

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## ONE MILLION SEVENTH-DAY ADVENTISTS

By H. W. KLASER

*General Conference Statistical Secretary*

**I**N OCTOBER, 1844, a terrible disappointment came to a group of earnest Christians in New England. The hour of God's judgment arrived on time, but they did not understand fully the message that came to them. They were expecting Christ to appear in the heavens. Hours of prayer and study revealed the true interpretation of the 2300-day prophecy, one of the basic doctrines of the Bible.

This study brought light and hope to them. From this little group grew an organization that today circles the earth. Membership and churches are established in countries representing 98.5 per cent of the population of the earth. We are happy to announce that this membership has now passed the million mark.

Membership in 1863 was 3,500, and it was sixty-two years later (1925) before it reached 250,000. The next quarter million in membership was reached in fifteen years (1940-504,752). Another quarter million in membership was reached in ten years (1950-756,712). And now the fourth quarter million has been reached in five years as of September 30, 1955. The church membership stands at 1,003,226.

I have often wondered how the pioneers felt as they began their heroic task—just a handful of people, and a world to warn, having a message that must go to every nation, kindred, tongue, and people. What faith they

had, and how God has abundantly rewarded that faith. It must have thrilled them as they sent their first foreign missionary overseas in 1874, and how happy J. N. Andrews must have felt as he responded to the invitation to go. At that time there were only 6,890 members in North America and 110 members overseas.

Steadily the message grew. Literature was published, and honest people embraced this new-found faith, in Europe, Russia, Asia, Africa, Australia, and the islands of the sea. Schools were founded, sanitariums were built, a medical college was started, health-food factories and health restaurants were established, and a more healthful way of life was emphasized. But all these various facilities were started to help give the message of love and obedience to a sin-sick world.

In 1921 the overseas membership exceeded that of the North American Division. At the close of that year the membership was 98,715 in North America and 99,373 overseas. Today 70.8 per cent of the membership is overseas. The Inter-American Division and the Southern African Division have both passed the 100,000 membership mark. Southern Europe will, no doubt, pass this figure before the year is over. God's church has grown to a mighty movement, and will continue to grow until its task is finished. (*Turn to page 24*)



EWING GALLOWAY

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# THE ADVENTIST SABBATH

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# Well Said

He must be a wise man who is capable of distinguishing one.—Diogenes.

★ ★

God has placed no limits to the exercise of the intellect He has given us.—Bacon.

★ ★

Impossible is a word only to be found in the dictionary of fools.—Napoleon I.

★ ★

From the lowest depth, there is a path to the loftiest height.—Carlyle.

★ ★

Whatever enlarges hope, will also exalt courage.—Johnson.

★ ★

The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it.—Sterne.

★ ★

He that places himself neither higher nor lower than he ought to do exercises the truest humility.—Colton.

★ ★

Hope is like the wing of an angel, soaring up to heaven, and bearing our prayers to the throne of God.—Jeremy Taylor.

★ ★

While the world lasts, the sun will gild the mountain tops before it shines upon the plain.—Bulwer.

★ ★

The intellect of the wise is like glass; it admits the light of heaven and reflects it.—Hare.

★ ★

All great men know that their own untamed desires are their greatest weakness.—Roy L. Smith.

★ ★

A man who gives his children habits of industry provides for them better than by giving them a fortune.—Whately.

★ ★

Every man, however humble his station or feeble his powers, exercises some influence on those who are about him for good or evil.—Sedgwick.

★ ★

The bread earned by the sweat of the brow is thrice blessed bread, and it is far sweeter than the tasteless loaf of idleness.—Crowquill.

★ ★

Write down the advice of him who loves you, though you like it not at present.—Selected.

REVIEW AND HERALD

# The Bulwarks of Our Faith

By LOUIS K. DICKSON

"The bulwarks have fallen away, and the abyss is screaming," wrote Martin Buber, famous theologian. To a large and frightening degree this is true regarding the things of the world. The bulwarks of a permanent peace have slipped, and whether they are retrievable is a question, the answer to which men do not know.

Nationally the bulwarks of unity and loyalty have been dangerously shaken and are giving honest leaders fretful concern and anxious apprehension.

Economically the bulwarks of honesty and fair play are fast vanishing, and the masses of people are perplexed and fearful. When we look at the home, the bulwarks of simplicity, purity, and fidelity are giving way under the general conditions around which it must be established. Parental authority is flouted and "natural affection" is too often forgotten or weakened.

But what of religion? What shall we say of its bulwarks? Is there a faith that has not waned? Is there a creed that has not been broken? Do prayer and faith and belief in God's Sacred Word hold the dominating positions they once held? Is there any reason to say that the ground of the old security of belief in God and His great and precious promises is trembling in the midst of those who profess to believe? Are men any longer sure of their faith, or have their bulwarks fallen while they stand staring into a screaming abyss?

Jesus said, "When the Son of man cometh, shall he find faith on the earth?" According to the prophecy of John of Patmos, there will be many standing at last who will be established upon the "commandments of God, and the faith of Jesus." These will, according to another Bible prophet, look up and say at His coming: "Lo, this is our God; we have waited for him, and he will save us."

What then is the ground of faith that can hold men in a time like this? Where is the anchor that firmly establishes in our day the ancient bulwarks of religious faith? Are these anchorages just as firm today as ever before, and are the seemingly real assaults of modern life and events only imaginary?

The world is now confronted with the demand for an answer to these grave questions. The church, therefore, must face them and come up

with an answer that answers, for the world hears now the steady tread of the marching of oncoming doom. "The approach of human dissolution cannot be ultimately dodged."

All of this constitutes the mightiest challenge that has ever come to the church. Thank God, in Christ and real Christian experience there is a sufficiency of grace with which to meet this challenge. But first of all, there must be an awareness of our own spiritual inadequacy to rise to the power-filled experience that is called for.

## Rebirth of Effectual Prayer

Effectual prayer must come alive among us now. Living faith must be seen in the saints up and down the length and breadth of the world. The Holy Spirit must now be permitted to have His rightful way in the church, in church councils, in church services, and in all church life. This promised power must be sought and found in a way that is just as unmistakable as it was on the Day of Pentecost. Church leadership must now lead in this direction, and no longer hesitate.

The wonder of powerful, effectual believing must be restored to, and seen in, the acts of the apostles of this late century. A great spiritual

resurrection of the bulwarks of the faith of Jesus and the apostles must now take place. Our religion must come out of the realms of compromise and complacency and stand up before an anxious and perplexed world and be recognized as that which is adequate and real and tangible.

The world now needs to be made conscious of omnipotent power available for every crisis and every need. This consciousness must first have a rebirth in the lives of every believer, that he may be a "crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isaiah 62:3).

What, then, shall be the place of our beginnings? First of all, we must repent more deeply than ever. In our heart of hearts we must admit that we have lived far short of our privileges and the expectations of our Lord. We have not obtained all those beautiful benefits extended to us by His grace. We have allowed our religious life to degenerate to a mere shuffling around in the midst of irksome old duties, and have not allowed the Spirit of God to break through and revive our flagging spirits and attitudes. We must repent of our lack of sensitivity in receiving the added power proffered us through

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## How Long Eternity?

By A. L. HENDRICKSON

I've gazed into the star-flecked sky,  
So far, and yet so strangely near,  
And pondered oft the things that lie  
Beyond the ken of mortals here.

Unfathomed are the mysteries,  
Illimitable the depth of space,  
While countless suns and galaxies  
The awe-inspiring heavens grace.

Unnumbered worlds in space have been  
Created in our universe,  
Their residents unmarred by sin,  
Themselves unfettered by the curse.

Someday the curse will be removed,  
And ours, as those, will sinless be,  
When we have to the Father proved  
Fit subjects for eternity.

Ten million times ten million years  
We'll live together in that land,  
And when their consummation nears  
We'll only on the threshold stand.

Great cities crumble into dust,  
And mountains weather into plains;  
Steel pillars are consumed by rust,  
But still eternity remains.

Oh, if ten thousand worlds were mine,  
I'd gladly give them all to know  
That still my star of hope would shine  
As long as suns give forth their glow;

To see the homeland verdure clad,  
And know that I could ever dwell  
Where hearts of men are always glad,  
Whose wonders tongue could never tell.

Oh, shame that I should ever think  
A cross too hard for me to bear,  
A cup too bitter, me to drink,  
Too great a sacrifice to share.

O Lord, forbid that I should be  
Disloyal to Thy blest commands,  
When throughout all eternity  
I'll view the nail prints in Thy hands.

Christ, by following on to know the Lord.

Yes, we must begin with our prayer life—first by repentance and then in a growing, power-filled communion with God. We must pray with such a conviction of faith that God will not only hear but dare to answer our petitions and vouchsafe to us His most precious gifts.

### Power for the Laodiceans

None can be enriched with power from on high until an awareness of his spiritual poverty has stolen over his soul. Here is where we fail so often—because we are Laodiceans and feel we are rich when we are poor and wretched according to God's standards. We "know not" our condition by either feeling or spiritual eyesight. We are unconscious to realities in our spiritual life. There-

fore, it is of supreme importance that we believe God and follow His counsel regarding these things and let Him lead us into that place where He can bestow upon us His final gift of unprecedented power.

No amount of preaching will bring this about. Nought but a quiet seeking after God in our prayer closets will result in a renaissance of spiritual vitality.

For this the world stands waiting. For this all heaven is waiting. Until this takes place Christ's disappointment will be continued and His grief more poignant.

"Come, and let us return unto the Lord. . . . Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:1-3).

### The Removal of Sin—3

## Clearing the Way for God

By Carlyle B. Haynes

All things are in readiness for the consummation of the grand purposes of God on earth, for the completion of the gospel, for the closing up of the work of human salvation. All things—except God's own people. There remains a work to be done for them—the removal of sin from their lives—not yet accomplished.

The great world developments foretold in the prophecies have been fulfilled, or are in process of fulfillment. The signs of the times are spread before our eyes on every hand. God's message of the return of Jesus—"this gospel of the kingdom"—is being heralded "in all the world." The last signs of the end time of human history are seen all about us. All things are in readiness for the final developments. All but those who herald the message. Something at that point is in the way.

The thing that is in the way, that is blocking progress, defeating plans, thwarting purposes, disarranging God's program, undermining spirituality, preventing success, defeating efforts, and impoverishing the life of the church, is *sin*.

Not sin in the abstract, not sin in the world, not sin in the church, not sin in others, but sin in *us*—in you and me. Our lives are not right—and we know it. We are conscious of the downward pull of wrong habits, of wrong courses, of wrong indulgences, of rebellious wills, of overwhelming passions, of impure desires, of unconquered tendencies, of lusts of the

flesh, lusts of the eyes, and the pride of life.

These articles are for the purpose of looking these things straight in the face, seeing them as they are, weighing them in all their sinister influence and deadly peril, finding the way of victory, and planting our feet solidly and firmly in that way for the final journey into the experience that will, without fail, "prepare a people for the Lord." Do you care anything about that?

There is one thing we shall concentrate our attention on in our study together. And there are many things we shall not discuss. Among the many things we shall *not* discuss are plans, methods, agencies, institutes, campaigns, budgets, finance, organizations, administration, conventions, machinery, workshops, evangelism, education.

It is not in my thought to minimize the importance of any of these things. They all have their place, and are the inevitable corollaries of any growing movement. They just do not fit into the purpose we have in mind in this discussion.

The one thing we shall discuss, and study, and analyze, and, I hope, find a remedy for, is sin.

If you are concerned about this, let me suggest that that concern should manifest itself in your decision to sweep everything else aside that would interfere with your absorption in this one problem of finding the

way to the conquest of sin and evil.

Montgomery, Alabama, is about eighty miles from Birmingham, as the crow flies. There was a time when a fire broke out in Montgomery—a terrible fire, a great conflagration, a crisis, a holocaust. It was sweeping the city. The fire department of Montgomery was not big enough, not manned enough, to cope with it. Birmingham was called. The cry went out, "Send help!" The Birmingham fire chief called the chief of police to say, "We are sending our fire department, engines, men, equipment, to Montgomery. Clear the way!" The motorcycle policemen were called in. Under definite orders they began to patrol the highway. Two minutes apart, two men, on motorcycles, on each side of the highway, brushed the heavy traffic apart. There were no favorites. Everyone went to the sides of the road. A lane was cleared and kept clear. In short minutes the mighty engines of Birmingham came thundering down the cement thoroughfare, speeding to the rescue. Montgomery was saved.

We are going to have to do something like that if we are to accomplish what we have to do. Everything else must be put aside and the way cleared for God to work. The fire of God is to come down on us, not to extinguish the fire, but to make a stronger blaze of power in the life.

### What Are We to Do?

What, then, are we to do? We are told what Israel did in an ancient time when spiritual life was about extinguished. Listen:

"And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth [the Baalim, the male gods, and Ashtaroth, the female gods] from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

"Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord [in the form of a sacrifice], and fasted on that day,

and said there, We have sinned against the Lord. . . .

"And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

"And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and

they were smitten before Israel" (1 Sam. 7:1-10).

We are not likely to get far in our yearning and search for the removal of all sin from our lives unless there is a general hunger, a general concern, a general wanting, a general passion, a general yearning for—God, and His presence in our experience and in our hearts. Tell me, are you not hungry for God? We have all good things else. We have more money than we ever had, more automobiles, more furniture, more clothes, more schools, more churches, more institutions, more organizations, more machinery, more activity, more workers. Now, we need—God! If ever there was a time when we needed God, and God in all His plenitude of power, that time is now. And He is ready to supply that need to the full. Pray, oh, pray, that He may do it NOW.

## "Not Slack Concerning His Promise"

By R. L. Klingbeil

Throughout the Christian Era few questions have exercised the minds of true believers more than that of the arrival of the kingdom of God and of Jesus' return to earth. Many suffering saints have cried out, "How long, O Lord?" Though there have been delays God intended that believers should always be able to see the light from the glory of the coming King that illuminates the storm-tossed sea.

During the early Christian centuries, through His Word, God exhorted the believers to maintain vigilance: "Hold fast till I come." "If therefore thou shalt not watch, I will come on thee as a thief." What early believers needed was not so much Christ's return in their own lifetime as to live in a state of complete preparedness for that event. The expectancy of Clement of Rome, "Speedily he will come and will not tarry," is in harmony with the words of God.

The various announcements during the first century concerning the nearness of the end of time were not made to kindle a false expectation of a chronological event or to administer a spiritual hypnotic. This the Lord would not do. It behooved the primitive Christian, as much as it behooves us, to live in such a manner as though the Lord would truly come in his own day.

To us who live in the end of time

and who understand time prophecy, the promises of Scripture convey added urgency. Do we not live so much nearer to the historical consummation of earth's drama? Are we not, even now, passing the very last mileposts on the road to the eternal world? The expectancy of early believers was based entirely upon faith. Ours is grounded upon faith plus fulfilled prophecy. Believers today should not grow weary because of long delay. Rather, the promises of God should strike home with overwhelming power. The coming of Christ now awaits only the accomplishment of a final task.

That considerable time must elapse between the first and the second coming is evident from a study of the time prophecies of Daniel and of the striking discourse of Matthew 24. With mathematical precision the prophet announces the time when the judgment of investigation would take place in heaven. We have witnessed the infallibility of God's prediction. We rejoice to see what others in past ages longed to see—the unfolding of the final acts of God in behalf of sinners. At the same time we deplore the long delay our worldliness has caused in the finishing of the mystery of God.

Think of how long ago the Lord would have come to rescue His earthbound people if the church had only been faithful! In the year 1896

the Lord's special messenger declared:

"If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory."—MRS. E. G. WHITE in *The Review and Herald*, Oct. 6, 1896.

The realization of God's promises is bound up with the finishing of the task that Heaven has laid upon our shoulders. But the accomplishment lingers. Paul states in Romans 9:28 that God "will finish the work." Inasmuch as God's plans can know no failure, we sincerely believe that we have now come to the final hours of the restitution of all things. The signs in the heavens and upon the earth have been displayed. In spite of the long drawn out season of wonderful long-suffering, the return of Jesus must be imminent.

What causes the long delay? The answer is plain. We have not been as prompt in delivering the message as God was in giving it to us. The words of the Spirit of prophecy are to the point.

"We may have to remain in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their wrong course of action."—*Evangelism*, p. 696.

At present too many so-called Christians no longer look for Christ's coming in a literal fashion. As a result the buoyancy of their faith has gradually become less, until they are in immediate danger of drowning in a sea of carnal living. Man today rather looks for a paradise of plastics and electronics. He has exchanged heaven for earth, and God for gadgets. Because a large number of Advent believers have been infected with the same paralyzing virus, the return of Jesus has been postponed in mercy to them.

### The Day of Christ's Coming

Although the Lord has extended the time of mercy, we should not presume upon its continuance. To proclaim the fact that God is waiting without striving earnestly to hasten His coming would only tend to encourage presumption in others. Christians must not live with reference to the delay, since that would only tend to extend it, but rather to the imminence of the end.

There exists a day, known only to the Father, beyond which divine forbearance will not go.

We might liken the limits of the day of grace to a stretched band of

rubber. In the days after our Lord's entry into the holiest place in 1844, when God's people on earth were slow to deliver the threefold message with proper zeal and consecration, this band of long-suffering began to stretch. Our worldliness and indifference to the needs of a dying world are producing an ever greater state of tension today. When the world reaches the limits of sin, the band of mercy too will have attained its limits, and grace will no longer be extended. The judgments of God will then be poured out.

Within these limits of divine appointment God's people have the power to hasten or delay Christ's coming. God hates sin but loves the sinner. Because of the existence of these two attributes we are witnessing both haste and delay in heaven.

The greatest danger to the Advent believer is to presume upon the continuance of delay and to use it for

self gratification. The evil servant used his master's forbearance as an occasion for the flesh. But inasmuch as divine forbearance was first called forth because of sin, to continue in sin at the expense of such forbearance would be the darkest of all sins.

Even today believers may still hasten Christ's coming. The power of the mighty Spirit can still perform a quick work in the earth.

When the fig tree puts forth its leaves it is certain that summer is near. Because of inclement weather and chilly breezes, however, there may be considerable delay in the sprouting and development of the leaves. The chill breezes of unbelief have long retarded the putting forth of the foliage. It is time that the warmth of our zeal in delivering the message remove all further inhibiting influences, so that the full bloom of summer and the Saviour of men may appear.

written allegedly by Pseudo-Scylax in the fourth century B.C. The author, describing an ancient voyage along the coasts of Asia Minor and Syria, states that Mount Carmel was known for a sanctuary dedicated to Zeus. The Greeks usually identifying every chief god of another country with Zeus, would naturally call the Canaanite Baal by this name, for which reason the conclusion is valid that the high place dedicated to Baal was still used on Mount Carmel in the fourth century B.C.

The next testimony comes from the Roman historian Tacitus, who in his *Historiae* wrote the following about A.D. 100: "Between Judea and Syria lies Carmel: this is the name given to both the mountain and the divinity. The god has no image or temple—such is the rule handed down by the fathers; there is only an altar and the worship of the god" (II.78). These statements, especially the last one, clearly show that there was an open high place on Mount Carmel like those on which the Canaanites had worshiped their gods before the Israelites conquered the country.

Recently a new archeological discovery has provided additional evidence concerning the worship of a pagan god on Mount Carmel.\* A marble base with the feet of a monumental statue was found in the little museum of the monastery of Mount Carmel. The provenance of this object is unknown, but there can be no doubt that it must have been discovered near the monastery on Mount Carmel, into whose collection it had come at some time in the past.

Dr. M. Avi-Yonah of the Israel Department of Antiquities has recently published an article on this object, and several scholars have already written articles dealing with the god worshiped on Mount Carmel. The base of the statue bears an inscription in Greek, which in translation reads: "[Dedicated] to the Heliopolitan Zeus [of Mount] Carmel, by G[aius] Julius Eutychas, a colonist of Caesarea." The form of the letters points to a date in the late second or early third century A.D., and shows that at that time pagan worship was still carried on at Mount Carmel. The inscription reveals also that the Zeus worshiped on Mount Carmel was considered to be the sun god, like the one worshiped at the famous site of Baalbek in central Syria.

From this evidence, reaching from the time of Ahab in the ninth century B.C. all the way down to the second or third century A.D., we learn that the high place on Mount Carmel, dedicated to Baal in Ahab's time, remained in use at least for one thousand years—probably without inter-



## Evidences of Baal Worship on Mount Carmel

By Siegfried H. Horn

Every reader of the Bible is well acquainted with the story of Elijah's triumph over the priests of Baal at Mount Carmel (1 Kings 18:17-40). The prophet, living in a period of a grave religious crisis, experienced at Mount Carmel the greatest victory of his long and fearless fight against Baal worship and idolatry in Israel.

Baal worship had officially been introduced in the northern kingdom when Ahab married Jezebel, the daughter of Ethbaal, a Phoenician king (1 Kings 16:31), who was at the same time high priest of Melkarth, the national god of the Tyrians. When the young Phoenician princess became queen of Israel, she was determined to uproot the worship of Yahweh (Jehovah), and replace it by the worship of her native deities. During her whole life she did everything in her power to reach this aim. The worshipers of Yahweh were persecuted, and many who were unwilling to worship the Tyrian gods were killed. It was at the height of this persecution that Elijah demonstrated at Mount Carmel the superiority of the true God over the false god of the queen, and then fearlessly

destroyed all priests of Baal present at that occasion.

Commentators have been convinced for a long time that among the various high places dedicated to Baal in the northern kingdom of Israel, one must have been situated on Mount Carmel (see also *Prophets and Kings*, p. 144). However, it is not quite clear whether the Baal introduced by Jezebel was Melkarth, the chief god of her native Tyre, frequently called Baal, "Lord," in ancient texts, or the more universally worshiped god of the Canaanites, known under the name Baal-Shamem, meaning literally "the Lord of Heaven."

That Elijah's great success on Mount Carmel had only a temporary influence is well known, because Ahab's Baal worship continued to flourish at Samaria until king Jehu eradicated it (2 Kings 10:18-28). Also the pagan high place on Mount Carmel seems to have quickly regained its popularity, since we find it again attested as such by ancient authors several centuries later.

The first of these testimonies is found in the Greek work *Periplus*,



## ON THE Religious Front

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

### **Argentine Government Appropriates \$555,500 for Repair of Churches**

Argentina's new provisional government, through its Ministry of Public Works, appropriated 10,000,000 pesos (about \$555,500) toward the reconstruction of Roman Catholic churches fired and pillaged by Peronists last June 16. Catholic sources said rebuilding of the damaged churches will cost considerably more than this figure, but they expressed appreciation for the government contribution.

### **Methodist Bishop Sees Religious Awakening in U.S.**

The United States is in the midst of a religious awakening that has great potential for a genuine nationwide revival, Methodist Bishop W. Angie Smith, of Oklahoma City, told 250 clergymen in Stillwater, Oklahoma. "Some intellectuals, including numerous ministers, discount the religious wave that is sweeping across our nation, calling it a passing fad," he said, "but if this is a fad then let us pray to God for more such fads."

### **Urge Moral Safeguards in Reserve Training Program**

Careful safeguards over the moral conditions that will surround military camps where 18-year-old youths will take the new six-month reserve training program have been urged in a report submitted to Secretary of Defense Charles E. Wilson by the National Security Training Commission. The new program, which was opposed by some religious groups when legislation authorizing it was before Congress early this year, got under way October 1 with a group of 672 teen-agers and 495 national guardsmen. The Army plans to train 90,000 youth during 1956.

### **Catholic Bishop Decries "Desecration" of Sabbath**

Bishop A. J. Willinger called upon Roman Catholics of the Monterey-Fresno Diocese to combat what he said was a trend in California to "paganize the Sabbath" with commercial activities. "We exhort our Catholic people to take a definite stand on this matter of Sunday business," he said in a letter to the faithful. "We remind them, too, that their stand must be in accordance with the third commandment of God which forbids them to profane the Lord's Day. A people who fail to honor God will sooner or later disintegrate. . . . We should indicate to business houses in our communities that we will not patronize them on Sundays, but that we will assist those shopkeepers who close their stores and release their employees on that day."

ruption. Its god Baal was later identified by the Greeks with Zeus, their chief god, and finally with the sun god. This evidence shows that it was almost impossible to eradicate pagan worship from a place where it once had found roots.

The fact that Elijah repaired the altar of Yahweh on Mount Carmel before offering his sacrifice (1 Kings 18:30), shows that such an altar had existed and been used for the worship of the true God on Mount Carmel before Jezebel's Baal priests broke it down and built a high place dedicated to Baal. It is even possible that the Baal priests, coming into power through the support of Jezebel, had revived an ancient pagan cult on Mount Carmel, which had existed before the Israelites had taken possession of this mountain ridge in the name of Yahweh. Elijah then made a gallant effort to restore Yahweh worship on Mount Carmel by rebuilding the altar dedicated to the worship of the true God and by destroying the high place of Baal. This effort, however, had only temporary success, and pagan rites were soon resumed on this mountaintop and continued for many centuries, as we learn from the various statements and the recently made discovery of a statue base dedicated to the sun god of Mount Carmel.

\* On the discovery of the marble base of the statue, see M. Avi-Yonah, "Mount Carmel and the God of Baalbek," *Israel Exploration Journal*, vol. 2 (1952), pp. 118-124, plate 8. For discussions of this discovery, see O. Eissfeldt, *Der Gott Karmel* (Berlin: Akademie Verlag, 1953), 48 pages; K. Galling, "Der Gott Karmel und die Achtung der fremden Götter," *Geschichte und Altes Testament* (Tübingen: Mohr, 1953), pp. 105-126.

## Clouds of Fear

By Arthur H. Grauman, M.D.

"And they feared as they entered into the cloud" (Luke 9:34).

Biologists tell us that fear is not only a universal emotion but also the first of the emotions to be developed. An infant in his mother's arms will cry out in terror upon hearing a sudden loud noise behind him. Fear is the response to his threatened security.

Fear prompts that visit to the doctor's office. The patient may be quite casual when he requests that his blood pressure be taken, but he really fears a stroke. He has perhaps had some dizziness. A lump discovered, perhaps while in the bath, brings another patient in for investigation. She fears cancer.

Does God send fear? Yes, to the wicked, for to Moses He said, "I will send my fear before thee, and will destroy all the people to whom thou shalt come" (Ex. 23:27). But does He send fear to the Christian? Per-

sonally I doubt it, but He may send a cloud. But, you say, the cloud brings fear, as it did to the disciples. Shut off from familiar surroundings and the faces of those we love, we fear as did the disciples when their eyes failed to penetrate the substance of the cloud. Then why does our Lord send a cloud, knowing it will create fear in us? He does it to teach faith, to make us *fearless*.

Think again of the baby. Secure in his mother's arms he is at peace, but clap your hands noisily where he cannot see you, and he will cry out in fear. Now watch him search the familiar face of his mother. Mother smiles reassuringly and speaks in comforting tones. The little body relaxes, and is soon asleep.

Recall how Matthew tells the story. "And when they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:8). Could it be that He leads you into a cloud in order that you might see no man, save Jesus only? Clouds have still another purpose. "The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings."—*Testimonies*, vol. 5, p. 215.

## The Secret of Strength

By Ernest Lloyd

At a Western agricultural school one of the professors made an interesting experiment with a growing squash. He fitted a harness of strap iron over the squash in such a way that, as it grew, the expanding iron harness would register the strength the squash exerted upon it. Thus harnessed, the young squash lifted at different stages of its growth weights that exceeded its own many times.

It is interesting to note that plants can exhibit unusual power when oppressed by obstacles. The roots of a single tree have been known to lift a boulder weighing twelve tons. Recently I came across this paragraph about people of strong character:

"One of the most amazing things in life is the power for burden-bearing that apparently weak and almost helpless men and women often manifest. In every path of life we find them, going on their way with heavy loads of business trouble, sickness, physical pain and misfortune."

If the secret of the inner life of these people could be known, the explanation of their strength would be found in a vital union with the Source of power. They are in contact with "the true vine." This is the secret of their strength.



# • EDITORIALS •

## Thanksgiving Day

Thanksgiving Day should mean more to us than mere leisure holiday hours to spend as we please. Think of this harvesttime festival as (1) a time to count the abounding mercies of God, and therefore a time for grateful thanks; (2) a reminder that every day can be Thanksgiving Day and that we can make our lives sublime if we will live on God's side—on the side of faith and positive action.

Praise and gratitude are brought to birth by the gracious gifts of God. And these are fresh every morning. The prophet Jeremiah sensed this. Though he was a serious man he wrote with feeling of the goodness of God. "The Lord is good unto them that wait for him," he said, "to the soul that seeketh him." "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:25, 22, 23).

Like the incense in the ancient tabernacle, our prayers and praise should ascend daily to God. Emerson's note of thanksgiving is full of meaning:

"For each new morning with its light,  
Father, we thank Thee.  
For rest and shelter of the night,  
Father, we thank Thee.  
For health and food, for love and friends,  
For everything Thy goodness sends,  
Father, in heaven, we thank Thee."

Gratitude and thanks have been called the heart's memory. We do well to fix in our minds the providences of God as well as the unnumbered tokens of God's watchcare every day. David was aware that men were ungrateful, and he exclaimed: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Ps. 107:21, 22).

Said Mrs. White, "All who profess to be children of God I would invite to consider the history of the Israelites, as recorded in the one hundred and fifth, the one hundred and sixth, and the one hundred and seventh psalms. *By carefully studying these scriptures, we may be able to appreciate more fully the goodness, mercy, and love of our God.*"—*Testimonies*, vol. 8, p. 107. (Italics supplied.)

Writing in *Testimonies to Ministers* the servant of God said, "The experience of Israel, . . . as recorded in the one hundred fifth and one hundred sixth psalms, contains lessons of warning that the people of God in these last days especially need to study. *I urge that these chapters be read at least once every week.*"—Page 98. (Italics supplied.)

If we gave ourselves to the culture of holy thoughts, our memories would bring to mind causes for thanksgiving. We would all live on the sunnier, brighter side of life. Said Paul, "Rejoice in the Lord *always*: and again I say, Rejoice. . . . Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:4-6).

Listen to these words of hope and counsel:

"Christians may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer to the blessed home of peace. Then let us not cast away our confidence, but have firm assurance, firmer than ever before. 'Hitherto hath the Lord helped us,' and He will help us to the end. Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed,—thus strengthening ourselves for all that is before us."—*Steps to Christ*, pp. 130, 131.

D. A. D.

## "For Our Good Always"

Too many look upon the law of God as a burden. They think of the restrictions it puts upon their desires. They do not like to be told, "Thou shalt not."

Youth tell their parents, "Don't keep saying, 'Don't do this; don't do that.' " Grown to adulthood, they complain against the laws of the land that keep their activity in proper bounds, and when they face their responsibility to God they ask, "Why does He make it so hard for us?"

All this reveals the spirit of the unregenerate heart. Rebellious man wants no check put upon him. He wants to do as he pleases. He imbibes the exhilarating wine of the serpent who tells him, "Follow your inclinations. Thou shalt not surely die."

Little does he realize that where such an attitude is manifested on the part of all, there is anarchy and chaos. When one gives rein to his selfish interests and what he calls his liberties, he soon finds himself at cross purposes with the liberties of other people.

Moses said of God's law: "And the Lord commanded us to do all these statutes, to fear the Lord our God, *for our good always*, that he might preserve us alive, as it is at this day" (Deut. 6:24).

Paul declares: "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

Every command of God is for our good. These commands are not given for the arbitrary satisfaction of the One who rules the universe, but for man's welfare in this world and in the world to come.

Many in times past have looked upon the law as a yoke of bondage, and even today there are Christians, strange to say, who call it such. However, God's commandments are a yoke only to those who think so.

There are two attitudes that one can take toward law. One is that it is a burden; the other is that it is a blessing. The attitude depends upon the true relationship of the person to the restricting body. Does one belong to it, or is one an outsider? Or we might ask, Is one a citizen or an alien?



The one who loves his parents and feels that he truly belongs to the family circle does not fret under certain restrictions that are made for his good. The true and loyal citizen does not seek to get around the law in order to obtain personal gain, but he thinks how he may be obedient to the law of the land in order that all may equally enjoy its favors. And so it is with the law of God. Does one truly belong to the family, the citizenship, of heaven? To feel that the law places him in bondage is the attitude of an alien and a hireling.

Paul aptly uses this thought when speaking of one's relationship to God's law.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:14-17).

To those who become the sons of God and joint heirs with Christ the law is no longer a yoke of bondage, but a family bond that makes them one with Christ as an heir of the kingdom.

Thus David cried out, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). And the converted Paul declared, "For I delight in the law of God after the inward man" (Rom. 7:22).

The apostle John, the one who greatly loved his Lord, wrote, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" or "a burden," as some translations say (1 John 5:3).

So the one who truly loves God believes, as did Moses, that God's laws, commandments, and statutes were given "for our good always."

F. L.

## An Appraisal of Television—2

# Television and Our Children

Last week we began a survey of the impact of television on American life. This survey is drawn from an extended discussion of television in *U.S. News & World Report*, which in turn based its conclusions on a wide array of special polls and interviews made by different universities, research organizations, et cetera. We learned last week that more than three fourths of all the programs on television may properly be described as "entertainment." We also learned that the effect of television on reading habits is disastrous—book and magazine sales are dropping.

The next question considered in the discussion is this:

"How is TV affecting America's children? There is a vast amount of uncertainty as to the right answer to this question. But it's a question of vast concern, too.

"What bothers most parents and teachers about TV is the way it distracts children from reading.

"The mother of a 10-year-old boy puts it this way: 'You can control, at least in part, what he sees on TV. Even the worst of the TV programs are not much worse than the Saturday-afternoon movies we used to see as kids. But what can you do to get him to read when TV takes so much of his time, and satisfies so much of his desire for adventure and thrills? At least the comic books made him read, if only a little bit.'

"Most studies of TV habits agree that the average youngster spends from 20 to 30 hours a week in front of a television set while he is between 7 and 13 years of age."

Note that the TV programs are here described by

this "mother of a 10-year-old boy" as "not much worse than the Saturday-afternoon movies we used to see as kids." More than once in this extended survey the TV entertainment programs are described as a home variety of the movies. That fact is important for Seventh-day Adventists.

Continuing the discussion of the effect of the TV on children, we read:

"A number of health authorities suspect that the worst effects of TV on children are indirect: It keeps them from play such as baseball and hopscotch, which help exercise and develop their eyes and the co-ordination between eyes, hands and feet."

Reference is made to various surveys as to the number of hours per day and week spent by children in front of their TV sets. One survey shows that "youngsters averaged 2½ hours per weekday, 3½ hours on Sunday, at their sets."

An extensive survey conducted by Purdue University in 1953 disclosed this:

"Teenagers watched TV about three hours a day. Some 40 per cent felt that TV had interfered with their school work. Thirty-two per cent thought some TV programs, such as crime shows, were harmful."

Another survey conducted by this same university in 1954 reached the conclusion "that excessive viewing seemed to be connected with substandard school work."

## TV and Education

That raises the question as to whether TV can be considered a valuable aid in education. There seems to be a consensus that TV has real possibilities in this direction. Specific instances are cited of schools that employ TV to aid in certain teaching projects. If, as the old Chinese proverb declares, "one picture is worth a thousand words," it ought to be possible to make TV a valuable teaching agency.

However, this is something entirely apart from the question of whether TV programs, as they move hour after hour across the screen in the average home, actually have much educational content. The survey of one school produced the conclusion that "children in the primary grades were getting a great deal of information from their TV viewing and were developing interest in a wide variety of topics. . . .

"Their vocabularies seemed to be increasing in range far beyond what they once were, apparently because of learning from TV."

However, one teacher in the school surveyed, observed: "TV has poor taste and bad manners and if it teaches anything it teaches poor taste and bad manners."

Another teacher described TV as "the nation's No. 1 time trap for children." And a third teacher expressed the fear that as a result of extended TV watching from childhood on up U.S. society would ultimately become "a chairbound, myopic and speechless race."

One of the many illuminating tables presented in this extended *U.S. News & World Report* article shows the percentage of TV sets in relation to children in the home. Only 54 per cent of homes where there are no children have TV sets. In homes where there are one or two children, 79 per cent own TV sets. In homes where there are three or more children, 83 per cent own TV sets.

There is a very brief comment on the relation of religion to TV, simply a summary of a few facts about the use of TV by Catholics and by Protestants. Then the survey goes on to discuss the effect of TV on movies and sports. We quote:

"In its early years, TV almost wrecked the movie industry. Attendance dropped wherever TV came in. For last year, weekly attendance at movie theaters was at the

rate of 50 million, little more than half the size of the movie audience in 1946, the movies' best year and also the year that TV came generally on the scene."

Are we to conclude from this fact that the movie-going public at large was weary of the crime, comedy, and moral corruption that so largely distinguished moving picture entertainment, and found in the TV something more high and holy, something that would feed their souls and stimulate their minds in proper channels? If that is the conclusion to reach, no one thus far seems to have reached it. No survey even remotely suggests that any such desire on the part of the public explains the dramatic drop in movie attendance, with the sudden entrance of television.

Hence it seems that the only conclusion to draw is this: Television made all the thrills and excitement of the movie theater available without a person's having to go out of his house. That conclusion, we say, seems inevitable. We are confident that neither the movie people nor the television stations would question it. But what a conclusion to have to reach! However, we do not wish to turn aside here to editorialize or moralize. We wish, rather, to give a running summary of this remarkable survey of the effects of TV on American life. Afterward we shall draw certain conclusions that we feel are significant for Seventh-day Adventists.

There appears to be a difference of opinion as to whether TV has helped or damaged commercial sports as an industry. Note this, however:

"Boxing and wrestling, which had become rather moribund, have profited obviously and largely from TV telecasts, both in direct income from sale of TV rights and in revived public interest."

Have such TV telecasts tempted some of our church members, who formerly were in the world, to revive their "interest" in such unholy sports?

F. D. N.

(To be continued.)

## "And the Rains Came"

Commenting on the repeated disasters by flood that have struck throughout the country, the New York *Times* (October 17), in an editorial entitled "And the Rains Came," remarks that we have something to learn from the recent catastrophes. One is that "we cannot yet control the force of the weather, that all our dams and flood control systems cannot make us wholly safe. . . . The power of nature is awe-inspiring. When we begin to think we have conquered her, she teaches us that we have not."

Man should stand in awe of the tremendous forces of nature. However, having gained so much control of these forces he is inclined to boast about it and believe that there is nothing he cannot do. At times he even acts as though he were God Himself, and does not need to give consideration to One who is the source of life and energy and to whom he is responsible for all he does.

However, God must not be blamed when nature runs amuck, pouring down torrents of water upon helpless victims until there seems to be no release. Let us charge these to the evil forces that are seeking to destroy all God's creation.

The news of flood disaster that has been coming to us with its horrifying details during the past summer has reminded us that we are living in an evil world that is temporarily under the control of demoniac forces. When we see these terrible calamities coming upon us, we should wonder why we do not have more of them, and not question why there are so many.

The devil is called "the prince of this world" (John

12:31; 14:30; 16:11) and "the prince of the power of the air" (Eph. 2:2). We are told: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). And we are warned: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

Think of what would happen if God abandoned this wicked world to the evil powers that surround us. In the wreckage and sorrow left behind by the raging hurricanes that have struck in such an erratic and fearful manner during recent months, we have had a vivid picture of what would happen everywhere. It is only because God constantly is intervening to minimize these alarming disasters of nature that we are not wholly destroyed.

However, God's Spirit, which now is among men working to hold in check the fearful forces, someday will be withdrawn, and then evil unbridled will be upon all the land. Then men will see the fruit of their evil ways.

So there are two things we can learn from these fearful disasters. One is that God is with us in every one of them, seeking to lessen their violence and to save us from them. The second is that the day will come when God no more will hold in check His own power, but will bring final judgment upon all the forces of evil and destroy them forever. Then God's "people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). The increasing calamities now evident are but reminders that that day cannot be far distant.

F. L.

## Wings . . . but No Roots

Several businessmen were flying to a common destination. As the motors of the air liner pulled them through the sky, the great steel fuselage vibrated with a steady, even tremor. The men began to discuss speed. One suggested that the air liner was flying three hundred miles an hour. "I wonder how fast we will be flying ten years from now," he said. "Six hundred miles an hour," replied another traveler. A third party thought it would be at least one thousand, while still another ventured fifteen hundred miles an hour. As they were thinking, a sober little man asked a short but thought-provoking question—"Why?" In other words, "What is the *purpose* of all this speed?" This question gives us something to think about.

"None can be sure," remarks an editorial writer in a trade magazine, "that flying higher and faster and farther actually would bring any real benefit. . . .

"What happens when men have wings . . . but no roots? . . . The prophet Daniel spoke of the time when men should run to and fro and knowledge should be increased.

"He said it would come close to the time of the end." —*Paul Harvey News*.

People today have big wings but tiny roots. We should take time to dig deep and lay our foundations sure in the reality of personal religion and faith in God. If we must race along with the world, let us at least stop long enough to get our bearings. It is so easy to be caught in the whirl of fast-moving events and allow no time for the culture of holy thoughts and the checking of the compass. Meditation, prayer, and a knowledge of the truths of God's Word and the inspired writings of the Spirit of prophecy would give depth and meaning to lives that now are tossed about and driven with the winds of the world.

D. A. D.

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Acts 10:9-18 and Matthew 12:40

*How is Peter's vision of Acts 10:9-18 to be interpreted? Does it place Heaven's sanction on the use of certain classes of flesh food declared unclean in Leviticus 11?*

In seeking an answer to this question, as to all other questions dealing with the interpretation of the words of Scripture, we should inquire: (1) What relation does the passage under consideration bear to its context? (2) How did those immediately concerned understand it? (3) What do the Scriptures teach elsewhere concerning the same subject?

1. The context of Acts 10 relates how Cornelius, a Gentile who already believed in the true God, sent messengers to fetch Peter, clearly for the purpose of instructing him more perfectly in the way of salvation (vs. 1-8, 30-33). Peter's compliance with the request would mean a violation of Jewish regulations that prohibited association with non-Jews (v. 28). The vision occurred immediately before the arrival of the messengers dispatched by Cornelius (vs. 9, 17-19). Nothing in the context suggests that a dietary problem was in any way involved.

2. Uppermost in Peter's mind as he entered the home of Cornelius was the fact that it was "an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (v. 28). At first Peter himself had been uncertain as to the import of the vision (vs. 17, 19). It was inconceivable to him that he should take it literally, for then he would not have been in doubt concerning it. While Peter was in this state of uncertainty, seeking to understand the vision, the Holy Spirit informed him of the arrival of the Gentile messengers and told him to return with them, "doubting nothing" (vs. 19, 20). Accordingly, he accompanied them to the home of Cornelius (vs. 21-27).

Upon arriving there Peter's first comment was that although it was a violation of Jewish regulations for him to associate thus with Gentiles, God had shown him that he should "not call any man common or unclean" (v. 28), and that by virtue of

this command he now stood before those assembled in Cornelius' home "without gainsaying," that is, without question or objection (v. 29). Peter's own reaction to the way in which Providence had led him to the home of Cornelius is clearly stated in verses 34, 35: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." That Peter had correctly understood the vision was soon confirmed, for "the Holy Ghost fell on all them which heard the word" (vs. 44-47). This, Peter recognized as Heaven's sign of acceptance of these Gentile converts to Christianity, and so he baptized them (vs. 47, 48).

### The Guidance of Providence

Peter and the Jews who accompanied him were "astonished" (v. 45) at the turn of events, but recognized and followed the leading of Providence. When he and his Jewish companions returned to Jerusalem they were immediately challenged for their course of action (ch. 11:1-3). In defense Peter related the vision (vs. 4-10) and told of the application made of it by the Holy Spirit (vs. 11-16). He had not been able to "withstand God," and when the apostles heard these things they withdrew their challenge, saying, "Then hath God also to the Gentiles granted repentance unto life" (vs. 17, 18).

A careful review of the narrative, bearing in mind the points we have noted, makes certain beyond question that the vision of the unclean animals was Heaven's appointed means of preparing Peter and the church to receive the first Gentile converts into Christian fellowship. The matter of whether unclean animals should be included in the Christian's diet does not even come up for consideration. No literal animals were involved. Like so many visions of Scripture, particularly those of Daniel and Revelation, this vision was symbolic. The unclean animals represented the Gentile believers soon to be received into the church, persons whom the Jews considered ineligible for the benefits of salvation.

3. The dietary regulations prescribed in the eleventh chapter of Leviticus have never been rescinded. The Scriptures are unanimously silent about any such change having been made by divine instruction or by the Christian church in apostolic times.

*Please explain the "three days and three nights" of Matthew 12:40. How is this to be understood in view of the fact that Christ remained in the tomb not more than thirty-six hours?*

The expression, "a day and a night," is simply a Hebrew idiom for a solar day of 24 hours (see Gen. 1:5; cf. Dan. 8:14), by which the speaker or writer apparently indicates that he does not refer simply to the light part of the day, which is "day" contrasted with "night."

In order to secure a proper understanding of the passage here in Matthew, one must take into consideration all the other parallel passages. Speaking of this same period, Jesus Himself refers to it elsewhere as "after three days" (Matt. 27:63; Mark 8:31), "in three days" (John 2:19-21), and "[on] the third day" (Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 46). Unless one insists on a modern mathematical interpretation that makes Jesus contradict Himself, His various ways of expressing the same time period—including, of course, the expression "three days and three nights"—must mean the same thing, namely, on the third day, not after the end of it.

In Oriental usage, now as anciently, time is usually reckoned by what is known as inclusive reckoning, by which the first and the last units of the period are both counted. Thus, one full day of 24 hours, together with any portion of the day preceding and with any portion of the day following, would be considered three days. To contend that three full days of 24 hours each are required by Christ's statement, is to read into an Oriental expression a meaning at variance with all Oriental usage, both ancient and modern, and is also to make Christ's statement here contradict what He said elsewhere.

For a more complete discussion of the problem see the *SDA Bible Commentary*, Vol. I, p. 182; Vol. II, pp. 136, 137. See also Acts 10:3, 9, 23-27, 30, 33, where "four days" actually designates two full days and parts of the day preceding and the day following.

Through trial and persecution the glory—the character—of God is revealed in His chosen ones.—*The Acts of the Apostles*, p. 576.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## Let Us Give Thanks

By Mrs. Kenneth A. Wright

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:1-5).

Some time ago one of the well-known secular magazines carried a little thought-provoking story entitled *"Thankful for What?"* The psalmist David has summed up, in the few brief verses quoted, many of our taken-for-granted blessings. Gratitude to God and man is not merely a nicety for Christians, but a necessity.

As Christian mothers we attempt to teach our children the common graces—kindness, courtesy, helpfulness, and others. We encourage them to take their problems and requests to Jesus. Do we instruct them to be as alert to say Thank you to Jesus for answering their prayers as they are to their parents and friends? He admonishes us to "forget not all his benefits."

It is true that "his mercy endureth for ever" and "like as a father pitieth his children" God loves and pities His followers. By the same token He enjoys our appreciation of our daily blessings. He reads our thoughts, uttered or unexpressed; but to our friends a verbal or written "thanks" is a must; they cannot read our minds. Many times a day we may thank our heavenly Father for light and life and love, for the new dawn in the sky or the lovely twilight. Keep a prayer in your heart!

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Gen. 1:16). What would we do without the light of the sun by day, the playing shadows of little folks, of trees reflected on a lake, or a beautiful moonlight night? But, "he made the stars also"! After all the other good things, the necessities of life, if you please, He gave us the stars—the overtones of life. Some others of life's extras are the songs of the birds, the whispering winds in the trees, grasses sparkling in the rain, the patter of raindrops on the roof, and children's faces pressed against the windowpanes. How we would miss these blessings!

All nature abounds in changing panoramas of beauty. The delicate buds in the springtime, the colorful flora on the mountainside and in the valley; violets, crocuses, mountain laurel, or trailing arbutus—all remind us that God is love. The delightful showers of summer, trees full of ripened fruits and nuts, berries on the bushes, flowers in the garden, and grains swaying in the breeze—these and many

other joys are some of God's blessings to man.

October's bright blue skies, the blaze of color on the leaves in autumn, fill us with the glories of nature. He gave us darkness that we may better enjoy the light. Just go to the countryside and look and listen before the "frost is on the punkin" and the harvest moon begins to shine. All nature seems to be storing away good things for the colder winter months. God knows we need a rest; nature also needs a rest. Trees shed their leaves, flowers die, squirrels hide away their winter supply of nuts, and the home folks have done with jelly making, canning, freezing, and storing for the winter. There is such an accomplished feeling for the farmer family when the harvesting is done, the stock is provided for, and the shelves are full of good things for winter.

We have so much for which to be thankful—the innocence of little children, happy memories of other days, our constant faith in God, and our hope of eternity. Above all things we must remember our Creator, and "boast not thyself of to morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:1, 2).

Reverses may come, and we must remember constantly that "better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts" (Prov. 17:1-3).

Many better restaurants of today have little cards on the tables to suggest thanksgiving before meals. In one where I visited recently was: *"Please give thanks, then Relax and Enjoy"*



PHOTO BY JOHN KABEL

Harvesttime brings thankfulness for all God's bounties.

*your Food.*" Then to make it convenient for those who may have forgotten their home or church training, there was printed the following suggestions for blessings:

Protestant: "Bless, O Lord this food to our use and us to Thy service, and, make us ever mindful of the needs of others, in Jesus' name. Amen."

Catholic: "Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty."

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## Gratitude

By RUBY LEIGH WOLFE

November—Thanksgiving—and as we humbly kneel

To thank our God for blessings richly given,  
We feel we have a brief foretaste of heaven;  
We also send a poignant, deep appeal  
That through the coming days we recognize  
Our God as Source of every blessing sweet—  
That we may lay our hearts at His dear feet,  
And know that He is always kind and wise;  
That not alone November, but always  
We feel a brightly burning gratitude  
For home and loved ones, friends and clothes  
and food—

That we may offer constantly our praise  
Within our careless hearts, that we possess  
A spirit of thanksgiving every day;  
That as we go along life's old highway  
Our own small lives may touch and richly  
bless

The ones we meet—and then we shall remember

That thanksgiving is not only for November.

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Through Christ our Lord.  
Amen."

Jewish: "Lift up your heads toward the sanctuary and bless the Lord. Blessed art Thou, O Lord our God, King of the universe, Who bringest forth bread from the earth. Amen."

Greek: "O merciful heavenly Father, we thank Thee for this food and pray Thy divine blessing upon us. Amen."

Our well-known human-touch artist, Norman Rockwell, painted the picture some months ago of a little grandmother with her small grandson in a busy restaurant on Thanksgiving Day, oblivious to the confusion around them, bowing their heads reverently for grace before eating. This picture, which appeared on a *Post* magazine cover, provided much food for thought.

The young women at General Conference time who did not hesitate to bow their heads in a public restaurant in San Francisco regardless of the crowds, received public applaud when the newsmen wrote up the incident.

There are thousands who do this as they travel about, and members of many families have grace before meals. About 40 per cent of the American families use this prayerful custom three times a day, but 60 per cent *do not* give thanks. Think of it! In a Christian land, children grow up not knowing the blessings of God!

My husband was asked to give the Thanksgiving address to one of the civic clubs of Chattanooga. Among other suggestions to the group, he mentioned that as Americans we have so much for which to be grateful—the freedom of the press, freedom of speech, and the freedom to worship God according to the dictates of our own conscience. "The family that prays together, stays together." He told of the privilege of family worship and grace at meals and how men were forgetting their mother's training. One businessman in the group came to him after the meeting, one of the most worldly in the group, and grasping his hand said, "Wright, you have made a convert. Hereafter, we have grace at meals at our table."

At Thanksgiving time we as Christian parents may rejoice and be glad in the privilege of service to others. Besides the everyday blessings we may thank God for the Christian salesmen who are covering the earth with truth-filled literature. Let us give thanks for travelers who are scattering Christian papers like the very leaves of autumn, for our TV and radio programs all over the world, for the Christlike teachers in our schools, but most of all for our youth, our own boys and girls with their courage and faith to face the future undaunted.

## "And the Wall Fell Down"

By Barbara O. Westphal

When we were living in Lima, Peru, our three-year-old came in from a walk with her eyes big with excitement. She had evidently passed an old fortress near our house where the soldiers were drilling.

"Mamma, I saw the sojers, and I heard the trumpets blowin', but the walls didn't fall down!" We smiled as we remembered she had just heard the story of Joshua and the taking of Jericho.

Since that day I have often thought of her words, "the walls didn't fall down."

I like to remember one time when the walls actually did fall down. Our back yard was separated from our neighbor's yard by a high brick wall. There were even pieces of broken bottles cemented in the top of the wall—South American fashion—to discourage thieves from climbing

## All Life Can Give

What is life's pleasure made of?  
The light of a baby's smile,  
The blend of the sun and shade of  
The world for a little while.

The song of the kettle singing,  
The peace of the living room,  
The joy of a few friends bringing  
The charm of the world to bloom.

A robe for the wintry weather,  
A book and an open fire,  
A family knit together  
By love and the same desire.

Food on the oaken table,  
Sleep when the day is done,  
Health to be fit and able  
Each morning to carry on.

Simple are life's real pleasures  
From birth to our silent graves.  
These are all that a rich man treasures  
And all that a poor man craves.

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over. We couldn't see over that wall. We weren't acquainted with our neighbors who lived on the other side. A big iron fence and gate hid their front entrance from us also.

Then one night there was a terrible storm. The thunder rolled and the lightning flashed, and then we heard a crash! In the morning we went outdoors all together to see what had happened. The wall had fallen down between our neighbor's yard and ours. There was our neighbor, also with her husband and two children, looking at the ruined wall. We didn't need any introduction at all that morning.

"I had a setting hen by the wall," she said, "and she was killed, but the eggs are still warm and unbroken. They should hatch tomorrow. I'm going to try to keep them warm."

Well, from that day we became the good neighbors we should have been long before. Next day we had to see the baby chicks. Our little girls were about the same age and enjoyed being together. Our husbands liked to chat about the different places they had visited. She liked the American pies and cakes and wanted to know how to make them, and she could make the most delicious whole candied oranges, and I wanted to know how to do that. She even liked to have us tell her about our church.

Since then I often find myself surrounded by walls—not high brick walls as we had in that little home in Argentina, but walls of timidity or reserve, walls of indifference or prejudice, walls of selfishness or of just being-too-busy. Then I pray, "Dear Lord, help the walls to fall down; make us good neighbors."



## Worship Is an Art

By Paul K. Freiwirth

"Why didn't you go to church this morning, Bill?" I casually asked a friend one Sabbath afternoon.

"Oh, I get just as much blessing staying at home and reading devotional books," he replied, "and I decided to do that today."

This raises the question, May a young man or a young woman derive as much blessing staying home from Sabbath school and church and reading devotional books as he does in attending regular worship services? To me the answer is, No. I think it represents a failure to cultivate the true art of worship, for one who has truly learned to worship God can never minimize the joys of that experience.

If you don't derive a blessing from participating in worship, don't blame anyone but yourself, and please don't criticize the preacher (even though he may deserve it). Remember the words of the Lord Jesus, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). *It is the Saviour's presence, not the preacher's talent, that brings the blessing.* But that blessing cannot become yours if you don't prepare to receive it, and the necessary preparation is up to you.

### Prepare to Meet God

The ancient prophet exhorts, "Prepare to meet thy God" (Amos 4:12). His words have primary reference, of course, to the day when men shall meet their Maker face to face, yet his inspired counsel might well be heeded by all who seek to worship God.

The time to start preparing to meet God in the worship experience is not at sunset Friday or the brief intermission between Sabbath school and the eleven o'clock hour. It is at the very beginning of the week. At that time determine, with Heaven's help, to so walk with God day by day that nothing can come between Him and you. The intimacy of your fellowship with Him during the six days of labor determines the measure of the blessing you can expect on the Sabbath. Nothing robs us of our relish for worshipping God as much as *sin*. In

fact, all that comes between us and worship is, basically, sin, and should as such be put out of our lives.

Though public worship is primarily a spiritual experience, nevertheless the spiritual preparation for it must be accompanied also by a physical "make ready." For one thing, don't work so hard during the week that when the Sabbath and the hour of worship come you are so tired as to be in no frame of mind or spirit to assimilate any food from the Sabbath school lesson or the sermon. Physical fatigue most definitely encourages spiritual depression, and thereby frustrates the healing power of God's presence.

Arise early enough on Sabbath morning to make hustling and bustling unnecessary. By nervously rushing around you banish the sweet atmosphere of heaven from your heart as effectively as through fatigue, and in the absence of His Spirit you will vainly grope for the manna from above.

After you have "prepared thine heart to seek God" (2 Chron. 19:3) go to church confidently expecting a rich blessing. God has promised it, and He does not go back on His word. Let your over-all attitude be one of reverent humility. Acknowledge your great need of divine strength in facing life's battles; the measure of your blessing will be in direct proportion to your recognition of this. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

While listening to the sermon, remember that the words spoken are God's message to you. The human instrumentality may be of slow and stammering speech, but the mere fact that the heavenly treasure is conveyed in earthen vessels by no means lessens its import.

If you are like a great many worshippers, you may be beset by a lack of power to concentrate. Don't try to conquer this weakness by gritting your teeth and saying to yourself, "I simply must concentrate," for this

will help little. The tension created by this tightening up process will counteract the ministry of the Spirit of God. If your mind wanders easily, do these two things: First, ask the Lord to help you keep your thoughts on the message that is being delivered, and then help Him answer your prayer by jotting down the salient thoughts of the speaker. (Incidentally, if he sees that you are so interested, he will be encouraged to preach more enthusiastically.)

A large congregation of another denomination holds regular midweek meetings during which members compare the notes they have taken on the Sunday sermon and then discuss and analyze the message in detail, not critically to pass judgment upon it, but to study ways and means of applying it in their everyday lives.

### A Spiritual Letdown

It is immediately after the service that the worshiper finds himself confronted with one of the great temptations of the enemy to bring leanness into his soul. As he leaves the house of worship he may be inclined to indulge in trifling conversation and thereby lose the blessing. The well-known American minister Samuel Shoemaker facetiously refers to such practices as "a spiritual let-down party," and that is exactly what it is. The impressions made on the heart during the soul's encounter with the Eternal can be eradicated by just a few careless and trifling remarks.

This does not mean one should not chat with anyone after church for fear the conversation will go awry. This kind of spiritual escapism will stifle the soul's growth no less effectually than frivolous talk after worship. Why not respond to the challenge and tactfully convert those afterworship let-down sessions into parties of uplift, and veer the conversation to lofty themes.

Familiar to all Adventist youth are the words of the first angel's message, "Worship him that made heaven, and earth, and the sea, and the fountains of waters." This heaven-born call to genuine worship is an integral part of our message! To cultivate this fine art of worship is one of life's most rewarding spiritual experiences.

Many feel that no blame should be attached to forgetfulness. This is a great mistake. Forgetfulness is sin. It leads to many blunders and to much disorder and many wrongs. Things that should be done ought not to be forgotten. The mind must be tasked; it must be disciplined until it will remember.—*Testimonies*, vol. 3, p. 12.



## Your Feet

By Taylor G. Bunch

I want to talk to you today about your feet. These wonderful bodies of ours need only one head and heart and nose and mouth, but we can be glad that the Lord gave us two eyes and two ears and two hands and two feet, for it would be hard to get along with only one. We could not walk or move about with only one foot, and it would be hard even to stand still. Your feet must be very important, for they are mentioned at least 350 times in the Bible. Our feet take us where we *want* to go, but not always where we *should* go.

I want all of my teen-age friends to notice what the Lord tells you to do with your feet. He says, "Make straight paths for your feet" (Heb. 12:13). Don't walk crooked. Know where you are going and then go straight. He also says, "Ponder the path of thy feet. . . . Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:26, 27). "Ponder" means to think and meditate how you shall walk, or how you should live.

The Lord also tells juniors to "walk not thou in the way with" the wicked, and to "refrain thy foot from their path," because "their feet run to evil" (Prov. 1:15, 16). In fact, we are told that some persons have "feet that be swift in running to mischief" (Prov. 6:18). They not only walk into evil ways but run, and even run swiftly, to mischief. Their feet are always getting them into trouble, and therefore they are told not to walk with or associate with young people whose feet take them where they ought not to go. This is the reason we have our own schools, so that young people can study and have fun the Christian way with those who make straight paths for their feet.

Of those who walk and even run into mischief, the Lord says, "Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them" (Jer. 14:10). The boys and girls who cannot control their feet do not even belong to Jesus. He refuses to accept them as His children, because they continually do things they should not.

But none of us can control our own feet without help from the Lord. We are told that "the steps of a good man are ordered by the Lord" (Ps. 37:23),

and that "he will keep the feet of his saints" (1 Sam. 2:9). Do you want to be "a good man" and a "saint" when you grow up? Then let the Lord guide your footsteps. "It is not in man that walketh to direct his steps" (Jer. 10:23). You cannot handle your own feet all by yourself. You need the help of the Lord, and "then shalt thou walk in thy way safely, and thy foot shall not stumble" (Prov. 3:23). How we all stumbled when we were first learning to walk, and we all stumble in our walk whenever we do wrong.

Here are three prayers we should pray when we first get up in the morning or at family worship. First, "Order my steps in thy word" (Ps. 119:133). We will be safe and our walk will be right if we live in harmony with God's Word. Second, "Set my feet upon a rock, and establish my goings" (Ps. 40:2). If our feet are planted on the solid foundation of God's Word instead of in the mud or the sinking sand of sin, we will be established. The third prayer is: "Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" (Ps. 56:13). If the Lord controls your footsteps, you can then say, "I have refrained my feet from

every evil way, that I might keep thy word," and therefore "thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:101, 105).

In Bible times people fastened little lamps on their sandals so they could see where to step on a dark night. If our feet are "shod with the preparation of the gospel of peace," it can be said of us: "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7). The Lord says that those who preach the gospel and carry good news instead of bad have beautiful feet. Every part of a real Christian should and can be beautiful, even their feet.

The Lord also says to every boy and girl, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil" (Eccl. 5:1). This means to be quiet and reverent in Sabbath school and church and listen to what is said. Control your feet, and don't walk around during the service, and don't let your feet bring you late to the service or take you out before it is over. Be quiet and careful and reverent in God's house.

## THE Children's Story

### A God-led Life

By Arthur S. Maxwell

David had a very simple faith. He took all his worries to God. Whenever he did not know what to do, or which way to go, he asked God about it and God told him.

One day word came to him that the Philistines were attacking the town of Keilah and stealing grain from the people's barns. At once he wanted to go to the rescue of these people, but as he thought it over he realized that to do so would mean leaving the safety of the cave and going out where Saul might catch him.

What should he do? He talked to God about it. "Shall I go and smite these Philistines?" he asked. And God said, "Go, and smite the Philistines, and save Keilah."

When he told his men what he planned to do, some of them thought it wasn't wise. The danger would be too great, they said.

So David talked to God again. This time God said to him, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand."

So David decided to go and help Keilah. His band now numbered six hundred men, and together they defeated the Philistines, and not only saved the people of Keilah but won back all their cattle.

You can imagine what a wonderful welcome he and his men received when they re-

turned to Keilah after driving off the Philistines. But they did not enjoy it long.

While David and his men were fighting the Philistines, word reached King Saul that they had left their mountain hideout and had gone to Keilah.

Saul was sure he would capture David now, "for," he said, "he is shut in, by entering into a town that hath gates and bars." So he called upon all Israel to go down to Keilah to besiege David and his men.

He forgot one important thing—that David was doing his best to walk with God and live a God-led life.

Somehow David learned what Saul was planning to do. Though there was no radio, television, or telephone in those days, the news got through to him. And when he heard it he turned to God and asked, "Will Saul come down . . . ? O Lord God of Israel, I beseech thee, tell thy servant."

God answered, "He will come down."

Then David wanted to know whether he should stay or flee. If the people of Keilah would stand by him, and help him, he thought he might be able to win the battle. If not, he would be in very great danger.

So he asked God, "Will the men of Keilah deliver me and my men into the hand of Saul?"

Back came the answer, "They will deliver thee up."

So again David knew what to do. With his six hundred men he left town at once and made for the wilderness and safety.

It is good to be able to talk to God like that. And God is as willing to talk to boys and girls today as He was to talk with David in the long ago. He is as anxious now as then to lead us all in the way that is best for us.



Adventist brother and his wife survey what is left of their home after the hurricane passed over Barbados, B.W.I.

**H**URRICANE JANET has gone down in the records as the most disastrous Caribbean tropical storm within "living memory." Six of Inter-America's fields have suffered great damage because of this hurricane. Adventists have been killed, injured, and left homeless; churches and denominational property have been destroyed or damaged. The territories affected are the Leeward Islands and the South Caribbean fields in the Caribbean Union; British Honduras in the Central American Union; and the Southeast, the Inter-Oceanic, and the North fields in the Mexican Union.

Some thirty of our brethren lost their lives on the islands of Grenada and Carriacou in the Windward group and in the Chetumal region of Southeast Mexico. Others are still unaccounted for. We do not know what may have happened to them. We do know that some people were swept into the sea. We trust and pray that those from whom we have not yet

heard may have found shelter somewhere.

On the Island of Carriacou in the Grenadines numerous believers of our faith and others lost their lives when our church building collapsed under the pressure of the 150 mile per hour winds that blew the roof off and caused the cement block walls to cave in. Three members of one of our leading families were crushed to death: father, son, and daughter. The mother was crippled with a serious back injury. The only member of the family unharmed is a son attending our Caribbean Training College in Trinidad. Church members as well as nonchurch members lost their lives when this building was destroyed. The Island of Carriacou took the brunt of the storm. Not a single church building (Anglican, Catholic, Methodist, or Seventh-day Adventist) was left standing. The hospital was completely destroyed. Few homes were left after the storm passed over.

In Grenada and Carriacou our denomination lost eleven out of twelve church buildings and a new two-story school building. All equipment is a total loss. There are about 1,200 Seventh-day Adventists on these two islands. One hundred and forty-eight Seventh-day Adventist homes were completely destroyed and another seventy were badly damaged. One of our brethren said, "We have lost everything except our faith and hope—houses, furniture, clothing, crops, animals, and even our Bibles. Isn't it time for the Lord to come?"

As I visited these hurricane-stricken areas I was impressed with the buoyant and courageous spirit of our people in the face of famine, cold, disease, and suffering. Many were wounded by sheets of zinc roofing, boards, and other debris blown about by the fury of hurricane winds. Some had broken

# Inter-America's Worst Hurricane in Living Memory

BY ARTHUR H. ROTH

*[This article by the president of the Inter-American Division describes the recent terrifying hurricane that struck in the Caribbeans. Read also the article by E. C. Christie in the November 17 REVIEW describing the effects of this hurricane in Mexico.—EDITORS.]*

legs or arms. Others received deep gashes and cuts on various parts of the body. One sister had her back broken, and still another lost her right eye as part of her face was cut away. These stories are not pleasant, but they are facts that have to be faced with insufficient medical supplies and equipment.

Let it be said to the lasting credit of the United States Government that the relief shipments sent immediately by destroyers based in Puerto Rico greatly relieved suffering and hunger. Great Britain and other Western nations also were quick in their response to disaster needs. However, in cases of disaster such as this the real work of rehabilitation and restoration will require weeks and months of time, and prodigious amounts of labor, money, faith, and determination. There are 85,000 inhabitants on Grenada and 10,000 on Carriacou. Virtually the entire population of Carriacou is homeless and about two thirds of the Grenadians have either lost their homes or suffered severe damage.

On the Island of Barbados damage

to Seventh-day Adventist homes was great on the southern end of the island. About one hundred of the homes of our people were destroyed or badly damaged. We are glad to report, however, that no Seventh-day Adventist lives were lost on Barbados and that only one of our twenty or more churches was damaged. But among our people, who lost nearly everything they possessed, there is great need.

The same hurricane that wrought this havoc on the Windward Islands swept across the Caribbean Sea from east to west and battered northern British Honduras. There it completely destroyed seven of our smaller churches and the mission building in the city of Corozal. Some of our people were injured. Many of them lost their homes and crops, but none lost their lives.

Across from Corozal on the Mexican side of the border, the city of Chetumal, capital of the state of Quintana Roo, with a population of 10,000 was completely wiped out. In this city many of our brethren lost

their lives, largely on account of the tidal waves accompanying hurricane winds. As this is being written over three hundred bodies have been found among the ruins of Chetumal. Many are still missing. The bodies of a Seventh-day Adventist sister and her seven children were discovered buried beneath the rubble of their demolished home.

Probably the most hurricane-battered city in the Inter-American Division is Tampico on the Gulf Coast of Mexico. During 1955 three major storms have whipped Tampico unmercifully and left it ineffective as a city. Seventh-day Adventists have a large church membership in Tampico. Scores and scores of our people along with others have had to be evacuated.

In two of the most severely stricken areas Seventh-day Adventist workers (ministers) have been named as the chief relief officers. They have administered government and church relief activities with dispatch and efficiency. It was voiced around: "Put

*(Continued on page 24)*



A sober crowd inspects wreckage of one of our churches demolished by the hurricane in the Windward Islands.



The wreckage of a Seventh-day Adventist home destroyed by the violent winds of Hurricane Janet.

# Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 10, 1955

## Angel Ministry to the Apostles

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

More angel ministry is recorded in Christ's earthly life than in that of any other person. More is recorded in the period of the apostolic church than in any other comparable period. Almost a score of times the book of Acts records these angel interventions.

One point of comparison is of interest. The recorded angel appearances during the life of Jesus were mainly in the Holy Land. In the New Testament church they occurred sometimes on Gentile soil. God was teaching His people that no earthly spot possesses innate sanctity apart from God's presence. Moses' experience in Arabia at the burning bush shows that any soil is hallowed ground while God is there. We need to remember that God and His angels are in "Gentile" lands today working out the divine purpose of redemption in many a hallowed spot.

"Jesus, where'er Thy people meet,  
There they behold Thy mercy-seat;  
Where'er they seek Thee Thou art found,  
And every place is hallowed ground."

—WILLIAM COWPER

### Boldness of the Apostles

Soon after the resurrection, such a holy boldness seized the believers that the scenes of Jesus' early Galilean ministry were practically repeated (see *The Ministry of Healing*, p. 139). Concerning Jesus it was written: "They brought unto him all that were diseased, and them that were possessed with devils. . . . And he healed many that were sick . . . and cast out many devils" (Mark 1:32-34). Now signs and wonders were performed through the apostles, and faith in Peter's shadow became as marked as faith in the Master's robe (Acts 5:12-16).

The Sadducean high priestly party, now aided by the Pharisees, sent Peter and John to the common prison. That night "the Holy Spirit brought to their minds the words spoken by Christ: 'The servant is not greater

than his lord. If they have persecuted Me, they will also persecute you.'"—*The Acts of the Apostles*, p. 79.

"The angel of the Lord," a safely locked prison, dutiful guards outside each door, but "no man within"—that is the dramatic story of Acts 5:19-23. Meantime the apostles are preaching Christ under the angel's formula—"all the words of this life." "Christ is all." Is there not a dynamism there for us to think and do something about today?

"Perhaps the way in which he [the high priest] referred to Jesus as 'this man' (v. 28) is an early example of the curious reluctance to pronounce the name Jesus which has become common in Jewish orthodoxy."—F. F. BRUCE, *Commentary on the Book of the Acts* (London, 1954), p. 121. This author calls attention, in the same place, to "Jewish references to Jesus as Taluy ('the hanged one' the very form used in Deut. 21:23). Compare Gal. 3:13." (See also Acts 2:23; 4:28.) Peter referred to Jesus as "him hath God exalted with his right hand to be a Prince and a Saviour" (Acts 5:31).

"This Jesus of Nazareth" was the scornful phrase used by the suborned witnesses against Stephen (Acts 6:14). The deadly charges brought against Stephen were that the Temple, the law, the privileges of Jewish superiority, would all be abolished if "this Jesus" held sway. Obviously Stephen recounted his Master's sayings on these points (Mark 14:58; Matt. 26:61).

### Faith of Stephen

The note to question 4 in the *Lesson Quarterly* quotes a reference from *The Acts of the Apostles*, page 99, in which the council members at Stephen's trial "trembled and veiled their faces" at the angelic glory on the accused man's face. Then a voice asked, "Are these things so?" That was the high priest, and if it was Caiaphas, who remained in office till A.D. 36, then it was the sinister voice of the man who supported similar charges against a greater than Stephen. Incidentally, Stephen's famous

defense ends with (1) a vision of "this Jesus" on God's right hand—proof of his belief in the ascension and deity of Christ, and (2) a prayer to Christ: "Lord Jesus, receive my spirit" (Acts 7:59). Saul heard those words and saw the inner glow and the burning eye of the martyr.

The consequent persecution dispersed the new people of God, but His angels turned events to providential account. Philip went north preaching boldly to the Samaritans, baptizing them "in the name of the Lord Jesus" (Acts 8:16). While there "the [an, R.S.V.] angel of the Lord" (Acts 8:26), called "a heavenly messenger" (*The Acts of the Apostles*, p. 107), directed him to an Ethiopian of note who was reading aloud—an almost invariable habit in ancient times—from Isaiah 53. Unlike many learned Christians, Philip had no trouble answering the enigma of Isaiah's Suffering One. "There is no evidence that between the time of the prophet and the time of Christ anyone had identified the Suffering Servant of Isaiah 53 with the David Messiah of Isaiah 11 or with the 'One like unto a son of man' of Dan. 7:13. But Jesus identified them and fulfils them in His own person and by His own act, thus confirming the identification."—BRUCE, *Commentary on the Book of Acts*, p. 188. Hence Philip inserted "this Jesus," and the dark prophecy came to light and a heathen soul to salvation.

### Cornelius and the Angel

By an angel in vision God prepared Cornelius for new truth, and by vision Peter's scruples were overcome, enabling him to preach "Jesus of Nazareth," with resulting baptisms in what has been called "the Pentecost of the Gentile world" (Acts 10:44-48).

This enlarged Christianizing of the Gentiles may have enraged the Jews, and Herod Agrippa I, drunk with the blood of James, the first apostle martyr, now imprisoned Peter. Chains, soldiers, iron doors, "the angel of the Lord"—now a familiar pattern—and the praying church is astonished to see the object of their prayers free, and about his Lord's work again.

These remarkable providences by angel ministry show an unceasing watchcare over God's plan to save man. "Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation."—*Testimonies*, vol. 4, p. 521. They show us that "redemptive love is on the throne of the universe and that the scroll of the world's destiny is in the hands of Christ."—G. B. CAIRD, *The Apostolic Age* (London, 1955), p. 195.



# News From Home and Abroad

## The 1955 Autumn Council Resolutions

By W. P. Bradley

We are presenting herewith a group of resolutions and recommendations voted at the recent Autumn Council of the General Conference Executive Committee, held in Takoma Park, October 20-25.

The number of resolutions is not so large as have sometimes come forth from these annual councils. But these matters were all carefully considered, and we believe they express a purpose or set a course of action that is very desirable in the life and work of the church.

The resolution on the use of hypnosis in the practice of medicine will certainly be welcomed as especially timely in view of recent trends in the medical field. The resolution on general congresses and conventions is an

expression of a strong trend in the planning of church activities so that there will be greater economy in the expenditure of funds and greater emphasis upon the activities relating to the local conference and church. The budget adopted at the council will, we are sure, bring to the entire Adventist church membership a new feeling of responsibility in pressing forward to finish the task of the church, for the budget is not an appropriation of funds already in hand, but a declaration of faith in what the membership will bring to the Lord's treasury during 1956.

We trust that all who read the following paragraphs will join heartily in the spirit of the first two resolutions, of gratitude to God and of will-

ingness to labor in the winning of precious souls for His heavenly kingdom.

### Expression of Gratitude

WHEREAS, The past year has afforded us the joy of witnessing the abundant blessing of God on His people and on the work that He has so graciously committed into our hands, enabling us, despite many difficulties and hindrances, to make advances in the proclamation of His message throughout the world and to build up and strengthen His work both at home and abroad, and to witness a great acquisition to the church membership; therefore,

*Resolved*, That we express to God our heartfelt gratitude for His many blessings so fully and bountifully bestowed, and for His mercy on us in our shortcomings and failures, and that with a new and fuller dedication of ourselves and our all, we address ourselves to the prosecution of the task committed to us, doing our utmost to lead our fellow workers and church membership to unite with us in a great and grand endeavor under the power of God quickly to carry His last message to its ultimate and triumphant consummation.

### Call to Evangelism

Sensing the importance of the hour to which we have come, and recognizing the unique opportunities presented for the proclamation of the everlasting gospel, and the tremendous possibilities for evangelism,

*Resolved*, That we call upon our ministers and lay members in all the world to enter into such relationship to the Lord and "the obedience of faith" as will prepare the church for the outpouring of the Spirit of God.

*We also recommend*, 1. That our conference and mission leaders plan a program of evangelism with the object of reaching every individual soul within their territories, using every means possible for bringing the light of this message to the multitudes.

2. That our ministers and writers be urged to restudy the Bible and the counsels of the Spirit of prophecy concerning the presentation of the message in the clear setting of the great fundamentals of the Christian faith emphasizing our Lord's deity, His all-sufficient sacrifice, His resurrection, His heavenly ministry, and His return in glory.

### MV Pathfinder Day

WHEREAS, The need for a positive church-sponsored program of leisure-time activity for the boys and girls of the Seventh-day Adventist Church, in the age level in which the church either wins or loses them, is becoming more and more apparent, and



### Church Organized in Kansas

For a number of years Johnson County, Kansas, has been developing into a heavily populated area, including nearly a dozen small towns. These rapidly growing villages are residential sections of Kansas City proper. Many of the believers in this area have desired a new church, not only for convenience, but also for conducting more aggressive evangelism in this area.

On Sabbath, September 3, 1955, a church

of eighty-one charter members was organized in this section. Plans are already laid for two large evangelistic campaigns under the direction of M. E. Payne, the district pastor. The first is to be held in Kansas City, Kansas, yet this year, and the other will be held in Johnson County in early spring. It is anticipated that this new church will rapidly become a strong center in this suburban territory.

F. O. SANDERS

WHEREAS, By multiplied statements divine instruction has pointed out clearly the duty and responsibility of the church in regard to the needs of its youth, and

WHEREAS, The Young People's Missionary Volunteer Department now has tested and proved plans which have been highly successful in the Heaven-approved head-heart-hand type of activity training, in outstanding soul-winning endeavor among our own youth, and in attracting non-Adventist youth to the message, and

WHEREAS, This vital work, which can and should be done in a more widespread way, is limited by a lack of better trained leadership and of a more general understanding and support by the membership of the church, all of which requires a more aggressive plan of promotion,

We recommend, 1. That there be each year an MV Pathfinder Day for which program materials will be provided, and that in the 1957 Calendar of Special Days and Offerings, the third Sabbath in September be so designated.

2. That the churches be encouraged to provide funds to help in the development of the MV Pathfinder Club work.

### Work for the Jewish People

WHEREAS, Many years ago the Lord gave the following counsel concerning the special efforts that should be put forth to take the message to the Jewish people:

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah."—*The Acts of the Apostles*, pp. 380, 381.

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—*Gospel Workers*, p. 399.

"There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince."—*Evangelism*, p. 579. And

WHEREAS, We are now publishing a series of thirty-six tracts, written particularly for the Jewish people, for use in regular missionary work, and also as lessons in the Jewish Bible Correspondence Course, and

WHEREAS, We have our quarterly journal for the Jewish people, bearing the name *Israelite*, and

WHEREAS, Arrangements have been made for the distribution of a special four-page tract for the Jewish people during the regular Visitation Day in March, 1956,

We recommend, 1. That a strong appeal be made to our workers and believers for renewed and increased efforts with our literature on behalf of the Jewish people.

2. That we encourage our members to subscribe for the new journal, *Israelite*, for their Jewish friends and neighbors.

3. That in the local fields plans be developed with a view to the widest possible coverage of the Jewish populations

in North America on the March, 1956, special Visitation Day, and that instead of mere contacts being made with the Jewish people on that occasion, earnest endeavors be made to enroll them for the Jewish Bible Correspondence Course.

### State and Regional Temperance Society Boards

We recommend, For adoption by the union and local conferences the following organization of the American and Canadian Temperance Societies at the union and local conference levels:

#### Union Conference

(a) That each union conference committee serve as the Board of Governors for its territory.

(b) That the union conference president serve as chairman of the Board.

(c) That the union conference temperance secretary serve as secretary of the Board and as Executive Secretary of the American Temperance Society.

(d) That the union conference treasurer serve as treasurer of the Board.

#### Local Conference

(a) That each conference committee serve as the Board of Governors for its territory.

(b) That the conference president serve as the chairman of the Board.

(c) That the conference temperance secretary serve as secretary of the Board and as Executive Secretary of the American Temperance Society.

(d) That the conference treasurer serve as the treasurer of the American Temperance Society.

(e) That these boards meet annually to receive reports and lay such plans as will promote the objectives of the society.

#### Serving of Liquor on Planes

WHEREAS, Some air lines are following the practice of making alcoholic beverages available on their flights, and

WHEREAS, The consumption of such beverages by any person on board is recognized as a hazard to all on board, and

WHEREAS, There is on the part of the plane crews as well as the general public a mounting agitation against this practice,



### New York Conference Workers Meet

The New York Conference workers assembled for a three days' retreat, September 19-21, at Union Springs, New York. The facilities of the girls' dormitory with its new cafeteria were available to the ministers and their wives. This was a period of study, devotion, and relaxation thoroughly enjoyed by all. Frank H. Yost, editor of *Liberty* magazine, spoke twice daily, and his discussion periods, with questions and answers, were most inspiring and informative. He lectured on the history of the first three centuries of the Christian church and discussed the substitution of sprinkling for baptism by immersion,

also the origin of Sunday observance. The Union Springs church members enjoyed the evening sessions with the ministers and faculty of Union Springs Academy.

For 1955 the 56 churches of the conference, with a membership of 4,050, have made New York a Minute Man conference, having raised the sum of \$88,058.97, or an Ingathering per capita of \$22.66. The conference also stands at \$1.01 a week per capita for missions. Aggressive plans were studied and adopted for advancing every phase of God's work during 1956.

H. J. CAPMAN

President, New York Conference



*Resolved*, That we go on record as being opposed to the selling, serving, or drinking of alcoholic beverages on flights of all passenger air lines.

### Handling of ATS Membership Dues

In the handling of the American Temperance Society membership dues,

*We recommend*, 1. That the church treasurer pay to the church missionary secretary 64 cents for each membership to cover the cost of *Listen* magazine.

2. That the church treasurer retain 25 per cent of the balance of membership funds on hand for the promotion of the temperance work locally.

3. That the remaining portion of the membership funds be remitted to the conference treasurer to be divided according to the policy; namely, the conference retaining 20 per cent, the union conference 5 per cent and the General Conference 50 per cent of the funds referred to under paragraph 2.

### Fire Insurance

*We recommend*, That the denominational organizations be encouraged to insure all buildings on a replacement value basis, and that the Insurance Department of the General Conference be requested to provide information to the field with respect to this particular type of insurance.

### Hypnosis in the Treatment of Disease

#### Warnings Against Hypnosis

WHEREAS, In many parts of the world there is an increasing emphasis upon the use of hypnosis in the treatment and cure of disease, as indicated by:

(a) An ever-increasing number of articles in its support in the publications of various medical groups and influential lay magazines.

(b) An increased interest in hypnosis at medical conventions.

(c) The availability in certain large universities of special advanced courses in hypnosis, open to carefully selected medical practitioners.

WHEREAS, It is generally recognized that upon entering the hypnotic state the subconscious mind, under the direction of the hypnotist, takes over control of the senses and the actions of the individual without interference from, or without guidance of, his reasoning conscious mind.

WHEREAS, The Lord in His Word has counseled: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. 6:16). And the messenger of the Lord sounded clear and definite warnings that "men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts."—*Medical Ministry*, pp. 110, 111.

"No man or woman should exercise his or her will to control the senses or



### Missionary Ordained

Michigan camp meeting, 1955, was home-coming time for William Tol, missionary on furlough from Dutch Guiana. Eight years ago a chain of events began on the campground that was to affect his life and benefit the lives of many others.

G. E. Hutches, preaching one of his first sermons in Michigan, made an appeal at the conclusion of an evening camp meeting service, and many responded to the altar call. There was not room for Tol to come forward, but the decision to follow Christ was made. Baptism in the home district followed, and for the next four years Southern Missionary College was home to the new convert. Upon graduation the Tols went to Dutch Guiana in mission service.

All of these events took place without the knowledge of Elder Hutches, and he did not learn of his part until four years ago when, on a visit to South America, he met the Tols.

This year they came back to Michigan on furlough, and at camp meeting time William Tol was ordained. (In picture above Elder Hutches, left, congratulates Elder Tol.)

At the conclusion of the furlough, Elder and Mrs. Tol and family will return to South America, this time to British Guiana, where they will labor at the Mount Roraima Mission among the Davis Indians.

MORTEN JUBERG

reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. . . .

"I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine."—*Ibid.*, pp. 111, 112. (Written in 1901 to a leading physician in a Seventh-day Adventist sanitarium.)

"The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of

the mind that controls."—*The Ministry of Healing*, p. 243.

"This science [of mind controlling mind] may appear to you to be very valuable; but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation."—*Medical Ministry*, p. 112.

*We recommend*, 1. That in the light of the warnings and counsels of the Word of God and the Spirit of prophecy, we as a denomination recognize hypnotism as a dangerous procedure, and warn Seventh-day Adventists against employing or seeking its use.

2. That we take a decided stand against the teaching or practicing of hypnotism in any Seventh-day Adventist institution.

### "Safe and True Mind Cure"

WHEREAS, We have been called upon through the Spirit of prophecy counsels from early days of our medical work to recognize the proper and indispensable place of psychosomatic medicine in such counsels as:

"To deal with men and women whose minds as well as bodies are diseased is a nice work. Great wisdom is needed by the physicians at the Institute [Battle Creek Sanitarium] in order to cure the body through the mind. But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health."—*Testimonies*, vol. 3, p. 184 (1872).

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. . . . Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. . . . Many die from disease, the cause of which is wholly imaginary. . . . In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—*The Ministry of Healing*, p. 241 (1905).

*We recommend*, 1. That in connection with the treatment of the sick the attention of Seventh-day Adventists—medical personnel, ministry, and laity alike—be called to the importance and value of such basic principles of psychology and psychiatry as are not contrary to Christian teaching as implied in the instruction quoted above, which recognizes a safe use of the knowledge of the laws that govern the working of the human mind.

2. That we recognize that in the proper treatment of "the body through the mind" we should utilize the God-given powers of a devoted life, "a contented mind, a cheerful spirit" (*The*

*Ministry of Healing*, p. 241), a spirit of gratitude and praise, physical therapy in various acceptable forms, and such medications as will not leave harmful effects. In so doing, we recognize that "the only safe and true mind cure" is that in which "the physician must educate the people to look from the human to the divine."  
—*Medical Ministry*, p. 112.

3. That we urge a renewed study at this critical time of the Spirit of prophecy counsels relating to psychology and "mind cure" as they appear in *The Ministry of Healing* and *Medical Ministry*, which point out the perils of hypnosis, the procedures of which lead one human mind to dominate another.

4. That we urge all Seventh-day Adventists to endeavor more closely to follow God's program of keeping well, and in case of illness, to obtain help from well-qualified medical personnel, and thus, by the combination of healthful living, medical science, and prayer, to recover and maintain our physical well-being.

5. That we request the Medical Department to arrange for the preparation of suitable articles for our church papers, setting forth the principles represented in these resolutions.

### Special Offering Envelopes

We recommend, That the plan of providing our churches in North America with special envelopes for certain offerings be restored as from January 1, 1956, in the case of the following offerings:

Faith for Today  
Midsummer  
Missions Extension  
Voice of Prophecy  
Week of Prayer and Sacrifice  
Servicemen's Literature  
Temperance  
Disaster and Famine Relief

### Training and Placement of Denominational Business Personnel

WHEREAS, There is a definite shortage of adequately prepared business personnel to fill the needs of our various denominational organizations; and

WHEREAS, Such personnel needs the advantages of a training program, which will include instruction in denominational accounting and business procedures, as well as practical experience,

We recommend, 1. That our union conferences and senior colleges in the North American Division give study to a program which will have as its objective the preparation of adequately trained business personnel, this program to include the following:

(a) A course or courses, offered by the business administration department of our senior colleges, covering denominational accounting procedures, which should include lectures on specific topics by business personnel and administrators currently serving in the field.

(b) Practical experience in the college business office for business administration majors during the time of their college training.

2. That in order to satisfactorily im-

plement the above-mentioned program arrangements be made to prepare a suitable syllabus for the direction of the colleges which are called upon to train business personnel.

### First-Aid Training

WHEREAS, The Bible and the Spirit of prophecy clearly point out that in these last days major disasters will come, warning us that

"The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose."—Mrs. E. G. WHITE in *The Review and Herald*, Nov. 24, 1904. And

WHEREAS, The heavy toll of life in killed and injured each year—from great national disasters and from those killed in home, farm, and shop accidents—call on us to prepare to help meet this threat to others and to ourselves, and

WHEREAS, The necessary trained personnel is already available,

We recommend, That the War Service Commission together with the Medical Department take as their minimum goal the first-aid training of the following:

1. One First Aider in every home.
2. One First Aid Instructor in every church.

3. One First Aid Instructor Trainer in every conference.

### Advanced Study for Professional Nurses

WHEREAS, There is a great lack of adequately qualified professional nurses to fill positions requiring specialized preparation in nursing service and in nursing education,

We recommend, That each medical institution or agency employing professional nurses, endeavor to assist each year one or more professional nurses to study for nursing beyond the basic professional course.

### Ministerial Internships

We recommend, 1. That provision be made for 139 ministerial internships for 1956, the two-year allotment to be as follows:

(a) That one hundred and nineteen (119) internships be assigned to the several unions as follows:

Atlantic Union .....	11
Canadian Union .....	10
Central Union .....	11
Columbia Union .....	14
Lake Union .....	12
Northern Union .....	9
North Pacific Union .....	12
Pacific Union .....	17
Southern Union .....	12
Southwestern Union .....	11



### Flood Relief in New England

Our flood relief program in Southern New England is still going on. We now have ten flood relief depots in operation. To date we have distributed over 135,000 articles of clothing, bedding, and furniture. Our church members are visiting in many of the homes that were in the flood area, and they are making some fine contacts that will result in souls won for Christ.

Suzie Olson, a three-year-old girl from Baraboo, Wisconsin, heard on the radio about a little girl who had lost all her toys in the flood. We learned that Suzie wanted to share her new doll with this unfortunate girl; so

we contacted the family in Woonsocket, Rhode Island. In the picture you see Mrs. Reva Wells, the welfare director of the Pawtucket, Rhode Island, church, giving the doll to Donna Zajas, the child who had lost her toys. Looking on is Mrs. Frank Zajas, on the left, and her daughter Joanne. In the center of the picture is Mrs. Betty Eaton, another of our Dorcas Welfare workers. We had a very interesting time with this family, and Donna was very happy with her doll.

CARL P. ANDERSON

Home Missionary Secretary  
Southern New England Conference

(b) That sixteen (16) internships be assigned for Regional workers, and be distributed by the North American Committee on Administration.

(c) That four (4) internships be assigned to foreign-language work, the distribution to be made by the North American Committee on Administration.

2. That provision be made for eighteen (18) ministerial internships for graduates of the Seventh-day Adventist Theological Seminary for the year 1956, and that they be distributed by the North American Division Committee on Administration in counsel with the Theological Seminary.

#### Oakwood College Offering

*We recommend,* That we approve the plan of receiving an offering for Oakwood College from all the churches in the North American Division in 1956, study to be given at the 1956 Autumn Council as to whether or not this offering will continue to be received in future years.

#### Contacting Businessmen

WHEREAS, Businessmen are not generally contacted by our literature evangelists as they do their house-to-house work,

*We recommend,* That diligent effort be put forth by our publishing department secretaries to encourage and train qualified individuals in all our churches to volunteer for the work of visiting each month as many as possible of the businessmen throughout our towns and cities, thus giving them an opportunity to become acquainted with our teachings as presented in our subscription periodicals such as *Life and Health*, *These Times*, *Message Magazine*, *Listen*, and *Liberty*.

#### Placing of "Liberty" Magazine With Public Officials

WHEREAS, Our literature evangelists, as well as Ingathering workers, are meeting increased interference from Green River ordinances and similar laws in their house-to-house visitation,

*We recommend,* That our churches be urged to place *Liberty* with all public officials, leading lawyers, and educators.

#### Increased Circulation of Magazines

WHEREAS, The publishing houses are now in a position to foster and develop long-term subscription magazine work; and

WHEREAS, Such a program has proved successful in several fields,

*We recommend,* That conference committees lay plans for a greatly increased circulation of our magazines on both a single-copy and subscription basis, and that careful consideration be given to the employment of specialized leadership for the promotion of this important phase of literature evangelism.

#### CME Field Visitation

Recognizing that mutual benefit to the College of Medical Evangelists and the field would result if more of the members of the CME staff were to visit our conferences for the purpose of attending camp meetings or other general meetings,

*We recommend,* 1. That selected CME staff members be made available for camp meeting and other field appointments.

2. That appointments for CME staff members be made by the General Conference Committee as appointments for other workers are made.

#### General Congresses, Conventions, and Other Gatherings

WHEREAS, A large number of division-wide and interunion congresses, conven-



#### Exhibit at California Fair

The exhibit conducted by the temperance department of the Northern California Conference at the California State Fair in Sacramento drew as much interest as anything on the grounds. Approaching the booth, the question was how to get through the crowd and near enough to see what was going on. I had exactly this experience as a visitor to the fair. The booth was in a good spot in the Foods and Hobby building.

The little automatic man with his pointer was directing attention to the evils of alcohol as pages of his big book turned one after another. The motion picture on the effects of tobacco, "One in Twenty Thousand," was showing on the screen in front. Attendants were busy passing out literature and answering questions.

"Not one word against our program was voiced during the entire fair (eleven days). Everyone praised us for our efforts. To me this is an evidence of God's guidance in this project." This testimony was given by R. E. Adams, temperance secretary of the Northern California Conference (right, in picture). He was assisted by J. W. Rich, assistant temperance secretary (left), and by other members of the staff and local church.

Elder Adams told us that forty thousand pieces of literature dealing with smoking and drinking were given out.

One man who had smoked twenty-five cigars a day for twenty-five years, after seeing the exhibit and studying it, said, "I am through." He was an exhibitor at the fair, and Elder Adams kept in touch with him. Though having a terrific struggle, he said when leaving that never again would he touch tobacco.

The management of the California State Fair presented to those in charge of this temperance booth a bronze plaque with this inscription: "Awarded to the American Temperance Society for Outstanding Educational Exhibit, 1955."

J. R. FERREN

tions, and councils have been held in the past years for the North American Division; and

WHEREAS, These general gatherings have made it possible for the leadership of the work to set impressively before the denomination the objectives of our church program; and

WHEREAS, It is felt that presently the most efficient approach to the implementation of these objectives calls for less emphasis on the general gatherings and appropriate emphasis at the conference and district level by which the impact of the general congresses and councils may be brought more fully to our church membership; and

WHEREAS, The reduction of the number of the general gatherings in favor of an appropriate program on the union, local conference, and district level would reduce considerably the heavy expense involved in the holding of division-wide congresses and interunion conventions and councils, while enabling our administrative and promotional forces to give more time and energy locally,

*We recommend,* 1. That plans be formulated looking forward to a reduction of the number of division-wide and interunion congresses, conventions, and other gatherings with a correspondingly sharper emphasis upon implementation and promotion at the local level.

2. That the General Conference officers be asked to appoint a committee with General, field, and departmental representation to draw up a plan for the carrying out of this recommendation, this committee to report to the 1956 Biennial Council.

#### The Budget for 1956

Appropriations totaling \$20,814,801.24 were voted as the 1956 budget for our worldwide work. The following is a summary of these appropriations.

Base, All Divisions .....		\$13,890,641.52
Specials		
Overseas Divisions .....	\$ 985,000.00	
General .....	431,250.00	
North America .....	531,013.20	1,947,263.20
Estimated Revertible Funds (Basis 1954)		
Overseas Divisions .....	1,677,056.86	
North America Come-back & Overflows .....	3,059,839.66	4,736,896.52
Totals .....		20,574,801.24
Church Extension		
Overseas Divisions .....	140,000.00	
North America .....	100,000.00	240,000.00
Total Appropriations for 1956 Including Reversions (Basis 1954) .....		20,814,801.24
Total Appropriations 1955 .....		20,303,182.71
Increase .....		511,618.53

As the chairman called for the vote of the Autumn Council and this large budget was adopted, a sense of deep gratitude came into the meeting as it was realized that, under the blessing of God, it had been possible to approve of a total that provided over half a million dollars more than the previous year for our worldwide activities. As the congregation sang "Praise God From Whom All Blessings Flow," and a brief prayer was offered, it was felt that a fitting climax had been reached to the 1955 Autumn Council.

# Inter-America's Worst Hurricane in Living Memory

(Continued from page 17)

the Seventh-day Adventists in charge of relief supplies, and it will be done with honesty and fairness." How heart warming it is to hear and see amid the sickening scenes of tragedy that our Adventist brethren, workers, and laymen are called upon because their lives are consistent with truth and uprightness.

Much will now have to be done to rehabilitate our people and our churches. On November 5 the brethren in the churches of Inter-America are going to give an "extra special" offering to help the hurricane sufferers. As our people read about the tragedy that has befallen their brethren in these hurricane-stricken areas, we feel confident that they will not forget to make special mention of them as they lift daily prayers to our Father in heaven.

## One Million Seventh-day Adventists

(Continued from page 1)

All through the ages God has raised up persons fully qualified for the great task before them. So with the Seventh-day Adventist denomination. We have had strong leaders who were humble men who prayed and planned and organized. The honest heard and responded, first to give their hearts, and then their lives, until today (September 30, 1955) there are 293,190 members in North America and 710,036 members in almost every country of the earth, making a total of 1,003,226.

The following chart shows the membership growth by decades:

	Members in North America	Members Overseas	World Members- ship
1863	3,500	-----	3,500
1870	5,390	50	5,440
1880	14,852	718	15,570
1890	26,861	2,850	29,711
1900	61,509	14,258	75,767
1910	63,917	40,609	104,526
1920	95,877	89,573	185,450
1930	120,560	193,693	314,253
1940	185,788	318,964	504,752
1950	250,939	505,773	756,712
1954	285,777	686,294	972,071
Sept. 30, 1955	293,190	710,036	1,003,226*

\* Membership increase for third quarter 1955 conservatively estimated. When reports are received from field there will no doubt be an adjustment upward.

What of the future? We are still impelled by the great commission to bring every honest soul to the Master. And there still are souls to be won. An unfinished task is the only thing that is delaying the coming of Jesus. When will Jesus come? I do not know, but surely "his coming is much nearer than when we first believed."



## OVERSEAS

### Inter-American Division

● The Upper Magdalena Mission of Colombia reports a baptism in every church in the mission during each of the first three quarters of 1955. Roy R. Henneberg is president of the growing Upper Magdalena field.

● The Bella Vista Hospital in Mayaguez, Puerto Rico, is offering a one-year course in practical nursing to the young people of Puerto Rico. Fourteen young women enrolled for this course in September.

● Luis A. Bolívar, pastor of the Bucaramanga, Colombia, church, baptized 53 new converts during the third quarter of 1955. On a recent Sabbath, more than 1,000 members and visitors crowded into the Bucaramanga church for the Sabbath services.

● David H. Baasch, Missionary Volunteer secretary of the division, and Dr. Raymond Underhill, of Walla Walla College, have recently completed a two-month itinerary in the British West Indies, Caribbean, and Central American unions. Special promotion was given to nature study in Pathfinder Clubs and MV training camps.

● Robert Hamm is opening an effort in one of the rapidly growing suburbs of San Nicolás, Aruba. Over 1,000 interested people have signed for visits and literature from the "Crusade for Christ."

### Australasian Division

● The Uttley-Hammond evangelistic mission in the city of Adelaide, South Australia, held its first baptism of 27 candidates at the end of September.

● Seventy Russians and Slavs are studying the recently introduced Bible correspondence course in the Russian language. These have enrolled from all parts of Australia and New Guinea, and many students have expressed the desire to be baptized and join the Adventist Church.

● G. Southwell, assistant MV secretary in the Victorian Conference, has been chosen to replace N. A. Ferris on Pitcairn Island as soon as this can be arranged. Pastor Ferris will transfer to another part of the Central Pacific Union.

● Twenty-three youth leaders and members of the departmental staff recently gathered at division headquarters in Wahroonga for a convention under the direction of the new MV secretary, R. A. Vince.

● The Australasian Missionary College church at Cooranbong, whose Ingathering campaign was delayed by the disastrous floods in New South Wales early in the year, went out in September with unabated zeal and gathered a total of £3,300 for mission funds.

● Since the reorganization of the division in 1949, an increasing number of our workers have accepted missionary calls beyond the borders of our territory, mainly to the Eastern countries. To Southern Asia and the Far Eastern Division we have sent fourteen ordained ministers, doctors, and single women. Requests are still coming in periodically for more help.

### Middle East Division

● Elder and Mrs. R. H. Hartwell are now in the States on furlough. Elder Hartwell, who is president of the East Mediterranean Union, will be taking work at the Theological Seminary during part of his furlough period.

● Edith Davis is now in the United States on furlough. Miss Davis, who is the registrar of Middle East College, and chairman of the education division, is now taking special work at Atlantic Union College.

● A. J. Jones, who has been connected with the Middle East College, has now been appointed as field promotion director of the Voice of Prophecy in the East Mediterranean Union.

● Our new health journal in Arabic, published in the Middle East, is being received enthusiastically by doctors and educators of the Arabic-speaking nations.

● Middle East College is now occupying the new administration building which has recently been finished. It houses the offices of the administration, library, auditorium, laboratories, and classrooms. The enrollment of 126 students of Middle East College for the 1955-56 school year is the largest in the history of this institution. During the absence of President T. S. Geraty, Dean C. L. Gemmell is serving as acting president. A strong vocational program is being carried on at the college. Most of the furniture for the new building has been constructed by the students themselves.

### Southern African Division

● Pastor R. S. Watts, division president, and Mrs. Watts returned in September from a three-month safari by car in the South African and Zambesi unions. They also entered the Congo Union, visiting the headquarters at Elizabethville; and the East African Union, making a short visit to Mbeya Mission in Southern Tanganyika. Most of their time was spent at outlying camp meetings in northeastern Rhodesia, Barotseland, and the Caprivi Strip.

● The first Welfare Camp for underprivileged European children was conducted from October 2 to 10 at Hartenbos campsite, Cape Province, South Africa. The initiative was taken by the home missionary department of the Cape Conference under the leadership of J. M. Coetzee. Eighty-eight non-Adventist children spent some of their happiest days at the camp, and the medical staff, under Dr. W. R. Grant, reported great gains in both weight and morale among the boys and girls.

● A blessed camp meeting has just been concluded at Rweze Mission Station in North Congo. In spite of inclement weather, there was a good attendance. The missionary writes: "If I had as few clothes as these poor people, and had to walk as far in the rain and then sit still so long in a cold church, I wonder whether I would be as faithful in attending all the meetings as these dear Africans."

● T. W. Staples, publishing secretary of the Congo Union, reports that there will be over 100 student colporteurs in the field during the summer holidays. This is a record, and it is anticipated that there will be many scholarships earned and very many thrilling experiences to relate when the young people return to school.

● P. H. Neveling, a credentialed literature evangelist of the Natal-Transvaal Conference, has had the joy of leading eight persons to Christ and into the church in Pietermaritzburg, Natal.

● P. D. Bakker, of the South Kenya Mission in the East African Union, reports that on September 24, 78 persons were baptized in one of the five districts of the mission. Most of these were young people between the ages of 15 and 20.

● D. J. Handysides, recently associated with the New Gallery meetings in London, has conducted a large effort in Natal. More than 30 have already been baptized and many more are preparing for baptism.

● Sunday night, October 23, saw the beginning of a two-week "reaping campaign" conducted by R. S. Watts for the colored people of the Cape Peninsula. Plans were well laid. The members were earnest and enthusiastic and were organized and eager for service.

● J. van der Merwe is conducting a city-wide effort in Pretoria, administrative capital of the Union of South Africa. His tent seats 1,200 people. Other campaigns for all races in South Africa are either under way or will be shortly.

## NORTH AMERICA

### Atlantic Union

● Joseph Webb, who has been assistant manager of the Southern New England Book and Bible House, has accepted the position of manager of the Greater New York Book Society, made vacant by the death of Robert Houghton.

● A company has been organized in Ellisburg, New York, where Brother and Sister Carl Cobb purchased a Universalist church that had been closed for many years. Plans are laid for a series of evangelistic meetings to be held in the church.

● R. T. Hudson has been called from the Allegheny Conference to be pastor of the Ephesus church in New York City, with a membership of about 1,500.

● Two literature evangelists in the Northeastern Conference, Ernest Hughes and Katie Price, who are brother and sister, have won 65 souls to the truth as a result of evangelistic canvassing.

● Over 1,000 have been baptized in the Atlantic Union during the first three quarters of 1955. The membership is now 20,902.

### Columbia Union

● The eighth annual convention of the Association of Self-supporting Institutions was held in the Takoma Park church late in October. Directing the three-day convention were Dr. L. A. Senseman, chairman, and Wesley Amundsen, secretary-treasurer.

● The annual publishing convention of the Columbia Union was held recently in the Takoma Park church. J. F. Kent, union publishing secretary, directed the meeting of conference field secretaries and Book and Bible House managers.

● For the first three quarters of 1955, 223 out of 401 churches in the Columbia Union held baptisms. The total number by conferences follows: Allegheny, 291; Chesapeake, 147; East Pennsylvania, 118; New Jersey, 82; Ohio, 265; Potomac, 254; West Pennsylvania, 56; and West Virginia, 78.

● A youth rally was held recently in Parkersburg, West Virginia, directed by Dale M. Ingersoll, conference MV secretary. Guest speakers included W. H. Shephard, A. J. Patzer, and Warren Wittenberg.

● Kenneth Livesay, of Michigan, has been appointed the new pastor of the Wilmington, Delaware, church in the Chesapeake Conference. He takes the place vacated by T. N. Neergaard, who became pastor at Hagerstown, Maryland.

● W. W. Byers, of Indiana, has become the new pastor of the Clifton Park church in Baltimore, Maryland. He takes the place of T. J. Jenkins, who has become pastor at Frederick, Maryland.

● An over-capacity audience of 2,500 witnessed the Voice of Prophecy rally, Monday night, October 24, in the Sligo church at Takoma Park. The speakers were H. M. S. Richards, J. O. Iversen, and E. R. Walde. The King's Heralds sang a number of songs. Meetings were also held at Chester, Pennsylvania, and Baltimore, Maryland, with large crowds attending.

### Northern Union

● Eight persons have been baptized recently in the Black Hills section of South Dakota as a result of meetings held by L. J. Meidinger, district pastor.

● The members of the Staples, Minnesota, church have recently completed extensive remodeling and redecorating in their church under the leadership of E. D. Clifford, their pastor.

● On October 1 the new church at Spearfish, South Dakota, was dedicated. O. T. Garner, conference president, spoke at the 11 o'clock hour on Sabbath morning, and R. H. Nightingale, president of the Northern Union Conference, gave the dedicatory address. The building program was begun when Melvin Hickman was pastor, with the assistance of Donald Copey, and was completed under the leadership of L. J. Meidinger, present pastor. Already 36 persons have

been baptized in the baptistry of this new church.

● D. C. Butherus, president of the Iowa Conference, reports evangelistic meetings being conducted by A. H. Gerst at Waukon, W. R. Howard at Ute, C. E. Larsen at Centerville, R. W. Leiske at Fairfield, Fred Schultz at Washington, George Stone at Hamburg, and R. L. Warner at Oskaloosa. Some new believers have already been baptized as a result of these meetings.

### North Pacific Union

● The workshop for Pathfinder Club officers of the Upper Columbia Conference was held in the Youth Center in College Place, Washington, beginning October 16. The evening sessions were attended by over 100 officers, with a good daytime attendance throughout the course. Leaders in instruction included L. A. Skinner of the General Conference, John Hancock of the union conference, A. J. Reisig of the local conference, and Profs. E. S. Booth, Ray Underhill, and L. M. Ashley, of the Walla Walla College biology department, as well as Prof. and Mrs. Eugene Winter, who presented a wealth of craft and camping training. Many of the presentations and discussions were taped by Ted Carcich, Jr., for use of clubs who wish to conduct courses for their own staffs.

● Sunday, September 25, C. A. Bishop, Harold K. Dawson, and R. G. Stambaugh opened evangelistic meetings in the Masonic Hall in Juneau, Alaska. They report a good interest and some very fine people in regular attendance.

● Mr. and Mrs. Glenn Murphy have been asked to take charge of the native work in the Arctic. They with their five-year-old son, Gordon, flew to their isolated headquarters in Selawik on September 25 in their three-place Super Cruiser. Living conditions are very primitive for them at this northern outpost.

● Merle W. Smith reports that as a result of the follow-up in connection with Clyde Johnson's work as a literature evangelist, two young people were baptized on October 22 and joined the Anchorage, Alaska, church. The husband is serving in the Air Force, but will soon return to New York, where he will be discharged.

### Pacific Union

● A tent effort conducted in Los Angeles by Harvey W. Kibble, assisted by James Melancon and Charles Pritchett, began July 17 and continued three nights a week, until October 9, when the tent phase of the effort ended. Meetings will continue for a time on Sunday evenings at the Los Angeles Union school. A baptism October 8 brought 10 into the church, and others will follow.

● Monterey Bay Academy, boarding academy for Central California Conference, opened with a record enrollment of 325 students, reports Principal D. J. Bieber. This marks the seventh year of operation, and the major building projects are completed. Landscaping is now receiving attention. The first major proj-



ect of the year was an Ingathering field day, which brought in \$1,544.43 for missions.

● The Tucson, Arizona, Dorcas Welfare group recently announced a day on which clothing would be available to the needy. To prepare for it, the 25 women had spent 160 hours of work. They dispensed 1,800 articles of clothing, in addition to bedding and shoes. Among the tangible results of this effort are listed several now attending Sabbath school, some studying the Bible correspondence lessons, and several children now well nourished who had been suffering from malnutrition.

### Southern Union

● A. C. Rawson, pastor of the Rome district in the Georgia-Cumberland Conference, reports that a woman was recently baptized who learned of the message through the local radio program.

● Arnold Kurtz, evangelist, just closed a successful effort in the city of LaGrange, Georgia, as a result of which 27 have been baptized, and the prospects are that others will become members of the remnant church after further study.

● In the Southern Union during the month of September, 476 persons were received into the church by baptism or profession of faith. During the first nine months of 1955, 2,324 have been baptized. The Alabama-Mississippi Conference has made the largest gain, having baptized 223 more than in the same period last year. Florida is second, with 117 more than last year at this time.



**LOCKWOOD.**—Wilton A. Lockwood, born March 31, 1878, in Battle Creek, Mich.; died at Worthington, Ohio, Sept. 20, 1955. Our brother spent over 38 years in our printing houses, beginning his work in Battle Creek, and moving to Takoma Park when the Review and Herald Publishing Association was moved there. In 1898 he married Emma Nelson. Two children were born to this union, and they survive: Mrs. Esther L. Simpson, of Worthington, Ohio, and Elden N. Lockwood, of Bothell, Wash. His first wife went to her rest in 1903. In 1912 he married Pearl Platt. To this union was born one son, Wilton P. Lockwood, the pastor of the Roanoke, Va., church. This wife also preceded him in death, and in 1951 he married Mrs. Elsie Harding, who survives.

**HERRINGTON.**—Letta Mardell Christianson Herrington, born Oct. 29, 1907, Marshalltown, Iowa; died at Waco, Texas, Sept. 1, 1955. She received her B.N. degree at the New England Sanitarium and her Bachelor of Arts degree at Union College. She graduated as an anesthetist in St. Louis, Mo. She is survived by her husband, Dr. D. J. Herrington.

**CASPER.**—Ellen Riddle Casper, born Feb. 14, 1869, in Buchanan, Mo.; died in Ponca City, Okla., Sept. 29, 1955. Our sister accepted Christ early in life and remained faithful. She is survived by 4 sons, 2 daughters, 8 grandchildren, and 13 great-grandchildren.

**CLARK.**—Elizabeth Mary Anderson Clark, born Jan. 17, 1880, in Akron, Ohio; died in Rives Junction, Mich., Oct. 3, 1955. In 1908 she was united in marriage with Ethan L. Clark. She was a faithful church member. Mourning their loss are 4 daughters, 6 grandchildren, and one sister.

**STILES.**—George Franklin Stiles, born Oct. 24, 1881, in Louisville, Ky.; died in Tulsa, Okla., July 29, 1955. Survivors include his wife, 6 daughters, 1 son, 20 grandchildren, 8 great-grandchildren, 3 brothers, and 2 sisters.

**LESLIE.**—Nellie Leslie, born Oct. 25, 1863, in Lincoln, Ill.; died in Tulsa, Okla., Aug. 14, 1955. Sister Leslie became a church member 50 years ago and remained faithful. She is survived by 4 children, 10 grandchildren, and 9 great-grandchildren.

**BRICKMAN.**—Katie Pflugard Brickman, born Sept. 24, 1873, in Russia; died in Alva, Okla., Sept. 7, 1955. In early youth she joined the church and remained faithful. Survivors include 3 sons, 5 daughters, 8 grandchildren, and 4 great-grandchildren.

**GILLESPIE.**—Sarah H. Gillespie, born Jan. 9, 1868, in Rio Del, Calif.; died in Vallejo, Calif., Sept. 1, 1955. She was a faithful church member. Mourning their loss are 4 children, 8 grandchildren, 16 great-grandchildren, 1 brother and 2 sisters.

**HARRISON.**—John Wallace Harrison, born April 20, 1926, in San Jose, Calif.; died in Fresno, Calif., July 24, 1955. He received a Christian education. In 1946 he was married to Verla Mae Herzer. His wife, 3 children, father, mother, and a sister survive.

**HAMMOND.**—Almeda Hammond, born Nov. 7, 1878, in Corydon, Pa.; died in Olean, N.Y., July 11, 1955. She had been a church member for many years. Surviving are her husband, Harry, 1 son, 2 daughters, 6 grandchildren, and a sister.

**HILL.**—Mary Ann Van Buskirk Hill, born Sept. 16, 1877, near Priceton, Pa.; died in Hinsdale, Ill., Sept. 21, 1955. For the past 46 years she had been a devout church member. She is mourned by a daughter, Edna Hardt, of Loma Linda, Calif.; 3 sons, Arthur, of Fleetwood, Pa.; Wayne, president of the Illinois Conference; Ralph, pastor in Cincinnati, Ohio; and 4 grandchildren.

**MCCOMB.**—Sadie A. McComb, born March 28, 1858, near Niles, Ohio; died in Wichita, Kans., Oct. 2, 1954. Her husband, E. J. McComb, preceded her in death, in 1931. She had been a faithful church member many years. Surviving are 3 children, Dr. W. J. McComb, of Washington Missionary College; Howard E., of Rutledge, Tenn.; and Bessie, of Wichita, Kans., 1 granddaughter, and 2 great-grandsons.

**NIELSEN.**—Ludvig Corfitz Nielsen, born Aug. 28, 1880, in Copenhagen, Denmark; died in Battle Creek, Mich., Sept. 5, 1955. At the age of 12 he was baptized. When he was 19 he came to the United States and attended Battle Creek College. In 1903 he married Flora B. Van Pelt. Besides his wife he is survived by 3 sisters and 2 brothers. As a youth he sold hundreds of our books.

**ROBERTSON.**—Ida Jane Robertson, born April 8, 1882; died in Paradise, Calif., Sept. 30, 1955. She became a church member 55 years ago while at the Battle Creek Sanitarium. In 1902 she was married to James P. Robertson. She is mourned by 2 sons, 2 daughters, and 2 brothers.

**SANFORD.**—Mary Sanford, born Aug. 15, 1872, in Austria; died Sept. 13, 1955. She became a church member at the age of 17 and remained faithful. Those who survive are 3 sons, 4 daughters, 25 grandchildren, and 9 great-grandchildren.

**SCOTT.**—Milton Walter Scott, born in December, 1889, in Anthony, Kans.; died in Paradise, Calif., Sept. 21, 1955. He became a church member in 1926. Mourning their loss are his wife, 6 children, 13 grandchildren, 2 great-grandchildren, and 2 sisters.

**WERNER.**—Barbara M. Werner, born Nov. 23, 1881, in Russia; died in Galt, Calif., Sept. 21, 1955. In 1899 she was united in marriage with Adam J. Werner. In 1902 she accepted present truth and remained faithful. Surviving are her husband, 10 daughters, 2 sons, 15 grandchildren, 1 great-grandchild, 1 brother, and 3 sisters.

**DEGGES.**—Cora Selene Davis Degges, born Dec. 7, 1877, in Washington, D.C.; died in Kensington, Md., Oct. 15, 1955. Our sister was united in marriage with Frederick Degges in 1894. She accepted the third angel's message 41 years ago, and she was an employee of the Review and Herald Publishing Association for 26 years. Mourning their loss are a son, a daughter, 2 grandsons, and 3 great-grandchildren.

**EDISON.**—Albert E. Edison, born Oct. 8, 1880, in Logansport, Ind.; died Oct. 10, 1955. In 1910 he was married to Caroline Schlegel. After this wife's death, he married Rose Mary Holasek. In 1925 our brother became a church member and remained loyal. He studied for three years at Healdsburg College. He was a Spanish-American War and World War I veteran. Left to mourn are his wife, a son, a daughter, and 3 grandchildren.

**HOLMDEN.**—Cornelia O. White Holmden, born May 16, 1877, in Berry County, Mich.; died at Sanitarium, Calif., Oct. 2, 1955. Brother and Sister Holmden worked at the Boulder, Colorado, Sanitarium for 9 years, and for the next 18 years at the Paradise Valley Sanitarium. She leaves to mourn her loss, her husband, a son, 3 daughters, a number of grandchildren, and a brother.

**KINNER.**—Amelia Kinner, born Dec. 14, 1877; died at South Attleboro, Mass., Sept. 3, 1955. She accepted the third angel's message in 1907 and remained faithful. She and her sister were instrumental in securing the Fuller Memorial Sanitarium, which is a self-supporting institution. She is survived by her 3 sisters, Pauline, of the New England Sanitarium, Mrs. Sarah Walla, Los Angeles, Calif., Mrs. Mary Hilgers, Washington, D.C.

**WORSTER.**—William W. Worster, born March 8, 1878, in North Liberty, Ind.; died Oct. 6, 1955. He graduated from the American Medical Missionary College as a physician in 1901. In this same year he married Ada Olsen. While completing his Master of Arts degree, he taught at Union College. He became

medical superintendent of the Connersville Sanitarium in Indiana, which was later moved to La Fayette, Ind., and given the name Wabash Valley Sanitarium. For a short time he was connected with the Chamberlain Sanitarium in South Dakota, and then became a teacher in the College of Medical Evangelists at Loma Linda, with which institution he was associated for the next 19 years, assisting both in Loma Linda and Los Angeles. After his wife's death, he married Olive Adams. For a number of years he was a licensed minister of the denomination. He was the founder and president of the California College of Medical Technicians, San Gabriel, Calif. Mourning his passing are his wife Olive, daughter Florence Marie, and a sister, Mrs. Lela M. Russell, of Washington, D.C.

**HOYT.**—Effie R. Ellis Hoyt, born Oct. 27, 1860, in Sacramento, Ill.; died in Long Beach, Calif., Feb. 26, 1955. She was baptized as a girl. She leaves five children, E. W. and Robert H. Hoyt, Mrs. Pearl Davenport, Mrs. Evelyn Pitcher, and Mrs. Mildred Euson; 17 grandchildren, 32 great-grandchildren, and 3 great-great-grandchildren. A son, Elder John M. Hoyt, preceded her in death.

**PEASTER.**—Bertha Schultz Peaster, born Dec. 6, 1900, near Shattuck, Okla.; died Oct. 5, 1955. In 1924 she was united in marriage with Harry Peaster. She was baptized into the church in 1947 and remained faithful. In passing she leaves her husband, 2 brothers, 4 sisters, and 4 half-sisters.

**NELSON.**—Theodore M. Nelson, born Sept. 13, 1875, in Turner County, S. Dak.; died at Sanitarium, Calif., Oct. 13, 1955. Our brother attended Union College. In 1905 he was united in marriage with Ellen Nelson. Surviving is a foster sister, Anna J. Olson.

**BRAGG.**—Frank C. Bragg died Aug. 26, 1955, at the age of 72 years. He accepted the message through the Voice of Prophecy. Surviving are a daughter, a son, and a number of grandchildren.

**FREDIN.**—Maud Merrill Fredin died Oct. 14, 1955, in Brownville, Maine, at the age of 96 years. She had been a church member since 1908. She is survived by 2 daughters, a son, 2 grandchildren, 3 brothers, and a sister.

**BENNETT.**—Elizabeth Alice Bennett, born Aug. 20, 1870; died in New Hyde Park, N.Y., Sept. 25, 1955. She was a church member for more than 40 years. Many of those years were spent in the service of the New England Sanitarium and Hospital. Mourning their loss are her daughters, Mrs. Grace Brubaker of New Hyde Park, N.Y., Mrs. Amy Jewell, a missionary in Southern Rhodesia, Africa, 4 grandchildren, 5 great-grandchildren, and 3 sisters.

**HASKELL.**—Maude Parker Reynolds Haskell, born Oct. 11, 1877, near Boston, Mass.; died in Monrovia, Calif., Oct. 19, 1955. In 1926 she married Isaac T. Reynolds, a colporteur, who preceded her in death. In 1949 she was united in marriage with Ernest Haskell, who survives. Five members of the Haskell family also remain.

**STURDIVANT.**—Zelpha Ellen Rogers Sturdivant, born May 7, 1883, near Dodge, Okla.; died at Grove, Okla., Oct. 9, 1955. Sister Sturdivant was a member of the church for 34 years. She is survived by her husband, a sister, and a brother.

## NOTICES

### Literature Requests

Mrs. F. M. Anderson, Apt. 331A, 2933 Neil Ave., Columbus, Ohio, requests old *Reviews* and *Little Friends* for missionary distribution.

**WANTED:** Signs, Reviews, Little Friends, Guides, *Instructors*, *Present Truth*, memory verse cards, used books and Bibles, and other suitable missionary literature. Address: Seventh-day Adventist Church, North Palmetto Point, Eleuthera, Bahamas, c/o Victor S. Griffiths.

**WANTED:** All types of gospel literature by Bahamas Mission of S.D.A., Box 356, Nassau, Bahamas.

Mrs. Ethlyn Wilson, Harbour Head Rd., Port Morant P.O., Jamaica, B.W.I., desires all types of missionary literature.

**WANTED** for missionary work by Keith Collins, 416 6th St., Fremont, Ohio: Clean Signs, Crisis books, *Present Truth*, *Life & Health*, and *These Times*.

**WANTED** for missionary work by Mrs. Elmer Cheek, Gaffney, S.C.: Signs, *These Times*, *Instructors*, *Little Friends*, and *Bible Treasures*.



Review and Herald Campaign Nov. 5-26  
Home Missionary Day Dec. 3  
Thirteenth Sabbath Offering (Southern Europe) Dec. 31





**DEVOTIONAL THEMES**  
*For Family Worship in 1956*

# SONS AND DAUGHTERS OF GOD

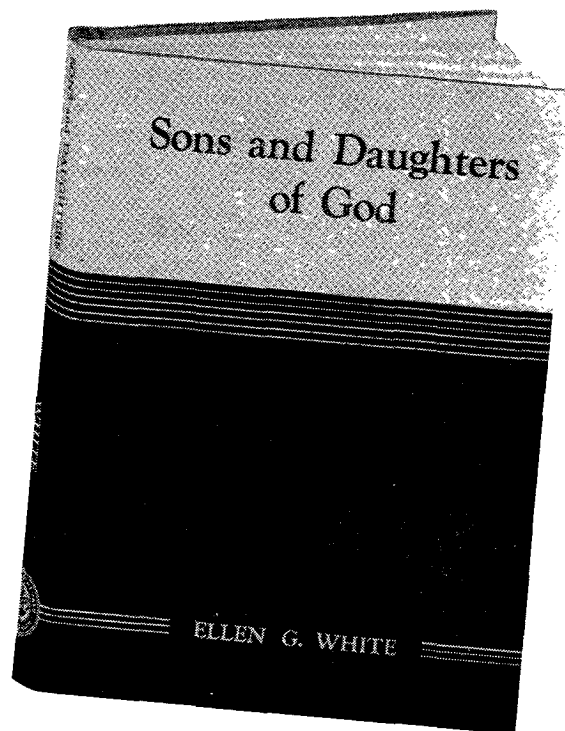
By ELLEN G. WHITE

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## MORNING WATCH CALENDAR

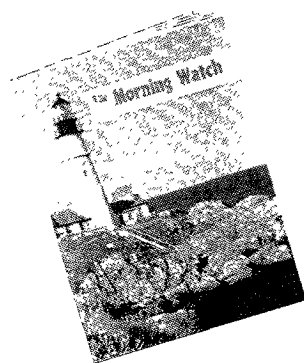
bearing on the general subject, *Sons and Daughters of God*; even the poem for the first month, written by Adlai A. Esteb, carries the same title. The poems throughout the booklet, with one exception, are written by Seventh-day Adventists—H. M. S. Richards, Pearl Waggoner Howard, Nathaniel Krum, Louise C. Kleuser, I. H. Evans, Robert Hare, Norma Youngberg, Willard Dessain, Arthur W. Spalding, and Adlai Esteb, already mentioned. The cover shows the famous Portland Head Lighthouse, a symbol surely of the light that each one needs for guidance through the day. That light can shine on the pathway of each Christian through the Bible study, meditation, and prayer that starts the day in the morning watch. These booklets make wonderful substitutes for the seasonal greetings sent at year's end. Mailing envelope furnished.

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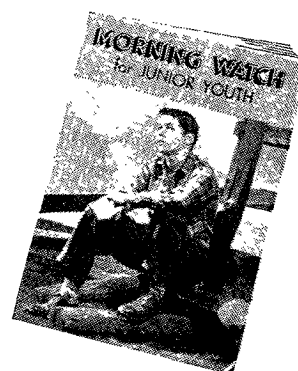
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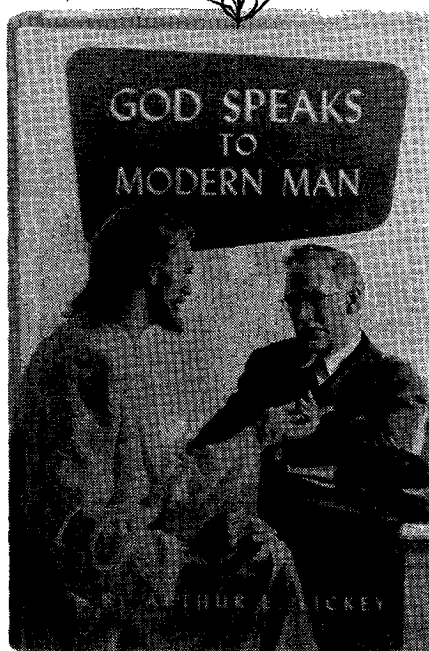
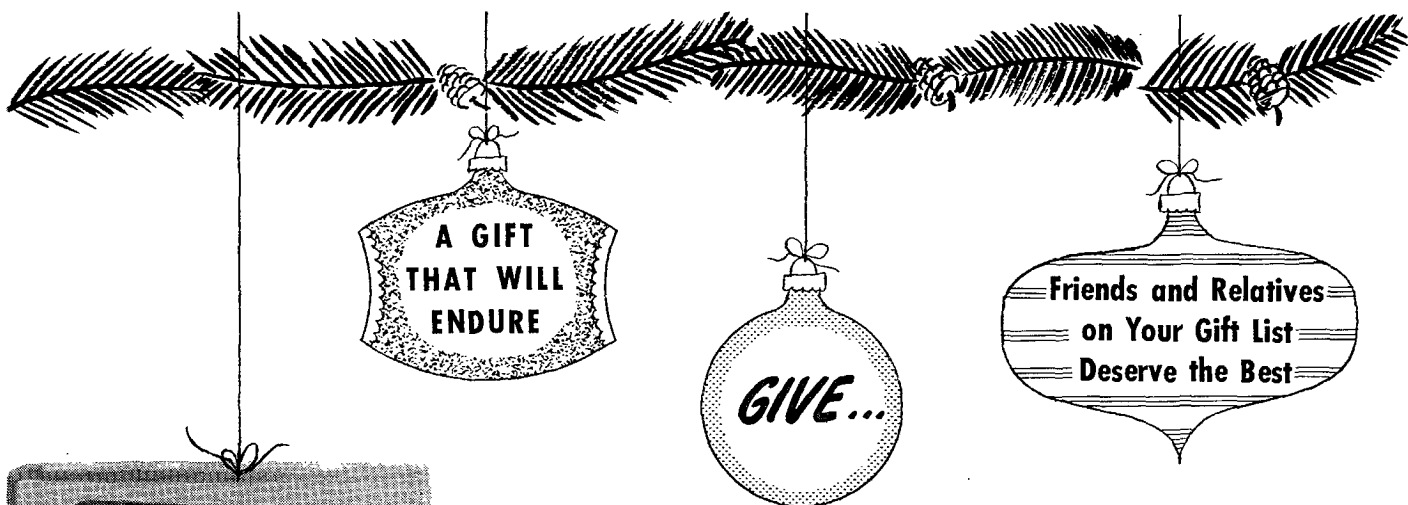
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C. LESTER BOND, President, Upper Columbia Conference

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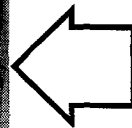
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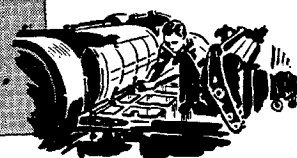


C. Lester Bond, president of the Upper Columbia Conference, presents a copy of *GOD SPEAKS TO MODERN MAN* to Gov. Arthur B. Langlie, of the State of Washington, who appears here with H. M. S. Richards of the Voice of Prophecy.

***GOD SPEAKS TO MODERN MAN*** Should be placed  
in the hands of all those who give substantial Ingathering offerings.



# As We Go to Press



## TV Show to Feature Adventist Doctor

On December 13 the DuPont Cavalcade of America television show will tell the story of Adventist Dr. Paul Shearer in his fight to overcome the handicap bequeathed him by a bout with polio.

Dr. Shearer had already entered the medical course when he was stricken, but in spite of the fact that his activities had to be restricted to what he could do from a wheel chair, he completed his course and is now interning at Glendale Sanitarium and Hospital. The network TV show will picture some of the problems the young medical student had to work out. It will demonstrate to the world what can be done when a man's heart is filled with courage, devotion to a divinely appointed task, and an unshakeable faith in God.

M. CAROL HETZELL

## Tragedy Strikes in Inter-America

We are appealing to our people to help our unfortunate and suffering church members in some of the islands of the Caribbean and also the western coastal area of British Honduras and Mexico, where Hurricane Janet did such great damage to life, crops, and property. It has been reported that this hurricane was more devastating than any that had been experienced for many, many years. [See story on pp. 16, 17.—EDITOR.]

Some thirty of our believers are either dead or missing and scores are seriously injured, and more than 2,500 Seventh-day Adventists are left homeless.

Food crops have suffered terrible loss with fruit and other trees flattened, leaving the people without food or means of support. Those who have been left homeless are living in hovels, or just anywhere, until further help can come to them. It will be a long time before vegetables can be grown and years before the fruit trees will bear again.

The General Conference has sent two shipments of clothing to these devastated areas, and more will be needed. Also some food has been sent, but more must be provided immediately.

The Inter-American Division has done what it could with its limited amount of funds. The General Conference has also provided money, but still much more is needed. The real problem facing our church members is their inability to provide food for themselves now. The following will partially tell the story of the tragedy that came in the wake of the death-dealing Hurricane Janet:

Number of Adventist homes destroyed and badly damaged	586
Number of churches destroyed and damaged	70
Number of Adventist families left homeless	2,506
Number of Adventists killed and missing	30

E. C. Christie, secretary-treasurer of the Mexican Union, has written a vivid description of the hurricane on the west coast of Mexico, and A. H. Roth, president of the Inter-American Division, has further depicted in this issue of the REVIEW something of the suffering and losses of our people. [See REVIEW of November 17 for Christie article.]

I am confident our members will want to help in this time of need. The names of the donors and the amount of the gifts will be listed in THE REVIEW AND HERALD as they are received. Please make your checks payable to: General Conference of Seventh-day Adventists. The address is 6840 Eastern Avenue NW., Takoma Park, Washington 12, D.C.

May our heavenly Father bless you as you contribute liberally to this great need. C. L. TORREY

## New Ruling for Navy Draftees

In connection with the recent Navy draft, a new ruling has been issued to the effect that all men inducted into the Navy classified by their draft boards as I-A-O will be sent to the Bainbridge Naval Training Center, Bainbridge, Maryland, for their boot training. Chaplain Robert L. Mole, one of our Seventh-day Adventist chaplains, is assigned there. Arrangements are being currently worked out at this center whereby Sabbath privileges will be granted to all bona fide Seventh-day Adventists. We are informed, however, that men expecting

these privileges should bring with them a statement from their pastor certifying that they are members in good standing. This is very important.

This new ruling will not, of course, affect the regular training program of those classified as I-A's who continue to go as before to the three boot-training camps of the Navy according to geographic areas. Only those classified as conscientious objectors in the I-A-O class are affected. The announcement concerning this new training program came to our attention subsequent to an earlier announcement, sent out through union papers, with the former geographic training plan in mind. I am sure we all greatly appreciate this timely provision made for Seventh-day Adventist young men who may find themselves inducted into the forces of the Navy.

W. H. BERGHERM

## Recent Missionary Departures

Elder and Mrs. Edgar F. Keslake and their daughter Phyllis, returning to West Africa after furlough, sailed November 2 from New York on the S.S. *Queen Mary*. Elder Keslake is home missionary secretary of the West African Union.

Dr. and Mrs. Ralph Waddell and their son Forest, of Arlington, California, sailed November 2 from New York on the S.S. *Queen Mary*. Returning to Thailand after several years on special assignment with the Medical Department of the General Conference, Dr. Waddell will connect with the staff of the Bangkok Sanitarium. The family first went to the Orient in 1936.

Dr. C. E. Randolph left Los Angeles, November 4, bound for Singapore, after furlough in America. Mrs. Randolph and their daughter Beverly are already in Singapore. Dr. Randolph is medical secretary of the Far Eastern Division.

Mr. and Mrs. T. C. Murdoch and their sons Malcolm and Todd, of Canadian Union College, left Vancouver, November 6, on their way to the Philippines, where Mr. Murdoch will serve as president and business manager of the Mountain View College at Malaybalay, Bukidnon, P.I.

W. P. BRADLEY