

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

AUTUMN COUNCIL CONVENES

By **KENNETH H. WOOD, JR.**



The three leading executives of the General Conference looking over plans for opening the council. Left: W. R. Beach, secretary; center: R. R. Figuhr, president; right: C. L. Torrey, treasurer.

THIS is the Autumn Council story, 1956. It is an interesting story—inevitably so—because it deals with the onward march of the remnant church as it approaches its day of final triumph. It is a story of divine providences, great opportunities, inadequate budgets, and men of faith.

The council opened Tuesday night, October 23. Delegates began coming into the church by 7:00 o'clock. As you know, the meetings were held in the Takoma Park church, just across the street from the General Conference and the Review and Herald.

Before this new church was built,

Autumn Councils were usually held outside of Washington—often in hotels. Although there was no other course open at the time, the brethren looked forward to the day when this added expense would be unnecessary. Considerable savings have been effected by holding the meetings here in Takoma Park.

The brethren are keenly aware that every dollar not needed for administration and travel expense is a dollar that can be placed in direct channels for evangelism. This fact stood out in bold relief during the opening meeting of the council when the treasurer, C. L. Torrey, pointed out that during 1955 departmental expense had been reduced by \$63,500 as compared with the previous year. During the first nine months of 1956 further economies had effected additional savings of \$52,500.

But we are getting ahead of our story. Let us go back to the beginning of the meeting. Exactly at 7:30 R. R. Figuhr, General Conference president, W. R. Beach, secretary, and C. L. Torrey, treasurer, took their places on the platform. With them were A. L. Ham, L. K. Dickson, A. V. Olson, H. L. Rudy, and W. B. Ochs, vice-presidents; and E. J. Lornitz, field secretary.

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J. BYRON LOGAN

Entrance to the Takoma Park church, where the Autumn Council was held.

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• THE ADVENT • SABBATH • • REVIEW AND HERALD •

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TO OUR CONTRIBUTORS

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

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• A Thought • FOR THE WEEK

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

"Lord, Speak to Me That I May Speak."

There is a story current about a Vermont farmer whose emotions were on a short leash. As he sat in the peace and quiet of a beautiful Sunday afternoon contentedly rocking on his veranda, he noticed with a rush of unaccustomed sentiment that the sunlight was touching with brilliant sheen the silver hair of his wife, who sat opposite him knitting. He confessed later that he almost told her he loved her, something he hadn't done for years. But the sun soon set, the wind grew chilly, and he was saved the embarrassment.

Silence is not always a virtue; indeed, there are times when to be quiet is to be grievously at fault. Although it is true that our tongues betray us all too often, not to speak out in defense of virtue and in defiance of evil is moral cowardice when the responsibility is laid directly at our door. If we explore our memory honestly, few of us will wholly agree with the philosophy that is becoming popular: You will never be sorry for what you didn't say.

Men have suffered martyrdom because those who might have championed their cause found silence more comfortable than militant courage or moral valor. Even God's cause has at times come into disrepute because someone did not speak out the things he knew that needed proper adjustment by the constituted authorities.

The Lord says there is "a time to keep silence, and a time to speak" (Eccl. 3:7). Blessed and eminently useful to his generation is he who knows when to stand up in the assemblies of the wicked to champion righteous causes and when to refrain from speaking in the congregation of the saints lest he uncover another's weakness and shame.

Jesus was heroically silent under bitter provocation, but when the time came for Him to speak the record says: "And he opened his mouth, and taught them, saying, . . . Blessed are the peacemakers." And of these He was the great Exemplar.

H. M. TIPPETT

• Well Said •

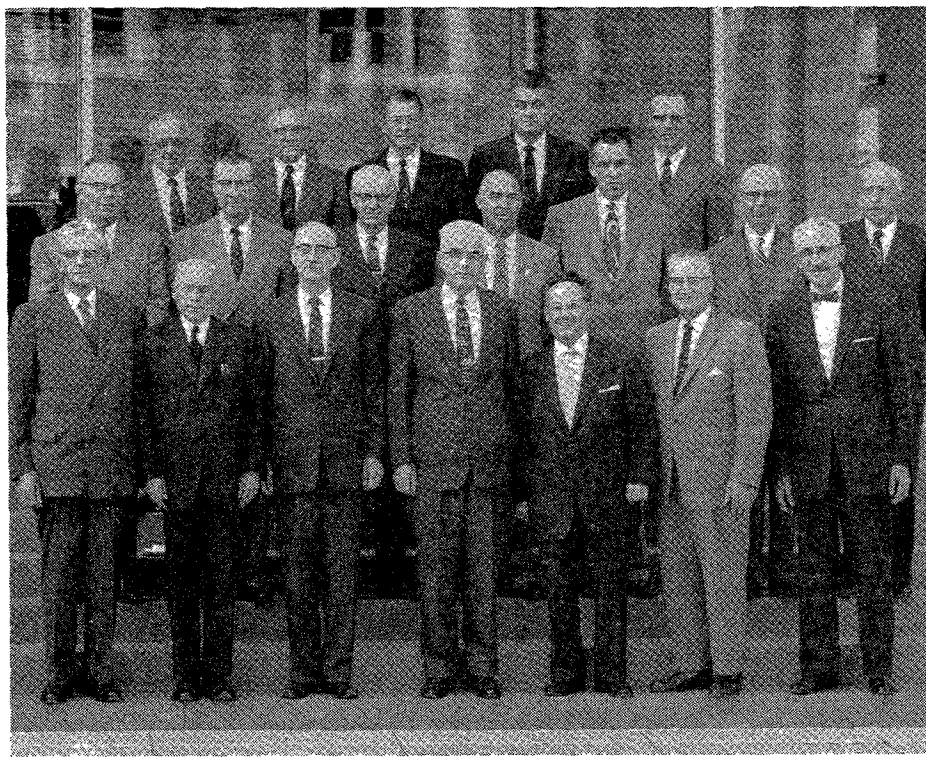
A man working or thinking is never alone.
—Henry David Thoreau.

You don't have to explain something you haven't said.—Calvin Coolidge.

He who has imagination without learning has wings but no feet.—Joseph Joubert.

The only thing more expensive than education is ignorance.—Benjamin Franklin.

REVIEW AND HERALD



Officers of the General Conference. Front row, left to right: A. L. Ham, A. V. Olson, C. L. Torrey, R. R. Figuhr, W. R. Beach, W. B. Ochs, H. L. Rudy. Second row: W. E. Phillips, O. A. Blake, C. W. Bozarth, R. H. Adair, F. B. Knight, H. T. Elliott, J. I. Robison. Rear: N. F. Brewer, N. W. Dunn, W. P. Bradley, E. W. Dunbar, E. E. Roenfelt. (A few officers were absent at the time this picture was taken.)

Autumn Council Convenes

(Continued from page 1)

Recognizing that the remnant church is not led by merely human leadership, but is divinely directed, the delegation appropriately sang, "Lead On, O King Eternal." In the prayer that followed, W. B. Ochs said, "We feel so helpless, Lord. Wilt Thou take us by the hand and lead us every step of the way." Then he thanked God for bringing the brethren safely to Washington from all parts of the world field. He prayed for the members back in the home churches and pleaded for the outpouring of the Holy Spirit.

On this solemn note the council began. Elder Figuhr then welcomed the delegates, pointing out that since this Autumn Council is midway between General Conference sessions, a wider representation is present this year than was present last year. He called upon the delegates from the world divisions to stand, one division at a time. "Problems are increasing both in numbers and in magnitude," he said, "but we have the assurance that God will help us conquer them."

He spoke with feeling concerning the fact that recent contacts with our brethren in Russia indicate that the work has been onward in that land. A few moments later R. Gerber, treasurer of the Southern European Division, was called upon to speak briefly. He brought greetings to the council

from the 26,000 Adventists in the U.S.S.R. It was most cheering to realize that in spite of Russia's being cut off from our world organization for so many years, the cause of truth in that country has been moving forward. (A complete story by Elder Gerber concerning his trip into Russia appears on pages 16 to 18 of this REVIEW.)

After the agendas had been distributed and the various items had been handed out for study by the standing committees—budget, finance, auditing, plans, nominating, and distribution of labor—H. W. Klaser, statistical secretary, presented his annual report. Statistics in the abstract are sometimes a bit hard to grasp, but the story they tell is most significant. For example, Brother Klaser pointed out that it took 62 years for us to reach the first 250,000 in membership; the second quarter million was added in 15 years; the third came in just 10 years; but the last quarter million was added in only 5 years' time. Present membership stands at 1,006,218.

He pointed out that Seventh-day Adventists are now using some 731 languages in spreading the message. We are publishing literature in 202 of these languages. Then we were reminded by the speaker that as a denomination we do not have endowments on which to depend for our financial support; instead, we depend on the faithfulness of each individual member in returning an honest tithe and giving sacrificial offerings. Beyond mere money, however, he em-

phasized our great need of a Pentecostal experience that will prepare us for the imminent return of Jesus.

Treasurers' reports by C. L. Torrey and O. A. Blake followed. The aggregate totals of income as well as the projected expenditures dealt in figures so large that I found myself exercising considerable self-discipline in order to follow the mimeographed statistics. Most of the amounts dealt in the millions. Surely God has greatly blessed His people. The rising tithe alone is one indication of that.

It was called to our attention, however, that missions offerings in relation to the tithe dollar have steadily declined for the past 25 years. In North America, for every \$1 of tithe that we pay, we now give 31 cents in mission offerings as compared with a high of 67.9 cents in 1931.

As the treasurers outlined in detail the financial position of the church, we felt a deep sense of reassurance. It is good to be part of an organization whose leaders do not seek to cover up facts, but who state them forthrightly, believing that each member has a full right to understand the information that has to do with the church.

With a prayer by L. K. Dickson, the Tuesday night meeting ended.

Wednesday was the first full day of the council. R. R. Figuhr was the speaker for the devotional service at 9:00 o'clock. (Elder Figuhr's sermon will be published in next week's REVIEW. Other devotionals will appear in succeeding issues.) Using Acts 14: 25-27 as the basis for his message, he drew lessons from the experiences of the early disciples.

"They gathered together," he said, "not alone to give a report on the triumphs God had wrought through them, but also to maintain church unity, to move forward together."

Discussing the beliefs of the Christians during the first century, he declared that they believed in two miracles—the miracle of conversion and the miracle of a new life following conversion. He protested against the type of Christianity so popular today that is largely emotional in nature and gives little guidance after the call to accept Christ has been issued.

As the speaker came to the close of his message, he acknowledged that imperfections exist within the church and that a revival is needed in response to the Laodicean message. "However," he pointed out, "this revival will come. 'Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times,'" he said, quoting from *The Great Controversy*, page 464.

In vision the messenger to the remnant church saw this work of revival and reformation going on in many places (*Testimonies to Ministers*, p. 515).

"Why should not such an experience take place here at this Autumn Council?" he questioned. "It can, if we will all take time to pray and seek God as we should," he concluded.

As an expression of genuine consecration, the entire audience stood, then prayer was offered by T. E. Unruh, president of the East Pennsylvania Conference.

The intermission that followed was short, but it gave opportunity for a brief exchange of greetings among old friends. The spirit of love and good fellowship at a meeting like this is very apparent. Perhaps this is one of the greatest evidences that God is in the movement, for did not Christ say, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35)?

From 10:15 A.M. until 12:30 P.M. a large number of recommendations were considered by delegates on the floor of the council. A few resolutions were deleted, others were revised, some were voted without change. Many of the matters discussed had to do with our foreign missions program. In fact, at least 32 out of the recommendations submitted touched on various aspects of this work, strong evidence that as a denomination our interests are very much mission-centered.

As was the pattern throughout the week, at 12:30 the regular council session adjourned until 4:00 in the afternoon, thus giving time for committees to work. There seemed to be little enough time for specialized study of this kind, for at the night meeting it was announced that a committee of treasurers would meet at 7:00 o'clock the next morning!

The evening meetings throughout the council were assigned to the presidents of the world divisions in order that they might give reports concerning the progress being made in their respective fields. On Wednesday night M. V. Campbell, from Southern Europe, and George J. Appel, from the Middle East, shared the hour.

Southern Europe

Elder Campbell brought greetings from the nearly 100,000 members in his territory. He took the first few minutes to express his personal appreciation for the strong financial support being given by the churches and conferences in North America.

His report on baptisms was encouraging. "During 1955 we baptized twice as many people as in 1950," he stated. "Our work is growing most rapidly in Spain. The Voice of Prophecy is reaching into the homes and the hearts of the people and is winning them for the cause. Some 200 priests are studying our message through this agency."

Elder Campbell described briefly

conditions prevailing in some countries in his territory. In one land all our ministers, as well as the laymen on our committee, were in jail. "We thank God that all are now free," he added, "and they are enjoying comparative religious liberty."

He related several experiences that show how the truth is spreading in his territory. One isolated lay sister felt a burden to win souls, and promised God to use one night a week for giving Bible studies. She began to work with a neighbor.

"One night, however, she had a strange dream. She saw an angel, and he scowled at her." Much troubled, she wondered why the angel scowled, and concluded that it was because she was spending only one evening a week in missionary work. So she dedicated every night, and began giving as many as two Bible studies each evening. As a result, she raised up a church of more than 30 members. "We are glad the angel scowled," commented the speaker.

He also told of a young Adventist minister in Italy whose father had been a policeman, assigned to attend some Adventist meetings as an observer. At first the policeman was prejudiced, but as he attended night by night, he grew interested, and eventually accepted the message. Through this means his son also learned of the truth, and today as a minister is helping to spread the gospel.

It was interesting to hear Elder Campbell tell of the work that is developing in the land of Israel, one of Southern Europe's mission fields. He said that plans are being laid to erect a church in Nazareth. "Somehow I feel that it would be pleasing to Jesus for us to have a church there where He lived as a boy and grew up," Elder Campbell commented.

Elder Appel of the Middle East began his report by stating that many people had asked him about the future of Suez. "I don't know what will happen," he said, "for the Lord hasn't revealed it to me. I do know that we are living near the end and that we should be prepared at all times. 'The final movements will be rapid,' he added.

"The days of miracles are not past," said Elder Appel. Then he recounted several cases of conversion where in some countries of his division 99 per cent of the population are of the Mohammedan faith. "It means something to become an Adventist when you know it will mean giving up your family and being cast out of your home," he declared.

One young man who is now in Middle East College was treated in just such a way. Today he is studying to be a minister. In another case sev-



Presidents, overseas divisions. Front row, left to right: F. G. Clifford, Australasian Division; M. V. Campbell, Southern European Division; G. J. Appel, Middle East Division; F. A. Mote, Far Eastern Division; R. S. Watts, Southern African Division. Rear: W. Mueller, Central European Division; A. H. Roth, Inter-American Division; O. O. Mattison, Southern Asia Division; A. F. Tarr, Northern European Division; W. E. Murray, South American Division.

eral youth endeavored night after night to disturb one of our meetings. At last they were invited by the worker to join the choir. They accepted the opportunity, and through this means gradually learned the message. Today one of these men is dean in our college at Beirut.

Turkey, Iran, Egypt, Libya, Saudi Arabia—in all of these countries there are evidences that God's Spirit is working. "Souls are being polished as jewels for the kingdom," stated Elder Appel.

"No Compromise With Sin" was the title of the devotional message brought to the delegates Thursday morning by A. V. Olson, one of the General Conference vice-presidents. He sketched a picture of the remnant church carrying the three angels' messages to the entire world against the bitter opposition of Satan.

After mentioning current trends in the religious world that show compromise, he declared: "It is for just such a time as this that God has raised up the Advent Movement. The message that God has charged us to carry to the world is one designed by the Lord Himself to meet the apostasy of our age."

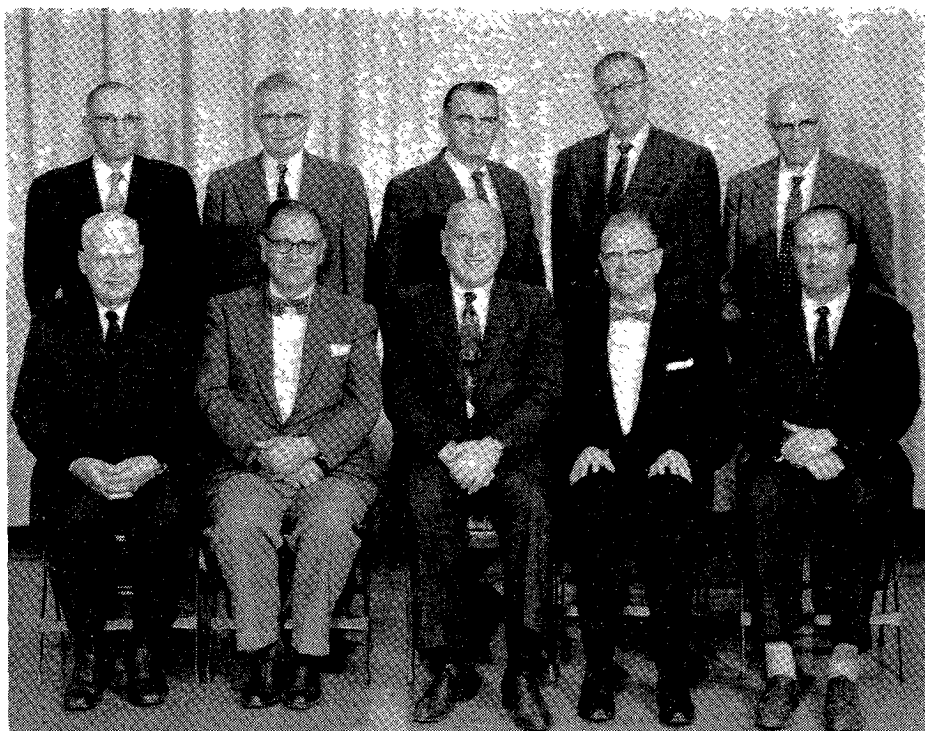
As Elder Olson concluded his message, he made an appeal for full consecration to the task of finishing the work.

It was a privilege during the service to hear Dr. R. G. Manalaysay, president of Philippine Union College, play his violin. During the war Dr. Manalaysay's hands were mutilated so severely that he thought he would never again be able to regain the skill in his fingers. However, he dedicated his hands to the Lord for service, and a loving heavenly Father restored them. As the notes of "Beautiful Garden of Prayer" sang out from his instrument, they seemed to carry with them the sweet influence of the Holy Spirit.

After the meeting I spied D. S. Johnson across the auditorium and went over to talk with him a moment. He is secretary of the Southern Asia Division. While we were chatting, his brother, K. D. Johnson, joined us. He has recently been elected president of the North Dakota Conference. During the course of our conversation I discovered that these brothers are part of a family of nine children.

"Believe it or not," one of them said, "all of us are Adventists. And what is perhaps even more remarkable, we all married in the truth." I couldn't help feeling that the home influences created by godly parents must have had a great deal to do with this unusual achievement.

The beginning of the morning council session interrupted my bit of



Presidents of the union conferences of the North American Division. Front row, left to right: C. L. Bauer, Pacific Union; J. D. Smith, Central Union; L. E. Lenheim, Atlantic Union; V. G. Anderson, Southern Union; R. H. Nightingale, Northern Union. Rear: C. A. Scriven, North Pacific Union; D. A. Ochs, Columbia Union; L. C. Evans, Southwestern Union; W. A. Nelson, Canadian Union; M. L. Rice, Lake Union.

philosophy on the subject. Dr. A. W. Johnson, cousin of the Johnson brothers just mentioned, and secretary of our Religious Liberty Association, was called to the platform to give his report. Together with others from his department, he pointed out current threats to liberty both in our own country and abroad. It was reassuring to see how God has been using these men to safeguard our liberties and frustrate Satan's designs.

Insurance Report

The International Insurance Agency gave its annual report. W. A. Benjamin, who for 21 years has carried the burden for this denominational venture, stated that we are the only religious organization that insures our own properties. V. L. Sanders, who is taking up the work being laid down by Brother Benjamin, reported that at least one-and-a-half million dollars has been conserved by having our own insurance program. "This surely has resulted in the saving of some souls," he said.

Recent successes in the temperance field were recounted by W. A. Scharf-fenberg and others. It is estimated that some five million people have seen the anti-tobacco film *One in 20,000*. Two hundred and seventy-five copies of the picture are currently in use.

Later in the day C. J. Nagele and Clyde Harris reported on the Harris Pine Mills. Brother Harris stated that the company is now selling an average of one piece of furniture every 30 seconds day and night throughout the

year. Prospects for the future are bright. "All of our plants are swamped with business," he said.

The evening program was divided between A. H. Roth, of Inter-America, and W. E. Murray, of South America. These two brethren are the presidents of their respective divisions.

Elder Roth brought greetings from the 112,000 members in Inter-America and gave a thrilling recital of God's providences. "The work is going forward in spite of persecution," he said. In one instance a brother was severely beaten by a mob, yet instead of fleeing to another village, he started out again the next day to continue his house-to-house visitation program.

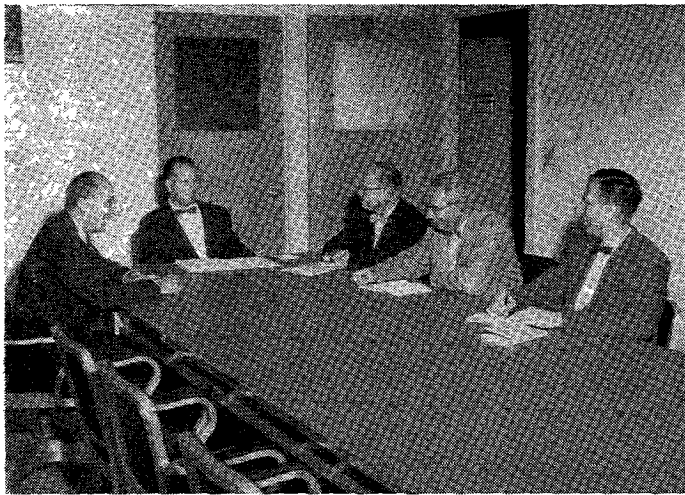
The village church bell rang, and soon a mob formed. Once more he was beaten and left for dead. He recovered, however, and again the next day began his work. For the third time he was attacked, beaten severely, and rendered unconscious by stoning. But his life was spared, and just as soon as he was able he began visiting again.

"Do you want us to kill you dead?" one of the villagers cried.

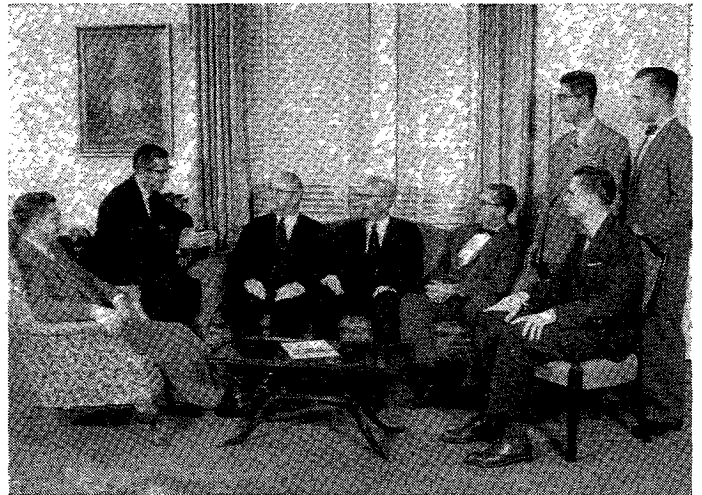
"No. I have come to tell you about Jesus and His love. But I am ready to die if it will save you," our faithful lay missionary replied.

This so impressed the family that he was invited in. Eleven of the neighbors also became interested, and one week later he organized a Sabbath school. Today nine ringleaders of the mob are lay preachers.

Elder Roth also told of conditions



Delegates from the Inter-American Division. Left to right: F. S. Thompson, A. H. Roth, president, C. O. Franz, secretary, L. F. Bohner, treasurer, E. T. Burley, Treasurer, Colombia-Venezuela Union.



Representatives from the Far Eastern Division. Left to right: B. P. Haskell, P. W. Nelson, C. P. Sorensen, secretary, F. A. Mote, president, W. H. Hackett, R. G. Manalaysay, R. Wentland, W. T. Clark.

in Colombia. Within the past two months a number of our people have been killed. One brother was beaten to death in jail. Another was shot. Still another was executed and dismembered. Two boys were tied back to back and told to sing a gospel song. While singing they were beaten and knifed to death.

"Scores have been imprisoned," said the speaker, "and more than 200 have had to flee from their homes. Yet today we have 8,000 members in that land compared with only 2,000 a short while ago."

Elder Roth closed his message by expressing thanks, on behalf of the members in Inter-America, for "your sons and daughters, for your offerings and sacrifices, and for your prayers."

When Elder Murray rose to speak he mentioned that 1956 is the fortieth anniversary of the South American Division. He referred to the fact that the division was organized by O. Montgomery, with W. H. Williams as treasurer. Then he called on Mrs. Montgomery and Elder Williams to stand.

As I looked at them I thought how remarkable it is that during so short a time the work has advanced so far. In 1916 there were only 4,900 members in that entire division. Today there are over 80,000. "We hope to reach 100,000 by the time of the next General Conference session," said Elder Murray.

Other evidences of God's blessing cited by the speaker included the fact that 75 churches are being dedicated this year and nearly 500 colporteurs are carrying the truth from door to door.

"Our laymen are doing a wonderful work," Elder Murray continued. "One brother rides a bicycle 120 kilometers each way in order to carry on his missionary program. He is studying the Bible with 120 people." An-

other layman fainted when he was told that he was expected to carry on with a series of meetings begun by a conference worker, but went ahead. As a result 25 persons were baptized.

The Friday morning devotional message was presented by A. L. Ham, a General Conference vice-president. He extolled the wonderful love of God as manifested in the gift of Jesus, and used a quotation from *The Desire of Ages*, page 25, that has always been a favorite of mine:

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"

Then he recounted the leaders, both ancient and modern, who like brands in the midst of darkness have lighted the path of truth for others. He challenged us to keep our foreign missions objective clear, and work with a sense of urgency, recognizing that time is running out.

"May we, like Christ, be able to say at last, 'I have finished the work which thou gavest me to do,'" Elder Ham concluded. All stood to reconsecrate themselves to this objective.

During the session that followed the devotional period, a number of recommendations were considered. When the meeting adjourned at 12:30 P.M. it was announced that the council would not reconvene until Sunday morning.

The Friday night and Sabbath services can only be recorded in part in this recital of Autumn Council happenings, the reason being that your reporter is not ubiquitous. He is not in the spirit, but is closely confined to the flesh. The flesh can be in only

one place at a time and our visiting overseas brethren met weekend appointments in at least 19 churches within a radius of 35 miles of Washington.

On Friday night L. C. Naden, secretary of the Australasian Division, presented a mission report at the Takoma Park church. He illustrated his message by the use of kodachromes. On Sabbath morning, his president, F. G. Clifford, filled in further details of that vast territory, which comprises so many of the islands whose names became household words during the fighting in the South Pacific area. Today in that field nearly 40,000 members rejoice with us in the knowledge of Christ's soon return.

Other Reports

While Elder Naden was speaking in the Takoma Park church Friday night, a mile away at the Sligo church two division presidents were dividing the time—R. S. Watts from Southern Africa, and F. A. Mote from the Far East. The first Adventist missionary to Africa arrived in that country in 1898, but it was not until 1920 that the division was organized. Today it has a membership of more than 140,000, second only to North America in size.

As a means of making Africa more vivid to the audience, Elder Watts showed the new Sabbath school motion picture, "Our Unfinished Business in Africa." As we witnessed the primitive conditions under which many of the people live, the powerful contrast between those who have received the truth and those who are yet unenlightened, and the tribespeople whose staple article of diet is milk mixed with blood, I felt convinced that many were sharing my determination to make the coming thirteenth Sabbath offering a generous one.

Elder Mote's report followed. With-

in the territory of the Far Eastern Division live some 282,000,000, he said. Approximately 265 languages are spoken. It is not difficult to see how this would prove an obstacle in efforts to advance the truth. However, in spite of this and the wars and uprisings that have plagued the division during recent years, Elder Mote spoke with courage concerning the advances that have been made.

Of particular interest were the following facts: 80 ministers have been ordained during 1956; one brother in Korea has personally won 250 souls to the message since the beginning of the war in that country; more than 2,000 orphans are being cared for in 14 orphanages in Korea; 774 certificates were recently presented to Voice of Prophecy graduates at special exercises conducted in the Boundary Street church, Hong Kong.

The Sligo church was the focal point of interest for the council delegates throughout the daylight hours of the Sabbath. At the morning service O. O. Mattison, president of Southern Asia, and several of his fellow workers, charmed a capacity audience of more than 2,000 with a recital of God's providences in that great division. Within the borders of Pakistan, Burma, Ceylon, and India, some 485 million people await the call of the everlasting gospel. Approximately 17,000 have accepted the Advent message.

"Where we now see 20 or 100 accepting the truth, in the future we expect to see 1,000 come in under the blessing of the Holy Spirit," declared one of the speakers. And from reports concerning activities of the Voice of Prophecy, it would seem that this will indeed be realized, for 600,000 people have written in for the Bible correspondence school lessons.

Even Buddhist priests are studying.

Three have already been baptized. One wrote in to tell of his persecutions, and closed his letter by declaring his willingness to die for Christ rather than relinquish his faith.

In the afternoon at 3:00 o'clock a symposium of three division presidents, under the general chairmanship of W. R. Beach, was presented. It was apparent that our people love to hear about the onward march of the message, for a tremendous audience assembled well before the hour appointed.

Northern Europe

A. F. Tarr, president of the Northern European Division, spoke first. His territory is composed of 26 countries, in which 40 languages are spoken. "Evangelism is strong in all parts of our field," he declared. Then he spoke particularly, and with appreciation, of Andreas Nielsen and the work he is doing in Greenland.

"He is the best-known personality in that country," Elder Tarr declared. "Why? Because he has visited every home and taken literature with him."

One of the biggest problems faced by Elder Nielsen is the fact that the days of the week are known not by names but by numbers, and the state church has begun numbering with Monday as the first day. "You can well imagine how confusing it is to try to explain to the people that their seventh day is not the seventh day of the Bible," the speaker continued.

Moving along rapidly in his message, Elder Tarr referred to the great interest in the Adventist message now developing in Ethiopia. He also mentioned his friendly contacts with Emperor Haile Selassie of that country, the favor being shown to our work by a radio station in Sweden, and the good publicity as a result of Dorcas

sisters in England sending three tons of bed linen to the needy in refugee camps on the Continent.

The Central European Division president, Wilhelm Mueller, brought greetings from the 25,000 members in Western Germany and 19,000 behind the iron curtain. "In spite of physical separation," he said, "we are one in Christ."

Unlike many other countries, Germany has not experienced a spiritual revival since the war, Elder Mueller declared. "Even today the spirit of materialism prevails." He mentioned other difficulties, such as that of inflation. "We are millionaires and beggars at the same time."

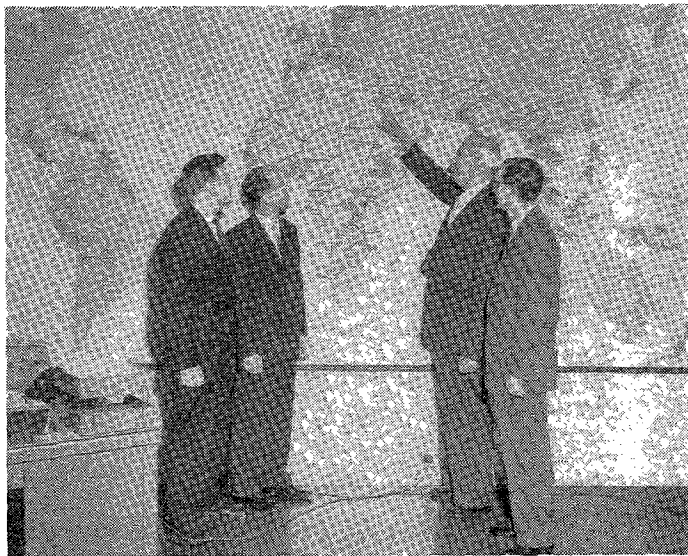
He illustrated the problem of gathering an audience for evangelistic services by telling of an experience in Berlin. There they advertised in the papers and distributed 14,000 handbills, yet succeeded in attracting only one visitor to the meeting. "Thank God, the pastor won him," Elder Mueller commented.

One old sister 83 years of age, in the final year of her life distributed 495 pieces of Ingathering literature and raised \$100. "What's more, she succeeded in winning four souls to the truth."

The third speaker of the afternoon was W. B. Ochs, vice-president of the General Conference for the North American Division. In clear language he made it plain that the members in North America intend to give full support to the overseas work until it is finished. He quoted from the *Testimonies*, volume 6, pages 23, 24, in which Ellen White wrote that "God's people have a mighty work before them, a work that must continually rise to greater prominence. . . . God's people are not to cease their labors until they shall encircle the world."



Officers of the Australasian Division discuss a matter together. Left to right: L. C. Naden, secretary; F. G. Clifford, president; E. J. Johanson, treasurer.



George J. Appel, president, Middle East Division, points to Suez area. At his left, R. E. Osborn, division treasurer. E. J. Green and A. W. Fund looking on.

In North America, during the past two years, 37,821 have been taken into the church by baptism or profession of faith. Colporteurs have sold nine-and-a-half million dollars' worth of literature, and our publishing houses have produced 25 million dollars' worth. Other items of progress were noted, such as the fact that tithe during the past two years has amounted to 60 million dollars and total missions offerings 19 million.

"We want the world to know that our sons and daughters stand ready to answer the call of missions everywhere, and we in the homeland will stand back of them," Elder Ochs concluded.

Saturday night the College of Medical Evangelists gave a report. Dr. G. T. Anderson, president, pointed out that CME is now entering its 52d year of service in training our denominational young people. Present enrollment is 809. After mentioning both financial and spiritual phases of the school, he said, "We need your prayers; we need your confidence."

Dr. W. E. Macpherson, dean of the school of medicine, then brought forward several interesting facts—the faculty is made up of 735 persons, 80 of whom are on full salary; 27 per cent of all research projects ever undertaken by the school have been carried on during the past year.

The school of dentistry was represented by the dean, Dr. M. W. Prince. He recounted a number of providences in the development of this new school. For example, their new building cost only \$11 a square foot



Officers of the Southern European Division. Left to right: R. Gerber, treasurer; M. V. Campbell, president; M. Fridlin, secretary.

to construct, compared with a similar school in Michigan that cost \$39 per square foot.

"Our present enrollment is 185," stated Dr. Prince, "which is very nearly capacity. We can handle 192."

The influence of the school has already been felt in the conversion of several students who, at the time of their application for admittance, were not Adventists.

Dr. Keld Reynolds, dean of faculties, was the last speaker. In the course of his message he referred to the 85,000-volume library at CME, and pointed out that this contains Ellen G. White manuscripts as well as other valuable historical documents.

"We are aware of our responsibility in training Christian young people in the healing arts," he said. "We want our men and women of science also to be men and women of God."

The Sunday morning devotional message was brought to us by H. L. Rudy, vice-president of the General Conference. His topic was "Knowing the Time." He enlarged on three main points: (1) God's servants know what time it is, (2) they are to watch and be ready, and (3) they have full instructions as to how this can be done.

He concluded by saying, "It is high time that our fellowship with Christ becomes an intimate friendship; that our lives be touched with a live coal taken from off the altar, our iniquity be taken away, and our sin purged (Isa. 6:7, 8). Thus enabled we can respond with sincerity and zeal: 'Here am I, send me.'"

A number of important recommendations were brought in during the morning and afternoon council sessions. Some had to do with plans for the 1958 General Conference, to be held in Cleveland. Another affected the *Signs of the Times*. Beginning in January it will be a monthly magazine.

Speaking in favor of a recommendation to give increased emphasis to Vacation Bible Schools, L. L. Moffitt pointed out that during the summer of 1956 a total of 375 such schools were held, with a total enrollment of 26,957. A large number of these persons have since joined regular Sabbath schools, enrolled in Bible courses, or in other ways shown a definite interest in further Bible study.

At 6:50 in the evening the church was well filled to hear R. Gerber's report, entitled "Journey to Moscow." By the use of Kodachrome slides he presented a fascinating account of this trip, in which he and O. Uebersax made contact with about one thousand of our members.

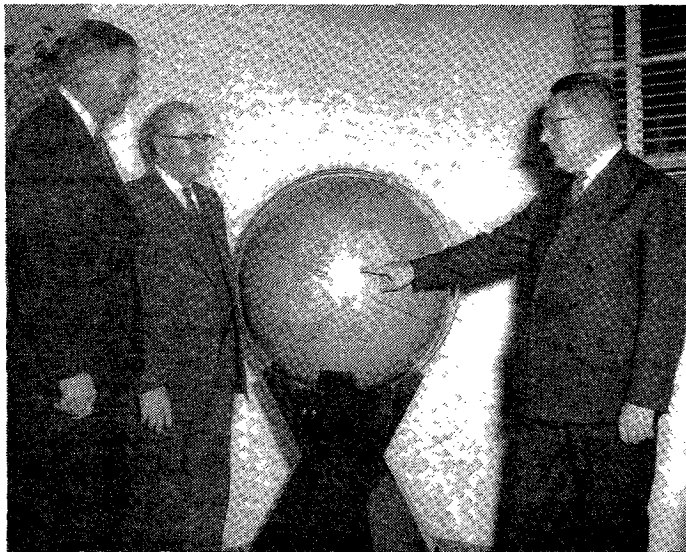
After Elder Gerber's 45-minute travelogue, the evening was devoted to reports from the secretaries of three world divisions. E. B. Rudge spoke for Northern Europe, W. Duncan Eva for Southern Africa, and L. C. Naden for the Australasian field.

Elder Rudge mentioned the work being carried on at the New Gallery in London. At present between 100 and 150 are in baptismal classes. The influence of this center is being felt throughout the city, he said.

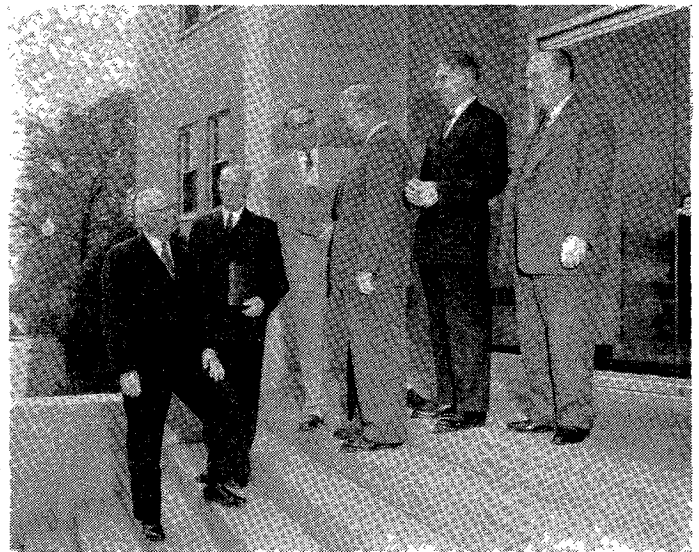
Elder Eva declared that one of the greatest problems now being faced in Africa is that there are so few workers available to care for the rapidly rising membership. During 1955, 19,462 candidates were baptized. Whereas two years ago there was one worker to each 165 members, now there is only



Denominational leaders from the Southern Asia Division. Seated, left to right: J. F. Ashlock, O. O. Mattison, president, D. S. Johnson, secretary, A. E. Rawson. Standing: M. E. Cherian, E. R. Reynolds, D. W. Smith, T. M. Ashlock, N. R. Fouts.



A. F. Tarr, president of the Northern European Division, directs attention to Ethiopia, where a great interest in the message has developed. G. A. Lindsay and E. B. Rudge, treasurer and secretary, respectively, of the division, look on.



Representatives from the South American Division meet on the General Conference steps. Left to right: W. E. Murray, president; L. H. Olson, secretary; K. H. Emmerson, treasurer; R. A. Hayden, L. N. Harder, H. C. Morton.

one for every 319. "This gives opportunity for heresies to come in," said Elder Eva.

In Elder Naden's report of the growing work in Australasia, he referred particularly to developments in New Guinea, where God's Spirit is working mightily. He related one incident that deeply impressed the natives. Our colporteurs had been selling books in an area where a priest had considerable power. Determined to counteract the influence of our literature, the priest instructed the people to bring all the books together, so that he could burn them.

"But just as he started to light the fire," said Elder Naden, "somebody called out that the priest's boat was on fire. A few minutes later someone else shouted that the priest's house was on fire. And not long afterward someone else called out that the church was burning."

"This experience has aroused a spirit of inquiry concerning our truth," the speaker concluded.

One of the familiar faces at this Autumn Council was that of J. J. Nethery. Seeing an opportunity to talk with him for a few moments, I asked him how many meetings like this he had attended.

"A total of 39—38 consecutively," was his prompt response. I couldn't help wondering whether that isn't an all-time record.

Then I asked, "How many years ago were you ordained to the ministry?"

"Fifty years ago last Sabbath," he said, "and I entered the work on May 14, 1901." At that time our world membership was only a little more than 75,000. Annual tithe was just over half a million dollars. What tremendous changes God has wrought in the past half century!

A deep sense of solemnity pervaded the church Monday morning as the delegates listened to a searching devotional message by L. K. Dickson, a General Conference vice-president. Using the experience of Christ and Peter in Matthew 16:23, he declared that the church today is in danger of losing God's outlook.

"Just as Peter desired to turn away from sacrifice and suffering," Elder Dickson said, "so today there are some who think God's work can be accomplished without sacrifice. But this is not God's outlook; it is man's."

The speaker then went on to declare: "The cause of God does not need the service of those who will not bear the cross for Him. Christ has not called us to a crossless discipleship." He closed by quoting from *Testimonies*, volume 9, page 189: "If we would humble ourselves before God, . . . there would be one hundred conversions to the truth where now there is only one."

This represents a 10,000 per cent increase in effectiveness. "May God help us to be more deeply devoted to the preservation of the true spirit of Christ in our work, that His ministry might be speedily finished in and through His people," Elder Dickson concluded.

A few actions were considered in an abbreviated council session after the devotional, then adjournment was voted until 7:30 in the evening.

Just after the evening meeting was called to order, Earl H. Breon was introduced to the assembled delegates. Mr. Breon is director of first-aid training for the American National Red Cross. After a brief message concerning the objectives of the Red Cross, he presented a special citation to the General Conference president, R. R. Figuhr, in recognition of the training program carried on by the denomination during the past six years.

On Wednesday morning Elder Figuhr gave a short spiritual message, then invited all the division leaders



Group of the Southern African Division workers with students in attendance at The Theological Seminary. R. S. Watts, president, in center, W. Duncan Eva, secretary, at his right.

to bear their personal testimony. It was encouraging to hear their words of faith and their expressions of determination to lead their forces onward to victory.

Committee work occupied the delegates until midafternoon when the final council session met. Among the reports received was one from the nominating committee. The following appointments were endorsed by the delegates: Charles Martin, MV and Temperance secretary for the Far Eastern Division; J. A. Buckwalter, associate secretary, General Conference Ministerial Association; G. D. King, secretary, Northern European Division; Peter H. Cootzee, home missionary and Sabbath school secretary, Southern Asia Division; Dunbar W. Smith, M.D., medical secretary for Southern Asia; Leon Robbins, public relations and radio secretary, South American Division; three-year memberships on the Board of Regents—G. T. Anderson, B. G. Butherus, and C. N. Rees.

The last item to be brought before



Wilhelm Mueller, president of the Central European Division, was the lone delegate from that field.

the council—one of great interest and tremendous consequences—was the budget for 1957. Everyone gasped just a bit after the mimeographed copies had been distributed, for the total appropriations amounted to \$22,823,758.19—a record sum, more than \$2 million larger than that for 1956.

As might be surmised from the overall total, the individual appropria-

tions to the various world divisions were substantial. With hearts overflowing with gratitude, one by one the division presidents arose to thank the General Conference for its liberality. All were mindful that were it not for the God-inspired faithfulness of our church members everywhere, such appropriations would be impossible.

A few final words were spoken by the General Conference president, then the assembled delegates arose and sang, "Praise God from whom all blessings flow." V. T. Armstrong offered the closing prayer.

With mingled feelings the brethren moved toward the exits. Reluctant Good-bys were said, yet all were eager to get back to their fields of labor. The next morning quite a number were winging their way back to their posts at the far ends of the earth.

The Autumn Council story had ended for another year, but its influence would be felt until that glorious day when heaven's gates will open wide to the ransomed throng.

Summary of Autumn Council Actions of General Interest

We herewith present a brief summary of actions taken during the Autumn Council that we believe will be of general interest to our readers. The full text of these resolutions will be published in a later issue of the *Review*.

- **Missionary Orientation Program.** This action provides for establishment of a course at the Seminary designed to familiarize prospective missionaries with cultural and other backgrounds of the fields to which they are going.

- **Medical Appointee Approved Residency Training Program.** A plan for providing residencies in preparation for overseas assignment.

- **Assistance for Deferred Medical and Dental Appointees During Study.** A provision whereby financial help will be given appointees beginning with their junior year of study.

- **Financing of National Workers for Medical Service.** An action designed to encourage nationals to become qualified physicians, dietitians, physical therapists, et cetera.

- **Education of Nurses in Overseas Divisions.** A recommendation to train nurses for positions of responsibility on the B.S. degree level.

- **Mission Territory for the Central European Division.** A resolution that assigns part of the Sudan in Africa as missionary territory for the Central European Division.

- **Graduate School.** A plan for creating in Washington, D.C., a Seventh-day Adventist school with university status.

- **Television in the Home.** An action authorizing preparation of a leaflet on this subject for the benefit of church members.

- **Plans for the 1958 General Conference.** The dates—June 19 to 28. (Place already chosen—Cleveland, Ohio.) Suggested One-Million-Dollar Offering for Missions on the first Sabbath.

- **Ministerial Training.** A revision of the present policy concerning the training of ministers at the Seminary one year beyond the college level.

- **Signs of the Times.** An action making the *Signs of the Times* a monthly magazine.

- **Call to Evangelism.** A recommendation calling for a total effort in evangelism by conference workers and church members.

- **Missing Members.** A recommendation dealing with the serious situation of members who are not attending services.

- **Dark Counties and Cities in North America.** A resolution calling for the development of plans that will be effective in lighting these dark areas.

- **Language Study in Mission Fields.** An action encouraging missionaries to obtain a knowledge of the language used by the people among whom they labor.

- **Literacy and Literature.** A recommendation to establish a course at the Seminary to help missionaries who work in primitive areas.

- **Ministerial Book Club or Ministerial Reading Courses.** A recommendation that they be discontinued.

- **Adoption of Name "Australasian Division."** This territory was formerly known as the Australasian Inter-Union Conference.

- **Ministry to Our Military Personnel.** An action encouraging ministers and church members to show greater interest in Adventist servicemen.

- **Roadside Signs.** A recommendation that widespread use be made of the new denominationally sponsored road sign featuring name of the church.

- **Vacation Bible Schools.** A recommendation to expand this proved method of soul winning.

- **Divided Payment Plan.** A recommendation that provision be made for time payments by church members who make substantial purchases from the Book and Bible House.

- **Ingathering Funds for Welfare Work.** An action encouraging union and local conferences to set aside a portion of Ingathering reversion for welfare work.

- **Servicemen's Kit.** A recommendation that this kit be supplied when Adventist young men enter the service.

- **MV Voice of Youth Evangelism.** A call to our youth to engage in various methods of evangelism.

- **Ingathering Solicitation on Sabbath.** A recommendation that members refrain from this activity on Sabbath.

- **Enlistment in the Armed Forces by Seventh-day Adventists.** An action encouraging our young men to wait for the draft, lest they jeopardize their I-A-O status and privileges.

A Message to the Advent People

FROM THE AUTUMN COUNCIL ASSEMBLED

We who are gathered in Biennial Autumn Council send to you, beloved in the Lord, our Christian greetings.

In this Council, midway between General Conference sessions, representatives have come, not only from America, but from all the world. The meetings of each day have brought before us an ever-enlarging picture of the expansion of the work. We see in this expansion a standing proof of God's abiding love and of your evangelizing ardor. We know and are sure that your faith toward God, your labor and your liberality, are recorded above.

Particularly have we been led to rejoice as reports have reached us which have told the story of the faithfulness of you who under varied circumstances have been shut away from us. Your steadfastness in the truth and your evangelizing zeal in the midst of adversity prove anew the solicitude of God for a lost world and the power of the Advent message. Today, even as long ago, workers for God have "hazarded their lives for the gospel," and their courage likewise has received a rich reward.

Truly the good hand of our God has been over us. Benefits spiritual and material have been showered upon us. Our hearts have burned within us and caused us to exclaim "hitherto hath the Lord helped us" (1 Sam. 7:12). We invite you of "every kindred, tongue, and people" to join us in an anthem of praise to Him who launched this great movement and sent it on its way and who will bring it victoriously to its desired haven, even the God and Father of our Lord Jesus Christ. Let us join in thanksgiving that we are privileged to be workers together with Him, that the sky above is bright with the benediction of Heaven, and that we can go forward with courage and hope.

We are not unmindful, however, of the dark clouds on the horizon. The world reports at this Council have brought us to realize anew that we are face to face with forbidding circumstances. A world shattered by two vast wars, stirred by the ferment of passion, suspicion, and nationalism, and facing the dread threat of atomic mass destruction confronts us with problems more diverse than we have ever known before. Truly the perils of the last days are upon us. "For these be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22).

We face with you this challenging paradox: Never were the problems facing the church larger and more baffling and never were the opportunities for the expansion of the kingdom of God greater. This gives us no reason for despair, but only for greater faith. We have confidently proclaimed that the last days would be dark and tumultuous. The great prophetic forecasts unveiled by the revelator make it clear that in the last days Satan will come down to the inhabitants of the earth "having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). This same prophetic word marks the last days as the time of earth's harvest, as God's supreme hour. It is now that the divine arm will be bared to shape up events quickly for the last great acts. We must not weaken in faith when the multiplying events all about us serve to prove true the forecasts we have been preaching for more than a century.

It must sober our hearts, brethren and sisters, to think of being Seventh-day Adventists today. We are commissioned to preach a distinctive message to all men. Woe to us if we fail in that commission. We are not simply one more church in the world; we are a spiritual crusade—God's last crusade. We must ever cling to this sense of mission—God's last mission to the world.

This mission, in God's providence, has met with considerable success. The messengers of truth have journeyed out to the ends of the earth. Tens of thousands every year join the ranks of the Advent Movement. This people has grown in size and significance. Now our words are attentively heard. What shall be our attitude to this new situation? Shall we relax, and find satisfaction in the social and theological respectability we have attained? God forbid. Popular acceptance is no passport to heaven. Relaxed satisfaction is no mood in which to wage a great crusade for God. What we need today as we confront the world and its unprecedented opportunities for service is a clearer realization of the distinctiveness of our message, a larger vision of our task, and a keener understanding of our spiritual perils and needs.

This is a thrilling and dramatic hour. Not by worldly might nor by earthly power can we think of measuring up to its requirements. Only by complete dedication and the presence of the divine Spirit within us can we hope to do so. The world bids ever more strongly for our hearts, our time, and our resources. Its activities, its amusements, its preoccupations, stand as a continuing threat to our spiritual life. We cannot serve both God and the world. When we feel drawn by inclination or association to spend our hours or our means on those things that war against the Spirit, let us remember the solemn warning: "Whosoever therefore will be a friend of the world is the enemy of God." The nearer we come to the end of the world, the farther we must remove ourselves from the enticements of the world, the sins that beset us, and the more earnestly must we seek for the promised fullness of the power of the Holy Spirit.

Brethren and sisters, God calls for total dedication. Only by a dedication of heart can we ourselves be ready for Christ's coming; only by a dedication of time and talent and resources can we complete our task of calling on men and women everywhere to make ready. Without this complete dedication we cannot succeed; with it we cannot fail.

Let us together, as churches, as families, as individuals, over the wide circle of the world, join in a reconsecration of heart and life to our God and to His great cause. The times demand this. The hour of the Advent triumph has struck. The signs of the times make this abundantly clear. In this time, when the hopes of mankind are rapidly turning to despair, men are reaching out for God. Let us arise, in this hour of promise and possibility, and do the work before us. Walking in the light of divine revelation and clothed in the garb of heavenly purity and power, let us go forward in God's might, that the earth at long last may be filled with His glory.

May the grace and peace of our Lord Jesus Christ be with you all. Amen.



• EDITORIALS •

The Biennial Autumn Council

In this issue we give extended space to the Autumn Council that closed two weeks ago. The annual council that is held halfway between sessions of the General Conference, and thus is known as the Biennial Council, always has special interest and significance. For many years it has been the custom to call into this biennial meeting representatives from overseas, besides an extra number of leaders from the home base.

In this issue we share with our subscribers the spirit and "feel" of this great meeting. We wish you might all have been present. Thanks to the remarkable improvements in transportation it is now feasible for leaders in far corners of the earth to make reasonably frequent trips to headquarters. A round trip that formerly might have consumed two months or more may now be made in a few days. With a present membership of a million it is increasingly important that those who lead out in all the overseas divisions come together from time to time to coordinate their plans. Thus only can the great and growing work of God continue to keep in step throughout the earth. What a heartening fact that in a world so torn with dissension God can provide an exhibit of a people, made up of endless races and cultures, who are bound together by the ties of love. That is something that the United Nations, with all its prestige, cannot provide.

God Is Going Before Us

As we listened to the reports, which ranged all the way from statistical and financial to stories of stirring mission progress, we were impressed anew with the fact that God is going before us. We were likewise impressed with the more prosaic fact that a vast amount of routine labor and planning must be done by endless committees if each phase of the work is to be handled equitably and efficiently in relation to every other phase. There are those, at times, who rather thoughtlessly remark that too much time is given to the "machinery" of the work. They like to think of earlier days, when everything was more simple. But they forget that it was simple because it was so small.

Part of the price of growth is increasing complexity. It is really nothing short of miraculous how God has guided and overruled so as to keep the "machinery" moving smoothly, with all of the different "gears" in every land meshing so quietly and efficiently. What we should ever remember, of course, is that the success of the "machinery" depends, as Ezekiel would say it, on the spirit in the wheels. Let us not deplore machinery—we shall have more as we grow still larger—but let us implore our God for an ever-increasing amount of His Spirit in the wheels.

There has been much to warm our hearts in the reports from overseas. New fields are being opened, new calls are coming from dark corners. We have not yet finished our task of preaching the gospel to every creature. But we have also been sobered by the words of warning that our brethren have uttered concerning new and grievous troubles that confront them in an in-

creasing number of lands. All is not peace in the world, far from it. Nor can we hope for more quiet or more easy times in the future as we further prosecute our task. It seemed to us, as we listened to what our leaders from abroad had to tell us, that every Adventist should adopt as the guiding rule of his life: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

We invite our readers also to read carefully the report beginning on page 16, which tells of how our fellow believers fare in Russia today. It is a cheering report and reveals that the gospel gives men courage and staying power for God in the midst of great adversity.

Let us pray for our leaders in all lands, and especially for those who lead out in Russia, that God may give them great grace and much wisdom as they cheer the Advent people on toward the goal of heaven.

F. D. N.

Are You Compromising With Self?

If Christ is our Master, then He must be the Master of the whole man. We cannot say to Him, "You can control my smelling, my tasting, my touching, but I reserve my hearing and my seeing for my own interests." Man cannot be thus divided.

Christ, said Paul, is to be "all, and in all" (Col. 3:11). Thus there is no place for compromise with self in the life of the Christian.

An example of spiritual compromise is found in 2 Kings 17:33, where it is said concerning the people who were brought into Samaria to take the place of the deported Israelites, "they feared the Lord, and served their own gods."

By giving a nodding assent to the worship of God in the land of Israel, the people hoped for protection from the dangers then prevalent in that devastated land, but they continued to serve their own gods, and did not realize that the God of heaven is a jealous God and will accept of no divided allegiance.

How often the professed Christian attempts to do what those ancient people did. He knows there is much benefit in worshipping God, but he honors Him in only part of his life. He still yields to certain sinful propensities. This is the most dangerous kind of compromise.

How can the ear be attuned to Heaven while the eye wanders into forbidden territory? How can the mouth truly speak God's praise while with the hand we are doing that which is displeasing to Him? So let us never compromise with self in any way. We read:

"There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. But will they profit by His teachings? will they receive His reproofs and heed His warnings? God will accept of no partial obedience; He will sanction no compromise with self."—*Testimonies*, vol. 4, p. 148.

F. L.

Facing Sorrow and Trouble

By Inez Brasier

The girls of the Lake Church Prayer Circle were sitting around their leader, Margaret Hughes. It was their last night with her; she was leaving for college the next morning.

Suddenly Norene began to cry.

"What's the matter, Norene?" asked Jollita.

"Yes, tell us," urged Margaret. "Is there anything we can do to help?"

"It's about *Grosmutter*—Grandma—across the sea. We prayed for her at home, and our church prayed, but yesterday all the letters Mother had written to her came back. No one knows where she is. Seems as though God isn't interested in our troubles, so I can hardly talk to Him in prayer."

Cheryl, who had been sitting beside Norene, changed places with Margaret. With her arm around Norene, Margaret talked to her.

"The return of those letters is not positive proof your grandmother is not alive somewhere. You know, friends were taking her to Switzerland. It could be they have her in a quiet place there."

"I'm afraid they never reached a safe place. And we prayed so long! I loved my grandma so."

"I know how you feel," said Nelva. "In my case it was Grandpa who always comforted me when I broke my doll or when I felt bad about something. My brother says I shouldn't constantly dwell on how much I miss him. He says I should be glad Grandpa is sleeping till Jesus comes, and I should be cheerful and help others the way he did." Nelva wiped her eyes in sympathy.

"Girls!"

There was a new tone in Margaret's voice as she spoke, and the girls leaned forward, wondering what she would say.

"Now is the time for you to understand the meaning of sorrow and of troubles. Let us think of our grandparents first. We loved them, as Nelva says, and took our little-girl troubles to them for comforting. But we can do the same thing with Jesus. He will comfort us in the same way if we ask Him to."

"Margaret!"

"It's true. You know that verse,

'As one whom his mother comforteth, so will I comfort you.' Grandpa whispered it to me when my father died. I couldn't understand why we had to lose him, and I was rebellious and felt as you girls do. Why did my pastor-father have to be laid to rest? I felt that God hadn't answered my prayers. Now I know that His answer was No and that His way is best."

"Oh!"

"If your grandmother, Norene, is sleeping, you can believe her angel

is watching her resting place, and when Jesus comes you will have her again. God's own Son, you remember, died too, so our heavenly Father also knows grief. And Jesus lost His earthly father, Joseph, through death."

"That comforts me somewhat, Margaret. I'll try never to feel like this again," Norene responded.

"I'm glad. Now let's talk about other troubles for a bit, though the ones we have in our pleasant community are very small."

"I listened to the radio report about that tornado that destroyed a whole town and killed so many. That was real trouble," commented Cheryl.

"And in the country where I lived when I was little there was much trouble. I can't begin to tell you how much," added Norene.

"But even here we often have our worries and wonder if Jesus really cares for us. I know I do. Why do people have so much trouble anyway?" Nelva asked this question for the others as well as for herself.



The Glacier-Type Mind

At one time I heard someone remark that a glacier moves only half an inch every million years. It was a grossly inaccurate statement, to be sure; nevertheless, the idea titillated my imagination. What a mental picture one receives—the glacier sitting there in all its frozen majesty, and finally, after eons of time have elapsed, it has shifted its position a whole half inch!

Some *people* are like that. Their ideas, opinions, and prejudices began to form early in life; by the time they were young adults the mold was pretty well cast; and now—well, they are practically immovable.

Let's say that our human glacier works in an office and has painstakingly filed material in a certain way for all the years he has been there. Then a bright new office worker is hired who says (because new things and better methods are being discovered all the time), "Wouldn't it be faster and easier to do it *this way*?"

Our glacier tries to look progressive and intelligent, but the new idea cannot penetrate his icy façade.

"It's always been done the way we're doing it now," he asserts flatly, and consigns the new idea, the new *worth-*

while idea to oblivion. After all, it might require more than half an inch of brain movement, and his million years aren't nearly used up yet!

I don't advocate change merely because it's change, but I do contend that glacial minds are responsible for much of the lack of progress that is evident in many quarters today.

The glacier is probably a sincere person, but his tranquil, glistening surface is simply impervious to new ideas. He fears them because they might throw his whole scheme of things off balance and send him careening down the slope—no longer a class-A, in-good-standing glacier!

This attitude was one of the reasons why ancient Israel rejected Christ. Because the Pharisees were so fearful of any change that might interrupt the old order, they jealously guarded every rite, every ceremony, every tradition, even after it was no longer meaningful. "Their so-called orthodoxy [even] led them to crucify the Lord of glory."—*The Desire of Ages* (1940), p. 309 (Miss. ed., p. 283).

The same danger still exists in both the secular and the spiritual world. "Christ taught His disciples that they were to open their minds to instruction, and be ready to believe."—*Christ's Object Lessons*, p. 59. Is that your attitude, or are you satisfied with your spiritual attainments?

Glaciers may look solid now, but they won't survive fire!

Anne Observer

Margaret reached for her Bible on the desk, and then laid it down. "First," she said, "there are the troubles we have when we insist on having our own way. God disciplines us, often through our parents. That is His way of teaching us that it is better to obey Him in the first place. It is also His way of helping us develop perfect characters. Another most important thing: How could we be sympathetic with other people's troubles if we never had any of our own?"

The girls were silent for a moment and then Nelva remarked, "That's so. Losing our grandparents should make us kind to all elderly folks."

"Then maybe all our troubles are good for us, even this about my grandma," Norene spoke slowly. "Do you really think so?"

"Yes, Norene, I am sure, though none of us can see why now. But tell me, how did all the trouble that you and your parents endured overseas finally end?"

"Why, we came to this country, and now we have a nice home, plenty to eat, and friends, and the church. I can see now that a lot of good has resulted from our misfortunes."

"There is good somewhere in this experience involving your grandmother. Jesus sometimes lets us see the good, but when He doesn't we trust Him anyway. Last year I had to miss college, as you know. Now I'm thankful." Margaret smiled at Norene, and gave her an extra hug.

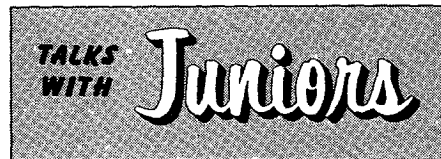
"Remember, girls, our troubles are for a purpose. We can let them crush us, or we can face them with courage and trust, and thus grow stronger."

"Margaret! You make it sound so wonderful!" exclaimed Nelva.

"I can pray now," added Norene.

"Then let us pray for Norene's grandmother, and let us pray that we may face all of our troubles with courage."

The song of Margaret's Hartz Mountain Roller canary, like praise, was heard with the prayers of the girls.



Shorty!

By D. A. Delafield

"Hi, Shorty, where do you think you're going?" shouted a tall, muscular boy, well formed and good looking.

"None of your business," replied "Shorty," hurt and angry at being addressed in this manner.

Bill ("Shorty") had always been sensitive about his size—just about five feet. He thought that an eighteen-year-old boy should be taller, and he secretly envied towering fellows with big muscles. He was good looking and had a keen mind. In school his grades were the best and his character record and conduct classification were perfect. But why did he have to be short? It embarrassed him. Often he thought about the subject, but never did his mind turn up a satisfactory answer. "It just had to be that way," he thought, and tried to forget it.

Bill's parents were worried about it because he was worried about it. They kept on praying for one of

two things to happen—either that Bill would grow another two or three inches before he reached the age of twenty-one, or that if Bill had reached the peak of his stature, God would help him to make the best of it instead of letting it get him down.

I have some friends who are stout. When others make fun of them because they are fat, they just laugh good-naturedly. If any juniors reading this column are embarrassed because they are fat or short or freckled or tall or skinny, here is a suggestion: Just learn to be pleasant and nice, and people won't notice the other things. If you can laugh at the characteristics that make people laugh at you, you have learned an important lesson in life.

Four of the "biggest" men I know are small in size. On the other hand, we have all seen some big fellows who were awfully "small." The size of a man's body or his brain is not the true gauge by which to measure him. How big is his heart? What is the size of his soul? Hold the measuring rod of character up against his life and what do you get? The thing that really matters is not the tape measure, but the measure of the life.

It's character that counts, not inches. Don't you agree?

I'm glad to tell you that Bill is learning to forget himself. He is concentrating on his studies and is quite happy. I believe that when he finishes his work at medical school, there will be a place for him in mission lands where he can fill an important position in God's work. And if time should last, he will doubtless be happily married and have a family all his own. If his children are short like he is, well—what of it? Some of life's best things come in small packages.

As we count our blessings for the year 1956 surely the Sabbath school should stand near the top of the list. We cannot overstate the importance of the Sabbath school. It is beyond estimate. How thankful, then, we should be for all that the Sabbath school has meant to us individually and as a church through the years.

Think of what a strength the Sabbath school is to the whole church. It is first of all a school—a place for Bible study where all the church, from the aged veteran to the toddling child, can gather weekly to study God's Word and work under the guidance of godly men and women.

"The privileges and opportunities . . . of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be His followers thoroughly furnished with proof of the doctrines of His word. When and where can this be better obtained than in youth at the Sabbath school?"—*Counsels on Sabbath School Work*, p. 22.

Then, it is a great soul-winning agency



for the saving of the lost. It forms an excellent channel for working personally for the children and youth of the church. When love for the children fills the hearts of our teachers in the divisions, then every Sabbath school becomes a gateway to heaven to the younger members of the flock.

It is also a training school for the older members, preparing them for soul-winning service. The light of truth first shines into the hearts of personal workers through the Sabbath school as they catch a glimpse of Christ's love and proffered righteousness that He offers so freely. When that light begins to burn, it shines out to others. Thus the Sabbath school becomes a lighthouse in the community.

It is God's purpose that "The Sabbath

school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Ibid.*, p. 10. We are thankful for the soul-saving influence of the Sabbath school in every land.

Lastly, we are thankful for the wonderful records that the Sabbath schools are making every year in giving for missions. What a vital place our Sabbath school offerings fill in supporting our worldwide mission program! Every week we have the opportunity to help forward the work by placing an offering in the Sabbath school envelope. With gratitude we note that the total gifts mount higher and higher each year. In the words of the messenger of the Lord, "We thank God that our Sabbath schools have contributed enough to advance many a precious enterprise."—*Ibid.*, p. 129.

May we all be thankful on Thanksgiving Day this year for the Sabbath school, for it is a living fountain in our midst with ever-refreshing drafts of blessing for every member of this our largest denominational school.

R. R. FIGUHR

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 1, 1956

Christ Rejected of Men

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

The disciples hoped that "the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape" (*The Desire of Ages* [1940], pp. 696 [Miss. ed., p. 682]), but they saw their Master led away at midnight. Then "they all forsook him, and fled" (Mark 14:50).

Certain chronological and other difficulties are involved in a harmony of our lesson scriptures—Matthew 26:57-75; 27:3-10; Mark 14:53-72; Luke 22:54-71; John 18:12-24—but they are incident to four records with varying objectives, written years after the events transpired.

There were two parts to the trial of Jesus, one before the Jewish ecclesiastical rulers, the other before the civil rulers.

The first three Gospels give the impression of one ecclesiastical trial, which Matthew says was before Caiaphas. Mark does not name the high priests, while Luke names both Annas and Caiaphas (Luke 3:2; compare Acts 4:6). John records two trials, one by Annas at night, one before Caiaphas in the morning. In *The Desire of Ages*, pages 698, 703 (pages 685, 688), these accounts are harmonized in two preliminary hearings, one before the ex-high priest Annas, and one before both Annas and Caiaphas, with this added comment on page 760 (page 750):

"Oh, fearful scene! the Saviour seized at midnight in Gethsemane, dragged to and fro from palace to judgment hall, arraigned twice before the priests, twice before the Sanhedrin, twice before Pilate, and once before Herod, mocked, scourged, condemned."

A Travesty of Justice

The trial shows many infractions of the Jewish criminal code, some of which are listed in *The SDA Bible Commentary*, on Matthew 26:59. These injustices become credible when we understand the character of the high priestly family of those days. Annas was high priest from A.D.

6 to 15, when he was deposed by Pilate's predecessor. He was succeeded by five of his sons, and in addition by his son-in-law Caiaphas (A.D. 18-36). "The references in the later Rabbinic writings and in Josephus declare the priestly aristocracy to have had a reputation for intrigue, bribery, and love of money."—HOSKYNs, *The Fourth Gospel*, p. 513.

"It deserves notice, that the special sin with which the house of Annas is charged [in the terrible language of the Talmud] is that of 'whispering'—or hissing like vipers—which seems to refer to private influence on the judges in their administration of justice, whereby 'morals were corrupted, judgment perverted, and the Shekhinah withdrawn from Israel.'"—EDERSHEIM, *The Life and Times of Jesus*, vol. 1, p. 263; compare *The Desire of Ages*, pp. 698-703 (pp. 685-688).

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," cried Caiaphas (Matt. 26:63). It was an attempt to extort self-condemnation from Jesus. This was not the first time He had been questioned concerning His divinity. See John 10:24: "If thou be the Christ, tell us plainly."

Hitherto the disciples were forbidden to make this claim for Him (Matt. 16:20). Now Jesus answers plainly: "Thou hast said," or, as in Mark 14:62: "I am." The term "Son of man" was Christ's common designation for Himself; "Son of the Blessed" (Mark 14:61) was a Jewish avoidance of God's holy name. From John 5:18; 8:58; 9:37; 10:25 it is clear that the Jews knew what Christ's answer would be respecting His kinship with God. Of Caiaphas we read: "A conviction came over him that this Man was akin to God. The next instant he scornfully banished the thought."—*The Desire of Ages*, p. 704 (p. 689).

When the high priest rent his clothes (Matt. 26:65; compare *The Desire of Ages*, p. 709 [p. 694]), he acted contrary to the Mosaic instruction of Leviticus 10:6, but the Jews did this as a sign of impulsive horror.

See Acts 14:14, where Paul and Barnabas did it when the people attempted to worship them after the miracle at Lystra. In the case of Caiaphas it was tantamount to condemnation of Christ.

"One of the officers . . . struck Jesus with the palm of his hand" (John 18:22). Matthew 26:67 says: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Mark 14:65 is similar, and Luke 22:64 says "they struck him on the face." The margin of John's account suggests that He was struck "with a rod," which is perhaps the original meaning. "The Greek word means literally a blow with a staff, but it was commonly used for a blow with the hand in the face or on the cheeks, and was so understood in the Sinaitic Syriac Version. *He struck Jesus on the cheeks* (cf. Matt. v. 39). If this be the correct translation, the action of the servant fulfils Isa. 1:6 and suggests the sufferings of the servant, who is the Lamb of God."—HOSKYNs, *The Fourth Gospel*, p. 514.

Peter's Experience

Peter added to the poignancy of the tragic rejection. This was that "keener anguish" which "rent the heart of Jesus; the blow that inflicted the deepest pain no enemy's hand could have dealt."—*The Desire of Ages*, p. 710 (p. 695).

It seems incredible that a favored disciple, warned twice in unequivocal words of a three-fold betrayal (Matt. 26:34; Luke 22:34; John 13:38), should so soon deny his Lord in such a forthright manner. Peter had protested: "Though I should die with thee, yet will I not deny thee." But soon thereafter came the triple oath-laden denial: "I know not the man"! (See *The Desire of Ages*, p. 712 [p. 697].) It is a melancholy story, ended by the shrill cock-crowing in the night.

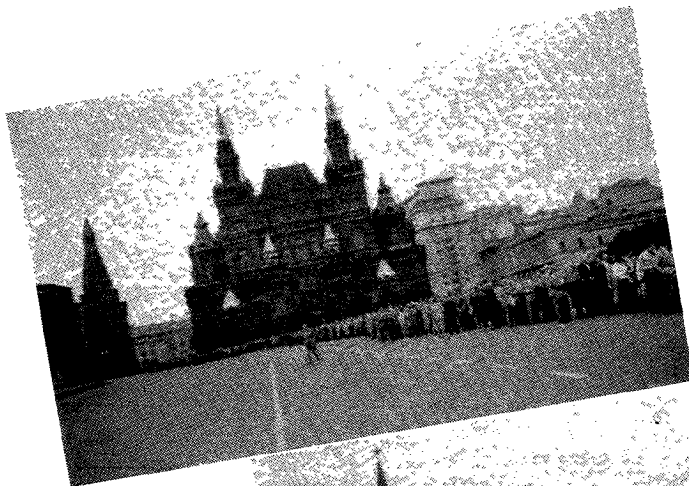
"And the Lord turned, and looked upon Peter. And Peter remembered" (Luke 22:61). Blinded by tears, Peter fled into the night, anguished and desperate.

"On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die."—*Ibid.*, p. 713 (p. 699).

Peter was impulsive, self-confident, but vibrant with warmth and sincerity. He failed in his self-exaltation, he wilted under ridicule, as most of us do, but did not sin beyond grace. After his conversion "he was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed and teachable."—*Ibid.*, pp. 812, 815 (p. 802).



Choir in our church in Rostov, Southern Russia



Throngs visit the Red Square in Moscow.

Government buildings in the Kremlin, Moscow.



Members of the U.S.S.R. (Russian) Division Committee with presidents of the unions. First on left front row: P. G. Sillman, vice-president; third from left, front row, S. P. Koluschskij, president of the division.

Feature Article
OF THE WEEK

REPORT ON

AT THE present time it is not difficult to obtain a Russian visa to visit Russia as a tourist. The main requirement seems to be to register for the desired tour with the All Inclusive Service for Tourists provided by the official Russian Intourist traveling agency. The expense involved for travel, hotel, meals, and sight-seeing is to be paid beforehand in foreign currency at the official rate of exchange of four rubles to the dollar.

Only a few questions are asked on the blank to be filled in to get a visa—considerably less than what is asked for on blanks of many other countries. In due time we had our Russian visas.

On the basis of so many contradictory reports and rumors on the situation in Russia, we hardly knew in advance what we would find there and how we would be treated. It looked like a trip into the unknown, but we were hopeful that with God's help our attempt would be successful. We chose the tour going by way of Kiev, Leningrad, and Moscow. Most of the traveling was made by plane.

On Thursday morning, August 16, we left Vienna, Austria, by plane. The first stop was in Budapest, Hungary. There we met four of our Hungarian workers who were permitted to meet us at the airport, and we had a chance to speak freely with them for about an hour. This shows that things are becoming easier there. This would probably not have been possible a year or so ago.

The next stop, and the first in Russia, was in Lwow. There we went through the police formalities and the control of currencies, which were reduced to a minimum. We had dinner, and then continued our flight to Kiev, where we arrived at 5 P.M. Intourist agents awaited us. The first thing we expected was to have to go through customs, but there was not the least mention about that, and I know that

REVIEW AND HERALD

A Trip Through Russia

Last August, R. Gerber, treasurer of the Southern European Division, and O. Uebersax, president of the German Swiss Conference, took a trip through parts of Russia. They are the first Adventist leaders in long years to make such a trip. The report is written by R. Gerber.

other tourists had the same experience. It seems that it is a general policy to let the tourists into the country without going through customs.

Kiev is a fine city of one million inhabitants, the capital of Ukraine, the great wheat-producing section of Russia. Our first impressions were good. But we were supposed to follow a program of sight-seeing with a guide during the two days of our stay. This we did on Friday, August 17, but in the evening we said that we would not need him the following day. He made no objection.

On Sabbath we had a little difficulty to find the address of the Seventh-day Adventist church in Kiev. We knew that we had a church there, duly recognized. Finally we found this address, with the help of the president of the Jewish congregation, and it was 11:20 A.M. when we arrived at our church. The worshipers were just at the end of the first part of the service, that is, Sabbath school. They have no *Sabbath School Quarterlies*, but they are studying one chapter of the Bible every Sabbath. That Sabbath they had studied the nineteenth chapter of Acts.

In Kiev we have our own church building erected in 1955. We have

there a membership of 300. The choir sang several times during the service, which lasted considerably longer than usual in our churches. But there was nothing tiresome about it.

In that church we met a former orthodox priest who years ago became a Seventh-day Adventist. He is a cripple, and attended the meetings in a wheel chair.

We were given a wonderful welcome, and the pastor of the church obtained permission from the authorities to have us go with him onto the platform. We spoke a few words of welcome to our people, bringing greetings to them. They responded heartily, and were all very happy that such a contact had again been made.

An ordained minister from Poland was present that day, and preached the sermon. Originally from Ukraine, he was on his vacation. So we were able to get considerable information as to the situation of our work in Poland.

We had a wonderful Sabbath in Kiev. After the service the pastor of the church took us to his home for dinner. He had also mentioned to the authorities in his telephone conversation that he wished to invite us to his home, and he was encouraged by the authorities to be hospitable to us

and treat us, very kindly. There were about twelve people at that meal, and we had a good time in that family. After the meal the pastor said that we would have some music, and pretty soon about seven or eight of the people there that day who played different instruments, formed an orchestra. It was a special treat to see the pastor's children play—the daughter, 11 years old, playing the clarinet, and her little brother, ten years old, the trumpet. I had never seen anything just like it, and it was really wonderful to be there.

While in Kiev we visited an old monastery where there are also catacombs. People go there on pilgrimage from far and wide. At the entrance to the catacombs candles are sold to provide light through those dark passages. We were told that this was done independently by the Orthodox church, the government not interfering with it in any way. And this principle applies to the different denominations, which manage their church affairs with a large measure of autonomy. Thus our fellow believers, wherever they have registered churches, hold their meetings regularly, as we do elsewhere. We were told that in Ukraine there are 115 registered churches, with about nine thousand members.



Part of congregation where R. Gerber met our people in Kiev, Ukraine.



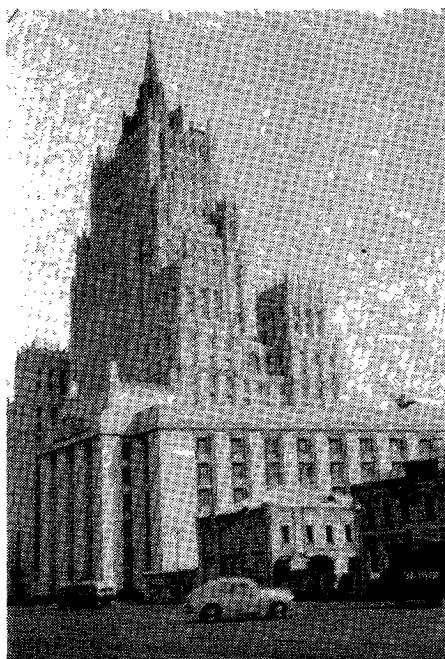
Foreground: Baptist church in Moscow, where our members meet on the Sabbath.

On Sunday morning we left by plane for Leningrad, where we arrived at about two o'clock in the afternoon. We did not expect to find out much in Leningrad as far as Seventh-day Adventists are concerned. We knew that we did not have any registered church there, and actually we made no contacts. Anyway, we did not spend a Sabbath there.

Leningrad is a wonderful city of about three million inhabitants. It was formerly the capital of the Russia of the Czars. The vast plains of Russia offer plenty of space for a large city. Just recently a subway was opened for use. It is a luxurious affair, as is also the subway in Moscow. The former winter palace of the Czars in this city is now a museum. It is one of the most magnificent museums in all the world.

Then we went on to Moscow, leaving Leningrad by train late in the evening of August 22 and arriving in Moscow a little before ten o'clock on the morning of Thursday, August 23. In this great city there is a permanent agricultural exhibition. This was opened in 1954 and covers about five hundred acres. Russia being a federation of republics, there are pavilions of each of the different republics, and in visiting that exhibition one gets a good idea of what is being produced in the different parts of that large territory. We spent a few hours visiting that exhibition, and we might have profitably spent even days there. There are also large parks and flower beds and an exhibition of farm animals. It was evident that the authorities are interested in the development of natural resources and also of industries, and give much thought to that.

We were well taken care of in Moscow as we had been in other places. On the afternoon of the day we arrived we went to our office in Moscow, where we met two of our leaders. Since one of them could speak the German language, it was easy to



The Ministry of Foreign Affairs, Moscow

engage in conversation with these brethren. It was with mutual happiness that this contact was made after many years of separation. As we talked things over, the question of the Sabbath meeting was given consideration. Our brethren obtained permission for one of us to preach on Sabbath. So I had the privilege of preaching to our congregation in Moscow. I spoke German, and Brother Mazanow, former president of our work in Russia, translated into Russian. Our church in Moscow has a membership of 550, and there were at least that many present at that meeting that day. Our people meet in the Baptist church, which is quite a nice place. We felt very much at home among loyal brethren and sisters of like faith and hope. They have a good choir that sang several times during the service.

Our church members are scattered all over that vast country. We have in the entire territory of Russia more than twenty-six thousand members.

They are earnest and faithful believers who rejoice in the Advent hope. They have a deep experience in the things of God and in the reality of prayer, and daily trust in the Lord. Thus they go forward, walking in the light and following humbly the Master, to whom they have fully consecrated their lives.

On the Sabbath we spent in Moscow the study of the Sabbath school lesson was on chapter 20 of Acts. In that chapter we find the speech of the apostle Paul to the elders of the church of Ephesus. Verse 24 reads as follows: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." This was of special interest to me, because this verse seems to be the motto of our believers in Russia.

On our way back from Moscow we spent about one hour at the airport of Prague, Czechoslovakia, and had the privilege of meeting some representatives of our work in that country. These also indicated that conditions are improving there, because probably less than a year ago such a contact would not have been possible. Since September 1 of this year our people in Czechoslovakia are again able to meet more freely than during recent years.

As stated already, we have no *Sabbath School Quarterlies* in Russia and, in fact, no literature of any kind. There is a great need of Bibles and hymnbooks. The hymnbook that is being used was printed in 1927, if I am not mistaken, and there are, of course, very few copies left of that edition in the churches. A number of our people have copied hymns by hand. At the meetings, when the hymn is announced, all the stanzas to be sung are read, so as to remind the people of the words.

As far as we could find out, our
(Continued on page 26)



The Kolbatz family. Elder Kolbatz is pastor of the Kiev church, in Ukraine.



The Mazanow family. Elder Mazanow is pastor of the Rostov church.

News From Home and Abroad

Day by Day in the Congo Union

By R. H. Wentland

Sometimes people are inclined to think that everything in the mission field happens more or less miraculously and that every day is packed with thrilling, never-before-heard-of experiences. But people are people, and sin is sin regardless of climate and country. Satan is present everywhere to hinder and bring about the destruction of souls. In mission lands every day is much the same as the day before, each filled with ordinary hard work and difficult problems, many of which remain unsolved.

In the Congo Union every evangelist is also a teacher. He usually starts school very early in the morning and closes at noon. Children of our church members attend this school, as well as many from the villages who are not yet members of the faith. All who enroll pay tuition. Many of these schools are very poorly equipped; nevertheless they provide an opportunity for the children to receive an education and obtain daily Bible instruction.

In the afternoon the evangelist teaches the adults who have taken their stand for Christ. For one year they attend what is called a "hearers' class." At the end of that time if they pass the examination and have made the necessary spiritual progress, they are advanced to the baptismal class, where they spend another year. If they measure up to all requirements at the end of their second year of training they may then be baptized. Through this plan the Spirit of God molds sinners into delightful, Christian people.

In addition to the daily school program, a period during the vacation months is set aside and everyone enters into public evangelism. Through this combined evangelistic program we have almost reached our goal of 10,000 baptisms yearly for the last two years. This year, however, we have baptized many more people thus far than in any previous year, and it looks as though we will exceed our goal for 1956. We now have 18,636 in baptismal classes and 44,657 in hearers' classes.

The work is growing so fast that

we are unable to keep up with it. To add to our perplexity, the wages for African labor are being raised along with the cost of living. The wages of our mission workers have been very low for many years. Although it is imperative that we raise them, we do not have sufficient funds.

For many years we have hesitated to open the work in the West Congo, known as the Bas-Congo. This is the lowest and hottest part of the Congo. From this area, more than twenty years ago, the leaders of a fanatical uprising were exiled with their families to the Central Congo. There they came in contact with the work of Adventists and many of them became members of our faith.

More than a year ago the government returned twenty families to their former homes, all Adventists. It was not long before we had to send them an African ordained minister. Then just a few months ago we transferred J. G. Evert, one of our experienced European workers, to become direc-



B. R. Bickley, president of the South Congo Mission, with a noted chief who traveled hundreds of kilometers to attend a three-day camp meeting. He begged our mission leaders to come and preach the gospel in his territory.

tor of the Bas-Congo Mission Station.

"At Tshela," Brother Evert writes, "sixty people took their stand for the truth last month, but we have no shepherd. Our most urgent cry is for teachers immediately. Besides, we need a worker for the village of Mpelo, where practically the entire village has accepted the truth. For many years the chief of this village has been holding a piece of land on which to build a church for us, and has constantly refused it to anyone else who wanted it, because years ago D. E. Delhove stopped there and preached one sermon. This old chief was very happy to see us."

We asked Brother Evert to stay in a hotel or rent a European home while getting the work started in this field, but neither plan seemed feasible. So he writes, "We are still living in this African home. My poor wife is finding it hard. We are actually living in the dust. Tomorrow we are starting to build our little house [where they will live until we can get the mission location]. Labor is so expensive that the cost of the house may go up to 15,000 frs (U.S. \$300) but still that is cheaper than renting a house in town." Our missionaries are a very faithful group of men and women. Thank God for them.

We have few highways in the Congo—mostly just roads of dust or mud. We do not have much traffic. Sometimes we travel for half a day without meeting a single car or truck, but when we do meet one, it can be very dangerous as the roads are narrow and rough with many blind curves.

Recently I was crossing a long wooden bridge over a swift river when suddenly I discovered that a section of the bridge was gone. I managed to stop the car just eleven feet from the edge of the gap—my heart almost stopped too! At night one is in danger of running into a herd of elephants around some curve, a highly unsatisfactory experience!

Gasoline is not always available when it is needed. Broken springs, ruined shock absorbers and flat tires are frequent, while repair parts are almost impossible to find. One is often greatly inconvenienced and perplexed. Between principal cities food and water are not available. Repeated long trips become hard work. It is very easy to wish for better things.



Some of the girls eating their evening meal at the Bigobo girls' school, South Congo Mission. The food consists of a thick porridge made of mahogo meal.

Still, a great work is being done and we have every reason to believe that even greater things will be accomplished in the future. As the work grows, our problems also grow. We very much need your interest and your sincere prayers.

One day there will be many men and women from Africa who will walk the streets of the Holy City with us. What a day of rejoicing that will be!

Welfare Services in Inter-America Commended

By R. R. Figuhr, *President General Conference*

The terrible explosion that occurred in Cali, Colombia, some weeks ago will be remembered by all who read these lines. A great part of the city was destroyed and many people were killed. Many more were injured, some seriously, others not so seriously. It was a real emergency and called for prompt action.

Our brethren of the union and the local fields immediately went into action to bring relief to the stricken. I quote from a letter written by A. H. Roth, president of the Inter-America Division:

"The Central Government of Bogota wanted all relief agencies to bring food and clothing to a central depot, but it became apparent immediately that the priests were laying hands on these things and distributing them in the name of the Catholic church. So our brethren appealed to the governor. He gave them permission to go directly and distribute their food and clothing as they saw fit.

"The governor appointed five nurses and five soldiers to accompany our brethren, and so they went out distributing food and clothing from nine-thirty in the morning until evening. The people commented saying, 'These Adventists are fine people.' Many had gone over to the government depot for food and had received none because they had to get orders and permits from various sources. In the words that Brother Retzer used, people told him: 'We have been down to the depot to get some food but one has to stand in line so long that when your turn comes they tell you to come back next day.'

"So they were hungry until our Adventist folks came around. One man, evidently a businessman, watched the work of Adventists, then reached into his pocket, pulled out a roll of bills and gave a generous offering, saying, 'Here take this. Maybe it will help someone.'"

Quoting further from Pastor Roth's letter: "In a town called Yabucoa [Puerto Rico], a place of about ten thousand inhabitants, the people were badly hit by a hurricane. A portion of the town was destroyed. Our Adventist medical cadets and Dorcas relief workers promptly offered their services to the Red Cross.

"The chief Red Cross director for Puerto Rico, who had become acquainted with Seventh-day Adventists over in Tampico [Mexico], was more than pleased to have the Adventists come and offer their services. In fact, he stated that they were the only ones from among the churches who really came and offered their help. Furthermore, he stated that the Adventists have the best training and

organization for giving relief assistance. He placed our Brother Geli in general charge of food distribution for the city of Yabucoa.

"Brother Meléndez was put in charge of a camp of men refugees and one of our girls was put in charge of the ladies' camp. They moved about the camp in their cadet uniforms. All told, we have some twenty of our young people and some older ones assisting in this relief work, and Brother Geli is the great hero of all those people who suffer because of the hurricane ravages. In fact, the people would be willing and delighted to name him as their mayor by popular acclaim.

"The Red Cross chief stated, 'These Seven Days are wonderful.' He told of one Adventist boy that he had placed in charge of a food warehouse over in Tampico. The boy had been on duty since six o'clock in the morning until four in the afternoon. The chief just happened to come around and asked him, 'Boy, have you had anything to eat?'

"The boy replied, 'No, Sir.'

"Well, why in the world didn't you go across the street and get yourself something to eat?"

"The boy answered, 'Sir, I was placed on guard to watch these food supplies and to distribute to those who had orders to receive some. I do not run away from my duty. I was placed here to guard food, not to eat it.' And then the chief said, 'You can count on these Adventists until the crack of doom.'"

Experiences like these make one proud of his fellow Seventh-day Adventists.

National Council of Churches Meeting

By L. K. Dickson, *Vice-President General Conference*

Responding to an invitation by the National Council of the Churches of Christ in the United States of America, the officers of the General Conference asked the writer as an observer, to attend the meeting of the 250-member General Board held in the Willard Hotel, Washington, D.C., September 26, 27. Dr. Eugene Carson Blake of the Presbyterian Church, president of the council, presided.

A report was given on the initial findings of the first nationwide survey since 1936 of the churches and church membership of all faiths in this country. This release revealed that four States—Rhode Island, Louisiana, South Carolina, and Mississippi—lead all others in the percentage of people with church affiliation. Four other States—Nevada, Oregon, Washington,

and West Virginia—apparently have the lowest proportion of church members.

The leading States showed more than 75 per cent of the 1950 white population as church-related, the lowest States less than 45 per cent. Topmost among the leaders were Louisiana, South Carolina, and the District of Columbia, with a ratio of church members above 80 per cent. Oregon ranked lowest, with only 32.2 per cent of its white residents calculated as church affiliated. Negro population was subtracted because most large Negro church groups were not reported.

This church distribution study revealed that thirty-six States are predominantly Protestant, while twelve States have a majority in the Roman Catholic Church. The most heavily Protestant area is in the South—with the exception of Louisiana—and in Utah, home base of the Mormons.

Roman Catholic majorities are found in the Northeast, Southwest, and Louisiana. In ten of the thirty-six States that are predominantly Protestant, members of these groups account for more than 50 per cent of the population. In the twelve States showing a Roman Catholic majority the total number of Catholics is less than 50 per cent of the population, with the exception of Rhode Island. In this State 60 per cent of the 1950 population is affiliated with the Roman Catholic Church.

For the entire nation the division of church members among major faith groups, as distinct from their relation to population, shows Protestants reported as 53 per cent of the total, Roman Catholics as 40 per cent, Jewish constituents as 6 per cent.

The Roman Catholic average membership per church was found to be much larger than for Protestant churches. "In computing average membership," the report said, "there is a sharp contrast between the Catholic national average of 1884 members per church and the Protestant average of 240. This would be slightly modified by the fact that many Protestant groups count as members only those confirmed at 14 years or older, while Roman Catholics count baptized infants."

A full agenda occupied by two-day meeting of the National Council Board. Reports were received that revealed the relationship that exists with Communist countries pertaining to religious matters. In his "Evaluation of the Exchange Deputation to the U.S.S.R. and the U.S.A. in Retrospect," Dr. Eugene C. Blake, president of the council, reported that the contacts made thus far in the Soviet Union have been worth while.

"Despite many and difficult differences we found important common ground as Christians," he said. "We were courteously received in Russia and we hope to reciprocate here. A beginning has been made. Under the guidance and power of God, we believe the churches of Jesus Christ may be used for the reconciling and salvation of the nations."

There is naturally a very close tie between the National Council of the Churches of Jesus Christ in the United States and the World Council of Churches. In his report to the council board, Dr. Franklin C. Fry, general secretary of the World Council of Churches, pointed out that during the past ten years the work of the council has continued to grow. Beginning with 50 churches in 1946 this number increased to 162 in 1956.

"An impression of the development of our committee work and our consultations with churchmen and churchwomen of all parts of the world may be gained from the fact that during July we had twenty-two different committees and conferences meet in Germany on various aspects of our common work," Dr. Fry stated.

It was clear from observation at this important General Board meeting of the National Council of Churches that the large Protestant churches are moving harmoniously into an ever-growing program of influence including many avenues of thought and religious activity both at home and abroad. What the future holds does not yet appear and it is well for us all who understand the final movements according to God's prophetic Word to be intelligent as to these modern trends.

Ingathering at Emmanuel Missionary College

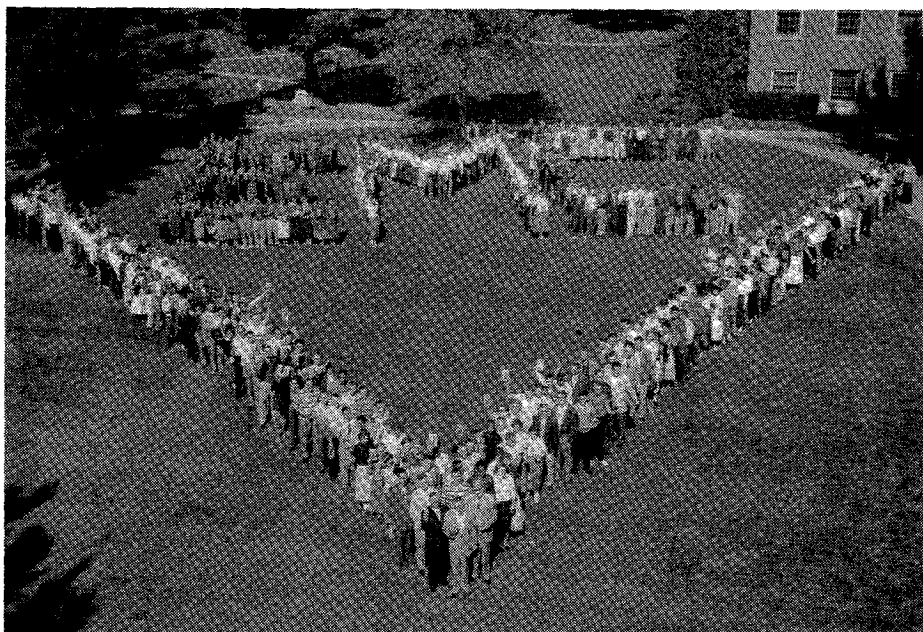
By J. Ernest Edwards
Associate Secretary
Home Missionary Department
General Conference

October 2 will long be remembered at Emmanuel Missionary College. It was the annual Ingathering Field Day. Thirty bands, with more than eight hundred students, were eager for action. With cars pulling up, supplies and maps laid out, sack lunches piled high, the finger printing of many students at the police station in Benton Harbor and the securing of individual solicitors' permits completed, everything was ready for a big day.

On the fifty-fifth anniversary of its move from Battle Creek to Berrien Springs, EMC truly demonstrated that "in proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*Prophets and Kings*, p. 263. President F. O. Rittenhouse, the faculty, and eight hundred students wrote a modern Book of Acts by their outstanding victory, raising \$14,000 for Christ and His cause. This is \$1,000 more than last year.

Our hearts thrilled by the nearly one hundred per cent participation. All thirty bands exceeded their \$250 unit goal and campus workers gave \$2,018 from their work proceeds that day.

The mountain of organizational details had been supervised by Dr. E. K. VandeVere, who directed this Ingathering crusade, in cooperation with Vernon Flory, H. D. Burbank, and



The six hundred students of Emmanuel Missionary College who enthusiastically participated in the Ingathering Field Day. Another two hundred students donated their day's income from work in the college industries. Again this year EMC has set the Ingathering pace for all our colleges by raising \$14,000.

CHURCH CALENDAR FOR 1956



Dedication-



H. A. ROBERTS

. . . In a harmonious family group, self is sacrificed, dedicated to the common good, that the family itself may prosper, that the needs of loved ones may be met before our own. . . . So in the larger family of God each of us will find our highest fulfillment as we deny ourselves and commit all that we have and are to the triumph of our common cause, as we dedicate ourselves and the fruit of our hands completely to His service.



As we come to another Week of Prayer and Sacrifice, let us surrender those things we have reserved for ourselves and turn them in to the Lord and His cause, that the final triumph we value above any personal pleasure or comfort may quickly be achieved.



Remember, plan, pray . . . prepare your heart for a deeper Christian experience during the

Week of Prayer and Sacrifice

November 17-24, 1956

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

J. L. Tucker. The Ingathering motto this year was "All In—All Out,"—*all in* the organization and *all out* for victory.

Surely in the modern Book of Acts, with its Ingathering pages of mission loyalty and second-mile devotion, will be recorded the names of these Ingathering participants who contacted homes, shops, and business offices within a radius of one hundred miles from the college.

Special recognition should be given to Band No. 11, under the student leadership of Clarence Wellman, for having raised the highest amount, \$571. The top solicitors for the day were: street solicitation, Sharon Kidd, with \$80; house-to-house, Jerry Rodostes with \$69.41; and Mrs. E. R. Thiele, with \$82.75. We pay tribute to one car with six students that raised \$138.66, making it a Minute Man car.

At the victory chapel service enthusiasm ran high as experiences were related revealing God's leading and influence. Prayers will continue to be offered that the contacts made on Ingathering field day may result in many baptisms.

The 1956 Camp Meetings in Retrospect

By D. E. Rebok, *Field Secretary*
General Conference

It was my privilege this past summer to attend nine camp meetings, staying an average of seven days in each place, and coming in contact with between forty and fifty thousand Adventists.

As I recall the experiences I enjoyed in each of the nine places, I am impressed with the fact that each camp meeting was different, each one had its own spirit, tempo, atmosphere, and strong points—and yet the people were the same—good, wholesome, friendly, kind, and cheerful Seventh-day Adventists.

One text seems aptly to describe the camp meetings I attended. It says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:17-19).

I hasten to correct any misinterpretation of the text, for on each campground we found excellent food. There is one thing I have discovered as I travel around the world: Seventh-day Adventists are good cooks, and they really know how to prepare wholesome, nourishing dishes.

But it is the spirit of our people that impresses everybody. As the mayor of the city of Detroit mentioned several times, in his address at our Michigan camp in Grand Ledge, "I am profoundly impressed with the fact that you come here as families to enjoy family religion. You have a program that includes everybody from the cradle to the oldest and most mature Christian on the grounds."

And who can soon forget the beautiful music presented by Charles Keymer and his committee? That part of the Michigan camp meeting made a profound impression on everyone. Then, too, the messages from R. R. Figuhr and A. V. Olson of the General Conference were timely and much appreciated. The whole program from beginning to end offered a real treat to the thousands of people who swarmed over the great campsite.

Today I recall the well-organized and administered camp at Cicero, Indiana. Arthur Kiesz, the conference president, and his staff did a wonderful job, and everything went off like clockwork. The facilities are ideal,

the program was well balanced, and the people were right on hand for every spiritual feast.

I think of the camp at Gladstone Park, near Portland, Oregon, where the music was superb and there was a lot of it. How our hearts thrilled to the sounds of celestial music that came from the choir directed by Harlyn Abel! Oregon is blazing a new trail in having on the conference staff a general director of all the church choirs in the conference. Professor Abel for a quarter of a century taught music in our colleges. Now he is going from church to church to help the local directors in their choir work.

Oregon gave me another thrill in their "Operation Desire," a plan for placing a copy of the dollar edition of the book *The Desire of Ages* in every unit of every motel in the State of Oregon. No wonder we have one Adventist for every hundred people in that State. Would not that be a worthy project for each conference in the United States and Canada?

I liked the enthusiastic leadership of G. R. Nash, president of the Georgia-Cumberland Conference. His



Providence, Rhode Island, Evangelistic Campaign

Early last fall a successful evangelistic campaign was launched in Providence, Rhode Island. Benjamin Leach was the evangelist, with Wylie Fowler as music director. They were assisted by Joseph Damazo, district superintendent in Pawtucket, Arnold Friedrich, and Richard Douglass, ministerial intern.

The first five meetings were held in the beautiful and spacious Veterans Memorial auditorium, which is situated almost under the shadow of the State capitol. Later the meetings were transferred to Plantations Auditorium, in the downtown area of Providence. For several months it was necessary

to hold double sessions on Sunday night in order to accommodate the crowds.

The churches and members of the Providence area gave remarkable support, which greatly encouraged our workers and contributed much to the success of the campaign.

Thus far sixty-five have been baptized as a result, and we are praying that this number will swell to at least one hundred as a result of the second series of meetings which began early in September.

Pictured above are the Providence evangelistic workers and a group of the newly baptized members.

MERLE L. MILLS

camp was highlighted by a spontaneous movement, which came from a lay brother, to put the light of the third angel's message in every one of the 153 dark counties in his conference. At an estimated cost of \$100 for each county the brethren and sisters before the camp meeting closed quietly brought forth the amount needed for 105 of those counties. By now I am sure they have the money needed for the entire 153 dark counties.

When the news of the "Lighting Up the Dark County" project leaked over into Florida, the home missionary secretary, and the president, R. Rees, simply mentioned it to the congregation one evening, and explained that there were only thirty-three dark counties in the Florida Conference. Immediately one lay brother came forward with three one-hundred-dollar bills, and said, "My wife and I will put the light in three of those counties." Within a few minutes the thirty-three counties were cared for by a people who never fail to meet a crisis, or accept a challenge.

The camp meeting in Southern New England seemed to fit appropriately into the setting of the land of our pioneers. The entire meeting was dignified, calm, quiet, and deeply spiritual. It has been said that a school is but the lengthened shadow of a man. The same applies to a camp meeting, and M. L. Mills, president of the Southern New England Conference, is the man in this instance.

The only campground where the conference president had occasion to invite the people to come to the early 6:30 meeting in order to get warm was in Soquel, Central California, in the middle of July. Close to the Pacific Ocean, the temperature in July at Soquel is quite cool but most invigorating. The camp was well attended, and the people were one big, happy family. D. E. Venden and his workers are doing a great work in that most inviting territory.

After being present on the Wisconsin campground three successive seasons, the visiting minister ceases to be a guest. He becomes one of the family, and where could you be more welcome than among our dear people in Wisconsin?

It looks as if the big tent may have been rolled up for the last time so far as the camp at Portage is concerned. Those generous folks really did respond to C. M. Bunker's request for money to build a permanent assembly hall or tabernacle. Elder Bunker wants to do for the Wisconsin campground what he did for Indiana while he was in that field.

My last appointment was in the very place where H. J. Detwiler and

I began our preaching experience forty years ago. What a privilege it was to go back to that place again! The northern part of East Pennsylvania enjoys a regional meeting all its own, and T. E. Unruh, president of the conference, arranged a fine meeting for our people up there. They all appreciated it so much.

Now while the blessings of this year's meetings still linger in our hearts and minds, let us look forward to two great gatherings in the future—camp meeting again next summer, and then in God's own appointed time the gathering of the faithful of all ages on the sea of glass before the great white throne. May God bless every one of you as you prepare for these two great gatherings. You and I must be there.

Laurinburg, North Carolina

By R. E. Tottress

From September, 1955, to June, 1956, the membership of our church in Laurinburg, North Carolina, was doubled.

There are four churches in the district. The first Sabbath of each month is district meeting day, with each church taking its turn as hostess.

God has blessed our efforts with many inspiring missionary experiences. Both the church missionary leader, Mrs. Annie L. Dixon, and the church treasurer, Mrs. A. M. Blackman, started Sunday schools in their homes. We endeavored to get all the members of our churches to do the same.

Then I conducted meetings in each church. Up to the first of the year about fifteen of the interested group were members of our Sunday schools. Soon, however, they also joined our Sabbath school and attended the meetings being held in the church. As a

result, ten members of Mrs. Dixon's Sunday school were baptized, and five or six from Mrs. Blackman's Sunday school. Others baptized have been reached through correspondence courses and Bible studies.

The church has recently been replastered on the inside and stuccoed on the outside. Funds are being raised for an expansion program, which will include an additional Sabbath school room and rest-rooms. Meanwhile the Sunday schools are still being operated, and other baptisms are expected soon.

Meeting of Ministers and Doctors in Georgia

By T. R. Flaiz, M.D.

Nearly one hundred ministers, physicians, dentists, and other medical workers and their families gathered at beautiful Camp Cumby Gay in the northeast corner of Georgia for a three-day meeting the last week of August.

It would be difficult to imagine a more ideal situation for a conference camp. The estate consists of more than three hundred acres of woodland with two small mountains having an elevation of more than 4,000 feet, and two lakes providing good swimming and boating. Cottages, a mess hall, and a spacious gymnasium are among the facilities of this unusual camp owned by the Georgia-Cumberland Conference.

The program of this meeting, from V. G. Anderson's challenging sermon Friday until R. E. Crawford's devotional Sabbath evening, was given to the study of the needs of today, our duty in such circumstances, and how we should relate ourselves to these critical times. The round-table discussion of the afternoon session was participated in very freely by nearly all present. Questions on various



A part of the group who have been baptized in the Laurinburg, North Carolina, church, during the past year.



Front view of New Albany church.

phases of our health message and medical ministry were answered by panel members or by others present who spoke from actual experience.

The smooth precision and dispatch with which the general program of the session progressed was a reflection of the excellent organizing ability of D. W. Hunter, in general charge of the camp.

Several of the physicians found it necessary at the last minute to cancel plans to attend this meeting. When the reports of the beautiful woodland setting, the cool bracing air, the delicious food, and the interesting studies and discussions filter back to those who were unable to come, no doubt the result will be to inspire greater determination in all to be present at the session promised for the summer of 1957 in this same restful location.

The Positive Living Clinic

By Glenn and Ethel Coon

Nearly five years ago we were asked by the Southern Union Conference to conduct short revivals in the eight Southeastern States. The series is now called the Positive Living Clinic, and is intended to teach our church members and guests three great sciences: (1) the science of soul winning, (2) the science of deliverance from sinful habits, and (3) the science of Christ-centering the great truths committed to us as a people. In addition to this we also conduct after-services, during which time we teach our people the thirty-five scriptural laws of marriage.

During the first seven months of this year we have been on loan to other conferences, particularly to those of the Pacific Union. God has drawn very near during the meetings conducted, and more than 250 candidates have requested baptism. Scores of others have found wonderful deliv-

erance from soul- and body-defiling habits, and many homes have been re-established.

We are convinced that God's Holy Spirit is pleading with our people to arise and finish this everlasting gospel and get ready for the coming of our wonderful Saviour and Lord. Let us arouse our every energy and make the science of redemption the great task, the overruling passion, of our lives. Let us get ready to go home with Jesus when He comes in the clouds of heaven for His chosen ones.

Inauguration of the New Haitian Seminary Chapel

By A. L. Rochat

Sunday afternoon, May 6, was a happy day for the Haitian Seminary, for a dream long cherished had come true. The new chapel for which many had prayed and worked was being offered to the Lord. (Picture appeared in October 25 issue of the REVIEW.)

In 1947 the Haitian Seminary was permanently located on its present seventy-eight-acre site, five miles from Port-au-Prince, the capital of Haiti. Although dormitories and industrial buildings gradually sprang up, a really suitable place of worship was not built, and this was a handicap to the spiritual progress of the school. Now this lack has been met.

Simple in its appearance, yet inviting, the new chapel stands as a memorial to the glory of God. It is furnished with an attractive pulpit and an Estey electric organ, which was a gift to the school from a friend of our work in Port-au-Prince. There are comfortable seats, which can accommodate approximately three hundred persons.

For the inauguration service there were more than seven hundred people present, many of them non-Adventists.

The president of the Antillian Union Mission, Ray Jacobs, was the guest speaker.

It is with happy hearts that the school family now meets on Sabbath to worship God. At eight o'clock a service is conducted in English for the benefit of interested English-speaking non-Adventist families in Port-au-Prince. Then at nine o'clock there is the Sabbath school, which includes an English class, and at ten-thirty a French service is conducted.

We are thankful to God for the progress made in this our training center for the Haitian field.

The Haitian field has more than seventeen thousand members and believers who look to this school with hope and confidence as their young men and young women prepare for service and go forth into the Lord's vineyard.

Dedication of Albany, New York, Church

By Carl P. Anderson

August 25 was a long-looked-for day for the members of the Albany, New York, church. On that day, after many years of hard and faithful work, a beautiful church structure on Western Avenue was dedicated free of debt.

W. R. Beach, secretary of the General Conference, presented the sermon of dedication. He emphasized three important facts concerning the church. First, "in the eternal house of God we are 'the called,' 'the chosen,' 'the elect,' and we should be 'lively stones'"; second, "the house of God should be a house of prayer"; third, "the house of God should be a house of prayer for all nations."

Four former pastors were present for the dedication: H. J. Capman, now president of the New York Conference, served the Albany church from 1926 to 1931; August Anderson, from 1946 to 1949; Ned Bresee, 1949 to 1954; and Leon Robbins, 1954 to 1956. R. E. Pleasants, the present pastor, arranged the services.

During the dedicatory service in the afternoon Leon Robbins read the history of the church. In 1905 Brother A. C. Brown, with his wife and two children, Theodore and Harriet, came to Albany. After two years of faithful visiting and praying a group was organized in Brother Brown's home by F. H. De Vinney, then president of the New York Conference.

Brother Brown was the only charter member present for the dedication. The members of the Albany church and neighbor churches came for the day. They rededicated themselves to be "lively stones" in the church of God.

Southern California Conference Workers' Retreat

From August 25 through August 31, more than two hundred workers and their families from the Southern California Conference gathered at Cedar Falls Camp in the San Bernardino Mountains for an extensive program of study, spiritual inspiration, and recreation. Highlighting the meetings were daily lectures on "The Formation of the Old and New Testament Canons," by Dr. Siegfried Horn of the Seventh-day Adventist Theological Seminary.

The program's theme was "Christ Mobilizing the Church for Salvation." Daily presentations and discussions on ways in which the church may be better mobilized for soul winning, stewardship, leadership, and salvation were presented by ministers who have had notable success in these phases of the church program. R. R. Bietz, Southern California Conference president, was in charge of the gathering.

HERBERT FORD
Public Relations Director

A Trip Through Russia

(Continued from page 18)

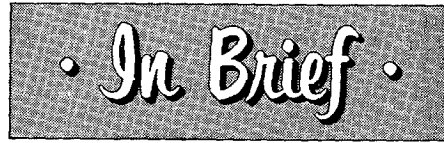
people are faithful in the payment of tithes and offerings. In the Sabbath meetings we attended, two collections were taken—one at the end of the Sabbath school and another one at the preaching service. According to the information I received, around three million rubles were received in tithes and offerings in 1955, or \$750,000. Taking into consideration the rather modest condition of living of our people in Russia, this shows great faithfulness on the part of all our believers and a fine spirit of liberality. Our ministers are being paid directly by our organization and are not employees of the state. Thus our organization has no difficulty in receiving the tithes and offerings and in paying directly the salaries to our workers.

While we were there we tried to find out whether the children are obliged to attend public school on the Sabbath. It looks as though, generally, the children are called upon to attend school. That does not seem to be the case in Latvia, for instance, where they seem to be freed from attending school on Sabbath. However, some of the parents are firm in not having their children attend school on the Sabbath.

Let me say again that we were able to move about quite freely in Russia and there was really no restriction to our taking pictures. We had perfect freedom in this.

We have a number of rather large churches in that section of the world; for instance, there are eight hundred members in Riga, six hundred in Tallin, and there are quite a number of

other places where we have more than three hundred members. Even though we may call our organization in Russia a division, it is really a union, a union of territorial districts that can hardly be compared with our local conferences. We thank God for the staunch, faithful Adventists we have in this large field.



Atlantic Union

● Mrs. Ruth Nelson, former dean of girls at Union Springs Academy, has connected with the Far Eastern Academy, Singapore, as teacher for the missionaries' children.

● Maria Hauge, of Norway, who has spent eight years as a missionary nurse in Ethiopia, was the 400th student to register at Atlantic Union College this fall for full-time on-campus study.

● Donald E. Wright, who has been associated with the Providence, Rhode Island, evangelistic team, has been asked to assume the district leadership of the Putnam and Willimantic churches in Connecticut, formerly under the supervision of S. A. Renzi, who is to spend a year in Bermuda.

● Leon Robbins, pastor of the Boston Temple, was speaker for the fall Week of Prayer at Atlantic Union College.

● Jack Weisberg, manager of the Adventist Home near New York City, has accepted a call to become personnel director at the New England Sanitarium and Hospital.

● Seventy-five pupils are enrolled in the Rochester, New York, church school, and are being taught by Allan Hillier, Laura Bates, Mrs. Marie Johnson, and Ivor Margerison. This is the largest church school in the New York Conference.

Canadian Union

● On August 11, a little company of believers gathered on the beach at Cummings Lake, near Iron Bridge, Ontario, to witness a baptism of five sisters, daughters of Mr. and Mrs. William Leach of Iron Bridge. T. A. Davis conducted the baptism.

● The Chalmers-Friesen evangelistic team opened a campaign in High River, Alberta, on October 13. This effort will run through December 8 and is being held in the Highwood Memorial Centre.

● The Ukrainian believers of the Beauvallon, Myrnam, and Innisfree districts of Alberta, this past summer contributed their time and money toward the erection of a large auditorium on the Beauvallon campsite. Under the leadership of Conrad Samograd, district pastor, a building 40 feet by 100 feet was erected in 21 days.

● On August 24, families from Kyle and Mondou, with visitors from Macrorie, met

on the banks of Clearwater Lake, northeast of Kyle, Saskatchewan. After enjoying an outdoor Sabbath school and church service, they saw three of their number follow their Lord in baptism.

● One hundred and thirty-five laymen of the Fraser Valley churches in British Columbia have enrolled for the Training Light Bearers course.

● A new church school has been opened at Barnesville, New Brunswick, with Ivan Schaber as the teacher.

Central Union

● Xavier Butler has accepted a call to serve as home missionary and Sabbath school secretary of the Lake Region Conference. He and his family will be living in Chicago. Monroe A. Burgess will fill the vacancy left by Elder Butler. Elder Burgess comes from the Allegheny Conference.

● The Colorado Conference has asked O. F. Locke from Indianapolis, Indiana, to serve as pastor of the Denver South church. H. T. Anderson and his family from the Missouri Conference have accepted a call to the Montrose, Colorado, district.

● W. B. Mohr, secretary-treasurer of the Central Union Conference for the past 12 years, is retiring. Brother Mohr has given more than 40 years of active service in the denomination. The Mohrs plan to make their home in Winter Park, Florida.

● R. E. Browning from the Kansas Conference has accepted a call to pastor the Hastings district in Nebraska. R. R. Johnson, who has spent all of his ministerial experience in the Nebraska Conference, answered a call to work in the Kansas Conference.

● Sunnysdale Academy, Centralia, Missouri, had set \$850 as the goal to be reached in their Ingathering field day trip. The Lord blessed the youth with a grand total of \$1,154 for their work of the day.

● The Colorado Conference welcomes A. E. Millner from the North Dakota Conference. The Millners will lead out in the work in the Pueblo district.

Columbia Union

● A Washington area laymen's rally was held in the Sligo and Takoma Park churches early in November. Directing the program was Watson Buckman, home missionary secretary of the Potomac Conference.

● A new weekly radio program, "Mission to the World," has started on Station WGMS, Washington, D.C. It is being presented every Sunday in cooperation with the "Prophetic Crusade" by M. K. Eckenroth in the Capitol Memorial church, downtown Washington.

● Recent ministerial shifts within the Potomac Conference include the following in Virginia: H. E. Metcalf, pastor at Wytheville; Carl Hempe, pastor at Fredericksburg; Lester Carney, Hopewell; W. L. White, Richlands-Tazewell district; J. C. Dean, Winchester; F. B. Holbrook, Staunton; and Gilbert Goodwin,

Kilmarnock-Montross district; and in Maryland, David Fockler, Comus-Rockville-Damascus district.

● S. L. Dombrosky, pastor of the Baltimore church in the Chesapeake Conference, has accepted a call to become pastor of the Tampa, Florida, church. The new pastor of the Baltimore First church is Harold E. Fagal, of Mount Vernon, Ohio.

● Gordon Creighton, of the Michigan Conference, is the new district leader of the Lewistown-Lock Haven-Huntington area in the West Pennsylvania Conference. He replaces John Kroncke who has accepted the pastorate of the Scranton district in the East Pennsylvania Conference.

● A new church school with seventeen boys and girls has been opened in the Washington, Pennsylvania, church in the West Pennsylvania Conference, reports L. L. Philpott, educational secretary.

Lake Union

● Thirty-six publishing department leaders and new recruits conducted a special training class in literature evangelism at the Review and Herald publishing house during the week of October 1 to 4. In addition to the instruction given by local and union leaders, a total of more than six hours of technical instruction was given by carefully selected publishing house department heads who gave detailed information concerning the making of books and periodicals.

● One hundred and thirty-eight young people of the Lake Union participated in the literature ministry during their summer vacation. Seventy-one of these youth persevered and are claiming scholarships.

● Academies in the Lake Union are experiencing success in their Ingathering campaigns. Cedar Lake held its field day September 18, and brought in more than \$4,000—\$500 more than last year. Wisconsin Academy went out September 24 and raised \$1,655 as compared with \$1,400 last year. Adelpian Academy field day was September 25; they received \$4,500—\$500 more than last year. On October 9 Indiana Academy solicited more than \$1,500, giving them a gain over last year of better than \$100.

Northern Union

● M. C. Horn reports four new members taken into the Watertown, South Dakota, church by baptism and profession of faith on September 22.

● October 2 was Ingathering field day at Oak Park Academy; and \$1,100 was gathered in by the occupants of eighteen cars. The amount collected was an increase over last year's achievement.

● Evangelistic meetings are being held four nights a week at Fargo, North Dakota. The Whitsett-Link evangelistic team includes R. M. Whitsett, evangelist; R. W. Link, singing evangelist; Mrs. Mearl Cook, Bible worker; A. M. Matar, district pastor; W. P. Lawrence of the North Dakota Conference; E. R. Colson of the Minnesota Conference; H. E. Preston of the South Dakota Conference; and C. E. Larsen of the Iowa Conference.

● The members of the Wahpeton, North Dakota, church recently saw tangible evidence of the results of regular visits by the Sunshine Band to the Wahpeton Nursing Home. Mrs. Bessie Engle, a resident of that home, was baptized. She is the second person who has been baptized as a result of this activity.

● Reports have been received of Vacation Bible Schools being held at Knoxville, Iowa, with 45 children attending, at McClusky, North Dakota, with 45, and at Watertown, South Dakota, with 27.

● In a little over a year and a half the homes in 91 of the 99 counties in Iowa have either all received or are about to receive mailed invitations to enroll in the Bible course, reports E. T. Gackenhaimer, conference home missionary secretary.

North Pacific Union

● Gov. Elmo Smith of Oregon was the featured speaker at the Milo Academy open house on October 7. More than one thousand guests were present for the occasion. These included General, union, and local conference officials, as well as Percy Christian, president of Walla Walla College, and Bob Martin, mayor of Grants Pass, Oregon. Present student enrollment is 225.

● R. A. Rentfro opened a ten-week evangelistic series on November 3 in the Mount Vernon, Washington, church.

● Edward Harms, who has been associated with Kenneth J. Mittleider in the John Day district of the Idaho Conference, has now assumed leadership of the district while Elder Mittleider takes up the work of evangelism in the Payette-Weiser district.

● H. J. Thomsen, pastor of the Breerton, Washington, district, reports that as a result of lay evangelism a definite interest has been created in Allyn. Because of favorable contacts made by Dr. David Glenn, the operator of a nursing home asked that our young people sing for her patients on Sabbath afternoon. Later, Elder Thomsen was asked to preach in their community church.

Pacific Union

● Pacific Union College faculty and students launched a personal evangelism program for the school year on the first Sabbath of the 1956-57 session. Activities in six divisions are planned, giving scope to the talents of all.

● Central California Conference reports 316 baptisms for the first half of 1956.

● Arizona Conference has appointed Grace Duffield as elementary supervisor, assisting G. E. Smith, educational superintendent.

● The West Los Angeles church is the setting for a community Bible class held each Sunday morning, using the 20th Century Bible Course for the adults. At the same time a story hour is provided for the children. Through this experiment it is hoped to reach nonmembers who are not able to attend Sabbath meetings, or who hesitate to do so.

● The fall Week of Prayer at La Sierra

College was held October 5-13. Principal speaker was N. R. Dower, president of the Texas Conference. He had with him three of the ministers of his conference who are among the alumni of La Sierra, H. M. S. Richards, Jr., and Richard and Henry Barron.

● Forty-three young women who are enrolled in the school of nursing of the Glendale Sanitarium and Hospital participated in the capping exercises September 20. This is one of the largest classes in the history of the school.

Southwestern Union

● The San Antonio, Texas, Spanish effort began on September 16. These special meetings were held in the most up-to-date school hall in the city, Public School De Zavala, located in the midst of the Spanish section of the city. The Spanish evangelistic team working in the San Antonio district are R. R. Mattison and E. John Lornitz. Special guest speaker for the first ten nights of the meetings was E. J. Lornitz of the General Conference.

● On Sunday, October 14, a Federation meeting was held at Waco, Texas, at which time the mayor of Waco was the guest speaker. Waco Hall at Baylor University was made available without cost for this meeting.

● Four individuals were baptized as the result of the Pampa, Texas, evangelistic revival. With the brick now on the site, the Pampa congregation is looking forward to the completion of the addition and the remodeling of the old section of the church in the near future.

● Sabbath, October 6, will be a day long remembered in the Southwest Region Conference. That was the day the Dallas congregation met for the first time in Emmanuel Temple. L. C. Evans, president of the Southwestern Union Conference, spoke at the eleven o'clock service.

● A workers' meeting was held in the Arkansas-Louisiana Conference on October 8 and 9, at which time many interesting reports were given concerning progress in every phase of evangelism. Christian education was also stressed. All went away greatly encouraged over the prospect of a speedy Ingathering campaign for 1957.

Correction

In the obituary section of the *Review and Herald* dated October 25 it was stated that the death of Mrs. Celliers marked the passing of the last of the original group of the Wessels family whom God used to start this movement in Africa.

A. F. Tarr, president of the Northern European Division, calls attention to the fact that Dr. Hester (Wessels) Davis is still living. She, too, is a niece of Peter Wessels, and, like her sister, Mrs. Celliers, was a part of Peter Wessels' household when he began to keep the Sabbath.

Church Calendar FOR 1956

Review and Herald Campaign
Week of Prayer and Sacrifice
Week of Sacrifice Offering
Home Missionary Day and Offering
Thirteenth Sabbath Offering

Nov. 3-24
Nov. 17-24
Nov. 24
Dec. 1
Dec. 29

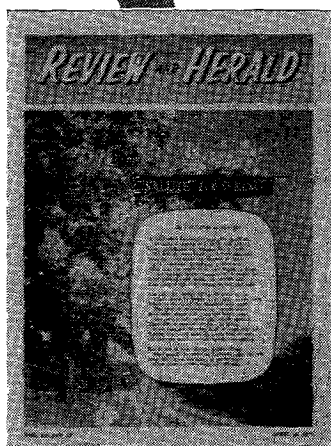


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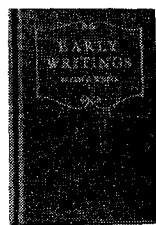
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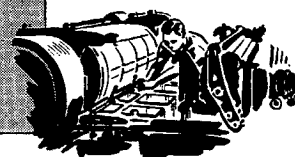
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As We Go to Press



Death of Dr. D. H. Kress

We regret to announce the death of Dr. D. H. Kress, which occurred on November 1. For long years his name and that of his wife, Dr. Lauretta Kress, were coupled with the sanitarium idea. In the opening years of the 20th century he was the first medical director of the Wahroonga Sanitarium in Australia. Later he came to America to be medical director of the newly opened Washington Sanitarium in Takoma Park, with which institution he was connected until the time of his retirement to Florida. He died at the age of 94. A more complete sketch of his life will appear later.

News From Singapore

Press dispatches describing recent riots in the city of Singapore have naturally caused anxiety as to whether any of our churches or institutions have been affected.

A cable to F. A. Mote and C. P. Sorensen, president and secretary of the Far Eastern Division, respectively, who have been attending the Autumn Council, reads as follows:

"SINGAPORE QUIET UNDER CURFEW AFTER SERIOUS RIOTING MANY PLACES CITY ALSO AIRPORT. ALL DIVISION UNION STAFF PROPERTY SAFE."

The cable is signed by W. L. Pascoe, treasurer of the division.

We have a number of churches in and around Singapore, also a hospital, a large school, a publishing house, and two headquarters' compounds.

W. P. BRADLEY

Week of Sacrifice Offering November 24

Today most of God's people in North America are enjoying a high standard of living. There is food in great abundance, and God has showered His blessings in large measure upon us. What is more, we have been greatly favored with a knowledge of truth for these times. Shall we not in deep gratitude for all these mercies give a liberal offering this Week of Sacrifice?

Requests for more funds with which to carry the gospel of salvation to

fields now "white already to harvest" can be answered only as we increase our giving. In the midst of plenty is this not a time to give an offering of thanksgiving and self-denial to extend the cause of God during these days of opportunity?

Remember the Week of Sacrifice offering to be received in our churches November 24.

W. E. PHILLIPS

School of Nursing Opened in Pakistan

The first Seventh-day Adventist school of nursing in Pakistan was officially opened September 3, 1956, at the Seventh-day Adventist hospital in Karachi, with approval of the Sind Nurses and Midwives Council of Pakistan, according to word received from Emma Binder, director of nurses. Beverly Bunnell has been appointed supervisor of instruction.

The government has given the Seventh-day Adventist hospital of Karachi permission to purchase property adjacent to the hospital on a 99-year lease for construction of an additional hospital wing and for the school of nursing. This proposed addition will make possible the 100-bed capacity required for recognized nursing schools in Pakistan.

D. LOIS BURNETT

In This Issue

We are happy to present in this issue a rather full story of the day-by-day activities of the Autumn Council. To this council, midway between General Conference sessions, a considerable number of overseas leaders came. Thus the meeting was of special importance. We believe it is the duty and privilege of the church paper to keep our people everywhere closely in touch with the major activities of the work and the major decisions made at our great assemblies. In an early issue we will give the text of those actions voted at the council that are of general interest to our people.

We are also pleased to present in this issue (on page 16) one of our most important news stories in long years, an account of a trip that two of our Adventist officials made to Russia. This is the first trip in decades that has been made to Russia and to our church there by Adventist leaders.

As the story reveals, the two brethren traveled from Leningrad in the north, through the Ukraine, down to Rostov.

From Home Base to Front Line

Thelma Waln, of Ten Sleep, Wyoming, left McAllen, Texas, October 5, to join the nursing staff of Montemorelos Hospital and Sanitarium in Mexico. Miss Waln has served as school nurse at Union College.

Mr. and Mrs. Everett L. Fisher, of Platte Valley Academy, Nebraska, and their two children, Charlene and Retta, left Miami, Florida, October 11, on their way to Santiago, Chile. Brother Fisher is to serve as teacher of agriculture and farm manager at Chile College.

Elder and Mrs. H. D. Colburn and their children, Harold and Shirley, returning after furlough, sailed from Miami on the S.S. *Queen of Nassau*, October 15. Elder Colburn is president of the Bahamas Mission. The Colburns are beginning their third term of service in Inter-America.

Dr. and Mrs. Russell T. Smith and their daughter Miriam, of Lincoln, Nebraska, left New Orleans on the S.S. *Del Aires*, October 18, on their way to Belém, Brazil, where Dr. Smith will join the medical staff of the hospital. In private practice in Lincoln, Dr. Smith served also as physician for Union College.

Dr. and Mrs. Harold M. Cherne and their little son Melvin, of Fortuna, California, sailed October 26 from New York on the S.S. *African Glen*, going to West Africa. Dr. Cherne is connecting with the Ahoada Hospital in Nigeria.

Dr. and Mrs. David Bull and their daughters Hazel and Rosemarie sailed from Southampton, England, October 30, on the S.S. *Antilles*, returning after furlough to Trinidad, where the Drs. Bull are connected with the Port-of-Spain Clinic.

Elder and Mrs. R. E. Osborn, of the Central California Conference, and their two sons, Richard and Kenneth, left New York October 31 on their way to Beirut, Lebanon, where Elder Osborn will take up his duties as secretary-treasurer of the Middle East Division.

W. R. BEACH