." The proposition was accepted unanimously, and as Elder Figuhr came to the pulpit, the delegates rose and applauded. "I am deeply moved by this expression of confidence," Elder Figuhr said. "May God be with us as unitedly we move forward."

Of course, there was much other business, and there were other reports from the Nominating Committee. Some unlooked-for changes in personnel were made and there was the in-

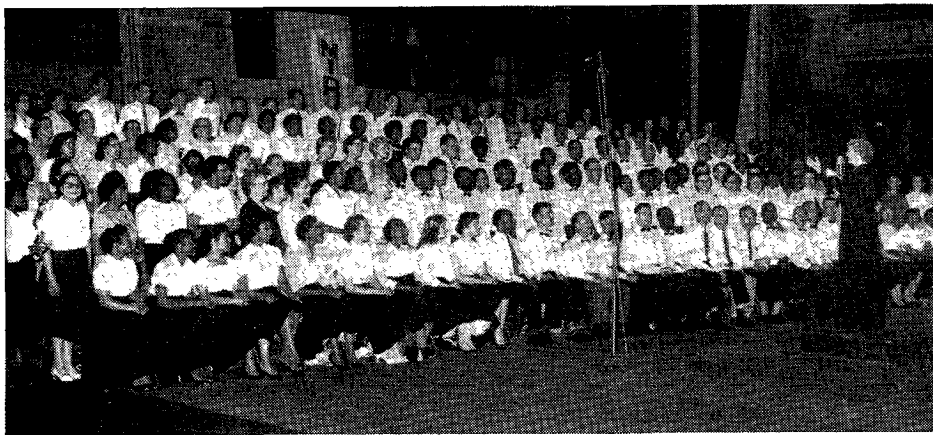
evitable sadness as men who had given their lives for God's service were retired.

Two or three pictures were shown each day during the early afternoon period known as "The World Work in Pictures." *Summons at Midnight* showed how a young man dissatisfied with his factory job found real contentment for himself and new joy for his family by becoming a literature evangelist. A film from Southern Asia showed what has been accomplished and what needs to be done in India and Ceylon. With much preliminary fanfare, the new Temperance Department film was presented, *Cancer by the Carton*. Doctors and nurses were alerted to stand ready, and stretchers were prominently distributed to assist anyone who might faint during the surgical scene that is part of the film. No one fainted, but it is reported that about a dozen walked out to avoid doing so.

The music during the session was impressive. L. R. Mansell was chairman of the music committee. Brad



Kila Galama, president of the Western Papuan Mission, New Guinea, with a headhunter's ax and the Bible. His grandfather was a cannibal.



Under the able direction of Mrs. Minnie Iverson Wood, members of the large choir blended their voices into heavenly music.

Braley was at the organ, and Mrs. Minnie Iverson Wood directed the choir. At every meeting there was special music. In the evening, there was half an hour of it, and on Sabbath afternoons, a full hour. There were solos and duets and trios and quartets and choirs (college choirs, evangelistic choirs, church choirs, and the great choir of the session). There were vocalists; there were violins and trumpets and instruments from overseas never seen in this country before.

Typical of the musical programs, consider just one evening, Wednesday. Ray Turner was in charge. The congregation sang, "He Lives," then the Faith for Today quartet sang, "Joshua Fought the Battle of Jericho." The congregation again joined in "Leaning on the Everlasting Arms," after which Ann Evans sang "When God Is Near." Lon Metcalfe gave, "Great Is Thy Faithfulness," and Ivalyn Law Biloff presented, "God Leads His Dear Children Along." Harold Richards concluded the service with "Overflowing," after which the congregation stood with bowed heads as the ministers entered. In the background the organ played the music for the session theme song. What a beautiful song it is! When the ministers were in, the words were flashed on the screen and the whole congregation sang

"My Lord will come again,
Yes, He will come again;
I will meet Him on high,
In the clouds of the sky,
For Christ, the risen Saviour, will
come again."

Even this was not all the music for the evening, for during the report of the Southern European Division, John and Gerald Aitken, ages 12 and 14, respectively, sons of J. J. Aitken, played two hymns on Swiss bells. Remember, all this was on just one

evening. There were nine evening meetings and innumerable other services.

One always wonders what effect great gatherings like this have on the community. Did the people of Cleveland know we were there? Were they pleased to have us?

Certainly they knew we were there. The Public Relations Bureau did an outstanding job of telling them. Before the session was over, two large boards in the entrance hall were covered with newspaper clippings. There were numerous radio and television programs that featured the session. Parkin Christian, descended from a *Bounty* mutineer, proved to be very popular with radio and TV announcers. Kila Galama, grandson of a New Guinea headhunter, was another valuable asset for publicity purposes.

A couple from the Philippines lost a one-thousand-dollar bill. It became a front-page story in the local papers and got on the news wires to other cities. All the details were told, the background and aspirations of the couple, their sorrow at the loss of the money, the generosity of the delegates in contributing to them a sum larger than their loss, the discovery of the bill by a truck driver, and its return for a reward of one hundred dollars. Throughout, the couple were identified with the session. (After recovering the original thousand dollars, the couple turned over to the General Conference the money the delegates had given them. It was voted to give it to Mountain View College in the Philippines.)

Friendly relations were established with the mayor of Cleveland, who sent his representative to speak at the first Friday morning business meeting. The governor of Ohio came in person during the Friday afternoon meeting and spoke most cordially of the work

the Seventh-day Adventists are doing.

I sat beside a man in my hotel the second Sabbath morning. "I see there is a church convention in town," he said. "Almost everyone on the elevator coming down had a Bible."

So the public knew we were there, and those who knew us best seemed to like us.

But all I have written so far is incidental. I went to the session wondering whether it would be just a monotonous round of dry reports and routine business. Or would there be something that would really refresh and inspire the soul? There was routine business, all right. But I have come home with the thrilling conviction that God is bringing the work to a close. Report after report showed that the message of Christ's return is spreading with unprecedented speed.

One could tell we had come to a new day in mission work by talking to the delegates. Here was Glen Maxson, an old schoolmate of mine (we used to ride in a truck together hauling summer camp supplies). He's back in the States intending to get his Master of Arts degree at Pacific Union College while on furlough from the mission field. Dan Mitchell, another fellow-PUC-ite was walking toward the auditorium one evening when I overtook him. He told me he is on a brief leave from our hospital in Taiwan for the purpose of taking the examinations in order to become a fellow of the American College of Surgeons. Quite obviously, the day is past when a student could get by with half an education.

But the real progress of our mission work struck with massive impact on the first Sabbath afternoon.

The program was announced as "Our Mission to the World." As the appointed hour approached, the arena was jammed with more than 10,000 people, and three thousand filled every seat in the Music Hall. At seven minutes past three the organ music changed. Brad Braley played a fanfare and down the aisle came missionaries and converts. North America led the way, with Indians in full dress. Then came workers from Southern Europe and Central Europe and Northern Europe. They came from Australasia also, swinging fierce-looking axes. They were dressed in the clothing of Turkey and Egypt and Africa and Indonesia. And still they came. From Southern Africa. And Inter-America, and the Far East. "We're Marching to Zion," the organ played now. From South America they came, bearing banners with pictures of the

republics. From the Middle East, too, carrying tall signs with the names of their countries. And they came from Southern Asia. For 23 minutes they marched, an army 600 strong, down the aisle and onto the platform.

It was the more impressive when W. R. Beach explained that this group was only slightly larger than the number of new missionaries sent out during the last four years.

Then for more than two hours the divisions reported on the progress of the work in their areas. "Not another church in the world could put on a program like this," said one impressed observer. Another, even more impressed, voluntarily offered to give ten thousand dollars to the mission work. His check was received two days later. Someone came forward with a check for \$500, and many others flocked to a table placed at the front, and covered it with money amounting to some two thousand dollars.

This program emphasized the breadth of our mission work. On the second Sabbath we were impressed with what the Spirit of God is doing in individual lives.

Again the two auditoriums were filled. Onto the screen were flashed pictures of people who had let God transform them. We saw Mrs. Emma Phillips of Danville, Illinois, visiting her doctor and being told she had but three or four months to live. Then we saw her in a picture giving Bible studies to her neighbors. Mrs. Phillips did not die! Now, five years after the doctor gave his verdict, 67 people walked onto the platform, the new members Mrs. Phillips has brought into the church. Someday, *count* 67 people. They are a lot more when you see them than when you merely read the number!

The Fred Johnson family in the north woods of British Columbia was breaking up. Desperately Mrs. Johnson prayed God to send someone to help. The very next day literature evangelist Marvin Suiter knocked on her door. He placed an Adventist book in the home and prayed with the family. Today, family difficulties are long settled and forgotten.

Mr. and Mrs. Althans, lately from Stuttgart, were given Bible studies by Louise C. Kleuser at six-thirty in the morning. As a result, Mr. Althans was able to stop smoking (he marked a V for Victory on his calendar every day he didn't smoke). His son attended Washington Missionary College, and his daughter and her husband are at Loma Linda preparing to serve God through medical work.

The Swansons, of Azusa, California, began holding a branch Sabbath school in their home. As a result, the Azusa church has had to erect a new building to house its enlarged membership, which grew from 35 to 170.

On and on went the experiences that Sabbath afternoon. The wife of James F. Mattison died when their seventh child was only two years old. Alone, Mr. Mattison saw to it that all his children went to Adventist schools and colleges. The result? Three children went to India as missionaries, one went to China as a nurse, one became a minister for Spanish-speaking people, one became a conference treasurer, and one became a homemaker, instilling in her children the same high ideals her father taught her. A son who went to India now stepped to the pulpit. He is O. O. Mattison, president of the Southern Asia Division.

So the recital of God's power to change lives continued. A patient in a hospital is brought to Christ; a soldier in the Air Force is converted through the work of Adventist servicemen.

"This meeting was worth all the distance I traveled to get here," said one who watched. "Wonderful," sighed another.

Yes, the two Sabbath afternoon programs were filled with inspiring evidence of the power of God and the speed with which He is finishing His work.

All through the week additional evidence was constantly being presented.

We saw the moving of God the first Sabbath morning when a mission of-

fering of more than \$1,200,000 was reported.

We saw it again in the smiling face of F. A. Mote when he declared, "The mission work is the greatest work we have. If I could, I would give a hundred lives to the mission field."

We saw God's hand working in the report of A. K. Phillips of Michigan, who told how 15,000 Adventists defeated a proposed Sunday-closing bill that was backed by millions in the State but which would have hindered the spread of the gospel. "You are the most powerful man in Michigan," astounded legislators told Elder Phillips when the bill was finally tabled.

Neal Wilson, reporting from Egypt, told what happened when it was decided the church should erect a building in Cairo. A good site was purchased, but the city government delayed granting the permit. "You'll never get permission," doubtful friends predicted. But after months, Elder Wilson felt impressed to visit two high government officials who had been friendly in times past. The night after Elder Wilson visited him, the city director called engineers and architects out of their beds at eleven-thirty to study the Adventist permit. The very next day, Ramses Mina, the union secretary-treasurer, secured the signatures needed to authorize construction—all 55 of them! The secretaries in the government office were incredulous. "Is the director becoming an Adventist?" they gasped!

Near to Paris, a Communist mayor ordered the city hall closed on Saturday.
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In a section with more comfortable chairs, in front, veterans in service and special guests were seated.

TWO pictures left on an old wall by some wandering artist in a little village in Europe preach a silent sermon. On the left is a king standing in his royal attire beside a forge and anvil, busily hammering his crown into a chain. On the right, at another anvil, is a slave beating his chain into a crown! Beneath is the inscription, "Life is a stairway upon which some are going up and some are going down."

Today you stand at the anvil of life with the hammer of free choice in your hand. Beside you is the forge of prayer and faith. Will you fashion a chain or a crown from the metal of circumstance that has been given you?

Napoleon, though actuated by despicable motives, achieved much of his success by literally turning handicaps into advantages. As he planned his daring Italian campaign someone remonstrated that it would be almost impossible to cross the snow-piled Alps in the early spring; whereupon Napoleon turned and declared, "There shall be no Alps!" When his troops swooped down upon the enemy from the very mountains which they thought would be an effective barrier against him, they were unprepared, and another victory was added to the emperor's list.

One little word from the writings of Paul portrays his native way of thinking about difficulties. Writing to the Corinthians from Ephesus, he remarked, "For a great door and effectual is opened unto me, *and* there are many adversaries" (1 Cor. 16:9). Another probably would have said, "There are many opportunities here, *but* there are many obstacles." Too many of us use "but" instead of "and" in connection with difficulties! There are open doors all about us, *but* there are many hindrances that prevent our entering these doors.

At the Texas Centennial Exposi-

ESPECIALLY FOR YOUTH

tion in 1936, there was a device in an automobile manufacturer's exhibit that fascinated me. This machine tested ball bearings. It dropped the round metal balls on a steel plate from which the perfect ones bounced high into a receptacle and rolled on into production, while the defective ones bounced into a lower receptacle and were channeled off as discards. The bounce test often reveals the true value of people, too!

Working in a logging camp in western Washington, I learned the importance of using tested cables. The safety, and sometimes the very lives, of the loggers depended upon those cables. One day the donkey engine, a small stationary steam engine, was pulling in a very heavy log from far out in the woods. Suddenly the heavy cable snapped and came singing in with tremendous force, wrapping itself around and around the framework that had been built to protect the "donkey skinner" from just such accidents. Fortunately no one was hurt. When a new cable was purchased, the large wooden drum upon which it came had this sign on it, "Tested for ten tons," which simply meant that stress to that amount had been actually placed upon the cable and it had stood the test. It was safe to use. In the same way God often allows young men and women to be tested before placing them in some crucial position of service.

One of the most critical factors in steel is a quality that is called temper. It determines the degree of hardness and softness. It was the degree to which this quality was present that caused the ball bearing to bounce high or low. It seriously affects the

tensile strength of cables. Steel with plenty of temper can be highly polished with the right abrasive, but the same grinding will simply wear away metal of less quality. Have you ever played with steel wire that has been in a very hot fire? It has lost its temper and can be twisted and fashioned into any shape. It is of little value unless it is retempered by heating and then cooled rapidly in water. Sometimes people lose their temper under the heat of trial, and Satan can then do as he pleases with them.

As a boy in Texas I used to go with my brothers to swim in a creek about two miles from our home. There we would find stones perfectly smooth and shiny all over. How do you suppose they got that way? Well, they had been ground against other rocks by the current; sand had been washed against their surfaces, and the water had polished them until every rough corner was knocked off, every sharp prominence removed, and their faces furbished to a high gloss. This grinding process is good for stones and people!

God cannot use men and women who are not tried and true, who show that they have weak characters, or who have lost their will power; so He tests, grinds, polishes, bends, retempers, and remolds.

Men and women such as David Livingstone, Booker T. Washington, Theodore Roosevelt, Helen Keller, Thomas Edison, and Benjamin Disraeli have demonstrated to the world that handicaps of almost any nature, material obstacles, distance, poverty, poor health, loss of sight and hearing, lack of knowledge, and racial prejudices, can be overcome through faith and determination.

Because of his Jewish birth, though he himself was a Christian in faith, Disraeli found political progress very

(Continued on page 27)

Changing Chains to Crowns

By L. R. CALLENDER





• EDITORIALS •

“With Charity for All”

In this issue (page 16) we present an article by U. D. Register, entitled “Are Nonflesh Proteins Adequate?” Dr. Register (Ph.D. in biochemistry) is assistant professor in the department of biochemistry at the College of Medical Evangelists, and is singularly well qualified to answer the question raised by this article. He has been assisted in his research work by Gerald C. Porter, a graduate student at CME.

Reasons for Opposition

As all of us well know, the presentation of health reform articles through the years has, at times, produced most unhappy side effects on the souls of some among us. Sometimes these unfortunate effects result from an instinctive revulsion, by some, against a too-dogmatic presentation of certain aspects of the health reform doctrine by those who would make themselves judges of others.

Sometimes the opposition, or perhaps we should say apathy, arises from lack of understanding of the true significance of health reform in helping us to “glorify God” in our bodies. It has been well remarked that what a man is not up on he’s down on. Certainly it is hard to become enthusiastic about something that seems unimportant.

And then, doubtless, there may be a few among us whose long-established tastes make it difficult for them to give ready assent to the doctrine of health reform—for the doctrine does deal with diet, though it covers much more than that. We must all admit that at times our desires blur our reason.

But whatever may be the factors operating in this area of our church beliefs, the net result is a condition less than ideal. How shall we secure greater unity on the doctrine of healthful living? How shall we proceed so as to gain the benefits of divinely inspired health teachings, while escaping pharisaism, cynicism, and above all, contention?

Here at the REVIEW editorial office we do not profess to have the whole answer. But we like to approach the question on the assumption that the overwhelming majority of our people sincerely desire to follow all the light God gives. Most of us, at times, need supporting evidence to aid us in accepting revelation on this or that point of faith. In the matter of diet some have sincerely felt that they might be endangering their health if they returned to the ideal of the Edenic diet. Certainly in some lands it might be difficult to secure adequate nutrition if we drew only from such a diet.

The Inspired Goal on Diet

The goal set before us by inspiration is not a rigid pattern of vegetarianism that takes no account of various climes and conditions. Instead, the goal is that we should endeavor as far as possible to return to the Edenic menu. And that goal is given us, not as penance but as blessing. To the Advent people has been revealed much that is good for the soul. We believe that our health message is a revelation good for our bodies—and through them, our souls.

This present article (page 16) is an exhibit of a somewhat new approach to the subject of healthful living. It confines itself almost wholly to reporting the results of certain laboratory experiments. It is a studied endeavor to give only facts and findings, without the addition of colorful, critical, or unctuous adjectives. It seeks to provide information, to give light on an area sometimes clouded.

Too long have most of us left the subject of the Adventist dietary in the foggy field of opinion and emotion. We have sometimes viewed even inspired statements through that fog. That does little credit to any of us, and certainly offers no hope of our seeing eye to eye. Fog is always the enemy of visibility.

Palates Undependable

Speaking personally, we have never liked certain of the “health foods.” And what does that prove as to the worth of vegetarianism—or the worth of these particular “health foods,” for that matter? Nothing! The question of worth must be measured by something more dependable than palate or prejudice. That is why we are glad that an Adventist scientist has calmly decided to do what ought to have been done long ago—perform some carefully controlled laboratory tests. Concrete experiments are worth far more than long-held opinions. In Galileo’s day the learned all believed that objects fall at a speed proportionate to their weight. But Galileo performed his simple, but famous, experiment from the Leaning Tower of Pisa, and that ended a long-held belief. What is more, his experiment ushered in the modern era of controlled, scientific investigation, which has exposed so many earlier-held notions. There is no substitute for calm laboratory examination of facts in any area of science, including nutrition.

Let us have more laboratory work on more phases of our health message. If we thus proceed, there will undoubtedly need to be some revision of the thinking of certain of the believers in health reform. And likewise, of the thinking of others who presently hold quite different opinions on the matter.

The Ground of Our Appeal

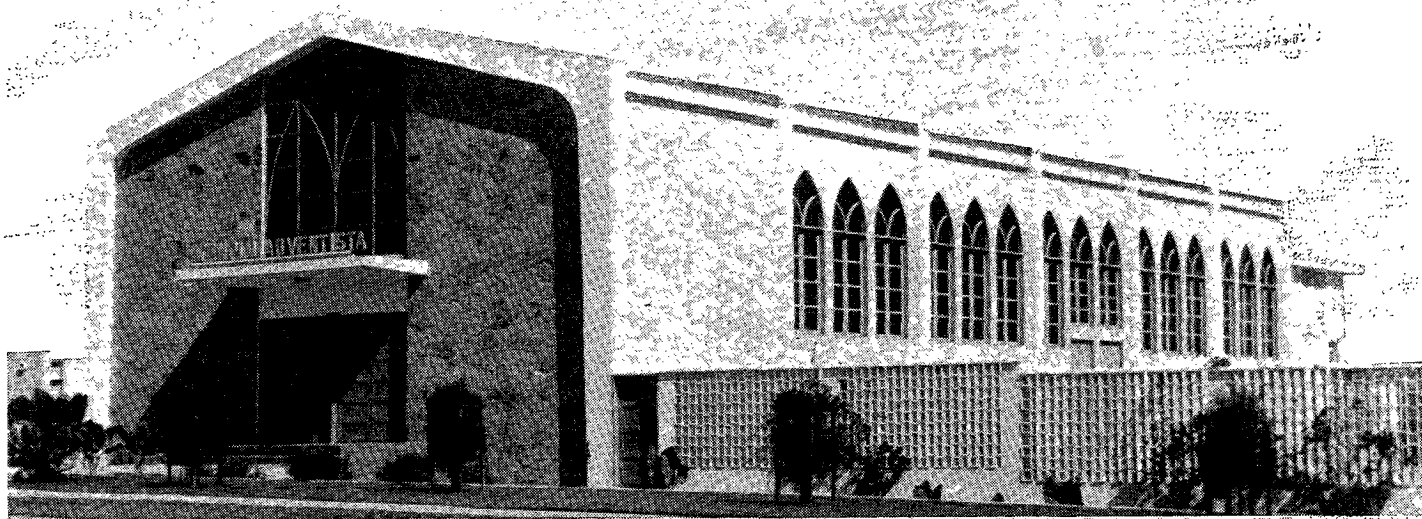
We believe that the messenger of God gave us inspired instruction on health as well as on matters of prophecy and church polity. She explicitly declared that she did! That is why we make so earnest an appeal for a new examination of health reform in an endeavor to find a common meeting ground for all in the Advent Movement. We plead for calm research and investigation.

This present article by Dr. Register is not the last word on nutrition—far from it. Rather it is a progress report. Some may think the article too tame—lacking in fervent, dogmatic statement. Others may think critically of it from an opposite viewpoint. Be that as it may, we express our unbounded confidence that the very great majority of our people will welcome the author’s evident endeavor to give a restrained, scientific presentation. Because of its calmly factual quality, we believe this article is a distinct contribution toward the glorious goal of unity of the spirit in the bond of peace. “With malice toward none, with charity for all,” we present Dr. Register’s contribution.

F. D. N.

Lay Members Win Souls

in Inter-America



The Seventh-day Adventist church in Barranquilla, Colombia, which was dedicated in the month of November, 1957.

By **ARTHUR H. ROTH**, President, Inter-American Division

ADVENTISM in the lands of the Caribbean, the Inter-American Division, is vigorous and earnest, full of faith and courage. The most wonderful activity in all the division is soul winning. Nothing cheers the Inter-American workers and laity more than to observe how God's truth is winning the hearts of men and women. Wherever we turn our eyes to look, be it Panama, Mexico, Trinidad, Martinique, Puerto Rico, Colombia, Salvador, Jamaica, Haiti, British Guiana, or any of the other countries and islands of the division, God's Spirit is moving men toward the kingdom of heaven. Today my purpose is to tell you about lay soul winning in Inter-America.

Montoya of Colombia

José Montoya was sitting in the Bucaramanga jail. "I am a useless, good-for-nothing zero. That's what I am." He was accusing himself of his worthlessness when two women, Bucaramanga Seventh-day Adventists, visited the jail to distribute reading matter to the prisoners and to tell them how life lights up with meaning when

Jesus comes into the hearts of men. "Who are you? Where are you from?" Montoya inquired.

"We come from the Seventh-day Adventist church. We'd be pleased to have you come and visit our church when you regain your freedom."

Eventually Montoya was released from jail. He went to the Bucaramanga Seventh-day Adventist church. He found the people there so different. They taught him many new and wonderful things. Especially electrifying was what he heard about the King of kings, the very Son of God, coming to earth again. It was wonderful. But he would soon have to leave Bucaramanga and go to Medellín. "Oh, you'll find the *Adventistas* in Medellín, too," the Bucaramanga *Adventistas* said. "You must go and worship with them." He did. After some time Montoya was baptized into the faith at Medellín. In both Bucaramanga and Medellín he heard much about helping to win others for the Master. He joined different ones in giving Bible studies and visiting. He heard and memorized certain lines from the book, *The Ministry of Heal-*

ing. "He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world."—Page 105.

"That's you, José Montoya, 'a link in the chain,'" he said to himself.

In time Montoya went to the town of San Juan de Urabá on the Atlantic coast. He went through the town preaching the third angel's message. He was threatened with imprisonment, but he kept going from house to house, studying in the homes that received him. Today, as a result, there is a Sabbath school of thirty-two members in San Juan de Urabá.

Someone told Montoya that in the town of Mulatico, thirty miles through the jungle from Urabá, there were people who might be interested in the things he taught. He went to Mulatico and found seven isolated Adventists and about a dozen interested people, but they had no church or Sabbath school organization. He organized a Sabbath school and began a series of meetings. After some weeks of preaching in Mulatico he was able to organize a regular Sabbath school of more than sixty members.

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While at Mulatico a man came to Montoya and asked: "Why don't you come to Zapata, the next town from here, with this message?"

Montoya also went to Zapata. In Zapata he began preaching. Many people came to listen. After a number of weeks he organized a Sabbath school of about ninety-five members. Someone from Zapata said, "I think the people of Iguanitas will be glad to hear this message that you are giving in Zapata. Why don't you go to Iguanitas?"

Montoya went to Iguanitas. There for several weeks he preached under a large tree where several hundred people listened to him. In Iguanitas 150 to 200 people now attend Sabbath school from week to week.

In Urabá, Mulatico, Zapata, and Iguanitas the people urged Montoya to baptize them, fearing that the Lord would come before they sealed their acceptance of His great salvation. The Atlantic Colombia Mission sent Elder Alonso Abdul to assist Brother Montoya and to baptize those who were ready for church membership. Forty have been baptized, and the others are preparing for baptism.

For a moment think back to worthless José Montoya sitting in jail and then think of 337 people who heard the Advent message from the lips of José Montoya. Isn't it wonderful what God accomplished for him and through him when he came to know the Master? Montoya gave us his soul-winning formula: "Untiring effort, constant studying with the people, and fervent prayers to heaven." The result—glorious fruitage for the kingdom of heaven.

A Medellín newspaper, *El Occi-*

dente, published this notice: "A delegation of ladies and gentlemen from San Juan de Urabá and surrounding towns called on the bishop of Medellín to urge that a permanent priest be sent among them to build churches and to strengthen the faith because they feared that at least 70 per cent of the population was turning Adventist."

Méndez Holds Gospel Meetings

Ignacio Méndez teaches an Adventist elementary school in Francisco I. Madero. To get to the town of Francisco I. Madero (from Mexico City, the capital of Mexico) in the shortest time possible, one must travel by an airplane from Mexico City to Villahermosa. From Villahermosa to Tacotalpa it is best to take the train. From Tacotalpa to Tapijulapa one can choose to go either by horseback or in a *cayuco* (dugout canoe). From Tapijulapa it is best to go on foot.

Vacation time had come for Ignacio Méndez. Thought he, "How can vacation time be made profitable and pleasant?"

"Hold gospel meetings. Nothing could be more thrilling."

So Méndez approached his mission president for permission to hold the gospel meetings. "I want to hold some gospel meetings," he told the mission president.

"You may do so," said the leader. "Can you provide me with some helps?" asked Méndez.

"Yes, we have some old Picture Rolls sent to us by friends in the United States. You may have one of these. The others will be needed for other meetings elsewhere."

"But my vacation lasts more than

a month, and if I hold meetings every night, the roll will not have sufficient pictures to show one every night. What must I do when I have exhausted the pictures?"

"Start at the beginning again and go through the roll of pictures another time. And when you have done that, and if you still are short of pictures, begin at the beginning again. And so on, and on."

"Thank you. I shall do so. Good-by."

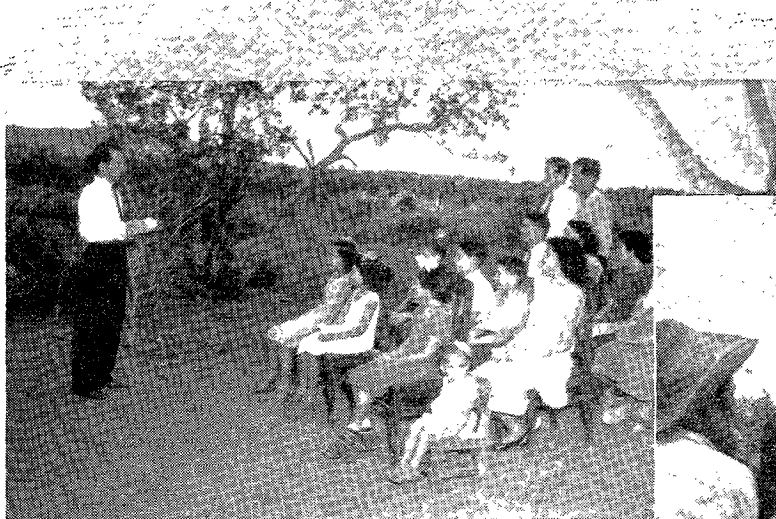
Back in Francisco I. Madero, Ignacio Méndez several times went through the Picture Roll, but never did Ignacio lack for a message to bring to the people.

It is interesting to summarize the results of Ignacio's meetings. A worker was sent to establish and baptize the converts. Seventeen people were baptized into the faith at the first baptism as a result of the gospel meetings. Thirteen were organized into a baptismal class. These thirteen have now also been baptized. The total number of nights Ignacio held meetings during this series adds up to thirty. The total number of baptisms also adds up to thirty. Thus Ignacio reports one believer baptized for every night he preached.

Epifania Ortiz Finds Lodging

Epifania Ortiz is another fine soul winner. Epifania and another young woman were selling Adventist books. One Friday afternoon she and her companion were making their last presentation. It would soon be Sabbath, and they still had no place to stay. There was no hotel or rooming house in the village. They mentioned

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Preaching the Advent truth in a Cuban countryside.

Guaimí lay preacher uses the Picture Roll as he teaches the message to his tribesmen (Panama).



WHAT IS

Christian Education?

By F. R. ISAAC

A GREAT educator once said, "Education is what we have left after we have forgotten all we ever learned." Our first thought is that he must be wrong, but when we analyze the definition we agree that he really spoke the truth, and that it is especially true of Christian education.

A boy said to his mother, "That was a most wonderful sermon."

"What was his text?"

"I don't know."

"What was his theme?"

"I don't know."

"Then what did he say that made the sermon so wonderful?"

"I do not remember. All I know is that it created a desire down deep in my heart to be good and do good. It made me determine to do my part to make Christ's goodness known."

That is Christian education.

When my teaching warms my own soul, increases my love for God, creates a desire to see my students prepare for heaven, and leads them closer to God—that is Christian education.

When my students look into the sky at night and see beyond the stars, when they fully believe that there is an all-wise God who upholds all things, and when they claim relationship with the Creator—that is Christian education.

When we teach the common branches contained in our present-day curriculum and take into consideration more than mere facts, that is, add to geographical knowledge world sympathy, tolerance, good will, forbearance, and Christian fellowship; and when we teach history so that against its gray background of strife, war, and contempt may still be seen the leading of a supreme Power, and we see that with its help we may project a future fraught with neighborly love and good will toward all men—that is Christian education.

When we teach civics and make strong the ideals of liberty and justice, and that freedom is obtained through

obedience, and let it be known that obedience to God is the highest form of worship, that man has a right to carry out the dictates of his own conscience, that man in his worship is responsible to God and in his acts of conduct to his fellow men and God; that church and state have separate duties; and that God is the Creator, Upholder, and Controller of the universe—that is Christian education.

When we teach science and emphasize the thought that it is the handmaid of religion and that true science reveals that the power of God created the universe and that the brooding Spirit of Jehovah upholds the heavenly bodies, sets the stars in motion, and guides them as they speed through their courses—that is Christian education.

When we teach music, art, and literature to reveal the beauties of nature, the truth of the Word, the sincerity of its Maker, and the generos-

ity of the One who is altogether lovely, and to inculcate social, civic, and Christian ideals; yes, when we teach the Word, helping the students to realize that there is a future to strive for and that there is a God who delivers from death, and that there is an education that grips heart, mind, and soul—that is Christian education.

When we inculcate habits, attitudes, points of view, in harmony with divine guidance; when we instill capacity for cooperation, and teach that true character building is the chief aim that should guide the consecrated learner; and when we teach that it is not religion and education but religion in education that grips the heart as well as the mind—that is Christian education.

When our teaching prepares the young people to assume the right attitude toward one another; when they uphold Christian principles in
(Continued on page 22)



EVA LUOMA

The supreme reward of the Christian teacher is a share in the formation of characters that will endure for time and eternity.



REVILW PICTURES

BRAUSEWETTER, ARTIST

The heart of the Protestant Reformation was the restoration of God's Word as the sole standard of faith and Christian living.

THERE is scarcely a conference meeting, Week of Prayer, or an intensive spiritual season without a call for a reformation and a revival.

That insistent call indicates a deep-seated longing for an increase in genuine spiritual condition, a reaching unto "those things which are before." Ever since the inception of the Seventh-day Adventist movement the Spirit of prophecy has repeatedly mentioned the need of a reformation. It is difficult to find sterner messages or more urgent calls than those to the remnant church in which it is described as being in great danger unless it *reform* itself. We often hear of the spiritual paralysis and lethargy, the spiritual blindness and drought that cause our churches to die and our people to grow spiritually anemic: "How long is this to continue? . . . God calls for a spiritual *revival* and a

lowing way: "Revival and reformation are two different things. *Revival* signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. *Reformation* signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*The Review and Herald*, Feb. 25, 1902. (Italics supplied.)

The conviction that all is not well indicates an honest and deep-rooted certainty that our own lives are far short of the divine pattern. Sin too often mars our Christian experience, and that distresses us. We notice that our own church is far from the ideal

PART I

The Message of Reformation

By DANIEL WALTHER

spiritual *reformation*."—ELLEN G. WHITE in *The Review and Herald*, Feb. 25, 1902. (Italics supplied.)

But *what* should be reformed, *how* should the called-for reformation proceed, by *whom* and *when*? Humanly speaking, there is no definite answer to these questions.

Revival and reformation, which have often been discussed in the writings of the Spirit of prophecy, are defined in the fol-

lowing way: "Revival and reformation are two different things. *Revival* signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. *Reformation* signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*The Review and Herald*, Feb. 25, 1902. (Italics supplied.)

we cherish. We know that it is the true movement appointed of God for this time, but whether we always follow the divine road map is a matter of concern. Although we see material growth and an amazing development in all sectors, we realize that our spiritual condition is far from ideal and that the greatest challenge now, for the remnant church, is spiritual regeneration, a fundamental re-examination of the essentials that really matter, a rethinking of our message and, most of all, a readjustment of our own lives to our profession of faith.

While nearly everyone shares this conviction, few venture to say how we should go about reforming. We are a well-organized and orderly people. We wish to have things done in the proper way. If a change is really wanted, should we look to private initiative or should we wait upon God to indicate His own good time in the circumstances and to appoint the means and ways to perform the task?

In the time of the great Reformation of the sixteenth century, Emperor Charles V asked John Calvin to describe to him how a reformation comes about. Calvin answered: "The reformation in the church is God's work and is as much independent of human life and thought as the resurrection of the dead." That was Calvin speaking, a predestinarian, to whom man is nothing and God alone determines all things, particularly the timing. Calvin was convinced that a reformation is like the resurrection. The church, he believed, was passing

(Continued on page 26)



EWING GALLOWAY

Sunday advocates include in their list of objectives the laudable aim to make Sunday "the American family day."

SUNDAY LAW enforcement is no new thing to Seventh-day Adventists, and should be no surprise, especially in view of the enormously increased Sunday law pressures in recent years—nay, months.

For we have always known that the final testing issues would cluster around the matter of the observance of the true seventh-day Sabbath. We have always known that Sunday laws would bring these issues to a head, and that persecution upon the people of God would result. We have always known that a reinvigorated and aggressive Roman Catholicism, joined with a bewildered and deceived Protestantism, would be the agent in the persecution. We have always known that a national, and eventually a worldwide, Sunday law, finally enforced by Satan personally appearing on earth, will precipitate the very closing scenes. And we have always known that "the final movements will be rapid ones." By this we understand that the lines of organization and activity of advocates of Sunday observance and Sunday law enforcement will be laid deliberately, and then, as the end of time approaches, the lines will be tightened, and suddenly the final pressures will be exerted.

A good many of us who have opportunity to analyze the total scene are asking whether the last rapid moves may not be just at hand. For a hundred years the preparation for the last moves has been in progress. It is certainly past the time, in view of all the conditions in our world, for the last acts in the drama of the great controversy to be played. Recent Sunday law activity, and the strange, unexpected sources of support for this

activity, cause us to say, Awake! Be alert! The crisis is upon us! But we sense a need for caution, lest we be extreme, yet at the same time we must give the warning.

Strange, unexpected sources of support have been revealed in the last half dozen years. At every Sunday law hearing we have attended recently there have been present leaders of labor who professed no concern for religion, but who demanded the strict enforcement of Sunday laws to protect the rights of the laboring man! And labor unions for the past 25 years have been getting much of what they asked for.

Business has changed its methods and its locale since the close of World War II. There has been a remarkable to-the-country movement. Suburban areas have been built up and populated in a remarkable mushroom growth. Huge shopping centers, representing millions of dollars of investment and of income, have grown up. Large furniture and appliance stores are found in the country. Great flocks of shoppers, driving about on Sunday, are attracted to these markets.

Old established businesses in the downtown areas, accustomed to closing on Sunday, resent this sort of competition, and demand, successfully in many cases, that this sort of "unfair" competition be stopped. The proposed means to stop it is the passage of Sunday laws. At this point of development labor unions and chambers of commerce cooperate. Strange bedfellows! And there is often no mention of religion in their Sunday law propaganda!

Next we look at the courts—and here is something we should have no-

ticed and evaluated long ago. The courts, from the lowest to the highest, decide Sunday law cases not in terms of religion but of social needs. Sunday, the courts have said almost uniformly throughout the years, is not a religious day; it is a social institution, a day when people, released from ordinary labor according to established custom, are free to pursue a variety of peaceful interests—riding about, visiting, going to church, picnicking, engaging in innocent recreations and amusements, et cetera. These are social activities, for which Sunday gives the best opportunity. Society has, they say, the right to pass laws so that there shall be peace and quiet on that day. The courts say that these are social laws, and that constitutional guarantees that the government shall not concern itself with religion do not apply to Sunday laws.

With this unfortunate legal sophistry, to which we as Sabbathkeepers

Revival

must never subscribe, the United States Supreme Court agrees. In four Sunday law cases in the past few years, one from Arkansas, one from Illinois, and two from New York, our highest court has refused to take part, when they came up for review, on the grounds that "there was no Federal question"—that is, there was no violation of the First Amendment of the Federal Constitution. This meant that no religious issue was involved! There is a growing feeling on the part of opponents of Sunday laws that case after case must be pressed in the courts until judges come to see the true religious nature of Sunday laws, and render decisions accordingly.

Where are the preachers in all this, and what are they doing? They are in the illogical position of wanting Sunday laws for religious reasons; but taking advantage of the activities of labor unions and businessmen's associations and the decisions of the courts, all of which are supporting Sunday laws on social and economic grounds.

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The illogic of the thing troubles the preachers but little, as long as they can get some sort of law enforcement that will leave people free to go to church on Sundays!

They use dangerous arguments:

1. The state, they say, must be friendly to, and foster, religion—not any particular kind of religion, to be sure, as long as it is Christianity. There is undoubtedly a Protestant tendency toward theocratic processes of government, partly a heritage from Old World Anglican, Lutheran, and Calvinistic practices, and partly a hunger for power, as the clergy see the arm of the state bared a little in their behalf; and partly in a sort of desperation to bolster by law the superficial and anemic religious experience of many in their flocks. And of course a “social” Sunday is quite in keeping with the liberal churches’ advocacy of the social gospel.

2. Sunday is the day for nearly 100

has been vigorously and openly advocating not only better Sunday observance, which naturally, as a Sunday-honoring church it has a right to do, but stricter enforcement of Sunday laws, or more of them, which it has no right to do. From the lowest parish priest to the most influential cardinal among us the church is exerting Sunday law pressure. When we learn of a bishop in the Northwest declaring Sunday buying or selling, except of necessary goods, a matter for the confessional, and find the priests in every legislative hall pushing for Sunday laws, we know what to expect.

New York State has Sunday laws which work a hardship on those, including many conservative Jews, who observe the seventh-day Sabbath and therefore are in need of doing business on Sunday. Last autumn a number of bills were presented in the New York State Legislature, proposing exemption from the restrictions of the

tion was defeated. This is typical intolerance.

This is also a sample of Roman Catholic political power, exerted far beyond the actual voting power of the Catholic populace. The hierarchy has the dangerous privilege of getting much that it demands at our capitol buildings.

Then, too, the Roman Catholic Church is ever free to use the boycott. This merchants dread, whether it be withdrawal of advertising by Roman Catholic businessmen from hungry newspapers, or the putting “out of bounds” of shops that do not line up with Roman Catholic objectives. The boycott is a real and very effective weapon.

As though this were not enough, the Roman Catholic hierarchy reaches its fingers into the labor movement, and in many unions has a strong influence, if not virtual control.

Here then is a power that is able to draw together all the seemingly diverse elements supporting Sunday laws. No longer working behind the scenes, it is bringing up a united front, composed of these diversities. Let it further its working fellowship with Protestantism, which it is already amalgamating, and the picture that Adventists have long been warned about will be just about finished. The hands are about to clasp across the abyss!

What do we fear now from Sunday laws? Are they compelling people to go to church on Sunday? No. Are they forbidding people to attend church on Saturday? No. What then?

Sunday laws are hurting anyone who, keeping another day than Sunday, needs Sunday as his sixth day of labor. This is unfair. Sunday laws, in spite of court definitions, are religious laws, and when the state supports a religious practice, it is in that thing becoming the agent of persecution upon all who disagree with that religious practice. Sunday laws are invariably discriminatory, declaring criminal certain acts done on one day that are perfectly legal and acceptable on other days. The restricted occupations are usually picked upon because of religious pressure or business competition, and have otherwise no rhyme or reason. The Sunday laws now on the books, from whatever excuse, are, we believe, the gradually pressed entering wedge for the final persecuting decrees soon to come.

What more is needed? Only an increasing consciousness of strength on the part of Sunday
(Continued on page 27)

of Sunday Laws

By FRANK H. YOST

million people, out of a population of 170 million, to go to church if they wish. That is a majority. The religious practices of the majority are entitled to protection by law.

But where is the Roman Catholic Church in all this? We answer, right squarely in the middle, tying together, with a cleverness born of centuries of civil-ecclesiastical experience, all the diverse elements now playing on the Sunday law team.

In the first place it must be noted that only recently has the Roman Catholic Church in the United States concerned itself with Sunday laws. Viewing them as Protestant endeavors, Catholics once kept aloof. Lately a change has come. Following a plea of the Pope some ten years ago for better observance of Sunday, the Roman Catholic hierarchy in this country slowly moved in upon its opportunity, and for the past five years

Sunday laws for those keeping another day. The Protestant Council of Churches of the State of New York declared publicly its willingness to see the exemption adopted. The New York City Council recommended it, but the New York Roman Catholic hierarchy opposed it, and the exemp-

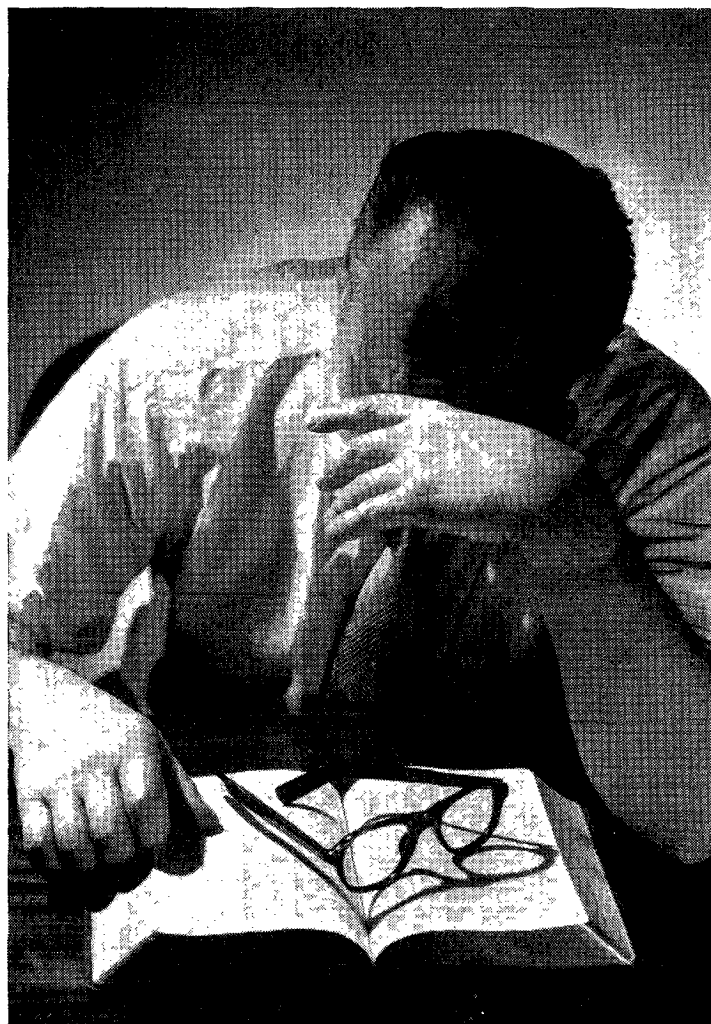


No Christians are more deserving of the epithet “legalists” than those who propose to legislate righteousness upon all men by forcing them to rest on Sunday.

How to Check Losses in Membership

PART 1

By FORDYCE W. DETAMORE



A. DEVANEY

Every membership loss is the result of an unsolved life problem. Helpful counsel at the right time would solve most of these problems.

EACH year's visiting takes me into the homes of more than one thousand backsliders, or as some prefer to call them, former members. Since such visiting has become almost a specialty in more recent years, problems I have met in perhaps ten or fifteen thousand homes of former members have convinced me of two major needs: (1) A more aggressive, vigorous, and loving endeavor to reclaim the missing, and (2) a more alert watchcare over those who have not yet gone from us—persons whose names are still on the church books.

In this series of articles I shall endeavor to present suggestions that have been pressed upon my heart through experiences in the homes of former members or near backsliders.

Some say you should never use the words "backslider" or "backsliding." (Call a malady "Hansen's disease" or "leprosy," the symptoms and outcome are identical.) But these words appear about fifteen times in the Word of God, more than half of them by Jeremiah, who specialized in working for backsliders.

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. 3:12-14).

Assurance is also found in Hosea 14:1-4: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

You will notice that these are rather endearing terms that God uses in connection with backsliders. Even as the afflicted or strayed child appears to solicit a greater manifestation of affection on the part of the parent, even so it is the wanderer from the fold who elicits the greater care and sympathetic interest on the part of the Good Shepherd.

"And he spake this parable unto them, saying, What man of you, hav-

ing an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:3-7).

How well we know this parable. How we love to sing songs about the ninety and nine and by simple subtraction are reminded of the one sheep that was missing. How we enjoy placing on our walls the picture of the Good Shepherd bearing back the wayward sheep. But, oh, how hard it is for us to apply the parable and carry out the story in our own practice in relation to the lost or the straying.

Sometimes the lost or straying sheep come to the conclusion either

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that no one misses them or that no one cares if they are gone. Their sad plight, their great need, and their only hope is pathetically emphasized in that extraordinary pastoral appeal found in Ezekiel 34:6-12:

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

What an appeal! What a challenge to each firm and loyal member and to each pastor to do everything possible to seek the wandering sheep. And what a fruitful field of labor it is. We have found that about one out of three backsliders will respond almost immediately, seemingly anxious to return to the fold when assured that he is missed and that he is wanted back again.

How often as we have gone forth to seek the missing sheep have we been reminded of that assurance from inspiration that there are many "waiting only to be gathered in."

It happened in Manila. The address was hard to find—almost impossible, for the street name was partially incorrect and the number was wrong.

At last the house was found, but not the doctor. It was a new home. Fortunately the wife, also a backslider, was in.

"You have a beautiful new home, but without Jesus present you cannot find full happiness, can you?"

She readily agreed that Jesus was truly missing from the home and that this left an aching vacuum.

"Won't you begin to pray that the Lord will help you find the way back, and that soon? You simply *must* be in the ark when the Flood comes, and your children must be safe in follow-

ing in your footsteps. Tomorrow noon I will be back to see your husband."

Noon the next day found the wife answering the door with a cautious smile on her face.

"Yes, the doctor is in. Be seated, and I'll call him. He is looking for you, as I told him you were coming."

In a few minutes the doctor entered. A few sentences and the ice was broken, and then, firmly, he took over the conversation:

"My wife told me that you came to our home yesterday and that you would return again today to try to find me. All the rest of the day yesterday and all forenoon today it has been bothering me as I have been thinking, 'Someone is seeking me. Someone still cares. He bothers to come to my home looking me up. Then the least I can do is to come back to the fold.'

"Two years ago our little girl died suddenly. It made me bitter and in my agony of heart I turned against God and quit going to church. I have tried to find solace in drink, but I have found only more misery.

"But now I want to come back.

That is my only hope for happiness."

And come back he did, with his wife and two of his children. There is joy in heaven over even *one* soul that repents.

Not all wanderers return so readily, but far more of them are responsive to help than many realize. Only a few have actually turned bitter, and many of these, even, are not beyond hope.

"I'll never go back to that church," were a woman's first words as I entered her home.

"I used to be active in that church. I held church offices. I had given up my fine jewelry, but when they treated me as they did, I went out. Then I bought more and better jewelry than before."

"Yes, I read about that in the Bible."

"In the Bible?"

"Yes; it tells of a man who had one devil and got rid of it. Then later he backslid and seven devils came in place of the first."

She laughed and changed the sub-
(Continued on page 27)

Lengthening the Mission Cords

By A. V. OLSON

IN A fast-growing work such as ours, there is always an urgent need for more and larger church buildings in which to care for the steady influx of new members. The rapid increase in the number of children and young people coming into our ranks calls for constant additions of more school buildings and more equipment. There is also an urgent demand for small hospitals, dispensaries, and homes.

If our mission work is to grow and prosper, these facilities must be provided. When a family keeps growing in numbers, provision must be made for more clothing, shoes, food, beds, and even rooms. It is so with the family of God.

Once a year an offering is received in all of our churches, every dollar of which is given to the fields for buildings and equipment. This offering is known as the Missions Extension Offering. The date set by the General Conference for this offering this year is Sabbath, September 13.

Think what a blessing it would be to the work in the various divi-

sion fields if we should double last year's offering, making it \$185,000 instead of \$92,429! We believe that the blessing of God and a willing spirit will enable us to reach this goal.

Every sincere Seventh-day Adventist hopes and prays for a more abundant harvest of souls, but God cannot answer these prayers without creating new needs for additional facilities. Therefore, the more God blesses and prospers our work out in the mission fields, the more numerous will be the needs and the more urgent the calls.

Are we sorry the work is growing so fast? Would we have the Lord apply the brakes and slow down the rate of progress? To these questions I am sure that every member will answer No, no!

We hope and pray that God may bestow more power for the winning of souls and thus hasten the day of our deliverance. Therefore, we will gladly give more than ever before in the Missions Extension Offering, on Sabbath, September 13. May God bless both gift and giver.

Are Nonflesh Proteins Adequate?

A SCIENTIST'S REPORT ON SOME INTERESTING RESEARCH

By U. D. REGISTER

[See also the editorial (on page 7) entitled, "With Charity for All."—EDITORS.]

THE subject of the quality and quantity of protein needed in the diet has been intensively studied since the days of Liebig (mid-nineteenth century), who thought that protein was the source of energy for work. This view led to the conclusion that the more one works the more protein he requires. But it is now known that protein requirements are not increased by activity (*Am. J. Pub. Health* 33:1444, 1943). The German physiologist Voit, a contemporary of Liebig, recommended 118 grams of protein a day. He based this recommendation simply upon a survey of the average intake of protein by German workers.

Present-day research, based on controlled experiments, shows that the minimum requirement is much less. In 1946 outstanding investigators at Harvard and the University of Illinois reported that the minimum requirement for adult men was approximately 30 grams of protein per day, whether the diet was of plant origin or from a mixture of plant and animal foods (Sahyun, *Proteins and Amino Acids in Nutrition* [1948], p. 159). As late as 1955, Dr. W. C. Rose of the University of Illinois, for more than 25 years outstanding in the field of protein research, concluded that the protein requirement of adult men was less than 25 grams per day (*J. Biol. Chem.* 217: 997, 1955).

On a diet containing a fair variety of natural foods—for example, fruits, grains, nuts, vegetables, milk—a person who eats an adequate total of calories cannot fail to secure at the same time an adequate amount of protein. For example, studies by Dr. Mervyn Hardinge of the College of Medical Evangelists revealed that the average daily consumption of protein by men and women living on an exclusively plant diet was 83 grams for men and 61 for women; on a lacto-ovo-vegetarian diet, 98 for men and 82 for women (*J. Clin. Nutrition* 2:73, 1954). This study, conducted under

the direction of Dr. Fredrick J. Stare of Harvard University, indicates that the average man and woman on these nonflesh diets obtained more than 100 per cent above what nutritional authorities declare is the minimum daily protein requirement.

Nutrition surveys that were made in Europe after the second world war revealed that no protein deficiency occurred when 95 to 100 per cent of the protein came from cereal grains and potatoes, if adequate supplies of these foods were available. Only those on starvation diets showed any protein deficiency, and their condition improved simply by giving them more of the simple food such as grains and potatoes. In summarizing these surveys, Hegsted and Stare of Harvard stated that it is most unlikely that a protein deficiency will develop in apparently healthy adults on a diet of cereals and vegetables, provided these are available in adequate amounts (*J. Lab. & Clin. Med.* 31:26, 1946). Therefore, as long as man has enough to eat, there is not likely to be a deficiency in the average total protein intake.

The National Research Council has recommended 65 grams of protein per day for the average man and 55 for the average woman. These allowances provide a liberal margin of safety, in terms of studies at Harvard, Illinois, and Minnesota (*J.A.M.A.* 138:503,

1948). The Harvard investigators declare that the allowance is most generous and could, if necessary, be reduced to 50 grams and still provide approximately 30 per cent margin above requirement (*J. Lab. & Clin. Med.* 31:261, 1946).

The ease of obtaining 100 per cent above the minimum protein requirement is also seen in countries where the diet may be primarily from plant sources. If people in India were eating as many calories as those in the United States, their daily consumption of protein would be more than 77 grams per day even though about 90 per cent of the protein is from plant origin (C. E. KELLOGG, "Food, Soil and People," *UNESCO* 8, 1950).

In view of present-day experiments it is interesting to note a statement recently made by a professor at the University of Michigan concerning the influence of early research workers as to protein requirement: "No one can deny that Liebig and Voit were great investigators, but the errors of great men are a hundred times more dangerous than the nonsense of multitudes. Thus the agitation in favor of meat has been disseminated throughout the world."—H. B. LEWIS, *J. Am. Dietet. A.* 28:702, 1952).

Certain proteins, when fed alone, will support growth and maintain body functions, whereas others will not. The explanation is that some proteins contain all the known amino

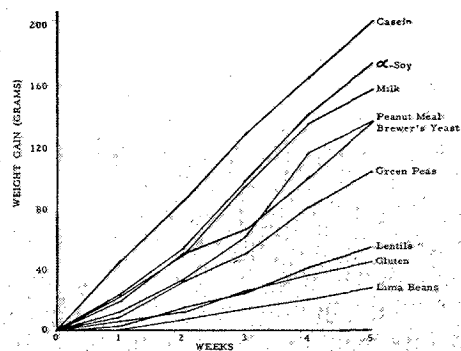


Fig. 1. Growth response of rats on single sources of protein at an 18 per cent protein level. The diets contain adequate amounts of the proper nutrients to maintain normal growth of the albino rat, only the source of the protein portion being altered. Casein is from milk, α-soy is an isolated soy protein; gluten is from wheat.

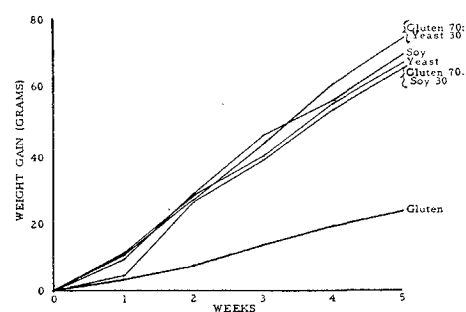


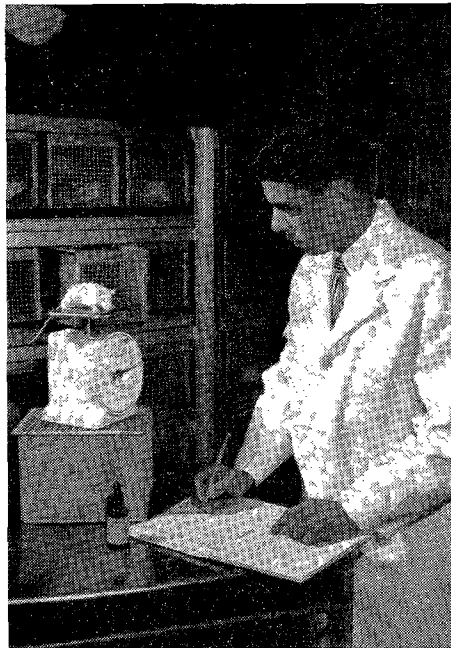
Fig. 2. Supplementary effect of yeast and soy proteins upon wheat gluten protein. Seventy per cent of the total protein in the diet is supplied by wheat gluten; the remaining 30 per cent of the protein is supplied either by brewers' yeast or soy protein. All other essentials have been supplied to the diet.

acids, or building blocks, for these functions, whereas others do not. About 20 amino acids are found in most proteins in varying amounts. At least eight of these amino acids are required by man. These are called essential, or indispensable, amino acids. This does not mean that the other amino acids are not important or essential, but simply that they can be synthesized by the body from available amino acids in sufficient amounts to meet the body's requirements, if the protein diet is adequate in other respects. In discussing protein needs, biochemists are today primarily interested in the amino acids in the diet rather than in a specific protein. Thus protein nutrition has evolved into amino-acid nutrition.

In the past, great emphasis has been placed upon eating complete proteins; that is, those that contain all the indispensable amino acids. It was for this reason that such foods as meat, milk, and eggs were given the designation "perfect" proteins. Accordingly, emphasis was placed upon the consumption of these protein foods to the exclusion of others. This, of course, led many to feel that the protein part of their diet should consist largely of *animal* proteins. Now investigators are describing as rather antiquated the idea that a person should seek to obtain his protein from what are often described as "complete," or "perfect," proteins. In ordinary diets, even of the pure vegetarian type, the protein part of the diet consists, not of one protein, but of many, hence the chance that any of the essential amino acids will be missing from the diet, is highly improbable.

What is the origin of the old concept that one should secure his protein largely from animal sources because such proteins are "perfect," and why such a radical change in views? Most of the pioneer work in protein evaluation was in terms of measuring the growth of rats on single protein

sources. Since meat, milk, and eggs gave rapid maximum growth, these were declared to contain superior proteins, while other foods were said to contain inferior proteins. However, the idea of evaluating proteins on growth alone is changing. We now know that experimental animals fed proteins in such quantity and quality as to produce very rapid growth develop more degenerative diseases and die at an earlier age than those fed a diet to produce an adequate, though slower, growth.



ELLIS RICH

Scientific investigation now testifies to the value of Adventist principles.

We also know today that a food should not be labeled inferior because its proteins do not contain adequate amounts of the essential amino acids. As already stated, we eat a number of proteins at each meal, and they so supplement one another that a protein combination of good quality is assured. Hence the question of a "perfect" protein is irrelevant. What is more, no one would think of living on

one food. Such a diet would become extremely monotonous. God has given us a wide variety to enjoy.

When we speak of one protein supplementing another we mean that when two or more proteins are fed together the quality of the combined proteins is higher than that of either protein alone. For example, proteins of grains are low in the essential amino acid lysine, but have an adequate supply of sulfur amino acids, methionine and cystine. On the other hand, legumes are relatively deficient in sulfur amino acids. Thus the grains supplement the legumes and vice versa, with the result that a person eating grains and legumes secures a protein supply of excellent quality.

The idea that meat is essential in the diet is not founded upon controlled experiments. Many outstanding investigators agree that meat is not essential in the diet and much might be gained by dispensing with it. Dr. E. V. McCollum at Johns Hopkins has stated that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most healthful diet for man (H. S. Diehl, *Textbook of Healthful Living* [1945], p. 147). Dr. Fredrick J. Stare of Harvard has well observed: "Lumberjacks may demand plenty of red meat, but that demand rests on habit and not on nutritional or medical basis."—*Am. J. Pub. Health* 33:1444, 1943.

It is a rather common occurrence to see a patient in poor nutritional state because of being on a highly refined diet or consuming a limited variety of foods. The doctor says the patient needs meat in the diet. When meat is given, the patient improves; thus a false conclusion is reached that meat supplies something in the diet that could not be supplied by a variety of natural foods. Experiments reveal that the patient would have shown the same improvement if he had simply changed from his highly refined diet to one consisting of natural foods. The meat provided additional needed amounts of such nutrients as vitamins and minerals, which are also found in abundance in the natural foods.

Whether from custom or blind experiment, those rural peoples through-

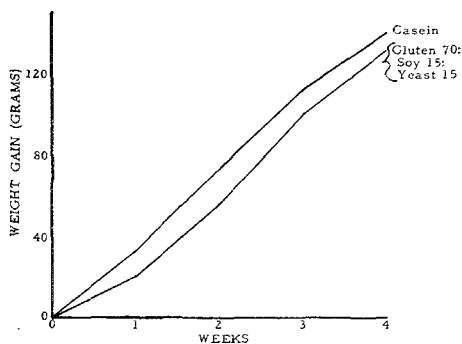


Fig. 3. Growth response of gluten-yeast-soy protein combination compared with milk casein. Both diets have 18 per cent total protein; 70 per cent of the total protein in the combination is from wheat gluten, 15 per cent from soy protein, and the remaining 15 per cent from brewers' yeast. All other constituents of the diets are adequate for normal growth of the albino rat.

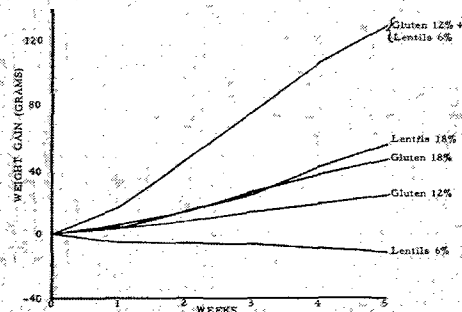


Fig. 4. Supplementary relation of wheat gluten and lentil proteins. The protein content of each diet is indicated. The combination of the two proteins in one diet provides a diet containing 18 per cent protein. All other dietary essentials are supplied in adequate amounts.

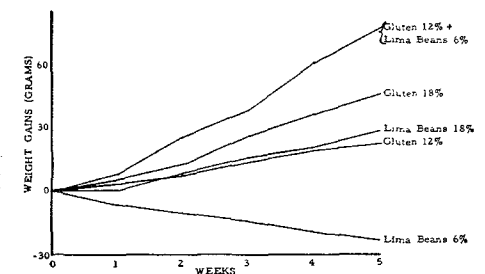


Fig. 5. Supplementary relation of gluten with Lima-bean protein.

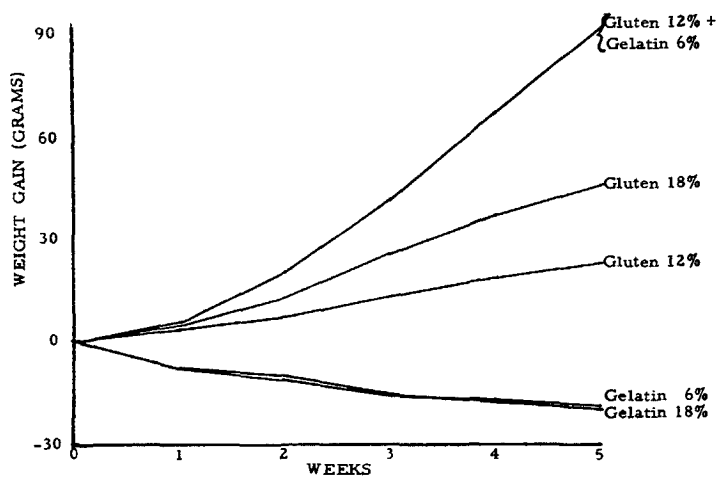


Fig. 6. Supplementary relation of gluten with gelatin.

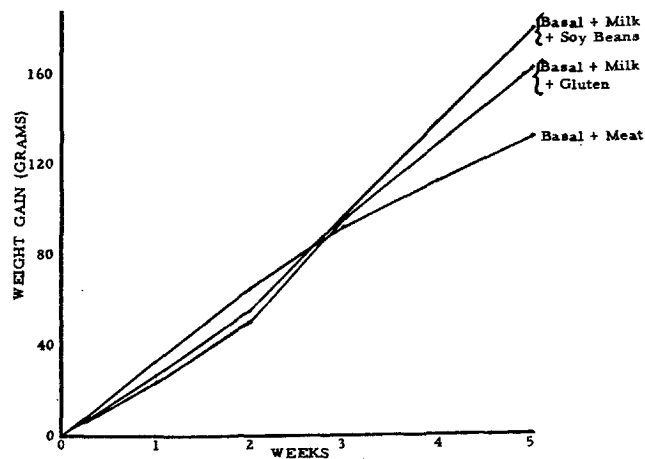


Fig. 7. The effect of adding meats, gluten with milk, or soybeans with milk to a mixed diet containing no entrees. The mixed diet is a multiple of several meals collected from the College of Medical Evangelists cafeteria. This diet without entrees is the basal ration.

out the world who have subsisted primarily on plant foods have selected food combinations, such as legumes and grains, that possess a strikingly high nutritive value. The combination of peas or beans with bread provides a protein of comparable quality to that of meat as a "main dish." "In any mixed diet, even if wholly of plant origin, the proteins are sure to be sufficiently varied to compensate for any individual inadequacies in amino-acid content, if only the total amount of protein is sufficient."—WRIGHT, *Applied Physiology* (1952), p. 1055.

The question is sometimes asked: What is the value of commercially prepared vegetable protein foods? Are they essential in the diet? In the light of the facts just given, the obvious answer is that no one food is essential in the diet. However, these particular foods, when combined with other foods in the usual pattern of diet, will both complement and supplement the other food proteins and supply a protein mixture of high biological value. At the same time the basic dietary pattern is not significantly altered. The following statement from the authoritative work, *The Chemistry and Technology of Food and Food Products* (1951), provides general information as to the value of these foods in the diet: "In recent years there has been considerable interest in the production of 'meat' substitutes in which wheat gluten containing 60 to 80 per cent protein has been used. . . . If properly formulated, they are highly nutritious."—Volume 1, p. 218.

To provide further information in this area, an intensive study is in progress at the College of Medical Evangelists, on the value of these vegetable protein foods in different food combinations. The accompanying graphs represent only a portion of the results of this study. The research thus far has been in terms of relative growth

of experimental rats. Studies, employing other factors, are in progress.

Since an 18 per cent casein (protein of milk) diet has been used as a standard in the rat studies, several food proteins were incorporated into otherwise complete diets at an 18 per cent level, so that the protein is the only altered or limiting constituent. The results are shown in figure 1. The varied growth responses are due principally to differences in amino-acid composition of the proteins.

Since wheat gluten is widely used as a part of entree dishes, a study of its effect in diets was undertaken. Gluten is known to be low in the amino acid lysine. In the present work, gluten with added lysine supported growth equal to that of the soybean protein. Studies in infants have shown that gluten plus lysine is comparable to an evaporated milk diet (*J. Nutrition* 38:222, 1949). Gluten is also low in B vitamins, which one would expect to obtain in protein foods. Thus protein foods high in lysine and B vitamins, such as soybeans, garbanzos, lentils, beans or peas, milk, eggs, yeast, wheat germ and others, would be expected to supplement wheat protein.

As shown in figure 2, when 70 per cent of the protein in the diet is from gluten and 30 per cent from soybean or yeast, the combinations are comparable to the yeast or soybean diets when fed at the same protein level. In these experiments all essential nutrients were added so that protein was the only altered or limiting factor.

In figure 3 the protein combination of gluten 70, yeast 15, and soy 15 gives growth equal to casein of milk. The yeast-soy portion can be varied to 20-10, 5-25, or any other combination, and still show similar supplementary action.

The remarkable supplementary action of lentils and gluten is demonstrated by figure 4. The combination

gives more than twice the growth response of either lentils or gluten fed at a protein level of 18 per cent.

Studies of gluten fed with other foods in the same proportions as in the lentils experiment have shown that the growth response of the animals was essentially the same when the diets contained milk, eggs, garbanzos, soy, wheat germ, lentils, or cashews. Results thus indicate that proteins of these foods have the same supplementary value when added to wheat gluten. Note that proteins even in a single food (wheat germ and gluten) supplement one another. As already seen in figure 1, there is a vast difference in the growth response of animals on milk diet as compared with lentil diet alone, but lentils are as good as milk when supplemented with gluten protein.

Although peanuts, peas, or Lima beans with gluten did not produce as good growth as the above foods with gluten, yet some supplementary action was seen in each study (Fig. 5).

Figure 6 reveals that rats dependent for their protein on the animal protein, gelatin, lost weight, but when gelatin was supplemented with gluten, excellent growth resulted. Thus it is possible for an animal protein to be supplemented to advantage by a plant protein.

These are only a few examples of studies that have been conducted and are not necessarily designed to be a pattern of diet to be followed. These studies show that if so many combinations of only two protein sources show supplementary action, how much more would the wide variety of protein sources ordinarily eaten each day supplement one another. On the basis of these studies and many others, it becomes important to reform the traditional habit of speaking of animal protein as if it alone were efficient in supplementary action, for we now

know that many plant proteins are similarly effective. Therefore, when the sources of proteins in the diet are fairly well diversified, there is little danger of the protein's being inadequate from the qualitative standpoint.

To show these supplementary relationships in a mixed diet, several meals were collected from the cafeteria of the College of Medical Evangelists. These meals, without the entree, or main protein dish, were mixed thoroughly and called the basal ration. To a portion of this basal ration was added a variety of meats as normally consumed by the average American. To a second portion was added wheat gluten with milk, and to a third portion soybeans with milk. The meats, wheat gluten, and soybeans were added in such quantities as to provide equal amounts of protein. These three diets were then fed to three groups of rats. Figure 7 shows that the animals on diets with milk and soy beans, or gluten, grew as well as those on the meat diet.

To study the adequacy of a lacto-ovo-vegetarian (milk-eggs-vegetarian) diet, a week's diet was collected from the Loma Linda Hospital. The entrees were removed, as above, from a portion of the diet and replaced by a mixture of meats containing the same quantity of protein as the entrees. The meat diet was compared with the regular hospital diet in animal experiments. Figure 8 shows that the lacto-ovo-vegetarian diet was as good as the meat diet in protein quality.

These studies indicate that meat is not needed in order to obtain a diet of high protein quality. This experimentally observed fact simply confirms what the eminent nutritional authority Dr. H. C. Sherman of Columbia University declared some years ago: "When grain products, vegetables, fruits and milk have all been given their full places in the diet, the

result is a food supply and dietary of such excellence that the extent to which meats, fats, and sweets are added is of relatively little consequence in normal nutrition."—*Essentials of Nutrition* (1951), p. 334.

In another study, a complete menu from a pure vegetarian diet—that is, a vegetarian diet that excludes milk and eggs—was collected over a one-week period at the La Sierra College cafeteria. The entrees were collected separately and are designated "entree" in figure 9. The remaining portion of the diet was finely ground, mixed thoroughly, and used as the basal ration. When indicated, milk or soy milk was added in an amount to provide one glass per meal. Five different rations were prepared: (1) the basal ration, meat, and milk; (2) basal, entree, and milk; (3) basal, entree, and soy milk; (4) basal, wheat gluten, and milk; and (5) basal and meat. These were fed to five groups of rats with seven rats in each group. All diets produced excellent growth, thus demonstrating an excellent quality of protein, whether from a pure vegetarian, lacto-vegetarian, or a nonvegetarian diet. It is interesting to note that similar growth is obtained when gluten is the entree in the lacto-vegetarian diet.

Many studies have shown that the quality and quantity of protein of a pure vegetarian or lacto-vegetarian diet is more than adequate to meet the protein needs in normal nutrition (*The J. Clin. Nutrition* 2:73, 1954). However, there is one point of caution that should be given to those who might contemplate adopting a pure vegetarian diet for a period of several years. Although a lacto-vegetarian diet provides adequate amounts of vitamin B₁₂, no presently known practical source of this vitamin is present in plant foods. A small percentage of pure vegetarians—those using neither milk nor eggs—in England and Hol-

land have developed a vitamin B₁₂ deficiency after three or four years on this type of diet; however, some did not show a deficiency even after ten years on a pure vegetarian diet.

Many Eastern peoples subsist on a pure or almost pure vegetarian diet, but they usually use soy sauce (made with molds) or other foods treated with molds that produce adequate quantities of this vitamin for their needs, whereas the Western peoples did not adopt this custom when eating a pure vegetarian diet, thus the deficiency seen. However, much more study needs to be given to this problem before any definite conclusion can be reached.

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you."—*Counsels on Diet and Foods*, p. 206, compare pp. 208, 210. These counsels have been given concerning the possible danger of dispensing with milk in the diet, not because of the protein factor, but probably because of the lack of vitamin B₁₂ in plant foods, which could be supplied by an average daily intake of one glass of milk or soybean milk containing vitamin B₁₂.

To sum up the matter: today it can be scientifically demonstrated that the lacto-vegetarian diet is wholly adequate. In the light of this, the counsel given to us long ago takes on new force and value: "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and vigor of intellect that are not produced by a stimulating diet."—*Counsels on Health*, p. 115.

Fig. 8. Growth response of rats on a lacto-ovo-vegetarian diet and nonvegetarian diet. The vegetarian diet is a week's diet as served to patients at the Loma Linda Hospital. The nonvegetarian diet is the same diet except that the vegetarian entrees were replaced by a mixture of meats containing an equal amount of protein.

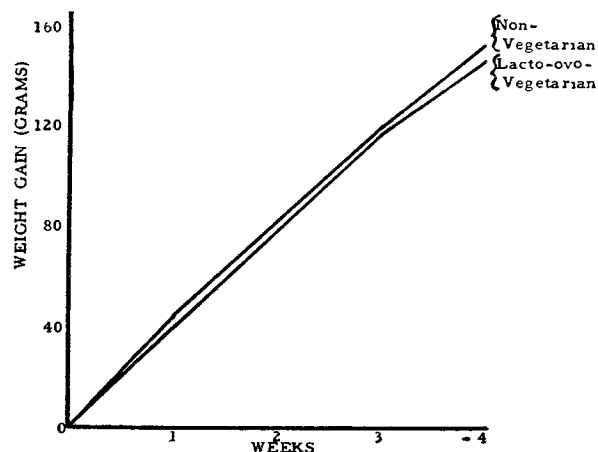
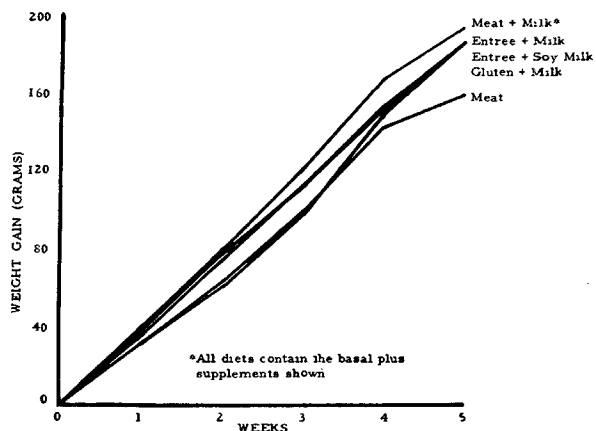
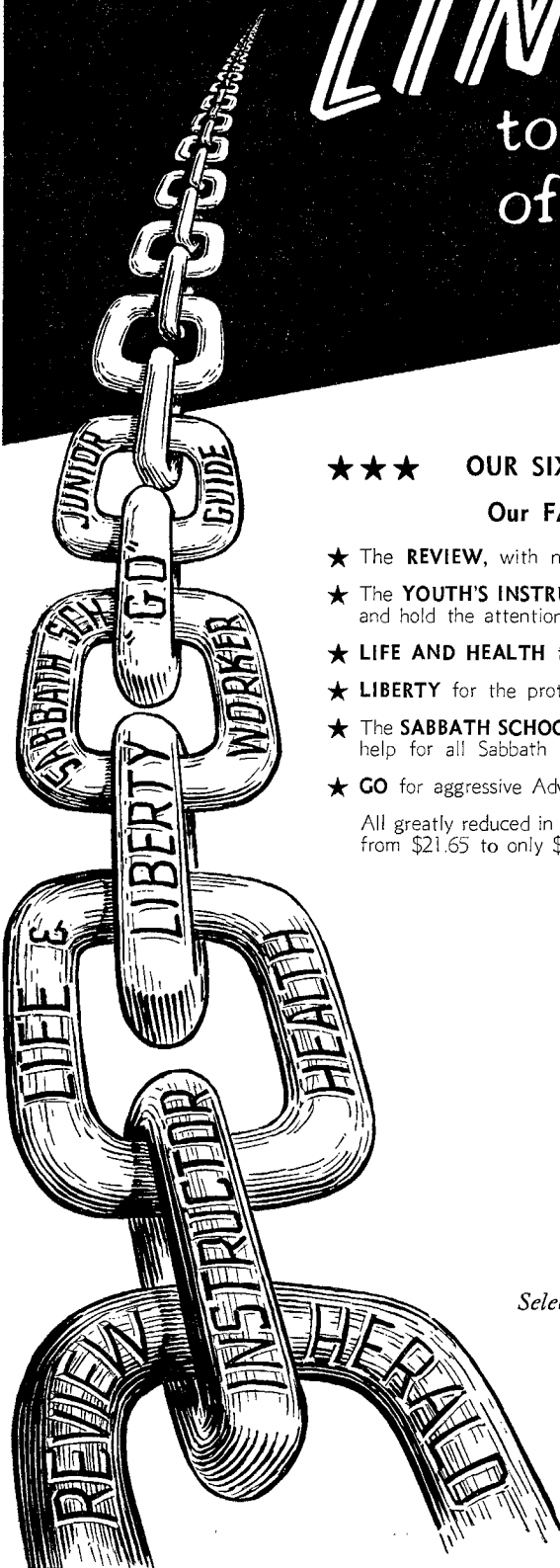


Fig. 9. Growth response of rats on various cafeteria diets. Food from a week's menu of a pure vegetarian diet—that is, a vegetarian diet that excludes milk and eggs—was collected from the La Sierra College cafeteria. The vegetable protein entrees were collected separately and are designated "entree" in the graph. The vegetarian diet without the entree is called the "basal." Where indicated, milk or soy milk was added in an amount to provide one glass per meal. The following rations were mixed and fed to separate groups of rats. (1) Basal + meat + milk, (2) Basal + entree + milk, (3) Basal + entree + soy milk, (4) Basal + wheat gluten + milk, (5) Basal + meat.



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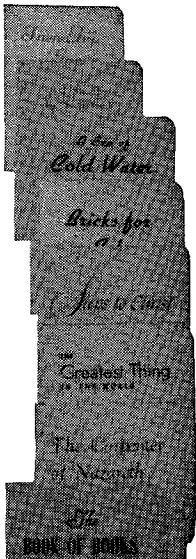
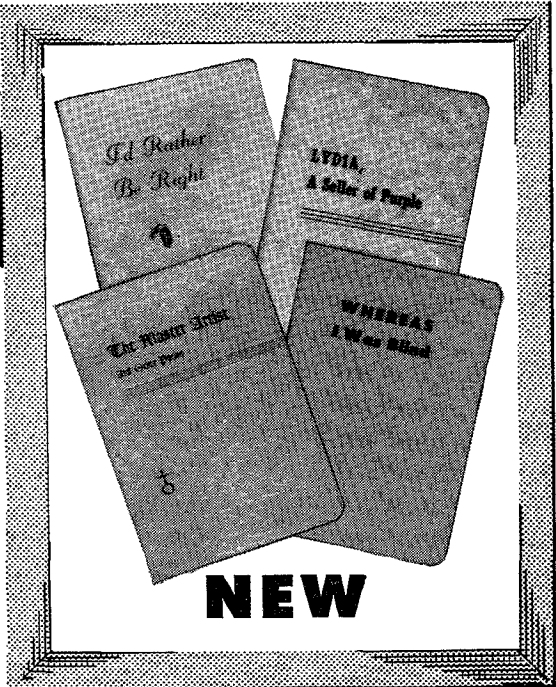
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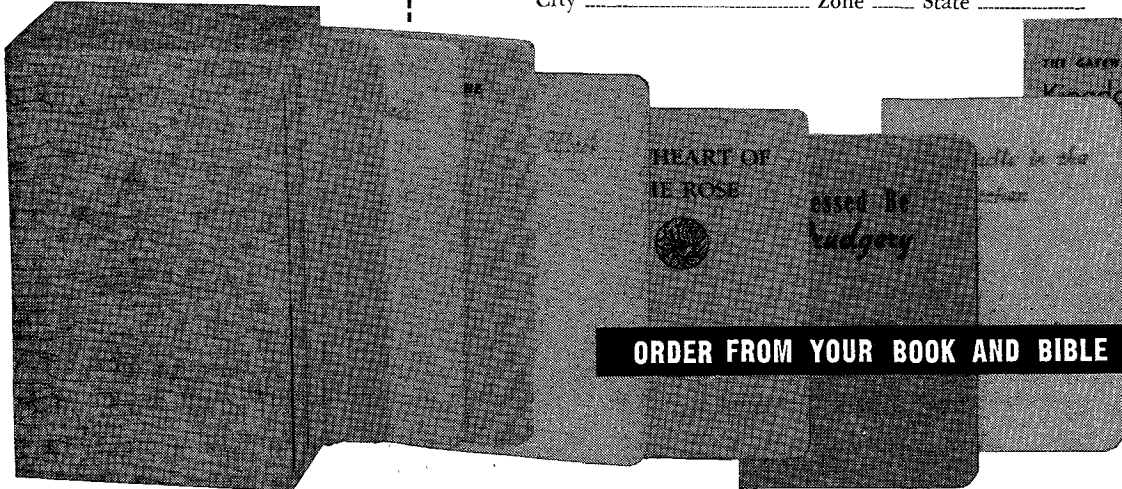
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What Is Christian Education?

(Continued from page 10)

their associations and relationships with one another, when they develop high ideals regarding the matter of future companionship, when they contemplate the building of a home that shall meet God-given standards, when they accept the theory that children are the heritage of God, and when they realize that husband or wife is to be loved with an affection above any other—that is Christian education.

When our students' aim in their pursuit after knowledge is to know better how to make others happy, how to lead them closer to God with the desire to see them in heaven, how to influence others for right, how to bestow acts of kindness; when it makes our students willing to spend and be spent, willing to spend available means to enlighten the human race regarding the truths for today; when they are willing to go where down deep in their hearts they feel God wants them to go and where they can do good without injury to their own well-being and the well-being of those for whom they, by ties of kinship, are responsible; when they endeavor to unfurl the words of truth to those whom they may be able to reach with God's message—that is Christian education.

When our students, after pursuing a course of studies, are able to remain calm under stress; when they can keep from becoming angry when people do not agree with them; when they endeavor to maintain peace when there is strife all around; when they do not seek praise and do not enjoy the sense of authority which their position confers upon them; when, if they are given leadership, they do not seek to dictate, and to rule those whom they are to lead; when they are humble men and women, kind and considerate of others in need of encouragement and guidance; when they feel, in their own hearts, that the golden rule is for them to follow—that is Christian education.

When our students are not given to faultfinding, do not grumble when things may not go to their liking, or when they cannot have their own way; when they are willing to surrender the coveted position to one who in their estimation may not be their superior; when they realize that if they want friends, they must show themselves friendly; when they are able to make friends and keep them; when they can see good in others; when they can treat others with due respect, not seeking their own comfort only, but are endeavoring to make

life pleasant and tranquil for others as far as lies in their power—that is Christian education.

When our teaching prepares the students to meet the realities of life; when it prepares them to cope with the problems that face the consecrated Christians of the last days and will intensify as time continues; when they will not be carried away with elegant speeches that may be made against their own brethren who seek to be guided by the teachings of God's Word and the testimonies given for guidance prior to Christ's return; when they have a definite understanding of the principles held by us as a people, so that false doctrines will not deter them; when they weigh accusations in their own minds and de-

The Contact of Power*

By BLOSSOM MARCELYNE FAIRCHILD

Rise, rise to the heavens,
Sink deep in the earth;
How firm is the setting
Determines your worth.

Now your groundwork's established,
Your mission, more sure;
And power and light
You'll convey to our door.

How much like the pow'r pole
Our lives we should live!
Grounded deep in the Rock
That high Heaven did give,

Rising up to the stature
Of Jesus, our Lord,
Transforming His pow'r
Into thought, deed, and word.

[* The author was inspired to write this poem as she watched the erection of power poles next to her property.—EDITORS.]

termine their proof and validity; when they are "men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall" (*Education*, p. 57)—that is Christian education.

When our students keep their hearts clean (Prov. 23:21), free from false surmisings and vile stories; when they realize that the body is the temple of God and that it is not to be defiled with what God calls unclean, what true science pronounces unwholesome, from what the Testimonies consider unfit for nourishing food, and from that which befogs the mind; and when they seek to influence their associates to be temperate as befits those who wait for the return of the Lord; when they "eat for strength, and not for drunkenness" (Eccl. 10:17); when they are not "winebibbers," are not "among riot-

ous eaters of flesh" (Prov. 23:20); when they refrain from looking "upon the wine when it is red" (Prov. 23:31)—that is Christian education.

When our students know the value of a dollar, when they are not spend-thrifts, know where to turn to earn their livelihood; when they can find a job and keep it, better yet, when they can build up a business of their own and give employment to others; when they realize that their first duty is the support of their own family; when they shun debt as they would disease (*Testimonies*, vol. 6, p. 211); when they pay an honest tithe; when they are able to lay aside some of their earnings to help support the cause when the need arises and when they give regularly to our mission program, to Sabbath school and church expense—that is Christian education.

When the study of psychology, which is so essential in order to understand the human mind, leads the students to be considerate of their associates, kind to those in need; when the thought of domineering is far removed when supervising the activities of others, and when the desire to know how to deal with mankind holds sway; when there is a determination to develop characters fit for heaven—that is Christian education.

When we consider the question, "What is Christian education?" there are two thoughts to be emphasized. First, that God stands ready to save our children; and second, that a training in harmony with God's plan will help save them. To save our children is the ultimate aim of Christian education.

In addressing a large group of educators a commissioner of education spoke of Jesus as a great educator and expressed the wish that his teachers could teach as Jesus taught.

The plan of God has always been that only those who have the Word of God in their hearts are to be teachers in Israel (Deut. 6:4-7).

When our teaching instills the higher knowledge that only God can impart and that the redeemed will continue to study in the school above, and when the students realize that the extent of a Christian education cannot be realized in this world and that the education begun here will be continued in the hereafter—that is Christian education.

Why not give God a chance to carry out His promise? He says, "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25). He alone can save them, but we can place them on vantage ground in the schools of consecrated teachers—the schools of the Advent Movement.

Sabbath School Lesson Help

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

FOR SABBATH, AUGUST 23, 1958

The Home and the School

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

"It is when we consider the relations between man and wife, children and parents, the young and the aged, that the vast difference between Judaism and heathenism so strikingly appears."—ALFRED EDERSHEIM, *Sketches of Jewish Social Life in the Days of Christ*, p. 98. The distinguishing relationships here mentioned centered in the Hebrew home. "Private prayer, morning and evening, hallowed daily life, and family religion pervaded the home. Before every meal they washed and prayed; after it they 'gave thanks.'"—*Ibid.*, p. 96.

The anti-Jewish Roman historian Tacitus (born c. A.D. 54), in his *History*, book 5, ch. 5, admits the peculiarity of the Jewish home. For the first five or six years the mother superintended the child's training. At six (five if strong and healthy) Bible reading began. At six or seven it was compulsory to arrange for formal schooling. The home prepared for the school and the school complemented the home.

It is not surprising to learn that "such things as undutifulness, or want of loving consideration for parents, would have awakened a thrill of horror in Jewish society."—EDERSHEIM, *Jewish Social Life*, p. 99.

1. The Home in Biblical Times

Gen. 2:15. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Adam Clarke points out that "horticulture . . . is the first kind of employment on record . . . while man was in a state of perfection and innocence." Perfection, power, and wealth did not then connote inactivity. "God knew that Adam could not be happy unless he had employment."—*Testimonies*, vol. 3, p. 153.

Gen. 18:17-19, R.S.V. "I have chosen him, that he may charge his children . . . after him to keep the way of the Lord by doing righteousness and justice." "Shall I hide from Abraham," et cetera, is a common device to impress an affirmation, in this case: "I will not hide," et cetera. One of the foreseen attributes of Abraham

was unfailing fidelity in giving to his vast household, and hence to posterity, a knowledge of the true God, by both precept and example. This was the object of the Exodus and the reason why he became the father of nations. See *Prophets and Kings*, p. 368.

Ps. 78:5-7. "He established a testimony in Jacob, and appointed a law in Israel, . . . that they should make them known to their children." This includes more than the Ten Commandments. The great facts of Israelite history, of which the law of God was an integral part, were passed on from generation to generation, and this instruction gave them the best in their national character (Ex. 12:26-51; Deut. 4:9-13). In general, faithfulness characterized Israelite parents in these matters.

Christ's First Human Teacher

Matt. 13:55, 56, R.S.V. "Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? . . . Where then did this man get all this?" The answer to this insinuation that lowly people do not possess profound knowledge, is simple: "His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things."—*Testimonies*, vol. 8, p. 222.

2. Our Lord and True Education

Luke 2:40. "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." The unique nature of Jesus meant that "the very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor."—*The Desire of Ages*, p. 70.

John 7:15, R.S.V. "'How is it that this man has learning, when he has never studied?'" Rabbinical formal learning He eschewed, hence never studied in an institution of the world. But "He gained knowledge as we may

do," and "His early years were given to the study of God's word."—*Ibid.* He studied the works of God and human nature. Mary and Joseph did faithful work with the child Jesus, to their eternal honor. Would that parents were as faithful today in the religious training of their children! While the mother holds in her hands the destiny of the children during their early years, both parents "have to do with the very foundation of habit and character. . . . By their example and teaching, the destiny of their households is decided."—*The Ministry of Healing*, p. 131.

Acts 4:13. "They took knowledge of them, that they had been with Jesus." The disciples now inherit the epithet "unlearned and ignorant," which the world had hurled at their Master. In Acts 26:24 Festus attributed Paul's madness to "much learning." We can excuse the world for its wrong judgments, but we must not miss the lesson that "communion with God will impart a moral elevation to the character and to the entire course of action. Men will take knowledge of us, as of the first disciples, that we have been with Jesus" (*Testimonies*, vol. 6, p. 47). On the authority, power, simplicity, manner, language, and voice of Jesus see *The Desire of Ages*, page 253.

3. A Threefold Cooperation

Col. 3:14, R.S.V. "Above all these put on love, which binds everything together in perfect harmony." This was Paul's motto for the new society, and his subsequent counsels (vs. 18-22) are governed by this motivating Christian love in every member of the family. "Wives, be subject. . . . Husbands, love. . . . Children, obey. . . . Fathers, do not provoke. . . . Slaves, obey. . ."—all as homage which divine love gives and begets! All done because "ye serve the Lord Christ." How different our homes might be if all within them were to live by these ideals!

Gen. 33:5, R.S.V. "Jacob said, 'The children whom God has graciously given your servant.'" "Graciously given" implies an act of grace by God, which produced a gracious acceptance of responsibility by Jacob. His family was God's heritage to be brought up "in the nurture and admonition of the Lord" (Eph. 6:4). While there is no guarantee that any system of training will save all of our children, it is clear that cooperation between parents, school, and church offers by far the greatest hope of salvation for the largest number of them. "Where is the flock that was given thee?" (Jer. 13:20) will be a terrible question for the careless Christian in the day of reckoning.



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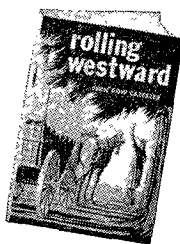
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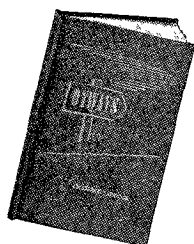
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The Message of Reformation

(Continued from page 11)

through a period of deathlike slumber, overcome by formalism, over-organization, and political ambition. In order to bring about the new life, we have to leave it entirely with God. Calvin and, for that matter, the other Reformers, believed that they were chosen for the particular task of reformation, and that in spite of themselves. Calvin stated that if he had had his own way, he would have preferred to be a Humanist rather than to do the thankless task of a servant of God; and Luther almost resented being forced into a "prophet's" role.

The term "Reformation" is a very broad one. When used without further qualification we think of the sixteenth-century Reformation, when the Western church was disrupted and various religious communities went their own way.

From the beginning the Christian church has been in a constant climate of reformation; it would be easy, but somewhat tedious, to list the scores of reform movements which, from the inception of the Christian church, have come into existence. Often they were opposed to the material success of the church; sometimes they tried to stem the inroads of pagan teachings, or warned against an ever-increasing worldliness in the church. Montanism, led by the gifted and fiery Tertullian, was a reform movement. The Montanists tried (unsuccessfully) to stem the inroads of pagan teaching, recommended a puritan-like mode of life, and waited for the consummation of all things.

One trait among those who yearn for a change is the desire to revert to the past. Somehow, the idea prevails that the past was better; we often hear of the "good old days." We speak nostalgically of the pioneer days in our own movement. The Christian church fondly remembers the apostolic age, when all loved one another and all shared their possessions. That tendency to consider the past better than the present is a common human trait. Of course, if we could see the past as it really was, it is questionable whether we would actually want to go back!

Take for example the early church. In various passages of the book of Acts we read that they "had all things common," that they continued "daily with one accord," with "gladness and singleness of heart" (Acts 2:45-47). That, of course, referred to the early Jerusalem church shortly after Jesus' resurrection, and when men who had lived with Jesus

or the apostles were able to bear witness to the redeeming power of their Master.

But as the church grew and Christianity spread over the empire, the early manifestations of love were soon replaced by familiar human traits. Think, for example, of the condition of churches like Corinth to whom the apostle Paul sent letters of warning and reproof. Similar messages were sent to Corinth, for instance, by church leaders of the first century, such as Clement of Rome. Again, there is the passage the apostle Paul, when in prison on trial for his life, wrote to his beloved Philipians: "For I have no man like-minded, who will naturally care for

Christian Reformation

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians.—*Messages to Young People*, p. 364.

your state. For *all* seek their own, not the things which are Jesus Christ's" (Phil. 2:20, 21). But in spite of all the frailties of earlier times as recorded in Holy Writ, we often, though mistakenly, think that the times of the early Christian church were better. Although it is true that the early Christians were not smothered by an oppressive and demanding organization or a stereotyped and unyielding creed, human foibles asserted themselves.

Why has the church always been in need of a change? Why did it not "stay put" in doctrine, practice, and method? For one thing, our divine Lord has not given His church a fixed and rigid pattern of organization; He has not prescribed a formal creed. His chief concern was to live a perfect, exemplary life. The core of His message is found in the Sermon on the Mount, where He pointed to the love of God and fellow man as man's first duty and as the distinctive mark of those who follow Him (John 13:35). The church was not meant to "stay put"; Christians were to follow the example of the Lord and carry His basic, yet simple, teaching to all the world. The church was to grow and to go. That meant move-

ment and called for changes, as well as for courage to adapt the church to ever-changing conditions. It called for a constant reverting to the fundamentals and a rethinking of the basic Christian message.

There were specific messages that had to be given at certain times by selected individuals, if not entire movements, entrusted with the divine commission. If they were not true to duty placed upon them, that responsibility was to be taken from them and given to someone else to carry out.

Certain principles and teachings had to be emphasized at specific times. For example, during the Middle Ages there were scores of reform movements because the church had become ruthlessly domineering and hopelessly formalistic. Moreover, it had gained immeasurable wealth and was more interested in politics than in the gospel. Some reacted and decided to reform the church by living a life of poverty. Francis of Assisi had espoused poverty; that was his way of attempting a reformation of the church, and his method seemed to correspond to a general need. Similar movements reacted against the scandalous and cynical leadership of the church, such as the Humiliati, the Spirituals (the true followers of Francis), the followers of Peter Waldo in France, the Lollards in England. All insisted that material poverty was the true virtue of the Christian and that wealth and power do not belong in the church.

Another example of attempts at reform were the so-called "reforming councils" of the Middle Ages. The church was distressed over the situation that obtained because of the Babylonish captivity, when there were two popes. When another council met to remedy this situation a third pope was appointed, and the church witnessed still greater confusion as these popes anathematized one another. Many noble souls, such as Wycliffe, tried to heal the schism by attempting a reform that was to reach the very foundations. There were other attempts at reformation, such as those of the Waldenses, who had to work within the framework of the Roman Catholic Church but whose principles were evangelical and basically Biblical.

What the Reformers of the sixteenth century taught in theology was not fundamentally new, for several centuries earlier there had also been spokesmen for justification by faith. But it was under the aegis of Luther's powerful genius that this doctrine became the basis of a conservative and evangelical Reformation that brought new life into the

Christian church and forced Roman Catholics to restudy their position. It is recognized even by some Roman Catholics that the reformation of the church was overdue. But Lutheranism in turn became formal, resulting in a petrified system that called for a pietistic reformation, which emphasized heart religion and sought to make emotional religion theologically and intellectually respectable.

In England the state church had degenerated into icy formalism and had become spiritually moribund, from which sad state it was rescued under the magnificent leadership of Wesley and his Methodists, who inspired it with new vitality and fervor. This influence was felt far beyond the shores of England.

In its turn, every reform movement within the Christian church has been in need of reform, not so much to restore it to its pristine condition as to preserve it from disintegration. Sometimes a church has been so hopelessly steeped in formalism that it lost completely any capacity to respond to attempts to revitalize it.

The example of other reform movements in the church through the centuries ought to be to us a sober warning. Not only are the basic causes that called for previous reform movements familiar to us but they are apparent also in our own ranks.

We see all around us danger signals that are increasing in intensity. This situation calls for us to heed the inspired and urgent warnings that have come to the remnant church, to return to its first love. Such a task is not confined to ministers. We are all involved and responsible, because the church is what *we* are.

How to Check Losses in Membership

(Continued from page 15)

ject. But two or three weeks later she was back in the church and is a faithful member today.

Another experience came to our attention in the church foyer in another city. These experiences serve to remind us of how imperative it is that greeters, ushers, and pastors vigilantly watch the church door every Sabbath morning to welcome strangers, as well as regular members.

"I do not believe I have met you before, but we are so glad you are here. Have you ever visited the Seventh-day Adventist church?"

Her eyes filled with tears and with broken voice she pieced out this story:

"I was brought up an Adventist and then married out of the truth against my parents' wishes. Finally I

grew cold and wandered away, trying to please my husband.

"Last Sabbath morning our little girl was hit and killed by a car and the first thing I thought of was, 'Oh, if only I had been with her at Sabbath school and church as I should have been she wouldn't have been killed!'"

"So this morning I got on the train and rode fifty-five miles to church."

That afternoon in the call for surrender in the evangelistic meeting that woman took her stand to return to the fold. She now looks forward with anticipation to the resurrection day when she and her little girl can go to Sabbath school together.

When you visit in the homes of those who once knew the truth and see their appreciation for a little kindly interest taken in them, your heart aches as you think of the thousands of others yet unvisited.

Would it not be wonderful if we, as a people, could launch an all-out endeavor to visit and encourage every wandering or lost sheep?

Revival of Sunday Laws

(Continued from page 13)

law advocates, a little better drawing together of the diverse elements, a little more leadership, a strengthening of political pressures, and an increased willingness to ignore minority rights. We see great progress being made in these various directions. The whole trend can shortly be accelerated into the last rapid movements.

Why should we do anything about all this? We might reason: Sunday laws are a fulfillment of prophecy, and a sign of the end of all things earthly. Why not let things take their course? Let the end be hastened!

No. We have a work to do on earth for God, and a message of salvation to deliver for our Saviour. The gospel commission must be carried out to its fullest extent. Till this work is done, we cannot rest. In the power of the latter rain of the Holy Spirit this work will be done despite dangers.

In the meantime we are to do all we can to avert threatening dangers.

Along with our gospel preaching we have a blow to strike for freedom. We are to make friends, sincerely, while avoiding entangling alliances and yoking with unbelievers: maintain ourselves unspotted from the world, and keep our lamps "trimmed and burning"; do our full duty as citizens of a yet free country; educate the public concerning religious liberty, by circulating our literature; interview public officials; write letters of protest; bear our full witness.

Here is a challenging program. This is our God-given task.

Changing Chains to Crowns

(Continued from page 6)

difficult. The first time he attempted to make a speech in the House of Commons he was booed down, but as he took his seat, he shouted, "I shall sit down now, but the time is coming when you will hear me." And it did, when Disraeli became one of Britain's greatest prime ministers!

In His wisdom God has given each life some cross to bear. At times we are tempted to feel that ours is heavier than someone else's, but my cross and yours were made by One who knows just the shape of our shoulders and the strength of our backs and He fitted them especially for us to bear.

Every young man and every young woman must face difficulties and trials with the unshakable trust that the same God who allowed them to come has also provided the specific strength, skill, and wisdom needed. Fair and ill winds blow upon us all, but—

"Tis the set of the sails and not the gales

Which tells us the way to go."

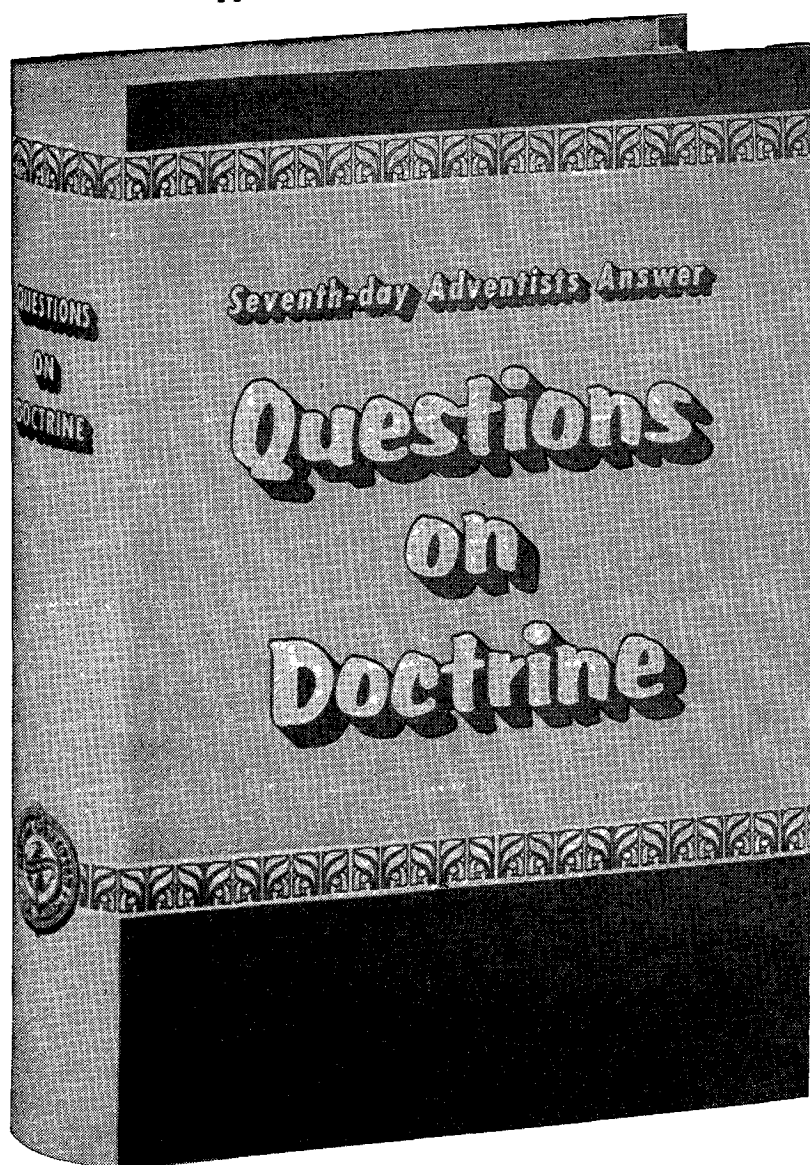
My young friends, all about you are unparalleled opportunities, and there are many obstacles! The accumulated woes of the centuries rest upon the bowed shoulders of humanity. Christ's prophecy recorded in Luke 21:26 has seen its fruition, and men's hearts are failing them for fear. Diseases loathsome and awful take their toll of precious unwarned souls with every passing day. Fearful weapons of destruction are but waiting the bidding of their creators to snuff out the lives of millions. Dismal indeed is the outlook to the man who knows no God. To him there appears to be nothing but frustrations and insurmountable barriers, but to the Christian these very difficulties that appall others present a vast field of opportunity. When have ears listened so eagerly to the message of hope which the godly minister has to give today? When has there been a greater need or appreciation for Christian nurses to soothe the fevered brow and nurse the disease-ridden bodies back to life and health again? When has the call been so urgent for young men and women who are willing to carry the gospel to all the world? When have consecrated physicians been more gratefully welcomed by Christians and non-Christians alike? When has the need been so desperate for devoted, godly classroom teachers?

Through Jesus Christ we can all overcome obstacles and change our would-be chains into crowns—crowns of life!

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

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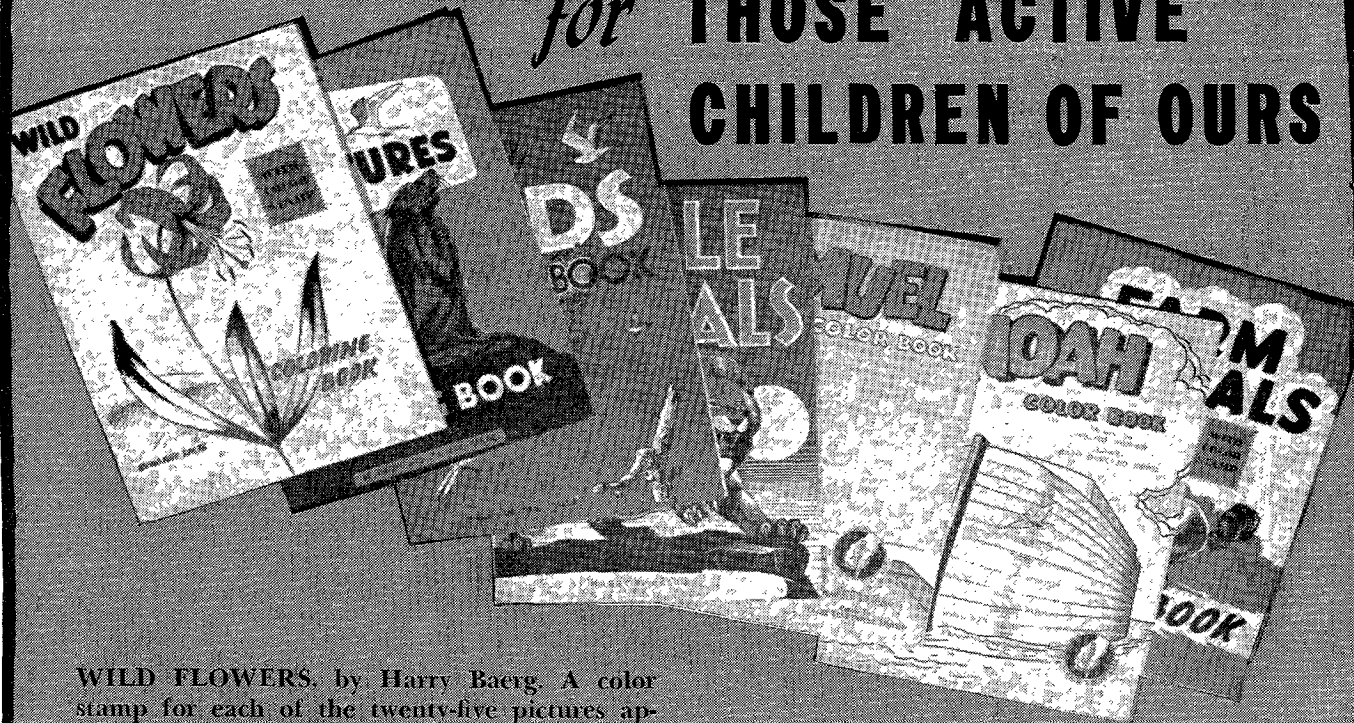
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SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE 8, TENNESSEE

The Great General Conference Session

(Continued from page 5)

day so his secretary could keep the Sabbath holy!

L. E. Smart told the juniors of a Filipino colporteur who was thwarted in the delivery of books the people in a certain village had ordered, for the local priest had told them not to receive the books into their homes. The colporteur visited the priest, showed him the books, and God overruled. The priest told the colporteur to bring his books to the Catholic church the next Sunday. "At mass," he promised, "I will tell my people they must pay for the books they ordered or I will not let them go home."

F. R. Millard, during the Far Eastern Division report, told of a young girl near Tokyo who insisted on keeping Sabbath instead of going to school. Her father beat her and threatened to kill her with a sword. The first sword he tried to use was in a bag, and he could not get it out because the knots wouldn't come untied. The second sword he could not pull out of the scabbard. And the third sword also was mysteriously stuck in its sheath. Finally, in a torment of fear the father fell to the floor unconscious. The girl escaped to relatives, was baptized, and is now a student at Japan Missionary College. The father is happy that she is a Christian.

Pastor Mote told of another occasion in which God overruled to help a baptismal candidate. An 18-year-old girl was told by her mother she would stone her to death if she was baptized. The mother went to the river and three times during the service picked up stones to throw at the girl. Each time her arm fell powerless to her side, paralyzed. Today the girl is a church member, the mother is taking Bible studies.

In 1950 a young Arab dreamed he saw a sheik with a beard. Four years later, R. H. Hartwell told us, that Arab visited a Christian and saw on the wall a picture of the Man he had seen in his dream—Jesus. Examining the picture more closely he noticed a piece of paper behind it—a Voice of Prophecy enrollment blank. He enrolled and enjoyed the first ten lessons. Then they stopped coming—his sister was cutting them up and throwing them away when they arrived. He asked for them to be sent to another address, and went on studying. A man with a gun threatened him one night. His uncle told him he was going to have one of his sons kill him. But on April 26 of this year, that young Arab gave up his sweetheart, separated from his mother, and was baptized.



Mr. and Mrs. Bradford Braley, whose organ and piano accompaniments greatly enhanced the high quality of music rendered at the session.

In New Guinea, J. B. Keith reported, men are still eating their dead, but "our work is moving with great rapidity." The native converts are pushing forward into areas that are uncontrolled for white men. Just a little while ago some natives from the highland village of Purosa visited an Adventist meeting, then returned to their homes where they repeated what they had heard. Such a change came over the village that within a few weeks the government restrictions were lifted, and now there are 81 members in the baptismal class.

The Sak Sak country is the home of the fierce Kukukku tribe, but native pastor Sohu has been down there. And a baptized man from Kasohana has been working his way out there also with a phonograph and is making good contacts.

The story was the same everywhere. The work of God is going forward with unprecedented speed.

W. R. Beach summed it up in his great second-Sabbath sermon, "Visions of Victory." It took 62 years for the Adventist membership to reach 250,000, he said. The second quarter-million mark was reached in 15 years. The third was attained in 10 years. And the fourth required only 5.

God has stretched forth His hand to finish the work, and He will not draw back until the task is done. And when it is done, He will come.

Soon, very soon, the redeemed will sing the words the choir repeated in their grand, closing anthem, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever. Hallelujah."

This is the message of the forty-eighth General Conference. It is the inspiration for the next four years. Our Lord *will* come again—soon!

Lay Members Win Souls in Inter-America

(Continued from page 9)

their perplexity to the woman client, who said, "Stay with me." They did. What a memorable Sabbath day dawned the next morning. Before the holy day ended, six families had gathered in that home to hear the messages presented by these two young women. The interest aroused was so intense that after the Sabbath all the families bought Bibles. They have continued studying from their Bibles. Some thirty people are now keeping the Sabbath in that place.

Joseph Wray Preaches at Content Gap

"Pastor, when will you send a preacher to baptize my candidates?"

"Baptize your candidates!" inquired E. H. Schneider, president of the East Jamaica Conference. "What candidates?"

"The candidates that I have been preparing for baptism in my home village at Content Gap since I returned to Jamaica from the United States about three months ago. You see, I learned the truth and became a Seventh-day Adventist when I was up in the States for three years as a farm laborer. After accepting the Advent truth I felt the urge to return to my people in Content Gap and teach this message to them. Now I have fourteen souls I believe are ready for baptism."

The young man who wanted a preacher to come and baptize his candidates was Joseph Wray, who upon his return to Content Gap constructed a bamboo booth in which to hold meetings, visited every home in the village and began preaching the third angel's message, using as a basis for his sermons the Bible correspondence course he had received from Atlanta, Georgia. After three months he had won fourteen converts to the Advent message.

Maria del Carmen's Sabbath School

In a door window of the Morales home in Cosamoloapan, Veracruz, a sign read: *Se dan clases en la historia sagrada* ("Sacred history classes taught here").

María del Carmen was a good but timid sixteen-year-old Christian. She was eager to tell others about the Advent message, but she trembled at the thought of witnessing in public. Finally she decided: "I shall have a Sabbath school for children in our patio on Sabbath afternoons. I won't be nearly as frightened talking to children—if they are small ones—as I would be if I had to talk to grownups.

I'll make a sign and put it in the door today. I'll tell mother about the plan."

That's how the sign came to be in the door window of the Morales home in Cosamoloapan, and the sign hadn't been in the window for more than a few hours when there was a knock on the door. Mother Morales went to the door and opened it. There stood tall Don Pancho, owner of one of the largest ranches in the area. "Buenas tardes, Señor," said Mrs. Morales.

"Muy buenas tardes, Señora. Is the professor here? I would like to speak to him."

Mrs. Morales seemed a bit confused. Don Pancho was an alert man. He noticed the surprised look on Mrs. Morales' face. Smilingly he pointed to the sign: *Se dan clases en la historia sagrada*. "I was passing by your house and saw the sign. I stepped up to read it and discovered that sacred history is taught here. I want my children to have high ideals and live good moral lives; so I knocked at the door to inquire about the classes."

"Oh, my daughter is the teacher. I will call her." Mrs. Morales turned and walked back into the house, calling: "María del Carmen, le buscan ["María del Carmen, someone wants to see you"]."

María del Carmen quickly came to the door. She didn't have the remotest idea she would have to be talking to tall, muscular Don Pancho.

"Muy buenas tardes, Señorita."

Somewhat frightened, María del Carmen timidly replied: "Buenas tardes, Señor."

Don Pancho instantly filled in the conversational vacuum that was forming. "I understand you are the *profesora* of this school. Somehow I thought I would meet an elderly gentleman, but I am happily surprised to meet a pleasant young lady, and to think that you are a teacher of sacred history enchants me even more. I think my little children will enjoy coming to your school. This is my concern. My children are growing up without spiritual guidance. I was so happy to see the sign in your door. I desire this type of teaching for my children, and I want to enroll them in your school. When do your classes meet?"

Don Pancho seemed so nice and so interested that María del Carmen forgot about being afraid of his bigness. "Classes begin next Saturday afternoon at three o'clock. We meet here, and we shall be happy to have your children with us."

"And, may I ask, what are the matriculation fees? And what does the tuition cost?"

That was something María del Carmen hadn't thought about. And who

ever heard of charging for Sabbath school classes anyway! But María del Carmen's mind worked fast. She got a little notebook and a pencil. "How many children do you have, Don Pancho?"

"Son tres ["There are three"]."

"Each of the children should have a copy of the Sacred Scriptures, and they ought to have the lessons that come every week in a pamphlet called *El Amigo de los Niños* ["Our Little Friend"]. Ten pesos [80 cents U.S.] a month per child should cover that expense. Otherwise there is no expense."

"Very well. That sounds more than fair. I should like to pay you for several months in advance." Don Pancho handed María del Carmen a large Mexican note. "I shall bring my children next Saturday at three o'clock. *Gracias. Adios.*" Don Pancho was gone.

"María del Carmen," said Mrs. Morales, "why did you accept the money? Who ever heard of charging for Sabbath school classes?"

"Well, Mother, is it wrong to have the children own their Bibles and receive *El Amigo de los Niños*? They might never get them otherwise. And I feel Don Pancho wants his children to have these good things. Now I must invite other children to my Sabbath school next Sabbath."

All week María del Carmen prepared stories, songs, and the Sabbath school lesson. Finally Sabbath afternoon came—a quarter to three. Children were arriving. Soon Don Pancho drove up in his jeep. His three children came to the door. By three o'clock quite a few children were present. The children enjoyed every moment of the school and returned Sabbath after Sabbath. After each session the children would go home and tell their parents what they had learned and how much they liked their class in sacred history. Don Pancho was especially pleased with the reports that his children brought home to him.

After a time María del Carmen told the children that there was an advanced school for big people, too, held on *Sábado por la mañana* ("Sabbath mornings"). Would they tell their parents about it? Don Pancho's children did. Don Pancho came to Profesora María del Carmen to ask about the morning classes. "Yes, Don Pancho, the information your children gave you is correct. The classes in sacred history taught on Sabbath mornings are for grownups and children—every *Sábado* at nine-thirty. Your children have been learning so well and are so interested I would like to take them with me so that they may learn even more. And I should like to invite you to come too."

"But isn't the place you told the children about a Protestant church?"

"Oh, Don Pancho, do not be concerned. It would be more proper to call it a Christian house of worship, because there the people learn to love the teachings of the Lord Jesus Christ. We learn of the true values of life—of high moral standards, of truth, of honesty, such as is taught in the doctrine of our Lord Jesus Christ. I would so much like to have you come and your wife, too."

"Veremos ["We shall see"]. Adios, Señorita."

To María del Carmen's joy, Don Pancho and Mrs. Don Pancho and the children were at the Seventh-day Adventist Sabbath school the next *Sábado*.

It's a thrilling story. How do you suppose it continues? I am sure you know. Don Pancho, his wife, and children have become Seventh-day Adventists.

The story of faithful witnessing for the Master by our Inter-American brethren goes on and on. It will never be fully told until the saints reach the kingdom of heaven, but it does cheer our hearts now and then to hear and see how in place after place God is calling men, women, and children by the voice and deeds of their fellow men to join the multitude of saints bound for the kingdom of heaven.

The Advent church in Inter-America now surpasses 120,000 in membership. One of our most pressing needs is more church buildings. The church is growing so rapidly that it is always difficult to find places in which the congregations can meet. While we are often perplexed, yet we believe and know that this is in God's order. His church must ever grow, expand, and reach out into new places. It must continue so until we come to the Holy City, where "the Lord God Almighty and the Lamb are the temple."

Church Calendar FOR 1958

Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27



A colorful corner of the Middle East Division booth. Each of the overseas divisions was represented by a unique and attractive exhibit.



S. T. Soh, of Thailand, wearing the saffron robes of a Buddhist priest, and R. A. Pohan and wife, of Singapore, in Malayan costume.

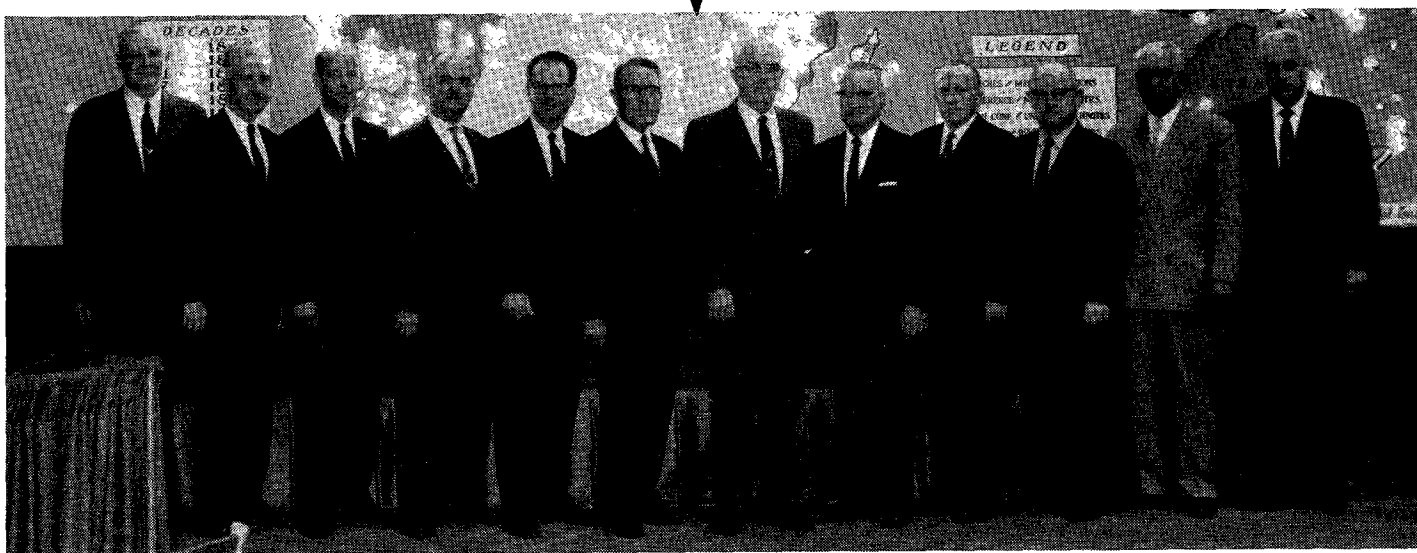


This sincere layman, S. T. Gower, a faithful businessman, and his wife, traveled twelve thousand miles from the island of Ceylon to attend the General Conference session.

GLIMPSES of the GENERAL CONFERENCE



Looking down the steps leading to the exhibit area below the main auditorium. A display for the missionary book of the year behind the familiar globe.



The eleven division presidents stand with the president of the General Conference in front of the world mission map. Left to right: G. J. Appel, Middle East; F. G. Clifford, Australasian; J. J. Aitken, South American; W. Mueller, Central European; A. H. Roth, Inter-American; A. F. Tarr, Northern European; R. R. Figuhr, General Conference; W. B. Ochs, North American; R. H. Pierson, Southern African; C. P. Sorensen, Far Eastern; O. O. Mattison, Southern Asia; Marius Fridlin, Southern European.

