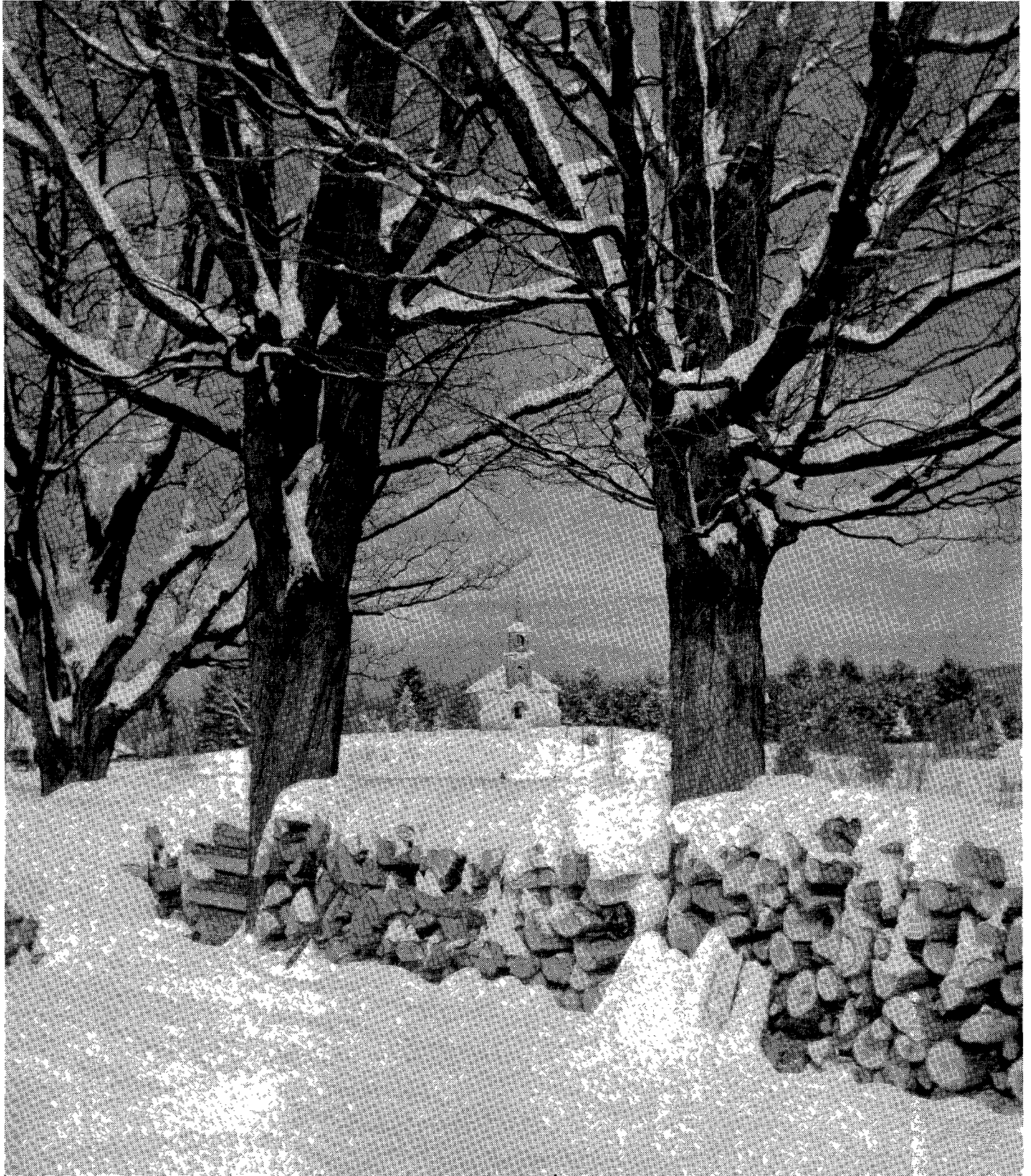


The Advent
REVIEW *and Sabbath*
HERALD
GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



H. A. Roberts

"Great Things Doeth He, Which We Cannot Comprehend. For He Saith to the Snow, Be Thou on the Earth." "Hearken Unto This . . . : Stand Still, and Consider the Wondrous Works of God." Job 37:5, 6, 14

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The Religious World



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

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► Brethren to Launch Program Among Navajos

Launching of a Church of the Brethren mission program among Navajo Indians in New Mexico was approved in Elgin, Illinois, by the denomination's General Brotherhood Board. Plans call for the purchase of an abandoned mission property and the opening of a boarding school for Indian children. The mission also will serve as a relief center and later provide health services.

► Canadian Anglican Archbishop Reveals Visit to Pope

An Anglican archbishop disclosed at the annual meeting of the Canadian Council of Churches in London, Ontario, that he had recently visited Pope Pius XII. Archbishop Philip Carrington, of Quebec, told the delegates that on his way to the Faith and Order Conference at Lund, Sweden, "I went to Rome, I may tell you, and I had an audience with the Pope. He was very gracious and gave me his blessing."

► Parochial School Building Maintains 1951 Level

Despite defense-imposed construction controls parochial school building thus far in 1952 has equaled the record level attained in 1951, the Departments of Commerce and Labor report in their latest survey of national building activity. Starts were made on new parochial school buildings estimated to cost \$33,000,000 during October, the report discloses, compared with starts of \$31,000,000 in October a year ago. This brings the total value of new construction projects undertaken in the first 10 months of this year to \$288,000,000, exactly the same as during the January-October period last year. It was the first time this year that the 1952 level of starts has caught up with the 1951 record.

► Alberta Premier Conducts Evangelistic Tour

The Honorable E. C. Manning, premier of the Province of Alberta, is enthusiastically preaching the old-time religion on a tour of Eastern Canada. Premier Manning, a layman who heads the Social Credit Party in Alberta, filled the huge Saint James United church in Toronto. He tells his audiences that he believes every word of the Bible, that hell is a place of torment by fire, heaven a literal place, and that angels can appear in physical form. His radio troupe is accompanying him on his evangelistic tour. Premier Manning is director of the national Back to the Bible radio hour heard coast to coast over 14 Canadian stations. His wife, Muriel, is the program's musical director.

► Catholic Hierarchy Told of Church-State Cooperation

An "encouraging" trend toward cooperation between church and state in the U.S., "rather than absolute separation," was reported to the Roman Catholic archbishops and bishops of the United States at their annual meeting in Washington, D.C. The trend was noted by Coadjutor Bishop Emmet M. Walsh, of Youngstown, Ohio, in the annual report of the legal department of the National Catholic Welfare Conference. Bishop Walsh is episcopal chairman of the department. Bishop Walsh said the trend was evident in a number of U.S. Supreme Court decisions in cases involving religious questions. He pointed to the high court's ruling upholding the constitutionality of New York State's released-time law as showing "a complete change in the philosophy underlying the Church-State relationship."

An Education Worthy of the Name

By ARTHUR W. SPALDING

[From opening address to class in early childhood education, Southern Missionary College.]

Seventy-eight years ago the blueprint of Christian education was given us in compact form in a testimony of the Spirit of prophecy, called "Proper Education." It is found in *Testimonies for the Church*, volume 3, beginning on page 131; and in *Fundamentals of Christian Education*, page 15. Most of this material is in *Counsels to Parents, Teachers, and Students*, under the title "The Right Education," beginning on page 73.

The pertinent point I wish to make is that this testimony, given three quarters of a century ago, at the very beginning of our educational work, presented the school of the home as the first stage and element of the education Seventh-day Adventists should give. In it occurs that passage so fervently quoted and so flagrantly neglected in practice: "Parents should be the only teachers of their children until they have reached eight or ten years of age."

In the first place, the age limit here set, eight or ten years, at which the child may in part come out from under the tutelage of his parents to enter the elementary school, is regarded by almost no one, parent or teacher. The custom of the world is followed in setting the school age at six years. Thus we come under the condemnation of Christ, who said of the scribes and Pharisees, "They say, and do not." Matt. 23:3. Why quote when we do not perform?

But, in the second place, there is a basic reason for this failure; it is that, in general, parents are not trained to be teachers, and children are not to be left untaught until they are eight or ten years old. In the common use of this quotation there is

no regard paid to the significant word in it, "teachers." Parents are to be teachers, laying the foundation of education, more competent teachers than any who follow. How many parents are able to fill this role? Yet it is not beyond their capacity, if they have training for it.

This home education is not distinctively the teaching of the arts of communication. Many parents seem to think that unless the child is learning the three R's he is not learning anything. Far from it! He is learning more in the first seven years of his life than he will learn in any comparable period later. There is a far more important foundation to be laid in education in these early years than learning to read and write, and the Spirit of prophecy points out what it should be. (See *Counsels to Parents, Teachers, and Students*, pp. 79-85; *Education*, pp. 99-101; *Ministry of Healing*, pp. 379-394.)

The physical and psychical reasons for delaying the child's entrance into elemen-

tary school were given in broad outline so long ago. In recent years physiological science has corroborated this instruction by the discoveries, first, that until eight or ten years of age the average child is farsighted, and his eyes should not be put under the strain of deciphering print; and second, that his muscular and nervous development is directed to the large muscles and therefore to outdoor life, and the art of fine writing should be postponed till the proper time.

We should long ago have accepted this instruction in faith and obedience, and then we would have made the physiological discoveries ourselves. But even now we are slow to accept it, and the pitiful results are seen in little children bespectacled and jumpy pouring out of school-room doors. Despite much improvement in modern primary methods, the conventional school cannot afford the conditions and teaching of the home. In the school of the home there is a vast field of learn-

ing and instruction, in normal life, to be covered in the preschool age; and to present and inculcate this science of preschool education is the purpose of this class.

But how shall children be taught without a teacher? It is evident that teachers must be trained. Of the parent we read:

"The child's first teacher is the mother. . . . To her first is given opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given. The one whose influence in education is most potent and far-reaching is the one for whose assistance there is the least systematic effort." — *Education*, p. 275.



When He Welcomes Us Home

By George Clarence Hoskin

In that gladsome morning when Jesus we see
We'll meet one another from each distant
clime
And join in the chorus of glad jubilee
When He greets His anointed at welcoming
time.

His beloved rejoice as deliverance nears
And visions of glory enrapture their way;
In triumph they shout as the city appears,
For He glorifies that ingathering day.

In the city of God with its streets of pure gold
He will honor His trophies on that glassy sea,
And the river of life with its bounties untold
Will gladden the welcome for you and for me.

Welcoming home! Yes, welcoming home!
What a joyous reunion when He welcomes us
home.

On the next page it is said:

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent."

The conclusion is in a succeeding paragraph:

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."

Do you feel the impact of these statements? A Challenge We Have Evaded

Do you realize what they are demanding of us? These passages, with much additional matter, present to this church and its schools a challenge we have evaded. And at how great cost! "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. The foundations of true education are in the home school and in the preschool age. We began our educational system at the top, with a college, in 1874. For twenty-three years we did no more; then in 1897 we started the elementary and secondary church school work. But the foundation, the training of parent-teachers for the home school, has never been incorporated in our educational system.

It was not easy to establish the elementary and secondary church school system. There was great opposition to it. Men said it would wreck the economy of the denomination, that it would dry up the church's resources, that foreign missions would wither away, and that Seventh-day Adventists would disappear from the earth. I who saw and heard testify to these things. That was fifty-five years ago. Has the denomination disappeared? Have its resources dwindled? Has its worldwide mission work perished? You know the answer. Then we numbered fifty thousand; now more than fifteen times fifty thousand. Then we had missions in a dozen lands; now we are doing work in more than 700 language areas, and have entered nearly all of the 230 countries—political units—of the world. Then we had an annual budget of a few thousand; now many millions. An investment in our children and youth brings a return of a hundredfold.

A major objection today to the education of parents and of students as potential parents, is the probable cost. But how great, meanwhile, is the loss, not only of precious souls, but of church resources in members and means, because of the deficiency of homes, of the inability of parents to teach their children in the ways of God. How great, in consequence, the problems encountered in the schools, from elementary to collegiate. If we had from the beginning trained parents for their work, we should have saved thousands upon thousands of our children, who, as they grew to manhood and

womanhood, went out of the church. And we should have instituted means of educating new converts in the making of Christian homes, which means home schools. Let us take a lesson from the past.

Another and very serious obstacle is the lack of competent teachers to train parents. Lamentably, many professional teachers, even to doctors of philosophy, are incapable of teaching the science and art of parenthood. Not merely learning but character and experience are demanded of such teachers, and we have too few of them. But they can be found. They will not be found in the schools of the world, among the disciples of great and learned and non-Christian educators. Something of value may be gained from the works of non-Adventist if not of non-Christian authors; but the true education of teachers of parents, as of all teachers, will be gotten from the Inspired Word of God. For such we must look; to such we must appeal.

This course in parent education upon which you are entering, called in the catalog "Preparation for Preschool Teaching," is the first effort made to do in



Minute Meditations

By Thomas A. Davis

Are You Walking in Circles?

I remember once having read the story of a man who was traveling alone across the snowy northlands of Canada one winter's day. Ahead of him lay nothing but the level, unbroken prairies and the gray sky. After a while, coming upon some footprints in the snow, and deciding that they were heading toward the same destination as himself, he followed them. The day advanced, the sun began to drop toward the west, but his destination had not been reached, although the time required to make the journey had passed.

Suddenly he noticed a familiar snow formation, and the truth slowly dawned upon him that he had been walking in one great wide circle, following his own footprints.

The reason why that man walked in circles was that he had no landmarks, no guides, to show him the way he should go. He thought that he was progressing in the right direction, but he wasn't.

Wherever we go in life we must have either landmarks or a guide to direct us. Without them the years are but wintry wastes, and the sun sets with no destination in sight. Millions are wandering thus, some of them thinking they know the way, others uncertainly, aimlessly, hopelessly traveling. Yet there is a sure, an unfailing Guide. We need not think we know the way, or walk in circles, or become lost, for Jesus, who has journeyed this way before, says, "Follow Me; I will show you the way of life."

our colleges what the Testimonies demand of us: to prepare students to become fit for parenthood, for laying the foundation of education in the home, and to become in some cases the teachers of parents. There is a great field for such teachers, humble, earnest, competent, in our churches and in communities.

The Christian Preschool

Concurrently with this class is conducted the preschool, for children under school age. This is not a school in the conventional sense, but an ideal home, and therefore a home school. It is to be your model for observation, and in part your laboratory. The Christian preschool is a necessary instrument in the hands of the teacher of parents, as a demonstration of what the home should be and a place where they can get an experience in teaching their little ones. It should have an environment of nature, God's great textbook, and, as you will learn here, nature, with the Bible, comprises the greater part of preschool education. In connection with classes for parents, preschools should be established in every church where there are children of preschool age and in many communities where it may be a missionary agency to those not of our faith, showing what true Christian home education is.

Cost? To give the gospel at whatever cost is our business; and this is the gospel agency of parents and of little children, of whom the Saviour said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." The cost will in most cases be met by the public. In the training centers, the colleges, however, we must reckon with such expenditure as the peculiar needs of parent education demand. But with what magnificent returns!

Now note what the Spirit of prophecy says:

"What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families."—*Ministry of Healing*, p. 444.

How well prepared are theological students to be evangelists when they have not learned to be, as Paul directs, "one that ruleth well his own house"? How well prepared are their wives to teach new converts or church members when they have not learned how to be the teachers of their own children? What sort of converts will they make? How well prepared will those new recruits be to represent the principles of Seventh-day Adventists in homes and communities?

Though the preacher be able to report a thousand baptisms, how many of those will be registered in heaven as the under-teachers of Christ? And what is true of the theological student is equally true of every other student in our schools who is to go forth as the herald of eternal life.

Ability to teach, ability to be true fathers and mothers, does not drop upon young parents as the gentle dews of heaven, and it cannot be gotten in three short words. There is greater need of study, of preparation for teaching, to fill the role of parent, than there is need for

study for any other profession—minister, Bible instructor, doctor, nurse, businessman, secretary, anything under heaven. And almost everyone enters into the profession of parent.

How important, then, for the denomination to put parent education first. If we have any understanding, any light, upon the values of education, we will inevitably place education for parenthood first. It is "the only education worthy of the name"; for it fits, in basic knowledge and skill, for every profession in the Christian career.

our Rock, who is our Saviour, and who not only saves the true Israel of today but saved His Israel of yesterday.

The Prince of God

As Prince of the host of God, Christ appeared unto Joshua, to lead the armies into a victorious assault upon His enemies and the enemies of His people. In Joshua 5:13-15 Christ is mentioned as "captain of the host of the Lord." Daniel speaks of the same personage as "Michael, one of the chief princes" Dan. 10:13, "Michael your prince" (verse 21). The pre-human name of Jesus was Michael according to Daniel 12:1; Jude 1:9; Revelation 12:7.

The text says that "Joshua fell on his face to the earth, and did worship." Joshua 5:14. Had this being been an angel of God, he would not have accepted such homage, but would have said, as did the angel in Revelation 19:10, who refused to be worshiped by the prophet John, "See thou do it not: I am thy fellow-servant." But we find the "captain of the host of the Lord" saying to Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

In Stephen's apology, as he rehearses the experiences of Israel with God and introduces testimony regarding the "Just One," whom the Jews murdered, he makes reference to Moses at the burning bush, and quotes: "Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground." Acts 7:33.

"It was Christ, the Exalted One, who stood before the leader of Israel. Awestricken, Joshua fell upon his face and worshiped."—*Ibid.*, p. 488.

Jesus in the Book of Daniel

Jesus was one of the characters described in the Old Testament Scriptures. We pause a moment at the book of Daniel and look into the historical evidences that are set forth here. The first one is His relationship to the three Hebrews who were cast into the fiery furnace, at the command of King Nebuchadnezzar. When the king looked into the superheated furnace he saw not three men but four, which sight led him to exclaim, "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Dan. 3:25.

"As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire."—*Prophets and Kings*, pp. 508, 509.

In the sixth chapter we find Daniel being hemmed in by his envious under-ministers and governors. With his attitude toward his God unchanged by the decree of the king that no one should ask any request of any god or king for thirty days, Daniel faithfully prayed three times a day toward Jerusalem with his

Christ in the Old Testament—Part 2

By Wesley Amundsen

In the giving of the law at Sinai, Christ was present. When we speak of the law of God we may also refer to it as the "law of Christ." (Gal. 6:2.) In Hebrews 12:24-26 Paul reminds us that it was the voice of Jesus, "the mediator of the new covenant," who spoke "from heaven." In Exodus 20:22 we read that God said to Moses, "Ye have seen that I have talked with you from heaven."

"Christ was not only the leader of the Hebrews in the wilderness,—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—*Patriarchs and Prophets*, p. 366.

The gospel prophet of the Old Testament also testified to the place occupied by Jesus in connection with the deliverance of Israel: "In all their affliction he was afflicted, and the angel of his presence saved them." Isa. 63:9. In the eleventh verse this angel is called "the shepherd of his flock."

His Presence in the Sanctuary Service

In the command to build a sanctuary, a dwelling place, God said, "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. This sanctuary was to be made "after the pattern" that God showed to Moses in the mount. Christ is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. It is evident that Jesus was to be the chief character in the sanctuary services. He was present at the services as the priests officiated daily. He was present on the great Day of Atonement. He was there in the holy of holies, as the judge of all the earth. He was there as the one who forgives sin and cleanses sinners from all unrighteousness.

He dwelt among His people, through

the medium of the sanctuary, made after the pattern of His sanctuary in heaven. That was Heaven's plan for winning men back to the kingdom. Later it was necessary for the Son to come to earth and "tabernacle among men," in the flesh. He was lost sight of in the midst of all the sacrificial offerings and religious services, so "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. The only change made in God's plan for dwelling among His people was from the material sanctuary in the wilderness to the divine revelation, in the flesh, of the Son of God.

"That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."—*Ibid.*, p. 357.

Christ is also the "rock of ages," of the Old Testament, the One who became the "chief cornerstone" of the New Testament structure upon which present-day Christianity is based.

Paul wrote of Him and the "Rock that followed them [Israel]: and that Rock was Christ." 1 Cor. 10:4. Israel drank from that Rock in the desert. "It was Christ, by the power of His word, that caused the refreshing stream to flow for Israel. . . . Christ, the true Rock, was with them in all their wanderings."—*Ibid.*, p. 411.

The Old Testament writers have spoken of Christ, as for example, David: He is "the rock of my strength," "my rock and my fortress," "the rock of my refuge," "the rock of my strength and my refuge." Ps. 62:7; 71:3; 94:22. He is "the rock of ages," (margin) and "the shadow of a great rock in a weary land." (Isa. 26:4; 32:2.)

Christ was the "great rock," "the rock of ages," of the Old Testament times, the one in whom men put their trust. That Rock that was rejected of men and became the cornerstone of the New Testament was also the foundation stone of the Old Testament. Blessed be the Lord

windows open. The lions' den held no terrors for him. So when the king, after a night of distress and sleeplessness, came to that great cave, and called in a tremulous voice, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6:20) Daniel was able to call back, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (verses 21, 22).

God did not forsake His servant, but went with him into the den of lions and prevented them from doing Daniel any harm. The Angel of the covenant was there with Daniel, and although the king was terribly disturbed over the possibility of his prime minister's being torn to pieces by the ravenous beasts, Daniel himself had no fears. The One in whom he trusted did not forsake him in his hour of need.

Jesus as Michael

One further revelation of Christ to Daniel is found in the tenth chapter, where he is in great anxiety over a vision he has received. The Lord sent the angel Gabriel to him to encourage him and to aid him in an understanding of certain phases of prophecy.

The angel says that he had been withstood by the "prince of the kingdom of Persia" for twenty-one days, but that "Michael, one of the chief princes, came to help me." The margin says, The first "of the princes." This Michael was the Son of God.

In the sixteenth and seventeenth verses, following the loss of speech and physical force by the prophet, he says:

"Behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord?"

One of the Godhead

Here Daniel calls the personage who had a "similitude of the sons of men," as "my lord." Surely no angel would accept such a title. Only one of the Godhead would have the right to be so addressed.

Daniel, the greatly beloved of God, knew his Saviour, and in all of his contacts with Heaven he was able to speak to Jesus and to know that his Redeemer loved him and was ever willing to come to his aid.

There is much more evidence of the presence of the Son of God in the Old Testament. There are many, many more scattered like precious diamonds all through the writings of the patriarchs and prophets. "If you would know the Saviour, you must find Him in the Scriptures," of which He said, "These are they that testify of me."

The Time of Ahab

By Siegfried H. Horn

The northern kingdom of Israel passed through a severe religious crisis under the reign of Ahab. Jezebel, his wife, a strongheaded Phoenician princess, tried with all the power at her disposal to introduce the worship of Baal and Asherah to Israel. The prophets of Jehovah were persecuted and killed to make room for hundreds of Baal and Asherah priests, who received official recognition in the state. Although a hundred prophets of Jehovah were saved by Obadiah (1 Kings 18:4) and seven thousand people did not accept the pagan Baal religion (1 Kings 19:18), the true religion of Jehovah was almost stamped out. God raised up one of the greatest prophets of the Old Testament, Elijah, to meet this crisis. If it had not been for his work and that of his followers, the kingdom of Israel might have perished a hundred years earlier than it actually did.

The archaeological discoveries have shed on Ahab's reign some light that supports the Biblical report. In the ruins of the palace storehouses of Samaria were found more than sixty notes that had accompanied tax deliveries of oil and wine, coming from a time shortly after Ahab's reign. They were written with ink on potsherds, and escaped in this way the fate of all other documents written on perishable material, which were destroyed in the conflagration of the city when it was captured by the Assyrians. These notes mention the date of delivery, the place from where the products came, their quantity, and the names of the taxpayers as well as of the receiving officers. A typical note reads thus:

"In the tenth year. To Gaddiyau. From Azah.

Jars of Old Wine

Abi-baal	2	
Ahaz	2	
Sheba	1	
Meri-baal	1	"

These seemingly insignificant potsherds have great value. They allow us to get a glimpse of the administrative organization of the kingdom of Israel, and they show us what type of script, orthography, and vocabulary was in use during the time of Elijah. Their greatest importance, however, lies in the personal names, inasmuch as they reveal to us the religious trends prevailing. Always the Semites bore meaningful names and liked to connect the names of their gods with the names they gave to their children. Of the thirty personal names found on these tax notes from Samaria, seven are compounds with Baal, as for instance the afore-mentioned Abi-baal, meaning "Baal is my

father," and eight names are compounds with Jehovah, as Gaddiyau, "My fortune is Jehovah." This shows that the followers of Jehovah were not extinct, although Baal worship had made great inroads.

Names on Potsherds

It is interesting to compare the personal names found on these notes from Samaria with the names mentioned in some letters from the time of Jeremiah found in Lachish. Most of the people mentioned in these letters, also written on potsherds, were born during Josiah's reign or shortly afterward. They reveal that Josiah's religious reform movement had gained positive results, inasmuch as not one of the thirty occurring names is connected with Baal, but fourteen, or almost fifty per cent, with Jehovah.

One of the eight names connected with Jehovah found on the Samaria potsherds warrants a special mention. This name, Egelyau, means "Jehovah is a calf," and reminds us of the two calves that Jeroboam I had set up as idols in the two national sanctuaries at Bethel and Dan. (1 Kings 12:28-33.) Jehovah had been made into an idol and was understood to be one by every Israelite. One of them called his son "Jehovah is a calf."

The Bible mentions as a special cultural achievement of Ahab's reign an "ivory house" that he had built at Samaria. (1 Kings 22:39.) For a long time it was not very clear what this meant. Did he build a house entirely of ivory, was it adorned or paneled with ivory, or was it painted in an ivory color, which gave its name to the building? These were some of the questions asked by Bible commentators until a few years ago. The last excavations of Samaria carried out a few years before World War II finally solved the riddle.

The excavators found in the debris of the palace area numerous fragments of beautifully carved ivory plaques that must once have covered the walls and furniture of Ahab's ivory house. This discovery reminded scholars of similar fragments found some ninety years earlier by Layard at Nimrud (the ancient Kalah), one of the principal Assyrian cities. A comparison showed the identity of both discoveries. The Assyrian soldiers had torn off the ivory plaques from the walls of Ahab's palace and left the broken pieces in the debris, where they were discovered by the modern excavators. The undamaged pieces were carried to Assyria and were used to adorn one of the palaces of Kalah until that city in turn was destroyed and the ivory plaques torn off

and carried away by the conquering enemy, who left only fragments of the broken pieces in the ruins to be picked up by the modern excavator.

Ahab was the son of a warrior king, Omri, who had begun his career as an army commander of the preceding ruler. (1 Kings 16:16.) The Bible is not very eloquent concerning the deeds of this singularly wicked king (1 Kings 16:25), but gives him credit for selecting the mount of Samaria for his kingdom's new capital (1 Kings 16:24), a place that offered great strategic value to its inhabitants.

Samaria occupied one of the finest sites in Palestine, set on a low hill in the middle of a wide cup, bordered on all sides by mountains at a considerable distance, though with a distant view of the sea to the west. The wisdom of this choice was demonstrated in its subsequent history. The city was never taken by storm. Benhadad blockaded it and nearly took it by starvation (2 Kings 6:24 to 7:20), and in the final struggle of Israel with the Assyrians the city fell only after a long siege of three years. That Omri had contacts with Assyria and appeared to them to be a strong ruler must be concluded from the fact that from his time forward the Assyrian records speak usually of the kings of Israel as "belonging to the house of Omri" and of their land as "Omri-Land." This designation was used up to the end of the kingdom, when Omri's dynasty had given way to other dynasties.

Ahab a Formidable Warrior

Ahab, his son, followed in the footsteps of his famous and wicked father. That he was a formidable warrior whose army was not to be despised we learn, not only from the Bible, but also from the Assyrian records. Shalmaneser III, a powerful Assyrian king, fought and won a battle at Karkar in Syria against a coalition of twelve Syrian, Phoenician, and Palestinian kings in 854 B.C. In the numerous records of this battle Shalmaneser tells us that "Ahab the Israelite," one of the opponents, had the strongest army of the coalition with ten thousand foot soldiers and two thousand chariots. The next powerful king, Hadadezer of Damascus, had only twelve hundred chariots, although he could muster twenty thousand foot soldiers.

The Bible tells us, furthermore, that Ahab held Moab subjugated during his reign, but that Mesha, king of Moab, had rebelled against Israel after Ahab's death. (2 Kings 1:1; 3:4, 5.) This short note is corroborated extensively by the long victory inscription of King Mesha himself, the only Moabite inscription that has survived the vicissitudes of the ages. This famous monument, broken now into many pieces, tells how Omri, Ahab's father, had made Moab a vassal nation of Israel and how he, Mesha, with the help

of his god Kemosh had revolted against Israel and had defeated and humiliated that hated nation.

Every one of these discoveries is small and throws a little light upon a few passages of the Bible, but taken together, they fit to each other as the stones of a mosaic. They show in a wonderful way that the confidence of the Christian believer in the veracity of God's Word is completely justified.

We are reminded of the words of one who wrote by inspiration: "The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. . . . Here only do we find an authentic account of the origin of nations. . . . Here only is given a history of our race unsullied by human pride or prejudice."—*Education*, p. 173.

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—12

Hideaway Brownies

"Oh, come see my little froggie!" called Angela.

Elvie and George were there almost at once, and the twins not far behind. Angela pointed to a little brown fellow on a leaf, about as big as your fingernail, and almost as broad as he was long.

"He does look like a little frog," said Elvie. "But he's really a brownie, isn't he? Will he hop?"

Larry tested that by poking his finger behind the brownie. He hopped a little way. "Just like a frog or a toad," said George. "He's not as lively as the tree hopper."

Lucie poked her finger at him on the side, and the brownie just slid around to the other side of the leaf.

"Oh, he's a hideaway brownie," said Angela.

"What's dis?" asked Larry, pointing to a frothy mass on the stem of the plant, where a leaf grew out.

"Yes, what's this?" boomed a big voice over their heads. The children, startled, looked up—and who was there but daddy! Instantly he was a prisoner. Larry and Lucie each clasped a leg, Angela and Elvie each captured a hand, and George jumped on daddy's back. "Now get away!" they all cried.

"Oh, oh!" exclaimed daddy, pretending to struggle. "What do you want of me?"

"Great big giant," said Elvie, "we've got you fast."

"Got you fast," said Larry.

"Got 'oo fast!" said Lucie.

"I'll tell you, Daddy, what we want," George came to the point. "We've found two things we don't know what they are. You tell us. One is a brownie like a toad that hides away, and another is a lot of soapsuds on this plant."

Daddy bent over the children's find as they slackened their hold on him. "Why, that's a frog hopper's baby in his cradle," he said, "or in his swaddling clothes. You see, he makes his own." Daddy blew on the frothy mass and uncovered a little whitish creature, with eyes too big for his head and a beak that was buried in the plant. He was drinking sap. And more than that, as he drank he passed the sap through his body, took some food

from it, added something, and passed the rest out at the tip, where with his tail he beat it all into the frothy mass that covered him. They watched him while he made up his torn garment, and soon was all covered again.

"Some folks call that froth frog spittle," said daddy. "They started calling it that when they didn't know much about insects. Perhaps they saw a toad under the tree or a tree frog nearby, and just jumped to the conclusion that he had spit there. Some folks don't know much about either toads or frogs."

"But really, Daddy," said Angela, "there is a little frog. That's the other thing we found, and we want you to name him. I guess he's lost now though."

"No; here he is," said George, who had been closely examining every leaf nearby. "Here he is, Daddy."

"Well, here he is, sure enough," agreed daddy. "Or rather, here she is. For this is the mother who laid the egg that hatched out into the little creature that made the froth cradle. You see, these little creatures have a partial metamorphosis, though not so complete as the butterflies and moths. Mother lays the egg; the egg hatches out into the young, which is called the nymph [nimf]. This little fellow in the froth is the nymph. He never makes a cocoon or a chrysalis. But by and by he will turn into the adult."

"Well, is he a frog?" asked Elvie.

"Oh, no. No more than the tiger swallow-tail butterfly is a tiger. But people just called him, or her, frog hopper, I suppose, because they started off with calling the baby, or his clothes, frog spittle. And then she does look a little like a frog, doesn't she? But now, whenever you see these frothy masses on grass or bushes or sometimes trees, you may know they cover the nymphal form of the frog hopper. And maybe the mother frog hopper is not very far away."

George looked solemn. "There sure is a lot to learn," he said.

The girls, looking at George, looked solemn too. "There sure is," they said.

The twins, trying to look solemn, just looked comical. "Soor is," they said.

Unto You a Saviour

By Mrs. E. G. White

The King of Glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.

The Plan of Redemption

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshiping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

Indifference in Israel

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled

all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrolment of the peoples of her vast dominion, has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." But in the city of their royal line, Joseph and Mary are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from

the world of light are drawn to the earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "Unto the upright there ariseth light in the darkness." To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, . . . Christ the Lord."

Visions of Glory

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he says; "ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song,—
"Glory to God in the highest,

And on earth peace, good will toward men."

Do We Recognize the Song?

O that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of



"Unto You Is Born This Day in the City of David a Saviour, Which Is Christ the Lord."

the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Departing with great joy, they made known the things they had seen and heard. "And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God."

Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His

wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!—*The Desire of Ages*, pp. 43-49.

The Price Paid for Our Salvation

By I. A. Crane

The modern theater has no attraction for me, but I have often wished that I might have a panoramic view of what Christ suffered at the time of His betrayal and death on the cross. I wish that I might comprehend more fully what He endured that we might be saved. He knew what His trials were to be, and He spent hours after the last supper pleading with His Father for power to endure patiently the insults and abuse that would be heaped upon Him. He struggled in His human weakness until He fell fainting to the ground, and was then strengthened by an angel from heaven.

Soon the mob came to take Him. Who was it that so viciously sought His life? It was the leaders of His own people who boasted of their loyalty to God! How had they contrived to secure Him? They had bribed one of His disciples to betray Him into their hands. Professing to be God's children and to be the guardians of justice, how did they seek for evidence to secure His condemnation? They hired false witnesses whose testimony was so

discordant that even they were confused. In their desperation to find something by which He might be accused before the Roman authorities, they put Him on oath as to His claim to be the Son of God. When He assented to this claim they voted to condemn Him for blasphemy.

What, then, did these so-called administrators of justice do? Did they show themselves to be sober, sensible men? No! They began to mock Him, to spit upon Him, and to slap Him in the face. Would you patiently bear such inhuman treatment and hold no grudge against your persecutors?

In all His trial He seemed to have no friends. Even His own disciples, fearing for their lives, forsook Him and fled. Judas had betrayed Him; Peter even denied that he ever knew Him. Oh, what a shame! How hard it was to bear!

After a night of abuse and trial He was hurried to Pilate, the Roman governor, to secure His condemnation. Unfeeling as Pilate was, he could find in Him nothing worthy of condemnation

and sent Him to Herod, who joined his soldiers in mocking and jeering Him for pretending to be a king. Since this was not a criminal offense, He was sent back to Pilate, who now proposed that He be scourged and released. Think of that! A civil officer, appointed to administer justice, ready to scourge an innocent person to satisfy a raging mob!

When scourging would not satisfy that vicious mob, Pilate consented, and delivered the One he knew to be innocent to the most cruel death that could be inflicted.

Weak and helpless as He was, the nails driven through His hands and feet our Lord suffered only the beginning of His agony when he was hoisted on the cross. Those who were crucified must hang on the cross while suffering the most agonizing pain during the hours of life that remained! And what made His suffering so much harder to bear was the fact that no one dared to speak a word of encouragement or sympathy. He could but hear insults and jeers of priests and rabble taunting Him as an imposter receiving the just reward of His deeds. How patient and unresentful He was, praying for those vicious murderers, "Father, forgive them; for they know not what they do." He bore all this for us. Are we willing to bear shame and reproach for Him?

The time of test and trial is just before us today. Someday soon probation's hours will close. Then comes the time of trouble such as never was. At that time God's faithful children will be hated and persecuted relentlessly. Probation having closed, there will be no Mediator in the heavenly sanctuary to make atonement for sin. Surely as Jesus in agony of spirit pleaded that night in Gethsemane, so do we need to pray for grace to stand in the coming conflict.

The last days are perilous times. The world is now filled with the spirit of strife and confusion. The angels of God are now holding the winds until the servants of God are sealed. Then Jesus ceases to plead for guilty man and announces that probation is closed. It is then that Satan takes entire possession of the finally impenitent and wages a relentless war against those who remain loyal to God. (See *Early Writings*, pp. 279, 280.)

If we stand during that trying conflict, we must now gain the victory over "every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71. We must overcome just as our Saviour overcame. (Rev. 3:21.) How did Jesus overcome? By earnest, agonizing prayer and full surrender to the Father's will. Will we be as much concerned about our own salvation as He was for us?

May God help us not to neglect our salvation, which was purchased at so great a price. What a reproach this would be to His dear name!

Why We Have a Health Message

(Concluded)

By A. F. Tarr

[A condensation of a sermon preached at the recent Oslo medical convention of the Northern European Division.—EDITOR.]

The gospel commission teaches men "to observe all things whatsoever I have commanded you." This must involve ministry to the physical body, for which our Lord showed so large an interest in His ministry. The gospel commission calls upon men to worship God as Creator (Rev. 14:6, 7), being constantly mindful of the creation of man in God's image and of the restoration of that image in man. In *Medical Ministry*, page 159, we read, "The gospel includes health reform in all its phases." On page 77 we also read that "the health should be as sacredly guarded as the character."

Seventh-day Adventists proclaim with much spiritual fervor the prophecies of the book of Daniel. But it is well also to remember that before Daniel was entrusted with any visions by God, and before he was enlightened in the interpretation of dreams, he had followed divine guidance in the matter of healthful living.

So it should be with us who herald His message. The observance of the laws of health will in a large degree determine our own physical well-being and the measure of success we shall have in our spiritual service for God.

When ancient Israel was called out of Egyptian bondage to journey to the Promised Land, explicit instruction was given regarding their food and the care of their physical bodies. We who are being called out of spiritual darkness should be no less diligent in our own observance of the laws of health than were the children of Israel.

Health Service a World Influence

Moreover, in our day we are to be instruments in a great health service that is due the world. This principle was embedded in the hearts of our pioneers. There was a time when nearly every Seventh-day Adventist home was a little health center in its community. Home nursing was practiced and taught. Hot foot baths, fomentations, cold compresses, steam inhalations, proper ventilation and fresh air, sunlight, exercise, deep breathing, regularity in eating, balanced diet, cooking demonstrations, promotion of temperance, a compassionate and diligent regard for others—all this was a vital factor in the service that was rendered. Wherever there were sick in the community, the Adventists were the first to be approached or were the first on the scene to render help.

But some may say we lack experience in these things. Let me read a quotation from *Medical Ministry*, page 317.

"When church members stand pledged to the service of God, pledged to do missionary work, when they take hold of the work unselfishly, because they love the souls for whom Christ has died, and are desirous of uniting with the great Medical Missionary, the Lord will come very near to them, to instruct them."

Recently I listened to an African worker telling of his visitation of the sick prior to the conducting of an effort. When his effort began, practically everyone whom he had visited was present at his meetings, and many of these were baptized.

As a child I remember an influential African chief being brought to our home for treatment. On a number of occasions he was given hot fomentations, which afforded him great relief. The attitude of the chief and his people toward our mes-

sage was greatly influenced by this simple ministration to his physical needs, and right up until recent years the story has been told with much gratitude by his people.

It was our health message that impressed Mahatma Gandhi of India so deeply and that evoked from him such deep respect for Seventh-day Adventists.

The statement was made at this council a few days ago that some people regarded health reform as a very heavy burden. Let me read a quotation from *Ministry of Healing*, page 147:

"Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

There must have been something worth while in these bodies of ours if God not only made them but bought them back again. We select very carefully the things we buy for ourselves. When royalty go shopping they are perhaps particularly careful about their selections, because they know they are being watched. Here the Supreme Creator purchases something, and He purchases it under the gaze of the universe. Further, what He buys is something that was His before, something He redeems and restores to the promised heaven He is preparing for us.

We do not know exactly how the reconstruction of our bodies will take place, but we do know that we shall be known to each other by our physical appearance in the life to come. We know also that we shall eat and drink, we shall plant and build, and we shall occupy the houses we build, all according to God's original plan.

As the apostle Paul contemplated this glorious future he expressed this fervent determination: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

May this determination be ours. And may we covenant here at this meeting to regulate our lives from this day onward according to the precious health principles so graciously entrusted to us, remembering that these bodies of ours belong to God by creation, they constitute His royal dwelling place, His instruments for the salvation of others, His purchased possession, and He wants them for eternity.

Educating Our Youth

By J. B. Sales

God could have chosen the angels to carry forward His plan of salvation, but that was never His purpose when He conceived the plan, before the creation of the world. In His infinite mercy and wisdom He decided that man was to be the vehicle to carry salvation to mankind.

"As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. . . . Divinity needed humanity, that humanity might afford a channel of communication between God and man."—*Christian Service*, p. 8.

From the earliest times God has used this plan. One of the first men who fulfilled his responsibility in a way pleasing to God was Enoch, the seventh from Adam. The Scriptures contain a long list of men who were selected with this purpose in mind—Noah, Moses, Joseph, and others.

It has been, is, and will be the responsibility of man to provide the men and the means to carry forward the plan of salvation to its ultimate conclusion, as the messenger of the Lord says, "God will not complete His work without human agencies."—*Ibid.*, p. 9.

Certainly God will do the work if we will provide the instruments. For this reason I have been thinking about our schools. This is where the men and women who are prepared for a place in our work can be found. Our church elders and other officers of our churches should do all they can to help our young people attend our schools, and quickly prepare for the work of proclaiming the last message to all the world.

EDITORIALS



"Remember Lot's Wife"

No one with an alert conscience can read the life story of Lot, Abraham's nephew, and his world-loving wife without being affected by the sobering narrative. (Genesis 13, 14, 18, 19.) There are striking parallels between Lot's generation and our own wicked age, concerning which the Saviour cautioned us, "As it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. We are pointed back to the experience of the patriarch and his family, and are especially bidden to "remember Lot's wife." (Verse 32.)

This woman was doubtless a good wife to her husband and distinguished among the pleasure-loving women of Sodom, where she lived, because of her example as a mother and a citizen. Wealthy and respectable, she and her husband possessed large holdings of property and were well known throughout the wicked city. Several of their daughters had married into rich families.

When the angel visitors appeared one day to warn Lot and his wife of the fearful judgment about to fall upon Sodom, they were greatly surprised and secretly annoyed. The startling command to "arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity ["punishment," margin] of the city," brought them face to face with a decision that they were not prepared to make, especially since there seemed to be no immediate evidence of the gathering storm clouds.

It was difficult for them to believe that their beautiful city would be overthrown by a divine judgment. They really did not want to see the city go down to destruction. They were distressed that the Judge of the earth had chosen to halt the spread of crime and wickedness in this disastrous way. Could He not have chosen some other method?

Others Have Said



Enthusiasm is confidence in action.—Franklin Field.

Sometimes we think we are good when we are simply neutral.—Rev. Francis W. Carlson.

When an old rabbi was asked why God made only two people, Adam and Eve, he replied: "So that nobody can say 'I came from better stock than you do.'"—*Treasury of Sermon Illustrations*.

An egotistical student informed his philosophy professor that he refused to believe anything that couldn't be proved. "Young man," replied the instructor, "you are doomed to live in a very narrow world. Do you realize that even the most scientific proof begins with an assumption?"—Brice Durbin.

A recalled reservist, his wife and three children were living in a hotel near the military base. A guest noticed the soldier's little daughter "playing house" in the lobby. "Isn't it too bad," she said solicitously, "that you don't have a home?" "Oh, we have a home," the child answered. "We just don't have a house to put it in."—*Employment Counselor*.

Yet they were wise and righteous enough to believe the words of the Lord. Lot hastened to the homes of his married daughters and pleaded with them to join him and his wife in their exodus from the city, but he seemed like a silly alarmist to these pleasure-loving young women and their husbands. Unsuccessful in his attempts to influence them to flee from Sodom, he returned to his home more reluctant than ever to leave the city himself. And his wife shared his feelings. The luxury of their palatial home offered so much more than the bare caves of the mountains that surrounded the Jordan Valley.

But the angel was persistent and urgent. "The heavenly messengers took him and his wife and daughters by the hand and led them out of the city." And here the angels of mercy left them, while Christ Himself came and bade them flee without delay to the sheltering mountains. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed." Not one look backward was to hinder them in their headlong flight. The Lord, merciful and long-suffering, waited while the little family awoke to the danger of tarrying, and watched as they broke forth into a spiritual walk away from Sodom.

Lot's wife walked along behind him. She was God fearing enough and respectful of divine authority to go with her halfhearted husband. It was his instability and double-mindedness that paved the way for her untimely death. If only he had acted the part of a man she would not have looked back to the doomed city which sheltered for a few lingering moments her possessions and her loved ones. She would not have been turned to a pillar of salt.

"If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning."—*Patriarchs and Prophets*, p. 161.

A Lesson From Lot's Wife

A most helpful comment on the sin of Lot's wife is made by the messenger of God in the following paragraph:

"We should beware of treating lightly God's gracious provisions for our salvation. There are Christians who say, 'I do not care to be saved unless my companion and children are saved with me.' They feel that heaven would not be heaven to them, without the presence of those who are so dear. But have those who cherish this feeling a right conception of their own relation to God, in view of His great goodness and mercy toward them? Have they forgotten that they are bound, by the strongest ties of love and honor and loyalty, to the service of their Creator and Redeemer? The invitations of mercy are addressed to all; and because our friends reject the Saviour's pleading love, shall we also turn away? The redemption of the soul is precious. Christ has paid an infinite price for our salvation, and no one who appreciates the value of this great sacrifice, or the worth of the soul, will despise God's offered mercy because others choose to do so. The very fact that others are ignoring His just claims should arouse us to greater diligence, that we may honor God ourselves, and lead all whom we can influence, to accept His love."—*Ibid.*, p. 162.

As for Lot, bereft of his wife and married daughters, he lived a wretched life in his lonely cave in the moun-

tains. For a time he dwelt in Zoar, a small city near Sodom, to which he had fled immediately before the destruction of Sodom.

"Iniquity prevailed there as in Sodom, and he feared to remain, lest the city should be destroyed. Not long after, Zoar was consumed, as God had purposed. Lot made his way to the mountains, and abode in a cave, stripped of all for which he had dared to subject his family to the influences of a wicked city. But the curse of Sodom followed him even here. The sinful conduct of his daughters was the result of the evil associations of that vile place. Its moral corruption had become so interwoven with their character that they could not distinguish between good and evil. Lot's only posterity, the Moabites and Ammonites, were vile, idolatrous tribes, rebels against God, and bitter enemies of His people."—*Ibid.*, pp. 167, 168.

The tragedy that befell Lot in his later life can be blamed upon his original sin in choosing Sodom as a place to live—the city that was destroyed for its "pride, fulness of bread, and abundance of idleness."

A life of familiarity with evil had dimmed his sense of God's holiness and marred his communion with heaven. When the angel messengers pleaded with him to leave the city, he faltered, hesitated, unwilling to part with his great possessions in Sodom, and venture out by faith into the hills with God.

We may well remember Lot's wife. But let us never forget Lot's folly in bringing his family into such circumstances. If he had separated from the world as did Abraham, his future might have been entirely different. We expect to see Lot in heaven, but when the pearly gates swing open to him, he will enter as a culprit barely pardoned. The lesson is for us who live in these times. Not how near we can get to the world without becoming like it, but how far we can get away from it while still living to save the lost ought to be the motto of every Christian.

D. A. D.

The Adventist Nurse and Her Patient

[Part 4 of a talk given in the Sligo church to a class of nurses graduating from the Washington Sanitarium and Hospital, Takoma Park, Maryland.]

The Adventist nurse should possess not simply the physical beauty that is the heritage of youth but a moral and spiritual beauty that sets her apart as a new creation of God, as not quite belonging to this evil world. Such beauty may defy description, but the witness it bears can be understood by all. The record declares of the holy martyr Stephen that all who sat in the council, looking "stedfastly on him, saw his face as it had been the face of an angel." Acts 6:15. The goal for you as an Adventist nurse should be so to live in fellowship with the angels that by beholding you become changed, and thus your patients, looking steadfastly upon you, see your face as it had been the face of an angel.

But something more than this should be your goal if you are fully to measure up to your responsibilities as an Adventist nurse. True it is that the ultimate goal of our medical program is to prepare men and women to live in heaven. But our goal also includes preparing them to live on earth. Our health teachings enable us to believe most literally that godliness has promise of the life that now is as well as of that which is to come. Your nursing textbooks instruct you how to aid the patient to recovery. But our Adventist health program calls for you to help the patient to bring his life into harmony with the laws of health, which are part of the laws of God, so that he may have continuing health. To bring men into conformity to the will of God as regards both body and soul is the comprehensive objective of this movement. But that objective, as it relates to the body, cannot be reached unless those whose training has given them special knowledge of the body's laws are willing to share that knowledge with others.

If a man is suffering from some malady, such as Buerger's disease, which is believed to be due at least in part to nicotine, how inadequate is the goal of simply putting him on his feet again, that he may walk once more the paths of body-destroying habits. The Adventist health program requires that a sincere and tactful endeavor be made to show that man the evil relationship between tobacco and his malady, and the heavenly relationship between the laws that govern his body and the God who gave the laws.

Other exponents of health may urge men to give obedience to nature's laws that they may have added physical vitality, greater charm and beauty, larger material success. We appeal for obedience to those laws because they are an expression of the will of the God who created us and who commands us to glorify Him in our bodies. Thus we anchor health to heaven by showing the divine source of the laws of health and the prime duty of obedience to God.

Part of your duty as Adventist nurses is to seek to find ways to present that relationship between health and heaven. But how will you find in your heart an active desire to do this unless you yourself actively give obedience to the laws of healthful living that have been revealed to the Advent Movement? How can your voice carry that convicting tone of earnest sincerity if your life does not conform to what you are saying?

A Needed Warning

I grant that you may be starting out on your nursing career with a high, heavenly motivation, but let me warn you that the devil will ever tempt you to feel that you have done all that you need to do if you faithfully discharge your regular nursing duties in the setting of humanitarian solicitude. Never forget that such a relationship to your patient enables you to help him add, at the most, only a few decades to his life. God invites you to work together with Him to add eternity to that patient's life. You may not be able to keep the breath of life within him now, but you can help him to gain life everlasting. Your face is the last that a dying patient may see in this world; the next will be the face of his God. Whether he meets God in peace may depend on whether you planted the peace of God in his heart before he died. If he saw your face as it had been the face of an angel, who knows but that he may be ready to fellowship with the angels in the resurrection day?

Let me warn you further that despite your present high purposes you may someday find yourself tempted to descend not simply from the heavenly to the humanitarian but on down to the low level of nursing simply for the dollars that are in it. To respond to that temptation is to endanger not only your own spiritual life but also the life of our sanitariums. Some of these institutions have actually been unable to accomplish a full service for God for lack of Adventist nurses. And that lack has been partly due to the lure of gold that has drawn some of our nurses into worldly employment.

Now, under certain conditions, you might work in an outside hospital and actually render a distinctive missionary service. But if you choose such employment because of the added gold it offers, in contrast to one of our sanitariums that needs your time and talents, then only harm can result to your spirit. With such a motive dictating your course you will find little enthusiasm for giving a heavenly overtone to your nursing.

Not gold but God must ever guide your course. Not humanitarianism but heaven must be your nursing objective. To the lamp of Florence Nightingale you must add the light of life. "For unto whomsoever much is given, of him shall be much required."

F. D. N.



News From the World Field

Evangelistic Progress in Calcutta, India

By D. S. Harris

One of the greatest challenges confronting the Advent message today is that found among the teeming millions of judgment-bound souls who inhabit the countries of Southern Asia. With scarcely 2 per cent of the total population of India professing the religion of Christ, this land has come to be known as the bulwark of heathenism. The largest city in this class-conscious and religion-bound field is Calcutta, with a population of more than two million people.

A few months ago the writer with his family was asked to move to Calcutta in order to carry on an evangelistic effort in this Oriental metropolis. A large evangelistic tent was procured, so that a large number of people might be accommodated. Our faith was duly rewarded as more than one thousand five hundred people crowded the tent to hear the opening lectures of these meetings.

His Excellency Dr. H. C. Mookerjee, governor of West Bengal, accepted the invitation to preside on the first night of the temperance rally that was held in connection with this campaign. The governor's active interest in the rally did much to aid the cause of temperance. During the entire four months of the campaign the attendance at the evangelistic meetings held up unusually well. In spite of the heat, frequent storms, and intense opposition, hundreds continued to press into the tent right up to the closing night.

Opposition soon manifested itself in various ways. Because I was dealing largely with Bible prophecies and holding meetings in a tent pitched in a public park, I was soon given the title of Park Prophet by one of the leading Christian denominations of the city. Repeatedly the members of that sect were warned against attending our meetings. On more than one occasion priests were seen outside of the tent while the meetings were in progress. We received reports that they had sent spies to the tent not only to report on the sermons that were preached but also to record the names of members from their churches who might be attending.

From one anonymous source I received a threat in which I was given seven days to dismantle the tent and leave Calcutta. Thereupon, all possible precautions were taken, and complete trust was placed in One who evidently was unknown to those who threatened the tent meetings. The tent remained undamaged. No serious attempts were made thereafter against personnel or property.

One large organization, through the channels of its weekly newspaper, carried on a prolonged series of attacks by publishing malicious propaganda against Seventh-day Adventists in general and me in particular. After this had continued for a period of many weeks it was decided that a reply in writing should be placed before the general public to help them see the real issues involved. Accordingly our reply, in the form of a newspaper, was printed and circulated throughout Calcutta. The final response has been gratifying. Many have learned the truth, and our opponents have discontinued the publishing of their weekly tirades against Adventists.

To date more than seventy have been baptized, and still others are preparing for this important step. This represents a new day in evangelism here. We rejoice in the faith that has enabled these people to accept God's special message for the last days. Some of our new believers have gone through severe trials because

of their new-found faith. A number have lost their jobs because of the Sabbath, but it seems that these experiences have only made them stronger in their convictions to be true to God. But there have also been some real victories, one of which I must mention.

A certain young man who attended the meetings became convinced that he must arrange his work so that he could keep the Sabbath. He went to his employer with a request that he be given the privilege of worshiping on the Sabbath. Knowing that his employer was of the Jewish faith, he felt that it would not be difficult to receive this concession from him. His disappointment was great when he was told by his employer that since he too believed the Sabbath, but could not see his way clear to observe it, it would be impossible for leave to be granted him on Saturdays.

But this young man was persistent and requested that the pastor and I call on his employer in the hope that a further explanation might be beneficial. So on a subsequent occasion an interview was granted to us. Our message was explained and seemed to awaken an interest in the heart of the employer. But still he remained adamant to the request of our brother.

On the following Friday the young man again approached his employer with the request for a permanent arrangement that would enable him to observe the Sabbath according to his convictions. Again the employer refused to grant the request. Whereupon our new believer informed him that he would be compelled to look elsewhere for work, because he could not again violate the Sabbath of the fourth commandment.

At last, being convinced of this young man's sincerity and determination, the Jewish employer said: "If Sabbath observance means so much to you, you may have every Saturday off for your religious worship. But if in the future, you should be found smoking, attending cinemas, or going to the races on Saturday, then your Sabbath concession will be terminated immediately!" Naturally our brother was more than happy to agree to all these conditions, since these points had already been settled in his mind long before! His faith had been rewarded!

During the past few months



A Group of the New Believers Who Accepted the Message in Calcutta as a Result of the Recent Evangelistic Campaign. The Worker Group Is Seated in the Front Row, Left to Right, Miss Thelma Flatum, Mrs. D. S. Harris, D. S. Harris, O. W. Lange, Mrs. O. W. Lange, and Mrs. D. Todd



Portion of Large Crowd Which Attended the Recent Prophecy Speaks Evangelistic Campaign in Calcutta, India

multitudes in Calcutta have come in contact with our message for the first time. But there are still other multitudes who have not yet heard the story of the soon coming of Christ. Preparations are now under way for a second effort to begin in this large city. Responding to an urgent call for him to serve as pastor of the Calcutta church, H. T. Burr has recently ar-

rived in the city with his family to take up work here.

Although handicapped in many ways and confronted with a shortage of workers, we believe and expect, under the blessings of God, that Calcutta will yet see a larger measure of success than has been witnessed before in this large Oriental city.

Ordinations in West Africa

By Jesse O. Gibson

We are very happy to be able to report eleven ordinations during 1952 in our West African Union. Of the eleven ordained, eight were African and three overseas brethren. One thing that brings great joy to our hearts is to see our African brethren advancing to the place where they can be ordained and take a greater part in the work among their own people. I am sure this will greatly strengthen our work.

On the eighth of March at the West Nigerian constituency meeting, Dr. Sherman A. Nagel, Jr., who is the medical director of the Ile-Ife Hospital; Horace S. Pearce, the manager of our union publishing house; and D. B. Alabi, who is an African evangelist in West Nigeria, were ordained to the gospel ministry. Brother Alabi has served many years as a faithful evangelist, and Dr. Nagel has done an excellent job in promoting the evangelistic phase of the hospital program. Brother Pearce has taken a keen interest in evangelism and for the past

six months has been acting president of the West Nigerian field. The writer, with A. E. Farrow, J. B. Oriola, and S. Dare, took part in the ordination service.

On March 22 at the East Nigerian constituency meeting we were happy to have the privilege of ordaining six of our African brethren from that field. They were E. Onumaegbu, J. Imebuogu, J. Ahamba, R. Meze, J. Nwachuku, F. Uzoaru. All of these men have spent a number of years in evangelistic work in East Nigeria, and the Lord has blessed them with a goodly number of souls. W. J. Newman, A. J. Dickay, D. Onyeodo, P. Onwere, and several other African pastors joined the writer in the ordination service.

On the twenty-sixth of April at the Gold Coast constituency meeting Owusu Ansah, an African evangelist, and Brother J. C. Vetter, the educational and Missionary Volunteer secretary of the Gold Coast Mission, were ordained. Owusu Ansah was one of the pioneers

to open up the work in the Ivory Coast, during which time he suffered considerable hardship. However, he endured these trials as a good soldier. J. C. Vetter has taken a keen interest in evangelism during the several years he has been here in West Africa.

We thank God for these men who will now take a greater part in finishing the work in West Africa. We solicit for them an interest in your prayers.

School of Nutrition Celebrates Thirtieth Anniversary

By Lydia M. Sonnenberg

Director, School of Nutrition, College of Medical Evangelists

The School of Nutrition of the College of Medical Evangelists—third oldest of C.M.E.'s eight schools—celebrated its thirtieth anniversary with an open house program and dinner on the evening of November 2. More than one hundred dietitians, nutritionists, educators, and others came to the program from institutions throughout southern California. Dr. Harry J. Deuel, Jr., dean of the graduate school and professor of biochemistry and nutrition at the University of Southern California, was the guest speaker.

The program of studies offered in the School of Nutrition has expanded from its meager beginnings, when a certificate was granted upon completion of two years of dietetics training, to the present four-year college course leading to a fully accredited Bachelor of Science degree. Plans are being formulated to offer graduate work leading to a Master of Science degree in nutrition.

At the present time courses of study are offered in hospital dietetics, food administration, and foods and nutrition. The first two courses prepare the students for work as professional dietitians and food directors in hospitals and other institutions. The foods and nutrition curriculum is planned to give a strong academic background for graduate study preparing future teachers, food chemists, and research nutritionists.

Emphasis on Dietetics Needed

Men and women trained in nutrition and dietetics are in demand today, since this branch of science is rapidly coming to the forefront. There has been a tremendous advance in the field of nutrition during the past three or four decades. Many research workers and clinicians have devoted themselves to this important field, and their achievements have been brilliant and far reaching.

To Seventh-day Adventists, in a very special way, the services of trained per-

sonnel in nutrition and dietetics are necessary. Special emphasis on a health-promoting dietary is one of the distinguishing characteristics of our medical program and a field in which we as a denomination should be foremost.

More qualified dietitians are needed to serve in the capacity of food administrators and clinical dietitians in our hospitals and sanitariums. The dietitian's sphere in our colleges and academies should be enlarged. The nutritionist and dietitian are to play an important role in the field of preventive medicine as teachers in the community of sound principles of healthful living.

Upon completion of thirty years of service to the denomination, the School of Nutrition of the College of Medical Evangelists looks forward to larger and more effective contributions to the needs of our church around the world.

Week of Prayer at La Sierra

By Philip Follett

The autumn Week of Prayer at La Sierra College, Arlington, California, was held October 10-18 by N. F. Pease, professor of Christian ethics and doctrines at the College of Medical Evangelists in Loma Linda.

Elder Pease used as his theme for the week "The Faith That Saves." He emphasized that a person must not only exercise faith to accept Christ but must increase in faithfulness in order to grow spiritually. The speaker discussed the importance of doing right because of genuine devotion to Christ and sincere love for righteousness rather than from fear or a selfish desire for personal glory.

Services for Special Group

In addition to daily morning chapel services and several evening meetings for all students, Elder Pease held special services for particular groups of students. He met with nondormitory students twice during the prayer week and spoke in men's and women's worship services. In this way Elder Pease believed that he could give more personalized messages to fit the needs of the various student groups.

Voluntary student-led prayer bands were held each morning before chapel service. Attendance at these bands was good, and participation of the students was spontaneous.

College officials report that the attitude of students at La Sierra College this year is wholesome and responsive to spiritual things. It is the solemn intent of both faculty members and students that the spiritual results of the Week of Prayer will be apparent throughout the school year.

Church Schools for Japan

By Marvin H. Reeder, Secretary
Publishing Department, Japan Union

September 1 marked the beginning of a new venture for God in Japan. It is a combination of colporteur work and educational work. We call it the Church School Self-help Plan.

Since the inception of our work in Japan the children of our Seventh-day Adventist homes have nearly all had to attend public schools. Although these schools are adequate for those not of our faith, they just do not measure up to our high standards of Christian education. Like our public schools in America, they do not teach the Bible. Our Japanese parents have long desired church schools, where their children might learn the true way of life. However, this desire has always been far from fulfillment, for on the limited means available church schools were out of the question.

The average working man earns about thirty dollars a month, and there usually is not enough for the essentials unless several in the family are working. From these figures it is easy to see that not much money for church schools could come from our church members. Funds must come from some other source.

God always has a way out of our difficulties. In years past schools in America have lifted their indebtedness through the sale of special literature. We are following that plan to set up an elementary school system in Japan. Dr. Raymond S. Moore, president of Japan Missionary College and secretary of the educational department for the Japan Union Mission, has written an excellent book en-

titled *Science Discovers God*. This book answers an ever-present question in the minds of the Japanese: Will the Bible stand up under scientific scrutiny? Very ably and carefully written, this volume is being well received by the people of Japan.

It was my privilege to sell the first three copies of this new book. I purposely canvassed a working man as my first prospect, for this is the type of people that our members will be visiting in their work. This first man readily purchased the book, and then patiently posed for his picture. Our program calls for a new book to be published each year for this work. Thus our people may go over and over the same territory year after year with progressive steps in the story of salvation, enabling them to give a complete message to the public and at the same time support the church schools.

School boards are being elected in every church, and bands are being organized to sell the books. Every church member is expected to shoulder a portion of the load of financing the schools, whether he has children or not.

A Work for All to Do

The educational and publishing departments are cooperating in the promotion and organization of the Church School Self-help Plan. The publishing department is responsible for the actual sales program. Virtually every church member in Japan will be doing literature work either full or part time when this program is fully under way.

The possibilities are great. Millions of judgment-bound souls should be reached each year through these timely books. Our children will have opportunity to receive a Christian education, and they



Marvin H. Reeder, Publishing Department Secretary of Japan Union, Selling First Copy of New Publication to Japanese Friends

in turn will constitute an ever-growing army of workers to spread the message. By combining the efforts of the publishing and educational departments, we can do a work that is otherwise impossible.

It is too early to know just what the results will be from this plan. As I write this article W. O. Baldwin, educational secretary for the Far Eastern Division, and Dr. Raymond S. Moore are in the field organizing the churches for action. We solicit your prayers in behalf of our believers here in Japan as they launch out in this new literature endeavor to help supply funds for these much-needed church schools.

Food Company Expands Research Facilities

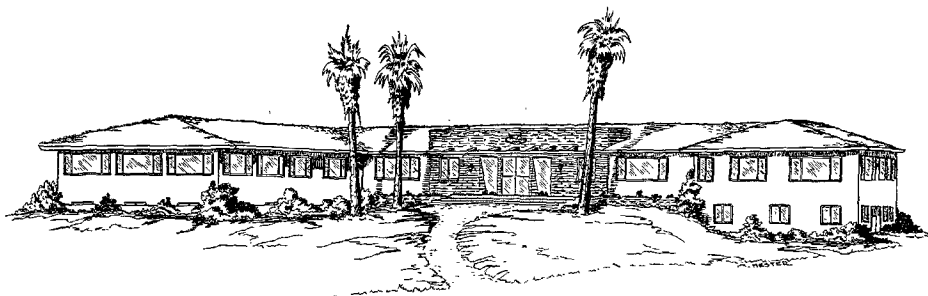
By Werner E. Carlson

Rapid growth is being made in the denominationally owned Loma Linda Food Company. Since the main plant was built in 1938 several additions have been made to provide for needed production facilities. The Loma Linda Food Company now distributes nationally more than thirty food products.

Construction is now in progress on a new administration building, which will be adjacent to the main plant in Arlington, California. A substantial portion of this building will be given over to laboratory facilities for food and nutrition research.

The International Nutrition Research Foundation, sponsored by the Loma Linda Food Company, will be transferred from the company's Mount Vernon, Ohio, plant to the new quarters in Arlington early in the new year.

H. W. Miller, M.D., well known for his long years of service in denominational medical institutions at home and abroad, and director of the Research



Artist's Sketch of New Administration Buildings and Research Laboratories Now Under Construction at Loma Linda Food Company Plant, La Sierra, California

Foundation, will have associated with him on a part-time basis Dr. W. D. Leech, head of the chemistry department at La Sierra College, who is recognized as an authority in the field of food and nutrition. Additionally, there will be a staff of seven qualified technical food consultants.

It is felt that this laboratory will be filling a long-felt need in assisting to establish more firmly the distinctive health messages as taught by Seventh-day Adventists.

Dedication of Fitchburg, Massachusetts, Church

By N. F. Brewer

Members of the Fitchburg, Massachusetts, church saw the fruition of their fondest hopes on Sabbath, November 1, 1952, when their new house of worship was dedicated free of debt.

This church building represents a labor of love, because it was built almost entirely by the church members who have labored during the past three years to complete the church. Besides the main auditorium, it has a full basement with rooms for Sabbath school classes, the Dorcas Society, and the church school.

The total cost, exclusive of the time and labor donated by the members, was twenty-nine thousand dollars. To erect this same building by contract would have cost approximately seventy-five thousand dollars.

In 1906 a tent effort was held in Fitchburg, and as the result a Seventh-day Adventist church was organized. Only one of the charter members of that church is now alive, Mrs. Paul Foster, and she attended the dedication of the new church.

At first, services were held in the

homes of the believers, and later in rented halls. In 1912 a church building was erected and dedicated, but the church membership increased, and a larger place of worship was needed.

About eight years ago a resident of Fitchburg, not a member of the church, bequeathed to the Fitchburg church eight hundred dollars, and it was voted to use this to start a church building fund.

In the spring of 1948 land was purchased in a fine location at the corner of Summer and Matthew Streets. On July 1, 1949, ground was broken for the erection of a house of worship, which was finished in 1952. This building, with a seating capacity of 275, stands as a monument to our message in that city.

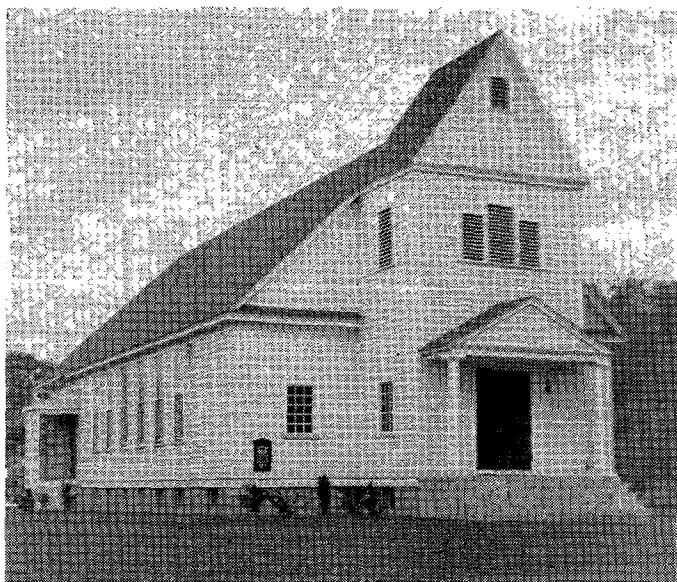
D. J. Sandstrom, the pastor of the church, led out in the dedicatory service, giving a short history of the church and reading the act of dedication.

P. J. Levanti, mayor of the city of Fitchburg, made a few remarks, expressing his appreciation for the welfare work done by the Fitchburg church, and for the spiritual uplift that the church exerts in the city. He also congratulated the church members for the excellent work done by them in building such a fine representative church.

L. E. Lenheim, president of the Atlantic Union Conference, gave the dedicatory sermon, and the prayer of dedication was offered by Merle L. Mills, president of the Southern New England Conference. The writer, whose mother was a charter member of this church, represented the General Conference, and took part in the service. Members of nearby churches and friends and members in the city filled the auditorium to capacity.

Elder Sandstrom and the faithful members of the Fitchburg church are to be commended for their untiring labor in constructing such a beautiful building.

We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man "thinketh in his heart, so is he." The power of self-restraint strengthens by exercise. . . . If we will, we may turn away from all that is cheap and inferior, and rise to a high standard; we may be respected by men, and beloved of God.—*Ministry of Healing*, p. 491.



Church Dedication at Fitchburg, Massachusetts

The Influence of The Great Controversy

By J. C. Culpepper

Some of our colporteur evangelists in Haiti are having marvelous experiences. One of our men writes that when he was working in the little village of Dessalines he visited the mayor and then went to the tribunal, hoping to canvass the judge.

It was a busy day for the judge, and there were many cases in court. Our colporteur continues as follows:

"As I stood on the threshold, waiting for the judge to finish with a special case, my presence seemed to trouble and distract him, and I noticed that the judge was not giving his full attention to the lawyer who was presenting the case. This worried me, and I thought to myself: 'Perhaps the judge thinks I am a spy!'

"Finally the judge addressed me, asking, 'What can I do for you, sir?'

"I immediately replied, 'May I have the pleasure of speaking to you for a little while, judge?'

"'Yes, sir,' was his prompt answer, 'Step right in.'

"I started giving a presentation of the book *The Great Controversy*. The judge was so impressed that he asked me to go on the platform so that all the people present could hear and understand me. This I did, and the audience was most attentive. At the close of my canvass the judge eagerly bought the book, and nearly all those present also bought copies.

"Some time later I met the judge again, and asked him how he liked his new book. 'O Mr. ———, I never read a book so wonderful. Mrs. White is the best author in the world! I used to be a member of another church,' he continued, 'but ever since reading *The Great Controversy* I have been a Seventh-day Adventist!'

Voice of Prophecy Students Become Church Delegates

By Deborah Peile

At the December, 1951, constituency meeting of the Hawaiian Mission two Voice of Prophecy students were recently baptized and selected by their church members to represent them as delegates at this session.

It was the thoughtful act of someone who left a Voice of Prophecy enrollment card on the table in a hotel dining room at Honokaa on the island of Hawaii that started a chain of events which led one to the truth. A young woman of perhaps eighteen found it and decided to enroll in the course. She became very interested in the message given in the junior lessons. The office sent a notice to our worker to visit her. Contact was made,

and Bible studies were arranged. She began to attend church and was soon a valuable helper in the Sabbath school and also the children's department. Just a few months ago she was baptized and later chosen as a delegate to the Hawaiian Mission constituency meeting.

The other Voice of Prophecy student, a Catholic man, first heard the Voice of Prophecy broadcast and the announcement to enroll in the free Bible course. The lessons were sent, and for a time he was quite interested. Before he had completed half the senior worldwide course he stopped. Notices were sent reminding him we were waiting for his lessons, but no response. Word was sent to our worker on the island of Maui to call on this student.

It is interesting to note that the very day contact was made this student had bought a large ham. A Bible study was given clearing up some of the questions he had concerning the law and clean and unclean meats. He gave away the ham and started taking his studies again and was soon attending church, and had the honor of being selected as one of the delegates after being baptized and uniting with the church. He is now actively engaged in giving the truth to others.

The Waldheim Church in Northern Saskatchewan

By W. B. Streifling

In 1892 Dietrich Neufeld and his family moved from South Dakota to Waldheim in northern Saskatchewan. Poverty kept them from doing many things, but never did they neglect the Sabbath school. Several years later Brother and Sister Toewes moved to Rosthern, about twenty miles from Waldheim. With eighteen miles between them, these two families kept the Sabbath school alive, traveling

back and forth each week with horse and wagon.

The spirit of foreign missions fostered by the Sabbath school prompted them to do missionary work at home. Tracts were obtained and distributed in the community. A young bachelor and his mother read these papers and accepted the message. Then romance entered the field of religion, and Brother Neufeld's daughter was married to Brother Shearer.

Shortly after this the Spenst family accepted the message; then the Bruckses eleven miles away came into the fold. And rain or shine, this growing Sabbath school kept operating.

Many Serving in Church Work

These pioneers of northern Saskatchewan early caught a world vision of the Advent message. Their children went to our schools whenever possible. The result is that today the Waldheim church has the distinct honor of having twenty of its young people engaged in the organized work, five of whom are missionaries, five preachers, five nurses in our institutions, four institutional teachers, and one self-supporting missionary who has laid down his life for the west coast Indians of British Columbia. Besides this there are eight doctors (one in Waldheim), two dentists, and nine nurses engaged in relieving human suffering in this old sin-sick world of ours. And there are also twenty young people today preparing for service in the cause.

Recently the elder of this church told me that Waldheim had not had an apostasy in two decades. The secret is evident. The Sabbath school emphasized the need of proclaiming the gospel in all the world in this generation. Christian education prepared the workers to go out in service for the Lord.

As pastor of the Saskatoon church, I find real pleasure in worshiping with the Waldheim church as often as possible.



Miss Deborah Peile, Director Voice of Prophecy Bible School, Territory of Hawaii

Battle Creek Centennial Services

By Kenneth Strand

A centennial celebration of the beginning of our work in Battle Creek was held in this city on the week end of October 24-26. This celebration was one, not of victory, but of rededication to prayer and the completion of an unfinished task. Perhaps the greatest high light of the season came when the members of the Battle Creek Tabernacle unanimously voted to make this their pledge:

"We pledge ourselves to the cross of Christ in this our centennial, feeling it is not a victory celebration, but a mighty incentive for progress, the victory yet to come. We pledge again our lives, our hopes on those Bible principles that made this movement for God a world power."

The program opened Friday evening, October 24, with a Missionary Volunteer service in which Dr. H. F. Perry and Mr. Walter Keyes, of Jackson, showed colored slides of Adventist work both new and old at Battle Creek. M. N. Campbell, of Mount Vernon, Ohio, who had begun his pastorate at the Tabernacle over fifty years ago, briefly addressed the young people.

During the Sabbath school hour W. J. Harris, of the General Conference Sabbath School Department, told about the Sabbath school of one hundred years ago, and outlined the main points of James White's lesson on the Sabbath. H. K. Halladay and M. F. Grau, of the Sabbath school departments of the Lake Union and Michigan conferences respectively, also took part in the program.

L. E. Froom was the speaker during the Sabbath morning worship service. He gave historical backgrounds of the Advent Movement and setting for Seventh-day Adventist work in the Battle Creek area.

The Centennial Pageant

A most colorful service was the centennial pageant on Sabbath afternoon. When the story of the foreign mission enterprise was presented, men and women dressed in colorful array, costumes of the foreign mission fields, grouped on the platform to represent the many missionaries who have gone to their fields of labor from Battle Creek. The pageant was climaxed with spot talks by former pastors of the Tabernacle regarding high lights during their terms of service here.

The Sabbath day closed with a sundown vesper service in which G. E. Hutches, president of the Michigan Conference, spoke. After this a Sabbath school film was shown.

Sunday morning was devoted to tours to places of interest in denominational history. Among the forty or more places seen on the tour were the sites of the Western Health Reform Institute, Battle

Creek College, General Conference, and Review and Herald; the home of Uriah Smith, that of J. N. Loughborough, and the house in which Mrs. White wrote the first edition of *The Great Controversy*; the graves of Elder and Mrs. White and family, Uriah Smith, John Byington, first president of the General Conference, and others.

The events of the week end concluded with a fellowship-evangelistic service Sunday evening. Dr. W. H. Beaven, assistant professor in speech at the University of Michigan, spoke to the congregation on the topic "How Is Your Christian Experience?"

Hunters and Fishers of Souls

It is the responsibility of the colporteur to visit every home in his territory. He visits the people; the people do not visit him. He is a hunter and fisher for souls.

Some time ago I received a letter from one of our colporteurs telling of his experience in hunting souls. He wrote as follows:

"About two months ago I felt impressed to visit a little house that was back quite far from the street; in fact, it was almost hidden from view. Although it was late, I decided that I would visit that house before I quit for the night. I knocked on the door, and was admitted by the woman of the house, who, upon being canvassed, hurried to show me some similar books that her husband had purchased some time ago. She was very much interested in my medical book and placed an order with me.

"During my second visit, it was my good fortune to meet her husband, who seemed happy indeed that the Lord had sent me to their home. He had been an Adventist several years ago, but had backslidden since coming to Michigan from the South. Many times he said that he had thought of his spiritual condition and had longed to bring his children up in the truth and also teach his wife the way.

"That evening they begged me to stay and talk with them and have prayer, even though it was late. It was cold outside, and they told me I could stay all night if I would only stay and pray with them. The presence of the Lord was definitely felt there in that little gathering. The man praised the Lord for allowing him the chance to return to the fold. I did not leave that home until the wee hours of the morning.

"We had special prayer for this family the following Wednesday night at church. Two weeks later this man appeared at the church and gave his testimony with great rejoicing, and the following week his wife joined him. I am happy to say that they have taken their stand with the people of God and are now taking Bible studies every week. I am sure that the angels of heaven are rejoicing with me over this soul that has been reclaimed and over the surrender of the rest of the family. Let us pray for this family and for the many more who are within our reach just waiting for us to bring them the message of truth."

D. A. MCADAMS, Associate Secretary,
Publishing Department,
General Conference.

Week of Prayer at Southern Missionary College

By L. K. Tobiasen

N. R. Dower, president of the Texas Conference, conducted the autumn Week of Prayer at Southern Missionary College, October 24 through November 1, assisted by M. C. Connell, pastor in the Georgia-Cumberland Conference, and the college faculty and student leaders. The faculty and students of Collegedale academy as well as the Collegedale elementary school pupils and teachers and parents shared in the rich blessings of the special week devoted to Bible study, meditation, prayer, and testimonies. More than one thousand four hundred people attended the meetings.

Plans for this Week of Prayer and spiritual emphasis had been made early by Kenneth A. Wright; Horace R. Beckner, in behalf of the Collegedale church; Edward C. Banks, as chairman of the faculty committee on religious interests; and Robert East, this year's chairman of the S.M.C. Students' Association committee on religious activities. A large number of students, church officers, and faculty members assisted in various ways.

Class schedules were adjusted to give ample time for prayer bands and several campus-wide gatherings each day. Lesson assignments and many of the regular activities were limited, so that full attention could be given to the religious interests of the students. Everywhere—in the classrooms, in the workshops, in the offices, and in the student and faculty homes—the daily programs were adjusted in harmony with the special significance of the week.

The results of this intense program of spiritual emphasis are not correctly measured merely in terms of the eager participation in the testimony meetings and prayer groups or the responses to Elder Dower's earnest appeals; the results are measured more in terms of the deeper devotion of the students and teachers to their daily duties and in their more fervent following of Jesus Christ, the Master Teacher, in the weeks and months to come.

"My Girls Need These Books"

By M. V. Tucker

The heart of many a mother has been impressed with the importance of placing our publications in the hands of the children. Ella Stephenson, one of our successful colporteur evangelists in the Oregon Conference, gives a most interesting account of a visit to a mother who felt she could not afford to purchase the literature offered her. Sister Stephenson writes the following:

"As it was getting late one afternoon I noticed that the last home on the road was across a field far from any other homes. The thought came to me that the people might not even be home—why should I go that distance and be disappointed? I sent up a prayer asking the Lord whether I should go. Feeling impressed that I should, I started across the field. When I came into the yard I saw that the house was being raised by several large jacks and men were working under it. However, I did see a woman and several children inside. It was up in the air too high for me to climb up into the door, so I handed the books inside to the woman, and she got down on her knees while I stood below telling her about them.

"She seemed very much interested and said, 'I wish you could get in here some way.' Well, when I found that much interest I surely could find some way to get into that house. So with more energy than dignity I scrambled in with the aid of the woman and her daughters. The children each pounced onto one of the books and began to read. Soon they began to beg her to buy, but when she learned the price she said, 'Oh, that's too much; I can't afford that.'

"I was impressed to say, 'Mrs. ———, this is less than some people spend each week for the movies, and this can be a blessing for all eternity.' Her face got red, and she found her purse, wrote a check for the full amount, saying, 'Yes, you are right, my girls need these books.' They had no Bible in their home, so they also bought a Bible. The girls are going to take Bible lessons from our Bible correspondence school."

We only wish that many more of our sisters would join Sister Stephenson in this God-appointed, soul-winning work. The harvest indeed is great, but the laborers are few. Pray for our colporteur evangelists.

Camp Lawroweld School of Nutrition

By Grace C. Howard

The medical evangelism and home missionary departments of the Northern New England Conference joined this summer in holding a school of nutrition for instructors who are being trained to carry on nutrition schools in their own communities. At this same time a course to train first-aid instructors was conducted by A. M. Ragsdale, conference Missionary Volunteer secretary.

The site of the school had been well chosen, beautiful Camp Lawroweld, with its surrounding mountains and lovely lake. It made an ideal spot in which to hold a summer school. There were rare moments when one had opportunity to appreciate the grandeur of the spot, but those moments were golden, for each one

was kept busy attending lectures and assimilating the knowledge so freely dispensed.

A deep spiritual influence was felt throughout the school as a result of the worship period conducted by H. E. Voorhees each morning for the combined group. Doctors R. A. Bettie and M. W. Westermeyer, of Maine, lectured daily on the physiology and chemistry of nutrition, followed by demonstrations in cookery as well as actual laboratory practice on the part of the pupils. Mrs. Carl Groom was the head cook.

Although the school was small, each of the Northern New England States was represented. Seven students received certificates in nutrition and cooking, qualifying them to instruct others. Seven other students will receive credential cards from the Red Cross, entitling them to teach the Junior, Standard, and Advanced courses in first aid. This was our first attempt to combine the two groups in a school. And from the enthusiasm shown on the part of the pupils, we feel sure that the school will receive good advertising and that another year there will be many more in attendance.

Brief Current News



OVERSEAS

South American Division

● L. B. Halliwell, president of the North Brazil Union, writes that eight lepers were baptized at the leper colony near the city of Manaus early in September. Others who were ready for baptism were unable to participate because of the advanced state of the disease. Several others from the colony are preparing for baptism at an early date.

● From Punta Arenas, Chile, the southernmost city in the world, comes the encouraging word that the new church has recently been occupied. At the first meeting the largest baptism ever held by our church in this city took place.

● E. D. Clifford, president of the Bolivia Mission, writes that up to early October of 1952 347 have already been baptized in the Bolivian Mission since the beginning of the year. It is hoped the goal of 500 for 1952 will be reached.

● During the past few weeks our churches and advanced schools in different parts of the South American Division have been favored with the visit of Arthur L. White, from the office of the Ellen G. White Publications in Washington, D.C. It has been very evident that the faith of our members has been strengthened in the gift of prophecy and that this visit has been of great help to our members in general.

Week of Prayer at Loma Linda

By N. F. Pease

Dr. Arthur H. Grauman, C.M.E., 1925, a practicing physician and surgeon of Seattle, Washington, conducted the fall week of devotion on the Loma Linda campus of the College of Medical Evangelists.

The theme of the messages of the week was "The Seeking God." The talks were made especially interesting by many personal experiences such as only a practicing physician and a C.M.E. alumnus could tell. Dr. Grauman presented the factors God is seeking in each human soul—Bible study, prayer, the ability to "draw the line," honesty, courage, and culture. The search of God, the speaker declared, is ended only with the salvation of the soul. "God seeks not yours but you."

The unusual interest displayed by the student body in Dr. Grauman's talks was most inspiring. It was evident that a new spiritual insight was awakened in the lives of many of the students and faculty of the college.

NORTH AMERICA

Canadian Union

● The Langley Prairie Welfare Center in British Columbia is proving to be a fruitful soul-winning endeavor. A woman was recently baptized and joined the Langley Prairie church who was first visited by a faithful Adventist neighbor and later assisted by the welfare center. Two other beneficiaries are attending Sabbath services.

● D. E. Tinkler opened a series of evangelistic meetings in White Rock, British Columbia, Sunday night, November 9, with a large attentive audience.

● G. D. O'Brien and his company have brought the Advent message to the forefront in the city-wide campaign in St. John's, Newfoundland. Many people are deeply interested in the message. Already 18 have been baptized. Plans for a baptism every two weeks for the next few months have been laid.

● The first international youth rally was held in Niagara Falls, Ontario, on October 18, in the Collegiate Auditorium. The Ontario-Quebec and New York conferences joined together to make this rally a real success. Approximately 1,050 persons were present to enjoy the inspiring messages of L. A. Skinner and others.

● W. A. Nelson, president of the Canadian Union Conference, has been

chosen by the General Conference at Washington, D.C., to visit the mission fields and attend the special meetings to be held in the Far Eastern Division during the months of December, January, and February.

Central Union

- J. E. Frick, pastor of Wyoming's three largest churches, Sheridan, Casper, and Cheyenne, baptized seven believers on Sabbath, October 25.

- L. L. Smith baptized two young people on Sabbath, November 8, at Powell, Wyoming, bringing the total baptisms for the Wyoming Conference to 78 for 1952. This is 19 more than the 1951 total.

- After a field day on Monday, November 3, Sunnysdale Academy at Centralia, Missouri, reported that it was the first church in the Central Union to reach its 1953 Ingathering goal.

- On Monday, November 10, a new health and welfare service center was opened in downtown Lincoln, Nebraska. Victor Anderson, city mayor, and Mrs. H. Prince, from the State Welfare Board of Control, participated in the opening program.

Columbia Union

- More than 1,000 youth attended a tri-conference youth congress in Johnson City, New York, recently.

- A new evangelistic center has been completed in Baltimore. This church building is designed to serve also as the Baltimore First church.

- The Potomac Conference reports 1,058 elementary pupils enrolled in 31 church schools. There are 55 teachers.

- An enthusiastic layman in the Ohio Conference recently reported that he had given 110 separate Bible studies to a total of 703 people. This was done in only 25 weeks.

- Paterson, New Jersey, church members have opened a branch Sabbath school in Butler. More than 80 people attended the first meeting on November 1. W. B. Hill, conference president, spoke on this inspiring occasion.

- The new Fredericksburg, Virginia, church had its opening service on Sabbath, November 22. The following night a series of evangelistic meetings began, conducted by the pastor, C. M. Gruesbeck, and assisted by Harold Lindsay, singing evangelist.

Lake Union

- On Sabbath, October 25, M. L. Rice, president of the Lake Union, preached the dedicatory sermon for the Tell City, Indiana, church.

- J. H. Hancock, who has been serving as Missionary Volunteer secretary of the Lake Union Conference, has recently accepted a call to the Inter-American Division. He will be leaving soon to take up his new duties as Missionary Volunteer secretary of the Inter-American Division.

- H. W. Kibble, president, and F. N. Crowe, secretary, of the Lake Region Conference, organized a new church on Sabbath, October 25. This new group meets at the YWCA on the south side of Chicago. This gives the Lake Region seven churches in the metropolitan area of Chicago, where nearly a million colored people reside.

- Fifty-eight student leaders from nine of our Seventh-day Adventist colleges east of the Rockies attended the students' association workshop at Emmanuel Missionary College, October 30-November 1. E. E. Cossentine, of the General Conference, was among the guest speakers.

- L. R. Holst, with the assistance of his Indianapolis south side church members, began a soul-winning effort in Plainfield, Indiana, in the heart of dark Hendricks County. Approximately 200 attended the opening service.

Northern Union

- A. A. Leiske baptized three persons and took in one member on profession of faith during a vesper service in the St. Paul, Minnesota, church on November 8.

- Investment Day for the Thief River Falls, Minnesota, Sabbath school was an especially happy occasion. With a membership of only 17, including 6 children, the Investment Offering was \$175.35.

- As the result of evangelistic meetings being held at Wahpeton, North Dakota, by N. J. Johnson, conference evangelist, and Max Torkelsen, local pastor, several persons were baptized on October 25.

- On October 14, 18 cars of students from Sheyenne River Academy in North Dakota participated in Operation Ingathering. This enthusiastic group of students returned with almost \$700 in cash and produce, which was later sold.

- Four more persons have been baptized at Austin, Minnesota, as a result of evangelistic meetings held there last summer by L. J. Meidinger, the local pastor, and Paul Scofield, intern. One of the young men who was baptized, who had never heard of Adventists before, is attending Maplewood Academy this school year.

North Pacific Union

- The evening before Halloween the children of the church school at Weiser, Idaho, called upon the townspeople for needed help for Korea. They explained that the Dorcas Society of the Seventh-day Adventist church was making a drive to collect warm clothing to send overseas. Radio broadcasts beforehand also prepared the way, and the results were very gratifying.

- At the present time about 40 non-Adventists are being regularly visited as the result of the evangelistic meetings in the American Legion Hall in Florence, Oregon, which have been in progress since October 5.

- In the Cedar Home, Washington, church a Conflict of the Ages Series reading and visiting plan has begun. The entire church meets twice a month in

home groups of two families to a group. One chapter is read systematically each time in the home, then it is discussed at a prayer meeting service in the church the following Wednesday night.

Pacific Union

- The elementary and intermediate grades of the church schools of the Northern California Conference show an increase of 250 pupils over the opening reports of 1951.

- T. E. Lucas, of the General Conference MV Department, was the speaker for the fall Week of Prayer at Monterey Bay Academy. Henry Bergh, MV secretary for the Central California Conference, assisted in the counseling program through the week.

- E. J. Lorntz, of the General Conference, was a visitor in the Arizona Conference in October. He spent some time with the various Indian projects at Holbrook, Monument Valley, and Maricopa, and conducted meetings in the Spanish church.

- Students of La Sierra College have contributed clothing and bedding to help replace the possessions of students and faculty of the Marienhof Missionary Seminary in Germany which were destroyed by fire.

Southern Union

- The Carolina Conference reports 22 baptisms for the month of October. L. H. Pitton baptized 5; J. E. Keplinger and A. D. Livengood, 4 each; L. O. Cook, 3; L. F. Cunningham and E. L. Marley, 2 each; and M. B. Elliston and A. D. McKee, one each. This gives the conference a total of 222 for the first ten months of 1952.

- The beautiful church at Monteagle, Tennessee, was dedicated on November 15. J. E. Edwards, of the General Conference, gave the dedicatory address, and the act of dedication was led by G. R. Nash.

- Mrs. Roger Wentland and Mrs. Dewey Urick, of Southern Missionary College, are the new office secretaries at the Georgia-Cumberland Conference office.

- J. P. Winston, of the South Atlantic Conference, conducted a successful effort at Savannah, Georgia, and 52 have been baptized thus far. The first report from the meeting of H. L. Cleveland at Thomsville, Georgia, tells us that 34 have been baptized.

Southwestern Union

- J. S. Jameson, of Wisconsin, has accepted a call to the Arkansas-Louisiana Conference to serve as leader of the Gentry district in northwestern Arkansas.

- W. H. Elder conducted the fall Week of Prayer at the Ozark Academy and church school. On the closing Sabbath six were baptized.

- The Texico and Oklahoma church school teachers were together in Oklahoma City the last few days of October for a joint teachers' institute.

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Obituaries

KONIGSMACHER.—Samuel Martin Konigsmacher, born in Ephrata, Pa., May 3, 1877; died in Hawaii, Nov. 11, 1952. His parents were Seventh Day Baptists before joining the Adventist Church. Samuel spent two years in South Lancaster Academy and later completed the nurses' course at the Battle Creek Sanitarium. He was married to Ruth Mason of South Lancaster, in 1902, while in the employ of the New England Sanitarium, and labored there and in Battle Creek for several years, finally moving to St. Helena. From here he was called as a missionary to South Africa. The Konigsmachers sailed from New York in 1907, and until 1940 Brother Konigsmacher was connected with the work of the Southern African field, laboring in various missions of that field and pioneering the work of at least three stations. Of the four sons born into the family, one son, Arthur, survives today and is living in South Africa. Sister Konigsmacher died during the period of the first world war.

VOTH.—Bernard Voth, born at Childston, S. Dak., April 8, 1880; died at Oklahoma City, Okla., Oct. 28, 1952. He was baptized in 1894, attended Union College, and took the nurses' course in Battle Creek, Mich. After working in the Book and Bible House of South Dakota and teaching church school in Oklahoma, he was married to Anna Brickman in 1904. He did evangelistic work in Oklahoma and New York City, and was ordained in 1911. From 1915 to 1926 he had charge of the German work in the Kansas Conference. He then went to Colorado, and in 1928 was compelled because of ill health to lay down active work, but even after this he carried on as his health would permit, residing in various places in Oklahoma. He is survived by his wife, 1 daughter, 4 sons, 8 grandchildren, and 2 brothers, one of whom is Elder David Voth, of Glendale, Calif.

SCHWEDRAT.—Katherine Elizabeth Laubhan Schwedrat, born Sept. 21, 1874, near Saratov, Russia; died Oct. 20, 1952, at Enid, Okla. At the age of 16 she went to Hamburg, Germany, to continue her education, and there connected with the mission office as secretary to the Russian S.D.A. Union Conference, with headquarters in Hamburg. She continued her work in that office until 1905, when she came to the United States. Soon after this she was married to O. F. Schwedrat at Lincoln, Nebr. After her marriage she assisted her husband in the editorial office of the German periodicals. In 1910 she and her husband began evangelistic work in some of the eastern cities, including New York and Philadelphia. In 1918 they moved to Clinton, Mo., where Elder Schwedrat was connected with the Theological Seminary as Bible teacher. In 1921 they returned to active evangelistic work, laboring in Chicago, Cleveland, and Cincinnati, until their retirement in 1945 to Enid, Okla. She is survived by her husband, and 2 sisters.

FEERER.—Kate Brickman Feerer, born Dec. 5, 1872, in Friedenburg, Russia; died Oct. 8, 1952, at Lodi, Calif. She joined the church at the age of 16 and was a faithful member throughout life. She is survived by 3 sons, 3 daughters, 14 grandchildren, 9 great-grandchildren, one brother, and 3 sisters.

WILL.—William Will, born Oct. 25, 1872, in Berlin, Wis.; died June 28, 1952, in Oklahoma City, Okla. He is survived by his wife; 6 sons, 2 of whom are in the organized work, Walter being principal of the Fresno Academy in California, and Stanley a minister in the Florida Conference; and 3 daughters, Mrs. E. A. Crane of Colombo, Ceylon, Mrs. A. S. Lutz, church school teacher in Oklahoma City, and Mrs. A. R. Hutchinson, of Houston, Texas.

MAKER.—J. A. Maker, born June 27, 1877, near Concordia, Kans.; died Oct. 23, 1952, at Weatherford, Okla. He became a member of the church about 6 years ago and was a faithful follower of the Lord. He was a largehearted supporter of our foreign mission program. He is survived by 2 sons, 1 sister, and 2 brothers.

MOON.—Harry Elmer Moon, born May 6, 1876, in New Hartford Township, Minn.; died July 29, 1952, in Battle Creek, Mich. Educated in Union College, Nebraska, his first work began in 1899 with the religious liberty department of the General Conference, then located in Chicago. He later served as secretary-treasurer of the Northern Illinois Conference, and was 10 years with the Conference in Southern Illinois. He served the Battle Creek Tabernacle 5 years in pastoral work and 18 years as treasurer, retiring in 1949. He is survived by his wife, Mittyene Hill Moon, a daughter, Mrs. Marvin Rush, a son, Dr. Donald H. Moon, 4 grandchildren, and 1 sister.

GIBBS.—Carolyn Kretchmar Gibbs, born in Corn-ing, N.Y., Nov. 24, 1898; died at Berrien Springs, Mich., Oct. 31, 1952. She was baptized and joined the church at the age of 11. While at Union College she met Paul T. Gibbs, and they were married in 1920. By her husband's side she engaged in denominational work for two years in Colorado. Later she taught music at Enterprise Academy. As her husband was called to larger fields of service she contributed

freely of her talents and strength to the development of young people in Broadway, Walla Walla, Washington Missionary and Emmanuel Missionary colleges. She is survived by her husband, Prof. Paul T. Gibbs, of the E.M.C. faculty; 1 daughter, 1 grandson; her mother and step-father; and 2 brothers.

BAXTER.—Frances B. Baxter, born Oct. 5, in Sonoma County, Calif.; died in Lodi, Calif., Nov. 9, 1952. Her 2 sisters, Mrs. J. A. Burden and Dr. Lavina Herzer preceded her in death. Elmshaven was their residence until they learned Sister White was looking for a home, and the Burdens and these 2 sisters gladly volunteered to vacate in her favor. Shortly afterward, Miss Baxter and her sister accompanied the Burdens to Australia to establish sanitarium work in that field. Returning to the States, they entered heartily into the work of founding sanitarium work in Loma Linda and Paradise Valley, and also spent some time with the Glendale Sanitarium in its early days. Sister Baxter was Elder Burden's private secretary for many years. Health failing, she spent her last two years with friends in Lodi.

SMITH.—Della M. Hull Smith, born in Berlin, Conn., March 4, 1891; died at Taunton, Mass., Oct. 9, 1952. She attended the South Lancaster Academy in Massachusetts, and was a member of the church in Taunton, Mass., for 40 years. She is survived by her son, Rev. Norman L. Smith, of Westport, Mass.

CARLSON.—Gerda Johanna Carlson, born in Tönnersjö parish, Halland, Sweden, April 23, 1881; died in Bloomfield, N.J., Oct. 26, 1952. She was baptized into the N.Y. Swedish church in 1914, and remained faithful. She is survived by one sister.

BEEBE.—Ada Emma Powers Beebe, born March 26, 1876, in Fort Wayne, Ind.; died Oct. 25, 1952, in Waukegan, Ill. She is survived by 2 daughters, 1 son, 3 grandchildren, and 1 great-grandchild.

MCLELLAND.—William Homer McClelland, born Sept. 20, 1874, at Cumberland, Ohio; died in Takoma Park, Md., Oct. 30, 1952. He accepted the message in 1935 and was an active member. He managed the Washington Missionary College store for some years. He is survived by his wife and 3 step-children.

TATE.—Luther Tate, born Jan. 3, 1893, at Minco, Okla.; died Oct. 27, 1952, at Muskogee, Okla. He accepted the message a few months ago. He is survived by his wife and a sister.

STRINGER.—John Freemont Stringer, born Nov. 13, 1856, in Indiana; died at El Reno, Okla., Oct. 25, 1952. Embracing the Advent message at the turn of the century, he was a reader of the *Review* and a distributor of our literature all through his years in the message. He is survived by 5 sons, 2 daughters, 26 grandchildren, 46 great-grandchildren, 3 great-great-grandchildren.

SANTEE.—Olive May Santee, born in Missouri; died in Temple City, Calif., Sept. 27, 1952. She gave her heart to the Lord as a child and remained true to this message. For a time she and her father, Elder L. Santee, taught in our denominational school at Ottawa, Kans. She attended Battle Creek College and took nurses' training at the Battle Creek Sanitarium. She is survived by 2 sisters.

WILSON.—Franklin William Wilson, born in McQuady, Ky., July 13, 1897; died at Sanitarium, Calif., Oct. 28, 1952. He is survived by his wife, 2 sons, 3 daughters, a grandson, his mother, 3 brothers, and 3 sisters.

FRANCIS.—Pearl E. Jones Francis, born in Wy-more, Nebr., May 30, 1888; died at Sanitarium, Calif., Nov. 9, 1952. She was connected with the Nebraska Conference office for 9 years, and served as Bible instructor at the St. Helena Sanitarium for 17 years. She is survived by her husband and daughter.

BARNES.—William J. Barnes, born in Kent County, England, 96 years ago; died in Lodi, Calif., Oct. 28, 1952. He came to the United States in 1876 and located in Nebraska. He and his wife accepted the Adventist faith under the labors of George B. Starr, 71 years ago, and was faithful until death. He is survived by his companion of 72 years, 2 daughters, of Lodi, Calif., and 1 son, Dr. Roger Barnes, of Los Angeles, Calif.

COLE.—Bertha L. Cole, born in Colorado, in 1879; died in Lodi, Calif., Oct. 15, 1952. She was a faithful member of the church 40 years, helping others. She is survived by her husband and 2 sisters.

KIRBY.—Cordelia K. Kirby, died in Endfield, N.C., May 12, 1952, at the age of 99 years. For over 50 years she was a devout member of the Bethel S.D.A. church in Norfolk, Va., and was for long years associated with the Colored United Charities of Norfolk. She was widely known for her Scripture reading from door to door.

HINTZ.—Emma Hintz, born at Powersville, Mo., Feb. 21, 1872; died at Chicago, Ill., Oct. 25, 1952. She became an Adventist at the age of 57 and remained faithful. She is survived by 6 daughters, 1 son, 15 grandchildren, and 21 great-grandchildren.

MATHERLY.—Charles L. Matherly, born in Iowa, in 1871; died in Battle Creek, Mich., Sept. 11, 1952. He had been a baker for the Battle Creek Food Company until his retirement in 1941. His wife and 3 sons mourn his passing.

WEST.—George West, born Sept. 13, 1870, in McKeesport, Pa.; died Nov. 15, 1952, at Mt. Vernon, Ohio. He was engaged in mission work in Philadelphia and Chicago, and later entered the gospel ministry, being ordained in 1912 by A. G. Daniels and B. G. Wilkinson. In 1913 he was married to Minnie Niethamer who passed away Aug. 25, 1952.

HIGGINS.—Andrew Ellsworth Higgins, born in El Paso, Texas, Feb. 4, 1922; died in Denver, Colo., Nov. 12, 1952. For the past 4 years he has been principal of Denver Junior Academy. He leaves to mourn their loss, his wife, Melba, and his daughter, Rita Joy; his father and mother, Mr. and Mrs. M. L. Higgins; 2 brothers, Marcus, of Alameda, Ariz., and Ivan, of Poona, India; and a sister, Mrs. Leota Chinnock, of Los Angeles, Calif.

GLUNT.—Mae Glunt, born Jan. 31, 1857, in Indianola, Iowa; died in 1952 in Colorado. She was married to Moses W. Glunt in 1874 and 3 children were born to this union. There are 4 great-grandchildren. Mrs. Glunt did surgical nursing in the Nebraska Sanitarium in the 1890's, often assisting Dr. J. H. Kellogg.

PEABODY.—Lula Slack Peabody, born in Bracken County, Ky., Oct. 3, 1869; died Nov. 2, 1952, in Oklahoma City, Okla. She was a loyal member of the church which she joined in 1942. She is survived by one son, 5 grandchildren, and 1 great-grandchild.

SHELDON.—Louisa Bell Dewitt Sheldon, born July 16, 1892, at Meeker, Okla.; died Nov. 7, 1952, in Oklahoma. She was an isolated member who became interested in the church through the Voice of Prophecy. She is survived by 3 daughters, 5 grandchildren, 2 sisters, and 1 brother.

POWELL.—Lula B. Powell, born in Edwardsville, Ala., Dec. 29, 1871; died Oct. 9, 1952, in Oklahoma. She had been a faithful member of the church since 1912. She is survived by 3 children, 7 grandchildren, 10 great-grandchildren, and 3 sisters.

VASICEK.—Fred Vasicek, born in Sioux City, Iowa, June 11, 1889; died in Kansas City, Mo., Nov. 9, 1952. He was a member of the church for more than 30 years. His faithful wife survives him, also his mother and 3 sisters.

PRITTS.—David M. Pritts, born in Normalville, Pa., May 24, 1866; died in Cleveland, Ohio, Nov. 1, 1952. He was a member of God's remnant church for 56 years and for several years a colporteur. Left to mourn are his wife, 2 sons, 1 daughter, 3 grandchildren, and 2 great-grandchildren.

RICHARDS.—Royal R. Richards, born Aug. 11, 1891, in Duluth, Minn.; died at Wayne, Pa., Aug. 12, 1952. Shortly following his birth, his parents, Dr. Charles H. and Dr. Ellen A. Richards, served for a while as medical missionaries to the West Indies. He is survived by his wife, Florence L. Richards.

NOTICES

Requests for Prayer

An Arizona sister who is a semi-invalid desires prayer for her healing and for the conversion of her loved ones.

Prayer is requested for the healing of the young wife of a ministerial student who is suffering with disabling arthritis.

Requests for Literature

Mrs. Clarine Allen, 95 South Park St., Oberlin, Ohio, would like to have literature in good condition for remailing, such as *Review* and *Herald*, *Signs of the Times*, *These Times*, and *Message*.

Clemon Oliver, Hendustan Rd., New Grant via Princes Town, Trinidad, B.W.I., requests used literature for free distribution. He is a lay preacher of the South Caribbean Conference.

Roy Anderson, of Parsons, Kansas, needs *These Times*, *Listen*, and *Life and Health*, to give out to 700 employees in the building where he is custodian. Many are becoming interested.

Church Calendar for 1952

Dec. 27 13th Sabbath Offering (Southern Asia)

NOTE.—Unless otherwise indicated, the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a mission offering is scheduled.

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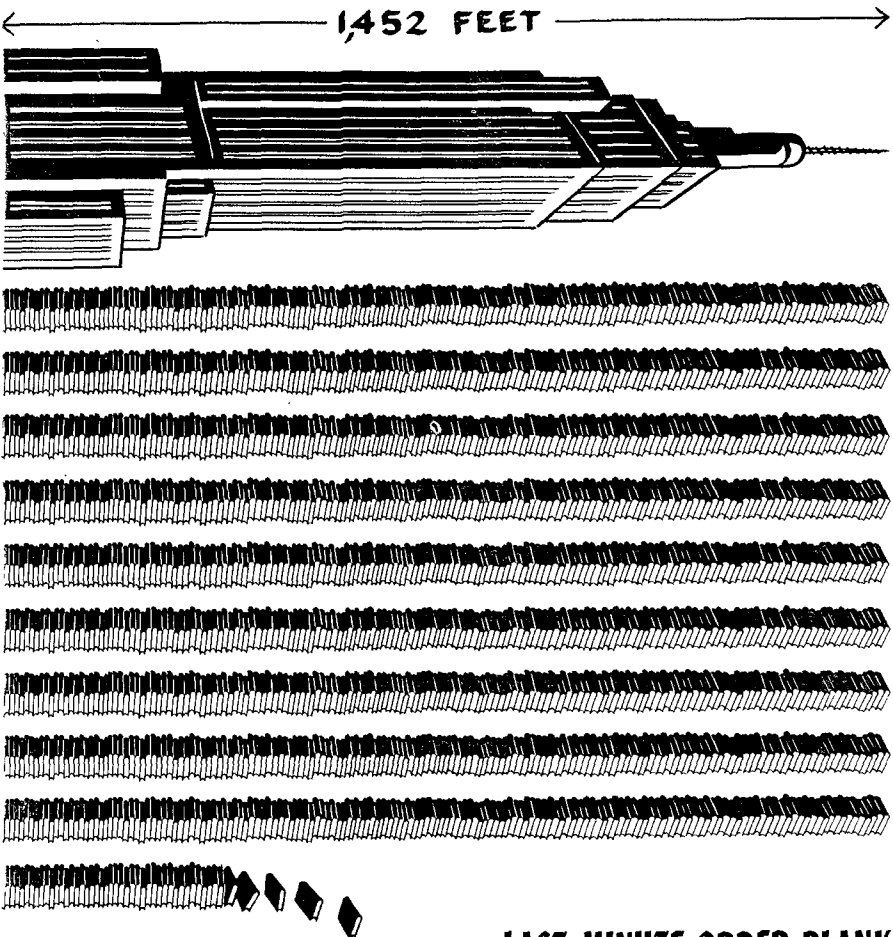
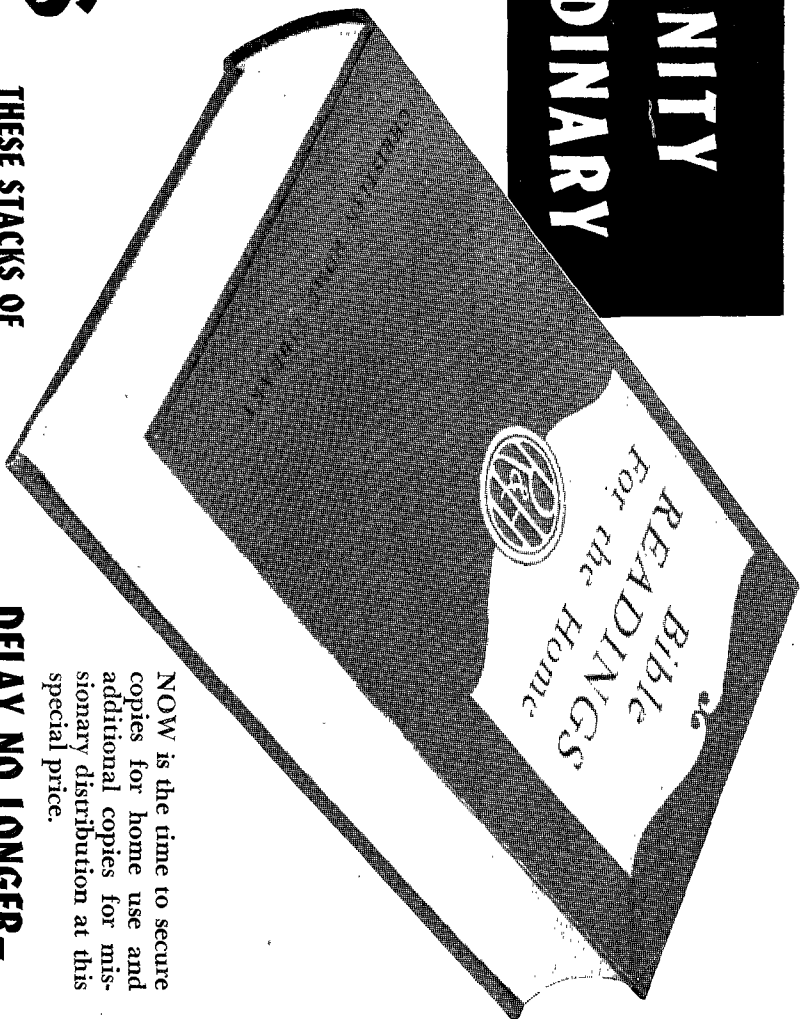
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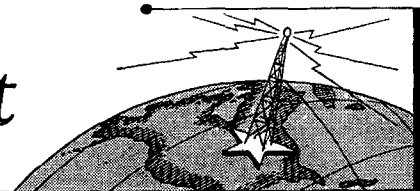
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Items of Special Interest



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R. J. CHRISTIAN.

News of the London Campaign

The first united Sabbath meeting of the big London campaign was held yesterday afternoon, December 13, in the Coliseum, where the Sunday night meetings are being held. The interest continues unabated in spite of "the worst weather in twenty-seven years," according to official reports.

Even before the public presentation of the Sabbath ten were already observing God's rest day and others were making arrangements to get free from Sabbath work. Some of these began to keep the Sabbath even before the meetings began. They found the truth by diligent study of their own Bibles. From the very outset it has been publicized everywhere that these are Adventist meetings.

Regional meetings are held regularly in five different areas of this giant metropolis, and the attendance is most encouraging. Two of these meetings convene simultaneously, Elder Vandeman speaking at one and Elder T. J. Bradley at the other. Dr. McFarland as medical evangelist and Elder Glanzer as singing evangelist make rapid transportation between these two meetings in order to appear at both.

The prospects are thrilling for a large harvest of souls, and the moving of the Spirit of God is very evident. Pray for

these busy workers and all associated with them who are trying to answer the thousands of calls from men and women whose interest has been awakened through this great campaign, through the Voice of Prophecy program, the Bible correspondence lessons, and the faithful labors of our colporteur evangelists and our loyal laymen, all of whom are uniting in this great city-wide program.

R. ALLAN ANDERSON.

Nursing School in Ethiopia

From the office of the Christian Medical Council for Overseas Work in New York, we have just received copy of a letter from a U.S. Public Health Officer who is at the present time in Ethiopia making a survey in the interest of the Point Four Program. After mentioning visits to various places the medical officer writes:

"Here in Addis the Seventh-day Adventist hospital is about half a mile away, an excellent institution which now has three doctors, five nurses and a fine training school, but is cramped for space."

This nursing school is the outstanding project of its kind in all of Ethiopia. Before the Italian war against Ethiopia we pioneered in the training of nurses in that country, and now since the liberation we have again stepped into this great need and are training nurses for Ethiopia.

The doctor also mentioned the great appreciation of the emperor of Ethiopia for the fine missionary work being done in Ethiopia by Protestant organizations.

T. R. FLAIZ, M.D.

Welfare Centers Make Headlines

It is gratifying to receive clippings from the newspapers concerning the beginnings of welfare centers in our churches throughout the land and to read the reports as printed in our union papers. Newsmen appreciate welfare news. But we were particularly pleased to find that the *Christian Century* of November 12, 1952, carried the following sentence: "The Shadyside Seventh-Day Adventist Church has opened a health and welfare service center for cooperation with relief agencies and emergency home aid." The writer has reference to our Pittsburgh, Pennsylvania, church.

The Adventist position has been mis-

understood and wrongly interpreted by the public, but these attempts at good Samaritan service are as effective today as was Jesus' ministry to man's physical need in "interpreting the gospel to men."

HENRY F. BROWN.

Radio Evangelism in Cebu

In the city of Cebu, Philippine Islands, we have broadcasts on two stations, one short wave and the other long wave. On Saturdays the broadcast is in Visayan and on Sundays in English. M. G. Yorac, director of the Bible school, writes that there is a good response from the listeners, and that 9,514 students are enrolled in the Bible school, and since the first of the year 79 have been baptized through the combined effort of radio and the Bible correspondence school. The program is called the Voice of Hope. Mr. Yorac goes on to relate that recently a Tabernacle of Hope was built right in the center of the city of Cebu, where evangelistic meetings were held. The radio broadcasts were instrumental in bringing large crowds night after night.

PAUL WICKMAN.

Soul-winning Literature Ministry

Reports and statistics of various categories constantly come to our desk from all sections of the world field, and among the most interesting recently received comes one from the Southeastern California Conference which shows that for the first ten months of this year the colporteurs in that conference report 2,042 Bible correspondence enrollees, 168 persons taking Bible studies, 90 persons attending church, and 30 persons baptized.

What a new day for our evangelistic colporteurs! Formerly our success was largely estimated by the sales reports, and to a large measure that does give a relative picture of progress by way of comparison. But here are actual soul-winning results coming from direct contacts made with the people, and in addition to this there is the literature—the seed sown—to bring even future results. Surely the Lord is using the publishing work of this denomination to bring a knowledge of present truth to many perplexed, darkened, and troubled hearts. Great and far-reaching results are being seen, and, too, it is through our literature that other lines of evangelism are to be strengthened.

E. E. FRANKLIN.