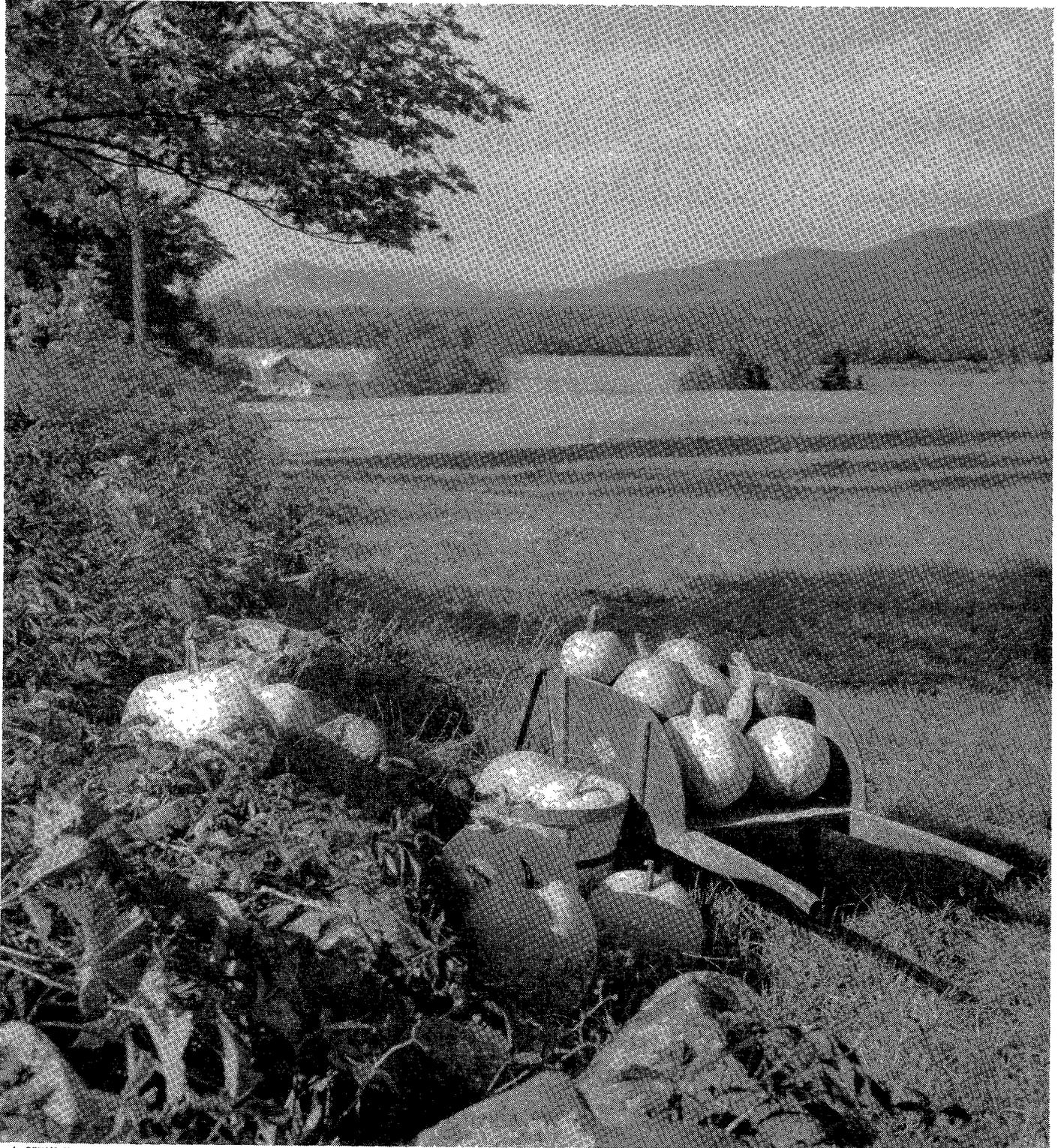


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A. DEVAN-Y

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A Thought FOR THE WEEK

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

"O Blessed Work for Jesus"

In the parable Jesus told about the householder who hired laborers for His vineyard at different hours of the day. He asked of those who grumbled over the equity of the payment, "Is thine eye evil, because I am good?" (Matt. 20:15). The modern language of the Revised Standard Version makes it a little clearer: "Do you begrudge my generosity?"

We can usually understand God's providences to us, but His generosity to others is inexplicable. It seems so much easier to weep with those who weep than to rejoice over some good fortune that has come to those on our social level.

The trouble is that we find it difficult to think of service for God except on an exchange and barter basis—so much reward for a measurable investment of time and devotion.

But Jesus was continually trying to show the superiority of unselfish, undemanding service over mere servitude. To Him an hour of loving, outflowing kindly deeds is worth more than a whole day of arduous labor done with gain as the chief objective. He says of those whose chief interest is recognition for service rendered more than in the joy of its performance, "Verily . . . they have their reward" (Matt. 6:2).

We find in everyday experience examples of these contrasting attitudes. How it warms our hearts to see an act of pure unselfishness, whether it be in a child or in one bowed down with years. Yet, how much more often we observe men and women bemoaning themselves with a grasping, overreaching spirit lest someone else should profit more than they. Truly, generosity is so rare that when it appears it almost invariably makes the headlines. Craft and guile and bargaining are accepted as the expected thing in a competitive world, but these should have no place in the exercise of our religious profession.

H. M. TIPPETT

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Well Said

Will is character in action.—William McDougall.

Troubles are tools with which God fashions us for better things.—Henry Ward Beecher.

It does not take much strength to do things, but it requires great strength to decide on what to do.—Elbert Hubbard.

There are two kinds of men who never amount to much—those who cannot do what they are told, and those who can do nothing else.—Cyrus H. K. Curtis.

No Compromise With Sin

By A. V. OLSON

[A condensation of a devotional talk given at Autumn Council.—Editors.]

To the beloved apostle John, exiled on the lonely isle of Patmos, Jesus gave a vision of God's remnant church in action. Represented by three angels flying in the midst of heaven, this church was shown hastening on to all the nations of earth with God's last message of warning and appeal.

It is a solemn and sobering thought that the mighty movement that John saw in vision was the very one with which we are connected. It is as leaders of this prophetic movement that we are gathered here in council. We have come here to plan for the onward sweep of this message into all the world. Wherever people live, from pole to pole, our missionaries must find their way. "To every nation, and kindred, and tongue, and people" we are to go with the last message of warning.

We are responsible under God for

the success of this movement. We are responsible not only for its continual forward march but also for maintaining the purity of the message and the spirituality of the church. And this we are to do in a time when great spiritual darkness covers the earth.

We have come to the darkest and stormiest period in earth's history. Dark, indeed, is the picture drawn by the prophetic pen of the days just ahead. Convulsions in nature, social upheavals, famine and pestilence, war and bloodshed, is the divine prediction for the closing days of our aging world.

And this is not all. There will come relentless warfare against the saints of God. Bitter persecution will often be their lot. The enemy of souls will marshal all his wicked hosts in a supreme effort to crush the church of God and to destroy its work. To the human eye the prospect is not bright. "The work which the church has

failed to do in a time of peace and prosperity," we are told, "she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith."—*Testimonies*, vol. 5, p. 463.

Trying days are before us, days that will call for men of stamina and moral worth, men of faith and loyal devotion, men who are rooted and grounded in the truth, men who will not compromise with sin. The weak, unconverted, world-loving souls will be shaken out.

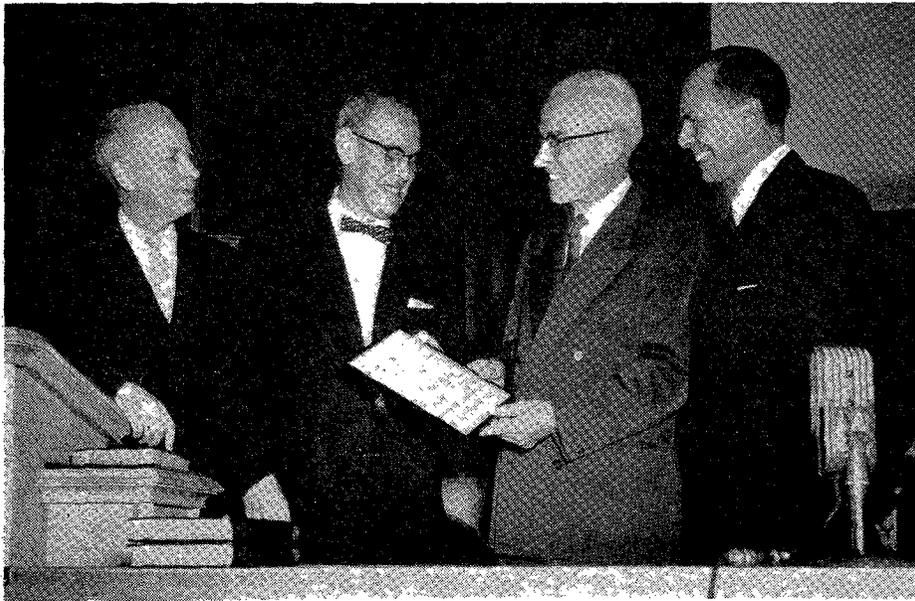
Evil Plans Against the Church

But we will have less to fear from persecution than from the sophistries of the devil. Satan is a wily foe. Ever since God announced His plan of salvation to Adam, Satan has tried by alterations, perversions, and substitutions to vitiate the plan.

The Jews, who had been chosen by God as His peculiar people to be the light of the world, perverted the worship of God by their traditions. They still have their synagogues and their forms of worship, but they have no Christ, no Saviour, and they worship in vain, "teaching for doctrines the commandments of men" (Matt. 15:9).

The Christian church, which embraces around two fifths of the inhabitants of our globe, has often altered the doctrines and changed the standards delivered to it by Christ and the apostles. The Roman Catholic division, which constitutes the largest segment, has set up a man as the vicar of Christ, who "as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). As foretold by the prophet Daniel, this self-styled vicar has arrogated to himself the authority "to change times and laws." Furthermore, all his undershepherds have been made into confessors before whom poor sinners come to pour out their sins instead of confessing to Jesus, the Heaven-appointed confessor and intercessor and the only one who has power to forgive sins.

In other segments of the Christian church there is now a movement on foot to establish the confessional in one form or another. During the Protestant *Kirchentag* in Frankfurt,



D. A. ROTH

General Conference Given Red Cross Citation

During the Autumn Council session a special citation was given to the General Conference by the American Red Cross. Earl H. Breon, director of first-aid training, made the presentation.

Just before giving the award, Mr. Breon pointed out that the Seventh-day Adventist Church is the first religious group ever to receive such recognition. He said that the citation was being given in recognition

of the fact that the denomination had developed and directed a training program that during the past six years has trained more than 24,000 persons in standard, advanced, and instructor-trainer courses.

On behalf of the General Conference, R. R. Figuhr, the president, accepted the award.

In the picture are (left to right): George W. Chambers, Earl H. Breon, R. R. Figuhr, and J. Wayne McFarland, M.D.

Germany, August 8-12 of this year, which, according to reports, was attended by upwards of four hundred thousand people, this movement was given new impetus. A minister who attended this great gathering, writes: "One of the interesting aspects of this session was the encouragement given to the reinstatement of auricular confession in the Lutheran Church of Germany. In fact, confession has again become a practice in this church." A United Press dispatch of August 12, 1956, stated: "If adopted, it would reinstate one of the major dividing points between the Catholic and Protestant beliefs."

Idea Is Spreading

This movement is not confined to the Lutheran Church. It is now in process of development in other churches as well. Dr. Paul E. Johnson in his book *Psychology of Pastoral Care* declares: "The need for religious confession is by this time beyond dispute. Churches and pastors who care to serve this human need will do their utmost to provide effective confessional opportunities. . . .

"The confessional now developing in our midst is not so much an institution as a movement spontaneously rising among pastors who see the need and prepare themselves to meet it more effectively."—Page 106.

A few pages farther on, the author says: "Then without publicity or fanfare the pastor will prepare a room in the church for confession. Simply furnished with a desk and two or three chairs, it will be a quiet room, aside from the main stream of traffic, yet accessible to those who come for counsel."—Page 119.

We do not question the sincerity of the men who are sponsoring this movement, but we cannot regard it in general otherwise than as a determined effort on the part of the enemy of souls to interpose a human confessor between Christ and the sinner.

The evil results of auricular confessions are clearly set forth by the servant of the Lord: "He who kneels before fallen man and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood and degrading every noble instinct of his soul. . . . His thought of God is degraded to the likeness of fallen humanity for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction."—*The Great Controversy*, pp. 567, 568.

Another great evil, one that is as menacing as auricular confession, and

substitutes a science instead of a priest in the place of Christ, is the new psychology emphasis in church life. To be sure, psychology is a recognized science dealing with the processes of the human mind, and as a science it has its own proper sphere even as physiology or any other science. But it is hopelessly inadequate as a substitute for the gospel.

There is a growing tendency to regard man's misbehavior as a result of a maladjustment of his mental processes rather than the result of his yielding to the influence of the powers of darkness. Thus it is easy to conclude that what the wrongdoer needs is simply a visit to the pastor's council chamber for a psychological adjustment.

The evils inherent in this practice are recognized by some leading thinkers and writers. Dr. Ruth Alexander, writing in the October, 1956, issue of the *Reader's Digest*, makes this general observation concerning the effects of the new emphasis on psychology: "When discipline lost out to self-expression, and when religion lost out to psychology, the trend toward delinquency reached epidemic proportions."

One of the early exponents of this theory, if not its author, was Freud. Speaking of the influence of Freud's teaching, James S. Stewart, D.D., professor of New Testament language, literature, and theology, in the University of Edinburgh, says: "Freud banished the powers of darkness from their last stronghold, the soul, by successfully dissolving them into psycho-

logical complexes, neuroses, and the like: so that the good fight of faith becomes simply a matter of inner individual adjustment."—*A Faith to Proclaim*, p. 77.

This doctrine endangers the souls of men. It causes sinners to lose their sense of the sinfulness of sin and to rely on a human remedy for their guilty souls. Sin is more than a mental quirk. It is a disease that no human nostrum can heal. The only remedy for sin is to be found in the gospel of Christ. I am thankful that the remnant church is preaching that gospel as we have it in the third angel's message. There is no adequate substitute for this gospel, brethren!

Still another innovation that is undermining the faith of millions is the doctrine of evolution. When men no longer believe that God is their maker, the logical conclusion is that they owe Him no allegiance. They can do as they please without fear of divine retribution. God only knows how extensive has been the spiritual havoc wrought by this hellish doctrine, which repudiates the moral fall of man and the consequent need for a divine Redeemer.

Perhaps the most devastating heresy introduced into the church is the doctrine that denies the deity of Christ. It has been proclaimed from the pulpits of modernist churches and advocated through the columns of important religious journals. This teaching strikes at the very throne of God, destroys true Christian faith, and leaves the work of salvation in the hands of a merely human Saviour. It removes the primary reason for the existence of the church, for Christ, be it remembered, established His church for the express purpose of proclaiming to a lost and perishing world the message of a divine Redeemer, crucified, risen, and coming again.

Timeliness of the Advent Message

By thus gradually introducing one change after another, Satan has succeeded in turning almost the whole world away from the purity of "the faith . . . once delivered unto the saints." The words of the prophet Isaiah fitly describe the situation: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:4, 5).

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

Faith and Charity

By MRS. ARLETTA STEELE

O clarify vision,
Spirit Divine,
Drive the mist of the world
From this heart of mine.
Yes, clarify vision
That the things of true worth
May impress me far more
Than the vain things of earth.

For temporal indeed
Are the things that are seen,
Which arrest our attention
And oft come between
A true realization
Of what we must be
To bear Thine own image
And thus witness for Thee.

O supplement knowledge
With strong confidence
In the promise long learned
Of the just recompense.
Yes, supplement faith
With true charity,
The bond of perfection
Through eternity.

designed by the Lord Himself to meet the apostasy of our age. This message, revealed to the prophet John nineteen hundred years ago, is adapted to meet the present situation. At this very time when Jehovah is being crowded out of men's minds as the Creator of the universe, we have a clarion call to worship Him who made the heavens and the earth. Just now when Satan is working overtime to destroy faith in the divinity of Christ, a voice is heard proclaiming the everlasting gospel of salvation through faith in the redemptive work of the divine Son of God.

At this very time when the worship of God has been corrupted in a thousand ways there is heard the most fearful warning that has ever fallen on human ears against all false worship. At the same time there rings out an earnest, solemn appeal to all honest souls to come out of Babylon, to plant their feet on the solid platform of the commandments of God and the faith of Jesus.

The Message and the Power

We have the message for the world, but we lack the power that we need for the task before us. Should we not now break away from every distraction and seek with humbled and surrendered hearts for a greater measure of the Holy Spirit? This power is available. The church members have been assured that "the power of God awaits their demand and reception" (*The Desire of Ages* [1940], p. 672 [Miss. ed., p. 662]), and that "it is the privilege of the church to have it now."—*The Review and Herald*, March 19, 1895.

Seeing this power for finishing the work has been available, why has it not been received and the task finished? The Lord has given us the answer through His inspired servant in these words: "It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Evangelism*, p. 696.

Until the hindrances that have prevented the Lord from bestowing the promised power are removed we will wait in vain. The servant of the Lord writes: "I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting."—*Testimonies*, vol. 1, p. 619.

God is waiting for the church to

come into line. He "holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."—*Testimonies*, vol. 3, p. 269.

"He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins."—*Ibid.*, p. 265.

These are solemn thoughts. They are enough to strike terror to the heart of every leader in the church. The responsibility is tremendous. Of all men, the leaders in this cause must be men of God, men who walk humbly with their Lord; men who daily set the right example in word and in deed. They must also be men who dare to call sin by its right name. When sin is eating at the vitals of

the church they must have the courage to lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins (Isa. 58:1).

"Faithful warnings," we are told, "are to be given, sins rebuked, wrongs made right, both by the minister's work in the pulpit and by personal labor."—*Gospel Workers*, p. 185.

The call to the church of God is to awake to their responsibility and part company with sin. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion" (Isa. 52:1, 2).

To the church or the individual who heeds this tender, divine appeal comes the blessed assurance, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (Hosea 14:4). Do you not desire this experience above everything else? Nothing short of this will bring adequate power to meet the needs of a world baffled and confused by the sophistries of the devil.

1956 Autumn Council Report

By J. I. Robison

Associate Secretary, General Conference

The 1956 Autumn Council was held in Takoma Park, Washington, D.C., October 23-30. Being a biennial session, representatives from all the overseas divisions were in attendance except from China and Russia. The council was marked by a spirit of unity and brotherly love and closed with a note of courage for the future as we face the tremendous task of finishing the work of the Lord before He comes.

Many important actions were taken that will influence the future progress of our work in all the world. The general story of the council has been reported in the REVIEW. We herewith give the Autumn Council recommendations that we believe will be of general interest to the church. This is but a fraction of the total business to come before the council, much of which dealt with details of General Conference policies and administrative plans for the better organization and advancement of the cause of God in the future.

Expression of Gratitude and Consecration

As representatives of the cause of God throughout the world assembled in Autumn Council, sensing deeply the urgency of our task as we view present world conditions, we rededicate our hearts and lives to the service of God in this mighty hour with the high resolve that we will labor energetically, and pray earnestly for the speedy finishing of God's work on earth, and with united hearts we offer the following prayer of gratitude and consecration (the delegates to offer the following prayer in unison):

For Thy numberless blessings, O God, we give Thee thanks.

For Thy protection and tireless care, O God, we do rejoice.

For Thy presence with our missionaries in lands beyond, we acknowledge Thy goodness.

For Thy work upon the hearts and minds of men—resulting in thousands of baptisms—we praise Thy great and holy name.

For the sacrificial liberality of Thy people in supporting Thy work so loyally, we are thankful.

For doors still open in every part of

the world, we are challenged and deeply grateful.

For the happy, hopeful, united family of Advent believers in all the earth, we lift our hearts and our voices in thanksgiving.

For Thy promises we love Thee.

For the opportunity to live for the glory of Thy name, we thank Thee.

For the privilege of speaking to others concerning Thy matchless love, our hearts breathe humble gratitude.

For all this we speak our thanks. But for the gift above all gifts—the gift uplifted for us on Calvary—the gift of Thy Son through whose blood we have remission of sins—our hearts find no fit words with which to respond. We Thy people in Autumn Council assembled in the year 1956 can only express our thanks by a complete and unreserved rededication of all that we are to the speedy finishing of the task committed to us.

This we now do.

Ministerial Training

While we reaffirm the over-all provisions of the action of the 1953 Autumn Council with respect to ministerial training in North America as found on pages 22-36 in the Autumn Council leaflet,

We recommend, That the following actions replace the policy on the "Ministerial Training Program" recorded in the 1954 Autumn Council Actions, pp. 43, 44:

1. That ministerial students proceed to the Theological Seminary upon graduation from college to complete their five-year training program.

2. That except as provided for in paragraph 8, the requirement for entrance into the ministry be the receiving of the M.A. degree at the Theological Seminary.

3. That conferences desiring to do so, may select young men for the regular ministerial internship allotments upon the completion of their college course.

4. That graduates with the M.A. degree, including those who do not receive appointments to internships upon graduation from college, shall be eligible for appointment to the regular two-year ministerial internship or for other appointments.

5. That graduates from the Theological Seminary with the B.D. degree who have not had previous employment in the ministry, shall be eligible to the regular second-year ministerial internship.

6. Candidates for the ministry desiring to make application for ministerial internships shall fill out the application blanks provided, and pass them on to the college and/or Seminary faculty for endorsement, to be accepted in turn by the local and union conferences in which the applicant is to labor.

7. That the above plan in respect to ministerial training at the Theological Seminary begin to operate as from the close of the 1956-57 school year.

8. That candidates for the ministry who have not followed the above plan because of age or unusual circumstances and who are being considered for em-

ployment as ministers be referred for consideration and action to the respective union conferences, or to the General Conference in the event of their being considered for overseas service or General Conference employment.

9. That the following apply in respect to rates that shall be paid at the Theological Seminary by those who attend under the above plan, and assistance that may be granted to them:

a. That all ministerial graduates from senior colleges, including those who have been selected as prospective interns, shall pay the regular tuition rates at the Theological Seminary during the period of their study.

b. That prospective interns be processed on the same plan as the regular ministerial interns are chosen, with the understanding that the applications will be held in the union office until the internship is to begin.

c. That conferences may grant financial assistance to prospective interns up to a maximum, including all allowances, of \$60.00 a month for single men and \$100.00 a month for married men, with the understanding that the employing organization and the union will decide when and what amount of assistance is necessary; it being left with the union and local conferences to determine the basis for sharing this expense.

10. That this policy for future ministerial interns shall in no way affect the status of ministerial interns employed at present.

11. That the Theological Seminary student travel equalization plan presently in operation be applied both to the students and their wives.

12. That ministerial students in our colleges be encouraged to engage in colporteur work for a minimum of 400 hours before completing their college course.

13. That the Theological Seminary in consultation with the Ministerial Training Advisory Committee develop a curriculum for the training of Bible instructors, this curriculum to lead to the granting of an M.A. degree.

14. That the Ministerial Training Advisory Committee be authorized to coordinate and combine the policies pertaining to the Ministerial Training program in harmony with the above actions.

Appreciation and Dedication

WHEREAS, We have heard at this Autumn Council stirring reports of the onward progress of the message as it advances into all parts of the world field; and

WHEREAS, Our treasurers have reported unprecedented gifts, tithes, and offerings to the cause of God from our loyal members in all lands, making it possible to present this year the largest budget ever voted at an Autumn Council; and

WHEREAS, Our people in all lands are proving true to the message, even under persecution and trial, and looking forward with renewed confidence to the soon coming of our Lord to redeem His people, therefore

Be it resolved, 1. That we hereby ex-



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

United Protestant Church Serves New Community

People of a dozen different denominations worship together in Silver Bay, Minnesota, in one of the nation's most unusual congregations. In the covenant they have signed, Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, and members of other affiliations have said: "We believe that we can, with God's help, unite in one church for the advancement of God's kingdom in the world."

Swedish Church Launches Newspaper Advertising Campaign

A five-week advertising campaign to increase church attendance was launched in Stockholm with large ads in all Stockholm dailies. Slogan of the drive, sponsored by the Stockholm Diocesan Council of the State Lutheran Church, is "Let Us Go to Church." Lutheran Bishop Helge Ljungberg, of Stockholm, is directing the campaign. It is being handled along modern lines by one of Sweden's largest commercial advertising agencies. Funds to finance the drive come out of a special collection made at Lutheran churches last Christmas and Advent for the purpose of promoting church attendance.

Jazz Sextet Rocks the Pulpit

Jazz rocked the pulpit of the Manhattan Beach Community church in Manhattan Beach, California, when a six-man combo performed to the foot tapping and enthusiastic applause of the congregation, on invitation of the Reverend Emerald L. Olson, pastor. "Education and music have gone 'progressive,'" said Mr. Olson, a Congregationalist. "Why not religion? We must use modern methods to fit today's problems." Howard Rumsey and his Lighthouse All-Stars were hired by the minister for their unprecedented sanctuary debut. It is one of the foremost modern sound bands on the West Coast, composed of one-time Stan Kenton band members.

Minnesota Develops Code for Teen-Agers

A code to guide the social conduct of Minnesota's teen-agers has been developed by Gov. Orville Freeman's advisory council on children and youth. The code, which covers such topics as dating, hours, parties, drinking, smoking, and driving, has been mailed to some 3,700 PTA and school personnel, student councils, and youth groups. Governor Freeman said city or area social codes have been successfully instituted, but this is the first State to institute a state-wide code. "This suggested code, if used as intended throughout the State, can help solve many of the problems facing youth and parents," the governor said.

press our sincere thanks to our heavenly Father for His continued love and protection even in these troublous times, and for His manifold blessing in leading His people into a wider experience in the message and into a greater advance of the Advent truth than we have ever before experienced.

2. That we extend to our faithful believers in all parts of the world field our loving greetings from this biennial council and our deep appreciation of their faithfulness to the message which called them out of the darkness of the world into the light of truth in these last days, for their faithful service and their generous gifts and offerings to the cause of God, which will make it possible for the denomination, with God's blessing, to make the greatest advance in all its history.

3. That we express to our great family of workers, especially in the far-flung mission fields, our sincere appreciation of their loyal service to the cause, rendered oftentimes amid forbidding surroundings when they have held up the banner of truth against opposing forces, that we assure them of our prayers and support, and that we join them in a mutual re-dedication of our all to the Master for the finishing of the work.

Call to Evangelism

WHEREAS, The hour is rapidly approaching when the third angel's message will swell into the loud cry; and

WHEREAS, Movements are already at work in the world which indicate that God is providentially bringing our message to the attention of millions; and

WHEREAS, Frequent articles in the secular and religious press give evidence of a more favorable attitude on the part of many non-Adventist leaders,

We recommend, 1. That our ministerial workers, pastors, evangelists, and departmental secretaries throughout the world be urged to prepare the members of our churches to act their part in a program of total evangelism by the whole church.

2. That our conference leaders with their committees study carefully their respective territories and make plans to enter every unworked area as rapidly as possible.

3. That our members be instructed in the art of conversational evangelism as an effective method of witnessing to their friends, neighbors, labor and business associates, thus following the example of our Lord and the apostolic church.

4. That ministerial institutes be held wherever possible, to deepen the spiritual life of our workers and prepare them for the part they must act in this great hour of advance; that at such institutes special study be given to the great fundamentals of the gospel of Christ and thus help our ministers present in a stronger and more effective way the fullness of Christ and His saving grace, in the setting of present truth.

5. That a call be made to the entire church through our administrative leaders, pastors, evangelists, and elders, summoning our whole membership to full

consecration of life and urging that we enter into a fellowship of prayer, knowing that the high objectives of our God for His people can be brought about only by the outpouring of His mighty Spirit of power.

Mission Territory for Central European Division

We recommend, 1. That the territory of the Sudan, including the section north of the 15th parallel now connected with the Middle East Division and the section south of the 15th parallel now connected with the Northern European Division, be assigned to the Central European Division as mission territory.

2. That budget provision be made by the Central European Division for the administration and development of the work in this area.

Literacy and Literature

WHEREAS, Progress in our missionary movement is hindered by illiteracy; and

WHEREAS, Attention has been focused upon this problem in recent years, and governments are generally very favorable to those who are able to lead out in literacy work,

We recommend, 1. That study be given to a plan to offer at the Seminary a five and a half weeks' course during the summer of 1957 in literacy methods for missionaries and furloughing workers representing more primitive areas.

2. That divisions study the possibility of sending furloughing missionaries as well as missionary appointees to the Seminary for this special course.

3. That the way be open for any others who wish to enroll to do so, in order that benefits of the course may be as widespread as possible.

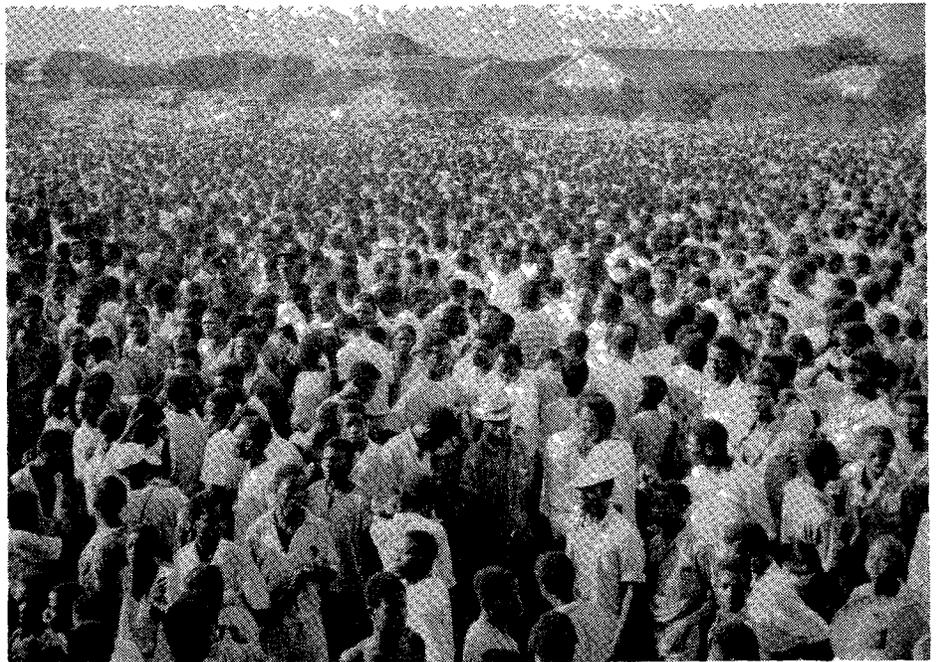
4. That a qualified specialist be secured to come to Takoma Park to teach this course.

5. That we plan to initiate someone to take this course under his direction in the future.

Television in the Home

WHEREAS, There is need that our church members understand the proper use of television and how to avoid its dangers,

We recommend, 1. That Seventh-day Adventists inform themselves fully concerning the influence of TV upon themselves and their children.



Evangelism in Gold Coast, West Africa

I have just returned to my office after a trip upcountry to the Gold Coast. An all-out evangelistic drive had been carried on among the towns and villages of this country, in which ministers, schoolteachers (who were on vacation), overseas missionaries, institutional workers, and laymen joined.

My heart overflowed with joy as I listened to the reports of the various districts, which showed that forty-three efforts had been completed, in which ninety-nine workers and laymen had taken part. Approximately five hundred additional laymen had joined in singing bands to give a message in song and

to invite the people to attend. Approximately 7,500 people attended these meetings.

As we are told that there is joy in heaven over one sinner that repents, certainly there must have been great joy in heaven as we thanked God and rejoiced over the 533 souls who had surrendered their hearts to Jesus during this evangelistic drive in the Gold Coast.

Certainly the harvest in West Africa is ripe, but the reapers are few. Remember us in your prayers.

JESSE O. GIBSON
President, West African Union

2. That the General Conference prepare a suitable leaflet as an aid to parents and church members in gaining a clearer understanding of this program.

Signs of the Times and These Times

We recommend, 1. That the publication of the weekly *Signs of the Times* be temporarily suspended at the close of the 1956 volume; it being understood that the Pacific Press shall retain the right to produce a weekly journal should circumstances so demand in the future, and authorization be given by Autumn Council action.

2. That a 36-page monthly *Signs of the Times* including a four-color cover, be published beginning January 1, 1957.

3. That the price of the new monthly *Signs of the Times* be the same as *These Times*, as may be agreed upon by the two houses.

4. That this monthly journal be circulated as a missionary and sales journal in the territory allocated to the *Signs of the Times*.

5. That the territories for personal promotion of missionary journals be divided as follows:

Signs of the Times—North Pacific, Pacific, Northern, and Central unions, and the Alberta, British Columbia, and Manitoba-Saskatchewan conferences.

These Times—Atlantic, Lake, Columbia, Southern, and Southwestern unions, and the Ontario-Quebec, Maritime, and Newfoundland conferences.

6. That both publishing houses be at liberty to follow up subscriptions in both territories with renewal notices.

7. That the publishing houses be free to announce their campaign prices throughout the entire division, in union papers and church papers during the campaign period only; and that the subscription prices and discounts to literature evangelists continue throughout the year in the entire division.

8. That the officers appoint a representative committee to work with both houses to initiate the foregoing plan.

Medical Internships

WHEREAS, Our Adventist medical institutions offering internships have from time to time failed to attract the desired and essential staff of interns, and

WHEREAS, Upon careful study by our institutional leaders it is thought desirable to effect a uniform strengthening of these sanitarium internships and to provide a more favorable representation of these training facilities before our medical graduates,

We recommend, 1. That the General Conference set up a committee to survey the teaching facilities of our denominational institutions and to evaluate their internship training program.

2. That this committee be made up on the following basis:

Medical Department—One representative.

Secretarial Department—One representative.

Department of Education—One representative.

CME—Four representatives, preferably from the Departments of Surgery, Medicine, Pediatrics, and Ob-Gyn.

Other—One administrator to be selected on a rotating basis from institutions offering internships.

3. That the General Conference Committee implement the policy (*Working Policy*, p. 108) providing for a Medical Board of Coordination and that the Internship Evaluation Committee work under the direction of the Board of Coordination; also that the function and scope of this board be more fully defined.

4. That the Secretarial and Medical departments of the General Conference undertake a closer contact with the College of Medical Evangelists student body through seminars, round-table conferences, and retreats, on a regular basis by which a greater understanding of the needs of our medical institutions and of the field might be brought into the thinking of the students.

5. That the Secretarial Department of the General Conference prepare a statement setting before the young medical students the advantages of internships and residencies in denominational institutions to those looking forward to denominational service as well as the experiences of their fellow graduates in the field and a statement of the opportunities awaiting them in service.

Residency Plan for Furloughing Physicians

We recommend, That the following policy apply to physicians from overseas divisions furloughing in a home base:

1. When the overseas division shall select a furloughing physician to enter into a residency plan, it shall be entered into on a contract basis between the division and the physician on the condition that the physician definitely agrees to return to the mission field for a further term of service.

2. Should the residency extend beyond the regular furlough period the physician shall be placed on a leave of absence basis.

3. In addition to the residency stipend he would receive from the medical institution where the residency is taken, plus any supplementary income from private practice, he shall be subsidized up to the denominational furloughing salary rate in the division wherein the residency is taken.

4. The physician under this plan shall be entitled to rent subsidy, regular medical assistance, educational allowance for children, and auto insurance.

In view of this longer period of study, the physician shall be allowed transportation and free baggage allowance according to the policy for furloughing workers.

5. Where tuition and fees are involved in the residency expense, this expense shall be shared equally between the worker and the division, this shared expense to include tuition, laboratory fees, cost of textbooks, and local transportation by public conveyance from his place of residence to the institution.

6. That where physicians entering into this residency plan have accumulated credit under the postgraduate policy, this credit shall be applied on the division's portion of this expense.

7. Should the physician for any reason not return to the division on the completion of the residency and enter denominational employment elsewhere, the unamortized balance shall be transferred to the employing organization.

8. Should the physician for any reason be unable to continue in denominational employment, he shall reimburse the division for its investment in the residency, aside from the postgraduate credit allowed, at not less than 12½ per cent per year plus interest on the unpaid balance at 6 per cent.

Health Education Films

WHEREAS, Three new motion picture films in the area of health education and the health professions have been produced by the College of Medical Evangelists and the SDA Dietetic Association and are now available; and

WHEREAS, There has been a constant demand on the part of medical and educational institutions as well as many local church groups for health education materials for their various programs,

We recommend, That our local and union conferences be encouraged to purchase the following films for use in their program of health education: *Diet Did It* (11 minutes) \$60; *This My Life* (27 minutes) \$140; *Service of Love* (30 minutes) (price not yet known).

Medical Missionary Day Offering

We recommend, That the offering taken in our churches on the Sabbath designated as Medical Missionary Day shall remain in the local churches and that it shall be used for health education and medical missionary activities, such as conducting first aid, home nursing, and nutrition classes, and establishing health and welfare centers.

Medical Appointee Approved Residency Training Program

WHEREAS, There is a dearth of adequately trained medical workers for overseas assignment, particularly of doctors holding board membership in specialty fields, and doctors with British qualifications,

We recommend, That the General Conference, in cooperation with the College of Medical Evangelists, Seventh-day Adventist sanitariums and hospitals in the North American Division and certain designated Seventh-day Adventist medical training institutions overseas, undertake the following approved residency training program:

1. Deferred medical appointees selected by and under the direction of the General Conference who are not called for immediate service overseas and who shall be considered eligible may be approved for entry into this residency program upon the completion of their internship.

2. Medical school graduates who are considered suitable for service in the mis-

sion field may be invited to connect with our participating institutions on this approved residency plan.

3. Under this plan residencies may be approved for a period not to exceed three years.

4. Physicians accepting residencies shall be granted the usual teaching status of residents, and the residencies shall be such as to prepare the physician for overseas service.

Missionary Orientation Program

We recommend, That a missionary orientation program be activated by the following steps:

1. A Missions Orientation course to be offered at the Theological Seminary under the direction of a full-time experienced missionary educator. It is intended that the course be very practical in nature, and that it be fully in touch with developments and trends which affect missions throughout the world. To ensure this, the course is to be operated by the Seminary in close correlation with the General Conference through the General Conference officers.

In addition to the instructor in missions, other individuals who are members of the General Conference and the Seminary staffs, or, in special cases, workers from overseas, may be asked to teach a course or parts of a course as the need may arise. It is understood that the

course will be available to all authorized individuals included in one of the following categories:

a. Newly appointed missionaries from the North American Division.

b. Missionaries furloughing in the North American Division.

c. Overseas workers who have been sent to the United States for further study.

2. The duration of the course will be for six weeks, and it will be a required basic course for all available missionaries from the North American Division who are fully under appointment, unless excused by the General Conference. The course will be repeated three times within each calendar year, or as circumstances indicate. [The recommendation gives full details concerning this course as to content and how it is to be implemented. These are omitted for lack of space.]

Psychiatric Nursing

WHEREAS, There is a critical need for psychiatric nursing experience on the part of students of nursing within Seventh-day Adventist medical institutions,

We recommend, 1. That an administrative group in each medical institution in North America connected with a school of nursing be encouraged to study the potentialities for opening a psychiatric unit of sufficient size for the education of students of nursing.

2. That wherever possible arrangements be made for a person adequately trained in the principles of Christian psychiatry to visit each school of nursing in North America to help motivate and plan for the teaching of psychiatric nursing in that school. It is understood that each school of nursing will arrange for such consultant service and pay the expenses involved.

Financial Assistance for Education of Students of Nursing

WHEREAS, There is need for enrolling in Seventh-day Adventist schools of nursing all qualified young people who desire to study nursing,

We recommend, That our schools of nursing and affiliated hospitals work out a financial plan for assisting in the education of Seventh-day Adventist students of nursing and that this plan include provision for the amortization of funds advanced under this plan by means of a specified number of years of service given by the nurse to the institution following graduation.

The Desire of Ages—Missionary Edition

WHEREAS, The book *The Desire of Ages*, which presents in its 800 pages the very heart of the gospel in an appealing, nonprejudicial manner, has been selected as the dollar missionary book for this year, and will be available at that price only to the close of 1956; and

WHEREAS, The messenger of the Lord has indicated that "God would be pleased to see *The Desire of Ages* in every home. In this book is contained the light He has given upon His Word."—*Colporteur Ministry*, p. 126; and

WHEREAS, The coming weeks of the holiday season afford the most natural and appropriate time to place this inspired soul-winning volume in the hands of relatives, neighbors, friends, and business acquaintances as well as religious leaders in the community,

We recommend, 1. That our church members be encouraged to take advantage of this rare opportunity to join in placing the English and Spanish* editions of *The Desire of Ages* in hundreds of thousands of homes.

2. That families be encouraged to secure well in advance of the holiday rush, an ample supply of *The Desire of Ages*, which is unexcelled for lasting spiritual value, to be used as holiday gifts and accompanied by the attractive holiday card which is furnished gratis by the publishers.

3. That the conference Book and Bible House and local churches be encouraged to unite in devising plans and providing means to furnish *The Desire of Ages* to local non-Adventist clergymen, to be accompanied, if desired, by an appropriate letter.

4. That we encourage individual, institutional, and/or local church sponsorship of a mailing plan which would make *The Desire of Ages* available to:

a. Former patients of sanitariums and nursing homes, physicians in private prac-

* NOTE: Spanish edition at \$2.00 per copy.



African Women Listening to King's Heralds Quartet

Three women of the Wakuria tribe in Tanganyika listening with amazement to the King's Heralds Quartet singing, "Lift Up the Trumpet and Loud Let It Ring, Jesus Is Coming Again." This hymn came over the loud-speaker in Kiswahili, the major language spoken in East Africa. These record-

ings have proved immensely popular with the people, and are amply fulfilling the purpose for which they were made. The gospel story has a universal appeal.

J. P. SUNDQUIST, Secretary
Home Missionary Department
Southern African Division

tice, dentists, physical therapists, and masseurs.

b. Non-Adventist staff members of industries operated by Adventist businessmen and to their non-Adventist clients or customers.

c. Individuals who have graduated from a health or Bible course in a denominationally operated Bible or health correspondence school.

d. Readers of denominational literature who have voluntarily requested a renewal to an initial gift subscription to such journals as *Signs of the Times*, *These Times*, *Life and Health*, *Message*, etc.

e. Service personnel.

5. That we encourage individual, local Missionary Volunteer Society, and local church sponsorship of the popular Spirit of prophecy "Operation DESIRE" which undertakes to place free copies of *The Desire of Ages* in the rooms or representative hotels and motels on the great lines of travel, with information that will enable the reader to contact the sponsor and purchase a copy of this volume or to secure further literature.

6. That individuals and organizations be advised to secure at once a sufficient stock of *The Desire of Ages* to meet anticipated missionary needs for this project.

Missing Members

WHEREAS, Many of our church members are now missing the spiritual blessing that comes through faithful attendance at the church service and Sabbath school, causing some to become indifferent to spiritual values, and recognizing that one of the best ways to assure church attendance is to have the members attend Sabbath school regularly,

We recommend, 1. That conference administrators, pastors, church officers, Sabbath school officers, and teachers cooperate in a concerted effort to do everything possible to encourage missing members to become regular attendants of the church services and Sabbath school.

2. That in each Sabbath school an assistant superintendent be appointed by the Sabbath School Council to be in charge of the Sabbath school membership, keeping a membership card file up to date.

3. That the Sabbath School Council distribute to the various Sabbath school classes the names and addresses of missing members, as prospective members, these names to be kept separate from the regular class roll.

4. That each Sabbath school teacher take note of absent members and assign certain members of the class to visit these missing ones and report back to him the following week.

5. That all persons unable to attend services because of infirmity or other unavoidable circumstances be enrolled in the Extension Division for proper care in harmony with existing plans.

6. That in the senior teachers' training course teachers be given special instruction on the art of visitation as outlined in the *Handbook for Sabbath School Teachers* (Senior Division); and

WHEREAS, It is the responsibility of the

church to care for the spiritual growth of its members,

We further recommend, That each quarter at one of the meetings of the church board a report be given showing what progress has been made in winning missing members and former Seventh-day Adventists back to the church.

Health and Welfare Services

WHEREAS, The example of Christ in His ministry demonstrated the importance of medical missionary work, which linked together health and welfare services; and

WHEREAS, Welfare Service centers have proved a blessing in providing emergency help for needy people, in preparing for disasters, and in building good will,

We recommend, That approval be given to the name "Health and Welfare Services" as applied to centers where a program of health education is sponsored and welfare services are rendered.

MV Voice of Youth Evangelism

WHEREAS, Our "army of youth" are designated by inspired messages to act a vital part in quickly heralding "the message of a crucified, risen, and soon-coming Saviour" to the whole world; and

WHEREAS, Newly prepared materials now make possible a wide coverage of MV Voice of Youth evangelism; and

WHEREAS, The 1957 golden anniversary of the Missionary Volunteer movement offers an unusual opportunity to lead consecrated youth in our greatest MV Voice of Youth evangelistic crusade, and bring a new surge of spiritual life to the thousands in our churches, and to make an unprecedented drive to win back to Christ and the church the many youth who were once with us,

We recommend, That conference administrators and church pastors, in cooperation with the Missionary Volunteer Department, lay strong plans for the greatest youth soul-winning program in our history, by means of:

1. A full program of thoroughly planned revivals for the youth in all our churches.

2. MV VOICE OF YOUTH evangelism by our youth, in every community possible.

3. Conference workers' councils and Missionary Volunteer officers' institutes in every conference to study and implement these plans.

Promotion of Religious Liberty Magazine

WHEREAS, The writings of the Spirit of prophecy counsel Seventh-day Adventists to avail themselves of every opportunity presented by agitation concerning Sunday laws to preach the truth (*Testimonies*, vol. 9, p. 51); and

WHEREAS, Our faithful literature evangelists are having increased interference in their house-to-house literature program due to the so-called Green River laws and similar ordinances; and

WHEREAS, *Liberty: A Magazine of Religious Freedom*, has been founded to teach the principles of religious liberty, maintained by this movement throughout its existence, not only to the members

of this denomination but also to the general public; and

WHEREAS, These particular principles of religious liberty appeal to freedom-loving Americans,

We recommend, 1. That each Seventh-day Adventist family be urged to subscribe for *Liberty: A Magazine of Religious Freedom*, and to secure as many subscriptions as possible from friends and neighbors.

2. That members of Seventh-day Adventist churches and others concerned for religious liberty be asked, under the leadership of conference religious liberty secretaries, to donate funds for *Liberty* subscriptions, to go to men and women of influence in every community.

3. That on the January Religious Liberty Sabbath members of Seventh-day Adventist churches be invited to turn in names and addresses, accurately listed, of professional, business, and other influential men in the locality of the church to whom *Liberty* should be sent, as set forth in the Religious Liberty Department leaflet entitled the *Church Religious Liberty Secretary*; these lists of names and addresses to be sent through the conference religious liberty secretaries to the Periodical Department of the Review and Herald Publishing Association, in the way customary for handling subscriptions to Seventh-day Adventist periodicals, the Periodical Department of the Review and Herald Publishing Association, through the services of their trained personnel, to audit and enter the names provided on the mailing lists.

4. That since public and school libraries frequently refuse to accept for their shelves magazines which are not provided locally, Seventh-day Adventist churches be asked to present the libraries in their cities and towns with subscriptions to *Liberty*.

Seventh-day Adventists and Civil Defense

WHEREAS, The government is putting forth every effort to protect the civilian population in the event of war or natural disaster, calling on all loyal citizens to assist in building a strong civil defense organization; and

WHEREAS, The teaching and example of Christ indicates that His followers are duty bound to serve those in need of physical, as well as spiritual ministry; and

WHEREAS, The mounting toll of killed and injured as the result of accident and disaster demands that we prepare for such emergencies, especially since they are likely to increase as we near the end,

We recommend, 1. That with a view to opening the way for active participation should any emergency arise, our pastors contact the Civil Defense organization nearest them and indicate their desire to help.

2. That they discover that which they can do to be of greatest service.

3. That they offer assistance in those lines of activity in which they are by inclination and training best fitted to serve, giving special attention to the kind of ac-

(Continued on page 21)



• EDITORIALS •

From the Editor's Mailbag

As these lines are written the world seems once more on the verge of war, though by the time you receive this issue all may be quiet again in some unstable armistice. There is abundant proof that the world is highly inflammable and that at any moment a fire may start that will engulf all lands. Already we are receiving inquiries, the substance of which are: Is this Middle East trouble the prelude to Armageddon? Is the third world war beginning? Is the end right upon us?

We wish here to make a brief, collective reply to these and like earnest inquiries that will doubtless be coming in. First, we know that the end is near: Of that we can be sure from our understanding of the great time prophecies that bring us down to the very last days. Therefore we may rightly expect great and momentous happenings to occur at any time. Further, we know from prophecy that in the last days, "the nations were angry" (Rev. 11:18). Hence any tumult among the nations should rightly bring to our minds these prophetic words of warning. Indeed, all who are true children of God, genuinely desirous of our Lord's return, will be constantly in an attitude of watchful waiting. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

But having said all this, we are still left with our subscribers' question as to whether the presently flaming Middle East marks the closing chapter of this agonized old world. The only honest answer we can give is that we do not know. To some of our readers this may seem to be a most disappointing reply. They doubtless feel that an Adventist minister ought to be able to know all things of the future because of the prophecies in God's Book. We believe that such a view needs to be corrected. Let us recount a little history to support our view.

Fallacy of Predicting

When the first world war broke out there were some among us who thought that it would mark the end of all things. And they wrote and spoke accordingly. When the peace was signed and the League of Nations was formed, there were those who thought they found in these developments the final fulfillment of the prophecy that a peace and safety cry would go forth. They thought also that now would suddenly take place the elevation of the Papacy to the key position among the nations. The Pope was even pictured by some as sitting at the head of a great council table with the heads of states ringed around him. But the days of the League of Nations were finally numbered and a second world war came on. It ended some ten years ago. Since then we have been in a time of uneasy peace, punctuated with disturbing outbursts like those in the Middle East.

In the light of the mistaken forecasts of past decades shall we conclude that nothing can be known of the future and that it is profitless to study prophecy? Emphatically No. But the mistakes of the past certainly warn us against engaging again in the folly of at-

tempting to be prophets. There is no more sure way to make Bible prophecy look undependable, even ridiculous, before the eyes of the world than to attempt to draw from it more than it contains.

Nothing is more distinctive of most Bible prophecies than their brevity. God most evidently did not intend to satisfy our curiosity on endless details of what lies ahead for the world. He has graciously given us ample evidence that we are living in the very last days. He has also revealed to us certain events yet to take place. On the basis of these we can preach with certainty and can prepare our own hearts for the great day. Beyond that let us not go, either as laymen or as ministers. If God had desired that we prophesy, He would have given to each of us the gift of prophecy. In the absence of that let us take the humbler role of expositors of prophecies already given. Why weaken the force and beauty of the great message we have for men by introducing our finite speculations? We can not prophesy, but we *can* watch and pray. We can also witness and work in behalf of the great message God has entrusted to us. Thus engaged we are safe, no matter how events may turn from day to day.

Power From God's Word

While one group of scientists has been concentrating on the atom for explosive and destructive purposes, another has been busily engaged in the more satisfying task of harnessing this tremendous source of energy for useful peacetime pursuits. It now seems probable that, if time should last, the atom might eventually fill most of the purposes now being served by coal, oil, gas, and other fuels.

Not long ago a Senate subcommittee in Washington disclosed that the Navy's first atomic-powered submarine, the *Nautilus*, had cruised almost 50,000 miles without refueling. This is more than twice the distance around the world at the equator. Surely this is one of the great marvels of our scientific age.

Although man is God's masterpiece of creation so far as this world is concerned, and is infinitely more complicated and wonderful than even the *Nautilus*, he was not designed to run indefinitely without refueling. Because of hunger pangs, the majority of people "refuel" the physical nature three times a day.

But what about the spiritual nature? In this realm too we must draw our power from sources outside of ourselves. Much like a streetcar, we must be connected with power outside of ourselves in order to keep going. The spiritual power that we need is to be found in the Scriptures.

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves."—*The Desire of Ages* (1940), p. 390 (Miss. ed., p. 368).

God's power is available to us, but it is our responsibility to make connection with it through Bible study—at least once each day.

K. H. W.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Guiding the Gifted Child

By Marjorie Hohensee

Kenneth and Tom are next-door neighbors. They both attend fifth grade at the consolidated church school a short distance from their homes. Kenneth has never learned to read fluently. He stumbles and mispronounces words and has very little comprehension of what he has read. He also is a poor speller and below average in his other subjects.

Tom, on the other hand, has none of Kenneth's problems. He finished his fifth grade reader the second week of school. He studies arithmetic with the sixth grade. He never seems to have enough to do and spends a great deal of time sitting in a far corner of the room as a punishment for disturbing others. He is bored with school and begs to be allowed to stay home and tinker with his chemistry set. What can be done to revive Tom's interest in school?

Unfortunately educational research and practices are far more advanced in recognizing and helping Kenneth's problem than they are for helping Tom. This situation has probably arisen because in years past the superior student has been able to skim through the prescribed subjects and achieve the good grades that unfortunately are the ultimate goal. The below-average student is easily detected because he cannot meet the standard, and ways have been devised to give him special help.

Public schools are becoming more and more aware of the fact that some of the most neglected children in their midst are the gifted ones. These children are the future scientists, statesmen, educators, surgeons, leaders in every phase of life—and yet they are allowed to drift aimlessly along, perfunctorily going through the materials developed for the average student without the challenge and direction so necessary to develop them to the utmost of their abilities.

Should we as a people be more diligent in seeking out and training our future leaders—those who will carry responsibilities in finishing the work of God?

What is meant by a gifted child? In educational terms it means a child with an IQ of around 130 and upward, and seldom below 120—although some authorities include those from 110 and upward. Scientific data taken from many investigations shows this child to be not only superior in intelligence and emotional stability but also in most cases superior in physical development, health, motor control, and social poise. He absorbs knowledge rapidly, reads effectively, and remembers with ease. He has an intellectual curiosity, a wide range of interests, and tends to develop a logical way of thinking.

Where will we as a denomination find these boys and girls? Many of them, I'm thankful to say, are in our church schools scattered all around the world. Some of them, however, are under the tutelage of those who teach them the theory of evolution. At this early age their young minds are incapable of sifting out the right from the wrong and yet their craving for knowledge urges them on to read more and more. Opinions and impressions are formed that are carried with them the rest of their lives. We have been warned against such teaching by the Spirit of prophecy. Parents who are sending their children, particularly these bright boys and

girls who learn so rapidly, to public schools are treading on dangerous ground. But parents are not the only ones who are held responsible. Church members who are failing to establish and support local church schools are also guilty.

"We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skillful laborers."—*Counsels to Parents, Teachers, and Students*, p. 43.

"Let all share the expense. . . . Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age and who need our aid to secure knowledge and experience that will fit them for the service of God."—*Testimonies*, vol. 6, p. 217.

Finding the Gifted Child

How can we determine which youngsters in our churches are gifted? Teachers should avail themselves of opportunities to learn how to administer and interpret certain educational aids for determining the abilities of a child. Tests of mental capacity, social intelligence, emotional stability, and vocational aptitude along with achievement tests can be used to good advantage. A teacher or parent who is ever alert to everyday situations can learn to interpret signs of restlessness on the part of certain students. Brought up under the standards set up for an average child, the



H. M. LAMBERT

A home workshop provides an excellent opportunity for the gifted child to develop his talents.

gifted child is frustrated and inhibited. Serious obstacles can result. Bad habits, such as laziness and the tendency to work below capacity, can develop. A rebellious attitude toward repeated drills in mathematics may be significant. Numerous examples and illustrations, detailed instructions, and too much supervision from the teacher are frustrating to creative minds, which need freedom of expression to develop reasoning power, particularly along subjective lines.

On the other hand, caution should be taken not to press a child too much. Remove all obstacles and hindrances and give him the opportunities to grow and develop at a rate within his abilities.

"Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. The more quiet and simple the life of the child—the more free from arti-

ficial excitement and the more in harmony with nature—the more favorable it is to physical and mental vigor and to spiritual strength."—*Education*, p. 107.

What can be done in school to help the gifted child? Several plans have been devised: (1) Acceleration has been used. In cases where a child has a high degree of competency and is able to learn more than the prescribed curriculum within the prescribed time under prescribed conditions, it has been deemed advisable to accelerate his work to the place where the subject matter will challenge him and keep his interest. In this case the child is not held back but allowed to finish his schoolwork quickly and thus can spend more time in professional and graduate study.

(2) Another plan is to keep the child in the grade with his own age group, but enrich the course of study. Enrichment means a broader

experience rather than more work. Instead of drill work and formal reviews the child is taught principles and then allowed to do simple research, take field trips and excursions, make reports and have other original and creative activities.

(3) Another plan used especially in larger schools is segregation or the use of special classes. The bright youngsters are grouped together and given special help from a teacher trained and equipped to teach exceptional children. Some educators feel that this is an unnatural situation in that the gifted are not taught to meet and cope with problems they will face outside of school when associating with a not-so-brilliant society. These students also have a tendency to feel superior and above the other students in position.

How can the teacher help? (1) A good course in guidance will not only help a teacher in identifying these gifted pupils but also will help her to advise them in their educational pursuits. (2) The teacher should know how to plan the curriculum so as to be stimulating. In a small school the gifted can be given extracurricular responsibilities, such as the preparing of a school newsheet, or the leadership in Missionary Volunteer activities. (3) The teacher can help by educating the parents as to their child's needs.

How Parents Can Help

What can parents do? Parents can encourage their superior child by giving him opportunities to develop his talents in the home: music or art lessons or a home workshop where constructive hobbies such as photography or woodworking can be pursued. They should give the child all the independence and responsibilities in the home that he can handle successfully without pushing him beyond his abilities. They should take a matter-of-fact attitude toward his intellectual abilities and achievements and not mention them in front of him. And above all they should give careful attention to his spiritual training.

"You may be pleased with the brilliant intellect of your child; but unless it is under the control of a sanctified heart, it will work at cross-purposes with God. Nothing but a high sense of the claims of God upon us can give us the proper stability of character, penetration of mind, and depth of understanding essential to success, both in this world and in the world to come."—*Child Guidance*, pp. 188, 189.

[This article appears in the Review through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—EDITORS.]



God's Messenger

By Arthur S. Maxwell

Far from the cities of Judah and Israel, out in the rugged, unsettled region of Gilead, Elijah grew to manhood. Like John the Baptist, who lived in the same place years afterward, he knew nothing of life's comforts. Food was scarce. Clothes were hard to get. His only luxury was talking with God.

Many times he must have wondered why God did not do something about all the wickedness in the land. Many times he must have looked up into the skies and cried, "How long, O Lord, how long?"

Then at last God spoke—as He always does when His time has come. He told Elijah to go to Ahab, now king of Israel, and tell him that because of his sins a great drought would come upon the country; that there would be neither dew nor rain for years.

Arriving in the city, he walked up the dusty main street that led to the palace on the hill. Passing the guards at the gate, he entered the hall where the king was sitting on his throne, with many courtiers around him.

Suddenly the prophet's voice, strong and powerful, rang upon the ears of the assembly. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

What happened next we are not told. But there must have been quite a stir.

"Is the man mad?" Ahab may well have said. "Does he think he can control the dew and the rain? Does he think his god is stronger than Baal? At this the courtiers laughed, jeering at Elijah as he made his way to the door and disappeared.

But Elijah's warning was no laughing

matter. The dry weather continued, just as he had said. Day after day the sun beat down upon the parched land out of a cloudless sky. There was no dew by night, no rain by day. Soon the whole countryside took on a deep-brown hue. Not a green blade of grass was to be seen anywhere. Cattle roamed hither and yon looking for something to eat. Streams ran dry. The water level in wells dropped alarmingly.

Winter came and passed. Spring arrived. The land was almost too hard to plow. Cattle began to die by hundreds.

Another blazing summer passed, another scorching autumn, another winter of rainless clouds passing tauntingly overhead.

Would there never be an end to this dreadful drought? people wondered. Must Palestine turn into a desert?

Many times King Ahab thought about the man who had come to see him in his palace—the man who had claimed to be a prophet of Jehovah and said there would be no dew or rain unless he said so. Perhaps he *did* know how to control the weather. Perhaps he was able to keep rain from falling on the earth. Where was he? He must be found at all costs. He must be made to break the spell he had put on the country.

So a price was put on Elijah's head. Orders went out that he was to be brought to Samaria at once. But nobody could find him. He had disappeared.

Growing more and more desperate, the king sent messengers to Egypt, to Syria, to Mesopotamia, seeking Elijah. There was, in fact, "no nation or kingdom" where they did not go in search of him.

As the messengers returned they all told the same story. They had failed in their mission. There was no trace of Elijah anywhere. Nobody had seen him or heard of him.

"Where can the man be?" fumed Ahab. "He must be somewhere. Find him!"

But they couldn't find him.

Yet he wasn't far away. Not very far. And God knew where he was all the time.



Freedom and Happiness for Youth

By Lucia Martone

"We sometimes hear the questions: Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations?"—*Messages to Young People*, p. 68.

Are you like many young people who, when they reach a certain age, begin to feel independent and resent being told what they can and cannot do? Some are eager to grow up quickly so that they can be "free." Sometimes people get married while they are too young, thinking they will then be free. Sometimes they leave home, as did the prodigal son.

We can liken young people to choice plants. At a certain stage in their development they begin sending out shoots in all directions and, without proper attention, would run wild, bearing little fruit and gradually becoming almost worthless. With severe pruning, however, they develop into beautiful plants, producing large, delicious fruit.

The so-called freedom that is so greatly sought by young people is actually a mirage. It fades as we seem about to grasp it. The transformation from being a child to becoming an adult brings many responsibilities and many cares of which young people know little, and with which they are not prepared to cope.

Ellen G. White has written that our "natural inclinations have been perverted. . . . Satan . . . works continually to destroy the divine image in man."—*Ibid.* He can do this best during childhood and youth. Thus, like plants, if youth are not restrained and controlled in their words and actions they will bear evil fruit, whereas, with proper restraint and control, they may grow into fine and useful men and women—beautiful in the sight of God.

God made us and redeemed us. We belong to Him physically, mentally, and morally. Our talents belong to Him—our time, our influence, our reason, our affection, and our conscience. They are to be used only

in harmony with His will—not for the world, which is at enmity with God.

Our flesh belongs to God—every bone and every muscle. We are not to neglect or abuse a single organ, but should cooperate with God by keeping our bodies in the very best possible condition of health so that the Holy Spirit may dwell in us, molding our physical and spiritual powers according to His will. Therefore we will be careful of what we eat, of what we drink, and of what we wear. We also will be careful of what we say and how we say it, as well as of what we do and how we do it—seeking God's glory and not our own.

Our minds belong to God and must be stored with pure principles and high and holy ideals. God's truths, as revealed in His Word, should be cherished, and their meditation should be our delight. As the roots of plants feed upon the elements in the earth in order to produce pure and delicious fruit, so our minds must feed on God's Word to produce pure and true Christian characters.

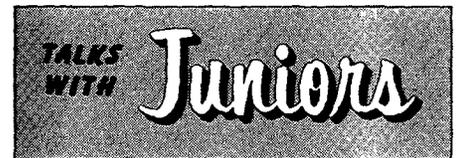
Our morals belong to God. If our minds are consecrated to Him, this will be no problem. We will love the things that please Him. As the lily looks to the sun and reflects its brightness, so we will reflect God's image if we keep our thoughts on Him. Purity of word and deed is a prime requisite for entering our heavenly home. Just as surely as we clean our houses of all dust and dirt, just so surely will God cleanse this earth of all that defiles. While engaged in cleaning of any kind, whether houses, rooms, clothes, dishes, or otherwise, let us remember these soul temples of ours. How much more important that they be clean!

It is in Christ, our Saviour, that we obtain true freedom and happiness. When we put our will on the side of Christ, we have peace, and with peace comes happiness. When we belong to God we have the assurance of His care and have freedom from fear. When we confess our sins with true repentance, we are forgiven and

receive freedom from the shackles of sin.

May nothing come between us and our Saviour! If anything—business or pleasure—is causing us to lose our love for the Saviour, let us give it up and say, "Here I am, Saviour; what wilt Thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for He is merciful and long-suffering, not willing that any should perish."—*Ibid.*, p. 70.

All that we have or are belongs to God. It is a great privilege to be His child, and we should not feel that it is a sacrifice to serve Him. Whatever our ambitions or heart's desire may be, let us lay it at the feet of Jesus, and claim His promise, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).



Black Friday—1780

By D. A. Delafield

How would you feel if you got out of bed tomorrow morning, dressed, ate your breakfast, hurried off to school while the sun was shining overhead, and then suddenly about ten o'clock found yourself in darkness so deep that you could scarcely see the book in front of your face? Well, believe it or not, that is exactly what happened in New England on May 19, 1780. The day is known in history as the Black Friday of New England because of the darkness that came.

A feeling of alarm took possession of the people. Thomas Gage, author of the book, *History of Rowley, Massachusetts*, who probably was an eyewitness of the event, wrote:

"By ten o'clock A.M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, light became necessary to the transaction of business within doors; the darkness continued through the day; and the night till near morning was as unusually dark as the day."—Page 423.

A man by the name of Dr. William Gordon never forgot that remarkable night and wrote about it later. It was eight o'clock, and he was returning to his home from a visit. He could see the candles burning in the houses,

but everything looked different. He could not see the road in front of him, but simply kept his eye on the candle that he carried, and walked in the light from one house to the next. The darkness became so intense, however, that he had to go back to the last house and get a lantern.

In front of him was a company of people riding horseback. The horses could not see to direct themselves. The poor animals were frightened. They did not know where to put their feet down on the ground. They acted like beasts near the edge of a precipice about to step over and plunge into darkness.

One young man who witnessed that terrible dark day said, "My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared . . . but the moon, which was at its full, had the appearance of blood."—Milo Bostwick letter from Camden, N.J., March 3, 1848.

This event took place more than 175 years ago. Did you know, juniors, that this Black Friday of 1780 and the dark night that followed when the moon did not give her light was a fulfillment of one of Jesus' prophecies?

Long ago when our Lord was here on earth, His disciples asked Him the question, "What shall be the sign of thy coming, and of the end of the world?" Among other signs that would appear, Jesus said, "The sun [shall] be darkened, and the moon shall not give her light" (Matt. 24:29). He also said that "the stars shall fall from heaven." These events, Jesus indicated, would take place "after the tribulation of those days," referring to the long period of persecution during the Dark Ages. And the events came just in the order in which Jesus said they would.

In the book of Revelation, John prophesied that the sun would become "black as sackcloth of hair, and the moon . . . as blood" (Rev. 6:12). That's just the way it looked on that memorable night. This was the first of the heavenly signs that Jesus said would usher in the great and final day of judgment. Next week we want to tell you about the falling of the stars.

Yes, Jesus is coming again in the clouds of heaven, and these events are signs of His coming. Remember, another sign that Jesus is coming soon is the darkness in men's hearts. This is worse by far than the Dark Day of May 19, 1780. Are we preparing to meet Jesus by letting the Light of life shine out of our lives? This is the way to dispel the darkness of our world.

"Skip It!"

By R. J. Schneider

"Oh, skip it!"

This snappish phrase often finds use in moments when teen-agers and their parents are being a great trial to one another. It sets up a kind of no man's land after eager youth and prudent age have exchanged volleys, both sides retiring with the exasperated feeling that an impasse has been reached. It is an expression usually employed when tempers are short, when either or both parties lack necessary facts, or when injustice, real or imaginary, is rankling.

Most of us would agree that the solution to such a situation is compounded of a patient combination of three inspired biddings: Parents, "do not provoke your children to anger," "Children, obey your parents in the Lord," and "Come now, let us reason together." But often the case before us seems like a baffling jigsaw puzzle—all the necessary pieces are lying in plain sight, but how are we going to fit them together to make sense?

Perhaps the petulant phrase itself

offers the clue. Why not "skip it" for a few moments or longer, until hunger, weariness, or irritation are lessened? Then, acting calmly and with the confident affection we normally feel for each other, thresh out the thorny matter and discover a course of action that will be mutually agreeable.

The danger in the touchy phrase lies in leaving it hanging—a naked sword between parents and youth that prevents any cordial attempt to arbitrate the misunderstanding. It is then, usually, that both set foot on the rocky road to "learning the hard way."

An old poem counsels, "Rest if you must, but don't you quit," a bit of advice that is singularly appropriate during arbitrations of disagreements, large and small. "Come now, let us reason together" and you will find that in "quietness and in trust shall be your strength"—the strength of true happiness and understanding between parents and young people to whom the will of God is precious.



The world report for our Sabbath schools for June 30, 1956, showed that we raised our 107th million dollars for missions in eight weeks and four days ending June 3.

The way we calculate the time is to divide the total Sabbath school offerings for the quarter by the number of days in the quarter; this gives us the amount per day the Sabbath school offerings averaged for the quarter. We can then find how many days were required to make up the million dollars.

During the first quarter of 1956 our Sabbath school offerings averaged \$15,806.91 per day, and during the second quarter \$16,534.64 per day. That is about as much as we gave during the whole year of 1891.

Of course, we like to compare the eight weeks and four days that it took us to raise the 107th million dollars with the twenty-five years it took us to raise the first million dollars. But we forget that inflation has played tricks with our dollar. Today's dollar would buy only 51 cents worth of goods in 1935, and only 37 cents worth of goods in 1915. So it would have taken only eight or nine years to gather the first million dollars if they were 1955 dollars, and it would have taken 25 years and 5 days to gather our last million dollars if they had been the kind of dollars given in preinflation times.

It is interesting to know that while we give our comfortable dollars for Sabbath school offerings, in many mission fields they are giving sweet potatoes, fruit, eggs, and garden produce. But God has a way of using everything, and it is not hard to translate pounds, *cruzeiros*, *pesos*, or *rupees*, into dollars.

We do rejoice that we can have a part in these wonderful offerings, and we expect with your enthusiasm and help to raise seven million dollars in 1956. That means that we hope to pass the 111th million-dollar mark by the end of the year.

Think dollars, talk dollars, give dollars for missions through your Sabbath school offerings.

"This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, 'Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.' Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, 'as God hath prospered you.'"—Ellen G. White, *The Review and Herald*, May 9, 1893.

ERIC B. HARE

IF THEY CALL U

By **FERNON RETZER, President**

MIRACLES are taking place before our very eyes. What we see from time to time in this mission field greatly strengthens our faith. A recent trip into part of the Colombia-Venezuela Union revealed how God is directing the affairs of His church in these last days.

It was a beautiful day when Thad Collins, head of our college print shop in Medellín, and I landed by plane in Bucaramanga, Colombia. The two local pastors, Luis Bolívar and Marcos Quiñones, were there to meet us, and within a few hours Roy R. Henneberg, president of the Alto Magdalena Mission, arrived by plane from Bogotá.

Now we were ready to begin our trip into the surrounding territory to organize several groups into churches and to visit some of our members who recently had suffered persecution. From beginning to end it was to be a trip made up of one thrilling experience after another.

Perhaps the thing that impressed me most was the undaunted, fearless activity of our laymen. There are about seven hundred members in the two churches in Bucaramanga, and the pastor, Luis Bolívar, inspires his laymen to do great things for God in spite of difficulties.

Very early the next morning our little group met at the train station

just outside the city to begin our trip to Santa Rosa, about sixty kilometers distant, where we would visit our church members. At the station Elder Bolívar introduced us to José Sánchez, who with the help of God has won more than two hundred souls in the last three years in Bucaramanga district. While on the train I asked Brother Sánchez to tell me his story.

"For six years I have known this wonderful message," said Brother Sánchez, "but it has only been three years since I became actively engaged in winning souls for the Lord. I am a brand plucked from the burning. I was a political prisoner when the truth found me.

"My sister, who accepted the truth before I did, knew I was in difficulty, so she earnestly prayed for me. I was in an open patio with a number of other prisoners. All at once the person in charge of the prison read off the names of all who were to go to their cells. It was understood that the person, or persons, whose names were not read off were to stay in the patio and be executed.

"My name was the only one not called. Twenty-two soldiers surrounded me to shoot me, but for some reason their guns did not go off.

Then it was that I felt God had called me to serve Him. After a while they sent me to my cell and immediately the other prisoners wanted to know why I was still alive. I told them that I now knew that there was a God in heaven and that henceforth I would serve Him."

Suddenly Brother Sánchez urged us to get our belongings together, for it was time to get off the train and start our trek up the mountains. The train barely stopped long enough for us to get off! The walk proved to be quite tiresome, and all were glad to get out of the hot tropical sun under the shade of the thatched-roof home where the services that night and the next day were to be held.

It was a joy to watch our people coming to the services on Sabbath morning. A few minutes before the time to begin Sabbath school I asked a small group seated together how long they had been walking. One of the brethren said, "Since five-thirty this morning!"

During the service for the organization of the church I glanced over at Brother Sánchez. The expression on his face plainly told of his joy, and somehow I could almost hear him saying, "Praise the Lord, for here are



Luis Bolívar extracting a tooth for a young man in the Bucaramanga district of Colombia.



José Sánchez, an active lay worker, studying the Bible with interested people. He has won more than two hundred souls during the last three years.



Part of the group who made the trip to Quiñones, Fernon Retzer, two native he

WE MUST GO!

Columbia-Venezuela Union Mission

more trophies ready for God's kingdom."

Bright and early Sunday morning we walked back to the train station and had a short ride to La Provincia. There we got into a canoe and traveled down the slow-flowing Lebrija River for about three hours to La Ladera.

It was during this trip by canoe that I asked Brother Ramón, the leader of our group in La Ladera, how they happened to have a group way back there. Brother Ramón answered: "It was Brother Sánchez, with the help of another outstanding lay worker, Julio Martínez, who brought us the message. For a whole year they spent three Sabbaths here and then one in Bucaramanga until they felt that some of us were ready for baptism. At the first baptism there were only four ready, but by the end of the next quarter there were twenty-six. Now the little group of four has grown into a fine company of sixty."

And even while we were there the group increased. Pastor Bolívar baptized four more, all won by laymen. So the message keeps spreading. God in His own way is finishing His work, and the honest in heart are accepting.

The spirit of Brother Sánchez has

caught fire in the hearts of the other laymen in the Bucaramanga church, and in spite of much opposition they are going forward unafraid. We were reminded of the acts of the apostles as we listened to the following experiences of Brethren Campos and Rincón. We were sitting in the office of Luís Bolívar when these two men came in. With them was Señor Martimano Barrios, whom they had won to the truth. Listen to this thrilling account of conversion as told by Brother Campos:

"It was Friday noon, twenty days ago, when Brother Rincón and I took a bus to Tona, where we were planning to have a meeting at the home of Sister Barrios. Just after we reached the outskirts of Bucaramanga, the bus driver asked us where we were going. When we told him that we were on our way to Tona, he warned us that much opposition had arisen there because we were Protestants and had been holding meetings there. He told us we better go back, that our lives would be in danger if we went on. But we assured him we were not afraid. He told us that even soldiers had been killed there, to which Brother Campos replied, 'Maybe soldiers have been killed, but there is

a lot of difference between a soldier of a country and a soldier of Jesus Christ.'

"Halfway between Bucaramanga and Tona the bus stopped and the passengers ate dinner, but we felt so burdened we went off into the bush to pray.

"All along we kept in the attitude of prayer, for we did not know what we might find. Finally we came to the place on the road where we were to get off and climb the mountain to the home of Señor Martimano. The family was waiting for us when we arrived, and since it was still several hours before sunset, we went into the patio to play our guitars and sing.

"When we finished the second hymn, along came a man with a three-foot piece of steel in his hand. We greeted him with, 'Muy buenas tardes.' He snapped back, 'What do you mean? Good afternoon,' and struck at Brother Rincón, knocking his hymnbook out of his hand. He struck at me too. We told him that we did not want to cause any trouble nor did we want to put this family in danger.

"Realizing that he was really angry, we started to pack our suitcases and put away our instruments. As we started down the mountain, all of a sudden we heard shouts from different directions and bullets began to whiz by our heads. We didn't know where to turn, for we saw we were surrounded. Apparently there was no way to escape. So we knelt down right

(Continued on page 24)



Bucaramanga district. Left to right: Marcos Henneberg, José Sánchez, and Luís Bolívar.



Members arriving by foot to attend Sabbath services. Some walked for more than three hours to be on time for Sabbath school.



Brother Campos reading God's Word to Mr. Barrios, who will soon be baptized.

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 15, 1956

Calvary

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

Conjecture surrounds both the name and location of Calvary. The name *Golgotha* is rendered *Calvaria* (skull) in Latin. Some traditions make this to refer to the burial of Adam's bones there, others to bones left in a burial ground, et cetera, but all are unsatisfactory. It probably was a skull-shaped mound. The location, tourists and tradition notwithstanding, is not known, but it is certain that it was "without the gate" (Heb. 13:12), though "nigh to the city" (John 19:20).

Crucifixion was adopted by the Romans and others from the Phoenicians, and used as a lingering, torturing death for slaves and low-class criminals who were not Romans. The condemned was first scourged, then made to carry the cross, or the cross-beam, to the place of execution. Sometimes the legs of the sufferers were broken with a hammer.

The King Crucified

Several types of cross were used, but in the case of Jesus it no doubt had a protruding upright, to which was affixed the title: "JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19), written in three languages. Pilate thus unconsciously fulfilled the words: "Say among the heathen, The Lord reigns" (Ps. 96:10, Septuagint). It has been truly said that Pilate's words "King of the Jews" were a "prophetic mockery."

The hosts of evil could not conceive of anything kingly about that cross. While a prisoner, bound before Pilate, Jesus was conscious of His kingship (John 18:37). At the cross Pilate, a representative world ruler, derisively acknowledged it, and not many days hence the heavenly hosts cried exultantly at the ascension: "Who is this King of glory?" in reference to Christ. (See *The Desire of Ages* [1940], p. 833 [Miss. ed., p. 823].) And all men will yet acknowledge Him as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

Many in the motley crowd at Calvary were just morbid onlookers, shar-

ing the sentiments that the poet has assigned to the Roman executioners:

"Three crosses stood on Calvary
Stark against the sky.
Roman soldiers laughed to see
Three ways a man may die."
LEILA A. ROTHERBURGER

The crowd wagged their heads at what looked like three criminals on those crosses, and a special mockery was leveled at the central figure: "If thou be the Son of God, come down from the cross" (Matt. 27:39, 40; compare Ps. 69:20 on the reproaches that broke His heart). If He had complied, they would have cringed at His feet in terror; but the atonement for sin could not thus be made, and He "died like a God," as many have admitted, with a prayer for His enemies that "embraced the world."—*Ibid.*, p. 745 (p. 736). Only the Saviour of the world could die such a unique atoning death.

One of the two brigands railed on him: "If thou be the Christ, save thyself and us" (Luke 23:39). That is the selfish obsession of a godless world—*save thyself!* The kingly voice from the cross proclaims, "I gave myself for thee!" "He that taketh not his cross, and followeth after me, is not worthy of me. . . . And he that loseth his life for my sake shall find it" (Matt. 10:38, 39). But the railing malefactor put himself beyond the power of truth, and died in his sins. That is the death of those who defy God.

The third man stopped his railing (Matt. 27:44), for "he had seen and heard Jesus" before this day, and on that rugged cross conviction smote his heart again that this was the Christ. His prayer, gasping but penitent: "Lord, remember me when thou comest into thy kingdom" (Luke 23:42), brought the "one gleam of comfort" to Jesus in His agony on the cross (*Ibid.*, p. 749 [p. 739]), and it brought to the man that very day the promise of eternal life.

The religious leaders, always followed by the unthinking crowd, held the erroneous view that temporal adversity is the result of God's disfavor: "He trusted in God; let him deliver him now, if he will have him" (see

Matt. 27:39-43). Do we share that error and its counterpart, namely, that temporal prosperity is always proof of divine favor? See a good note in *The SDA Bible Commentary*, on Matthew 27:43.

The first three Gospels agree on the facts and times of the crucifixion. The nailing to the cross took place at the third hour (9:00 A.M., Mark 15:25); the darkness lasted from the sixth till the ninth hour (12 M., to 3:00 P.M., Matt. 27:45; Luke 23:44). All this was Jewish reckoning, but according to John 19:14 the final condemnation took place "about the sixth hour," which was the Roman or modern mode of reckoning from midnight till noon.

The "darkness over the whole earth" (Luke 23:44, R.S.V., margin) is often made to mean the withdrawal of God at the time the price of man's iniquity fell on Jesus. Actually, "in that thick [midday] darkness God's presence was hidden. . . . God and His holy angels were beside the cross. The Father was with His Son."—*The Desire of Ages*, pp. 753, 754 (p. 44). But God's presence and "the last human agony of His Son" were veiled from unbelieving hearts. The silence of death and a nameless terror descended upon Calvary, and even when the sun finally shone forth, the cross was still in darkness, which had also settled over Jerusalem and Judea (*Ibid.*, p. 755 [p. 745]).

Separation From God

When Jesus was born the star and the angels appeared as harbingers of light and life; as He died there was darkness, an earthquake, and terror, typical of His last struggle against the powers of darkness. "[Christ] felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, 'My God, My God, why hast Thou forsaken Me?'"—*Steps to Christ* (Pocket ed.), p. 13.

John 19:30 records the cry: "It is finished," and Jesus died as the terrified priest dropped the knife from his nerveless fingers as he was about to offer the lamb in the Temple. The inner veil was torn from top to bottom. Judaism as heretofore known came to an end. "Type has met anti-type in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open."—*The Desire of Ages*, p. 757 (p. 747).

Henceforth sinful man was to look for forgiveness and salvation, not to a human priest ministering in an earthly temple, but to the complete and final atonement made on Calvary's cross and ministered in heaven by Jesus, the mediator of a new and better covenant.

News From Home and Abroad

Union College and Porter Sanitarium Conduct Civil Defense Exercise

By George W. Chambers, *Secretary War Service Commission, General Conference*

The Porter Sanitarium and Hospital, in Denver, Colorado, was "bombed" on the morning of August 21, 1956. There were many "casualties" in this very realistic exercise, conducted by Miss Alice E. Smith, director of the department of nursing of Union College, and her many helpers.

Present for the demonstration, which was planned by the faculty and students of the department of nursing of Union College, and which was held at the Porter Sanitarium, were officials from the Civil Defense, Red Cross, and the Civil Air Patrol organizations of Colorado and Denver. Lieutenant General Larson, director of Colorado Civil Defense, was among the officials participating.

After the introduction of guests by Miss Smith the air raid siren, operated by the Denver Police Department, sounded the warning, and soon an airplane sped across the sky. Piloted by Colonel Jordan, of the Colorado Civil Air Patrol, it simulated the dropping of the bomb. On the ground below, Capt. Glenn Dotson, of the Civil Air Patrol, made sure that the "explosion" took place properly. A column of smoke gave reality to the scene.

At once the first aid teams, with their spotters and litter bearers, went into action. As rapidly as possible the one hundred thirty-five "casualties" were located, identified, tagged, and helped or carried to the first-aid station. Suffering from fractures, cuts, burns, and shock, the "victims" were given emergency treatment under the most primitive conditions. Two student nurses sterilized instruments in a tub over an open fire. "Blood" was supplied to those in the most "serious" condition.

The nurses from the senior class took the exercise most seriously. It was part of their training, and their graduation depended, at least in part, on their success in doing their work.

Thirty doctors, under the direction of Dr. S. C. Percefull, president of the medical staff of the Porter Sanitarium, participated.

Care for the "Injured"

Boy scouts in uniform worked untiringly as they brought in the "injured." Pathfinders from the area also assisted in this work, though many of them were among the "injured."

The "injured" were taken from the first-aid station to the temporary hospital in the gymnasium of the Den-

ver Junior Academy. By various vehicles they were transported back and forth. The Denver Auxiliary Police, under the command of Capt. Roy Floyd, directed traffic.

At the temporary hospital the "victims" were examined and sent to the group caring for the "injury" involved. The whole operation was well organized, and the staff worked steadily and efficiently as the "injured" were cared for.

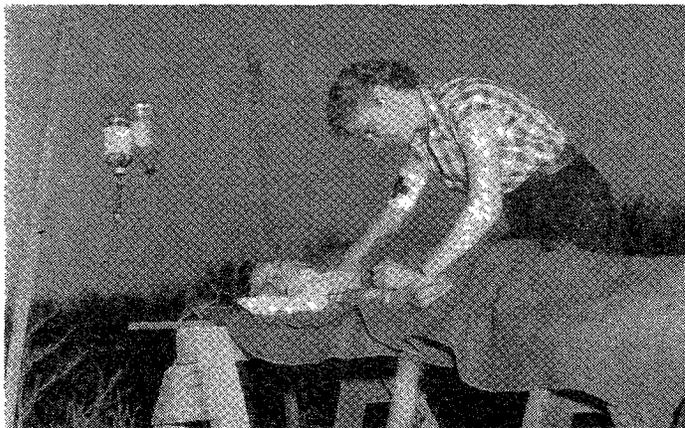
At the temporary hospital the registration center collected and supplied information for anxious relatives of the "victims." From the temporary hospital, the more "seriously injured" were transported to the sanitarium, where they could receive permanent care. The Denver Tramway Company had a bus prepared for this purpose.

A truck, owned by the Denver Civil Defense Agency, was there with heavy rescue equipment, including shovels, ropes, fire extinguishers, and other tools needed for such purposes.

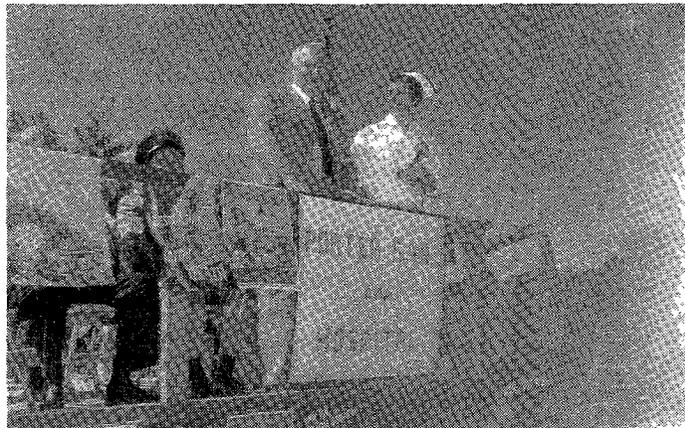
The Civil Air Patrol had a truck fully equipped for communication. This made it possible for the various widely scattered units to keep in touch with each other.

The Mountain States Telephone and Telegraph Company supplied walkie-talkie sets for use by the "spotters," as they found "victims" in various places. In this way they could call for the type of help needed.

Mr. Frank Spratlen, owner of the Ready-Mixed Concrete Company of Denver, had one of his thirty-eight trucks there. In case of disaster these trucks, holding three thousand gallons each, will be made available for carrying water for human consumption and for fighting fires.



Joan Denman, class of 1954, gives treatment for shock.



Lt. Gen. Larson, Colorado Civil Defense Director, speaking at exercises.

Very favorable publicity was given by the newspapers, on the radio, and on television to this well-conducted exercise.

We congratulate Union College, the Porter Sanitarium, Miss Smith, her staff, the doctors, the senior nurses, the Boy Scouts, the Pathfinders, and the others who participated in this very successful demonstration.

Student Colporteur Work in Great Britain

By G. D. King, *Secretary Northern European Division*

Since 1955, many students who have come to Britain to attend Newbold Missionary College have been privileged to engage in colporteur evangelism. This has come about through special permission granted by the British Government, allowing alien students to do this work as a recognized part of their educational curriculum.

This is undoubtedly a source of great blessing and strength, not only to the school but to the individual students who have been able to engage in this service. Many thousands of pounds' worth of literature have been distributed, and a large number of students have been enabled to secure full scholarships as a result of this work.

Students from Africa, Ethiopia, Germany, and even from countries behind the iron curtain, and, of course, from our own Northern European countries, have benefited as a result of this open door of opportunity. One overseas student last summer was able to sell more than \$1,400 worth of literature in ten weeks.

Soul-winning Experiences

In addition to the financial success achieved, many soul-winning experiences have been recorded. The experience gained will undoubtedly prove to be a great asset when these students eventually enter full-time evangelistic service.

Along with our literature ministry is closely linked the evangelistic service of our Bible correspondence schools. During the first six months of 1956 approximately 300 Bible correspondence school students were baptized throughout our territory, and the number of interested ones increased from 723 for the second quarter of 1955, to 2,739 for the second quarter of 1956.

It is expected that as a result of new plans inaugurated throughout the field for following up these interests, the closing six months of 1956 will see a great ingathering of souls.



H. R. Coats, home missionary secretary of the Missouri Conference, and Wesley Amundsen, ASI secretary-treasurer, look over a disaster kit that was demonstrated at the Kansas City convention.

Kansas City, Missouri, ASI Regional Convention

By W. B. Mohr

Kansas City, Missouri, was the scene of the second of three regional conventions of the Association of Self-supporting Institutions of the General Conference, from September 11 to 13, in the Kansas City Central church.

Fifty-three ASI members, fifteen conference ASI secretaries and other church officials, and numerous visitors attended the three-day meeting that was scheduled for the Northern, Central, Southern, and Southwestern Union conferences.

From the first song service directed by C. H. Lauda, president of the Carolina Conference, to the final commission by Wesley Amundsen, ASI secretary-treasurer, the session was packed full of interesting and practical information that was given through symposiums, panel discussions, workshops, devotionals, and addresses by church officials and leading members of the ASI in this section of the country.

Preceding the opening meeting an unprecedented council of conference ASI secretaries was directed by Elder Amundsen. After registration of the delegates, the opening meeting featured a colorful report, "ASI Institutions in Pictures," by Wesley Amundsen.

Other main speakers included I. M. Evans, president and ASI secretary of the Arkansas-Louisiana Conference; H. R. Coats, home missionary secretary for Missouri Conference; Dr. L. E. C. Joers, a conference medical secretary and staff member of the Ardmore Sanitarium and Hos-

pital; R. H. Nightingale, president and ASI secretary of the Northern Union; R. E. Bascom, president of Brandom Manufacturing Corporation of Texas; and H. E. Schneider, treasurer and ASI secretary of the Southwestern Union.

General Conference representatives and speakers at the session included Joyce Wilson, of the Medical Department; and Arthur L. White, of the Ellen G. White Publications. Workshops were directed by Dr. C. J. Martinson, Paul Dysinger, and R. E. Bascom. Other special features were presented by Jay Hoffman, of the Resthaven Nursing Home, New York City; and H. S. Hanson, ASI secretary of the Southern Union Conference.

One of the high lights of the session was the report of the president, Dr. L. A. Senseman, who flew to the convention from his sanitarium in South Attleboro, Massachusetts. He showed pictures of his recent tour of Europe and the Near East.

Taking care of the many details of the convention program locally were W. B. Mohr, ASI secretary of the Central Union; H. C. Klement, president of the Missouri Conference; and A. F. Wellman, pastor of the Central church of Kansas City.

Some of the subjects discussed by the convention included, "The Place of the ASI in the Finishing of the Work," "How We Serve," "Cooperation in Disaster Relief," "The Candle We Light in Our Communities," "Soul-winning Opportunities in Our Sanitariums and Hospitals," "Financial Problems," "Basic Principles of Rural Living," "Nutrition and Health," and "Nursing Home-Hospital Combination."

The general program was directed by Wesley Amundsen, with the assistance of his four union conference ASI secretaries.

Mountain View College, Philippines

By E. E. Cossentine

I have just received a letter from the educational secretary of the Far Eastern Division in which he has sent me the report of the inspection committee sent by the Philippine Government to inspect our Mountain View College on the island of Mindanao. I am taking the opportunity of sharing with you one paragraph of this report. It is signed by the superintendent for Northern Mindanao.

"Academic instruction in the school as well as in the college subjects was noted satisfactory and adequate and progressive. Teachers, instructors, and professors as well as

the students were noted serious and faithful to their assignments. The general atmosphere is indeed conducive to learning and research as well as to cordial relations among students and instructors and professors. The general administration and supervision is under the hand of the very able, efficient Mr. T. C. Murdoch of the SDA Mission in the Philippines. This is one college worthy of its name and worthy of the patronage of its benefactors. This is one institution of learning that imparts rich experiences along academic, vocational and religious education. This is a type of a good college that turns out professionals and workers who are faithful and trustworthy in their mission. I wish we had a college like this in every province."

We greatly appreciate the strong leadership that Professor Murdoch and the staff there are giving to the school. Again we are reminded of the fact that our schools are object lessons to the world around us.

New Headquarters Church in Australasia

By A. G. Stewart

At the beginning of the present century an eighty-five-acre tract of unimproved land was purchased at Wahroonga, New South Wales, by the medical board of the Australasian Union Conference. The primary purpose of this property was for a sanitarium site. The first main building was completed in 1902. Since then a number of additions have been erected.

The union conference office of the Australasian field was soon built, in the nature of a residence, with a room or two for an office. The staff did not exceed six persons.

For a few years the gymnasium at the rear of the sanitarium was used for Sabbath services. Then in 1910 a modest wooden church was erected nearby and dedicated. The membership was 111. Two of the first three elders still survive—C. H. Pretyman and Dr. T. A. Sherwin.

Some thirty years ago the church was enlarged but it is now inadequate to seat our present membership of six hundred, to say nothing of the large number of visitors who attend from time to time. Thus in mid-January of 1956 excavations for a larger and more substantial church were commenced. This will provide classrooms and conveniences in the basement, with an auditorium and gallery above that will accommodate nine hundred worshipers. Provision is also being made for a soundproof



Center foreground: F. G. Clifford, president, Australasian Division, setting the memorial stone for the new headquarters church at Wahroonga, New South Wales.

mothers' room with glass front facing the platform.

On Sunday, September 9, at special services attended by some six hundred people, a memorial foundation stone was laid. The stone was dedicated to the glory of God and the memory of the pioneers of the Adventist church in Australasia. F. G. Clifford, president of the Australasian Division, set the memorial stone.

We thank God for His prospering hand which has been over the building program thus far, and we look forward with keen interest to completion of the church.

1956 Autumn Council Report

(Continued from page 10)

tivity which could be engaged in on the Sabbath; such as the relief of suffering and the saving of life.

4. That they give special attention to Red Cross activities, such as training classes in First Aid, Nurses' Aid, and Home Nursing, and to the stockpiling of emergency, medical, and food supplies in centers which normally would be out of the range of heaviest disaster.

Enlistment in the Armed Forces by Seventh-day Adventists

WHEREAS, Only men who are drafted into the armed forces of the United States as class 1-A-O are guaranteed the protection of law in not bearing arms; and

WHEREAS, One who enlists is accepted on an unconditional basis, and takes an oath that he will obey the orders of his officers, (including an order to bear arms, disobedience of which could result in a death sentence in time of war); and

WHEREAS, One who enlists with men-

tal reservations concerning his qualifications to serve (including his willingness to bear arms) may be charged with "fraudulent enlistment" and punished "as a court-martial may direct" under Article 83 of the Uniform Code of Military Justice; and

WHEREAS, Investigation reveals that many of our young men are enlisting in the various military organizations, thus surrendering their noncombatant rights under the law and exposing themselves to the dangers indicated above; therefore,

We recommend, 1. That our pastors be urged to inform the young men of their congregations concerning these problems and urge them to wait for the draft as they face their military obligation.

2. That they urge our young men of draft age to take Medical Cadet Corps training in which topics of vital importance to draft-age youth are presented.

Ministry to Our Military Personnel

WHEREAS, Recent surveys and experience have demonstrated that, while most of our youth who are in the armed services remain loyal to the truth and are faithful representatives of the church, many yield to the pressures and temptations about them, and lose their Christian experience,

We recommend, 1. That conferences in which military installations are located ask the pastors near such installations to visit the Adventist military personnel serving in such camps, and also those who have indicated a preference for the Adventist Church, though not yet baptized.

2. That the conference War Service Commission secretary provide these pastors with the names and addresses of the military personnel indicated above, and that he accompany the pastor on his first visit to the installation concerned.

3. That the War Service Commission secretary notify in advance the post chaplain of the visit, sending him a list of the names which he has and asking for other names not on the list.

4. That the pastor keep in touch with the post chaplain and with the Seventh-day Adventist military personnel, giving special attention to any among them who do not regularly attend church services.

5. That we invite our church members living near these military installations to open their homes to the Adventist military personnel not only for Sabbath dinner but from sundown Friday to sundown Saturday.

Temperance

WHEREAS, The Temperance reform movement is an integral part of the third angel's message and an effective entering wedge for the everlasting gospel; . . .

We recommend, 1. That division committees give careful study to the organization of national temperance societies in every country within their respective territories, and that these organizations adhere to the general principles outlined in the constitution of the International Temperance Association.

2. That we encourage division com-

mittees to set aside a specific time each year, preferably in the early part of the year, for the promotion of the annual pledge-signing campaign and membership drive, enlisting every Seventh-day Adventist as an active member of our temperance organization.

3. That we urge our people everywhere to send *Alert*, or *Listen*, and/or *Smoke Signals* on a missionary basis to English-speaking men in prominent civic and government positions, and to outstanding professional and businessmen.

4. That we continue to organize and foster chapters of our temperance society in every college, academy, and church school, and that we appeal to our educators in schools and colleges to intensify their chapter programs so that our youth, by their participation in these activities, may not only find their own protection from this evil, but that rightly trained, they may become a great potential force in helping other youth.

5. That in our large gatherings, at our camp meetings, and in our evangelistic efforts the temperance question be presented before our hearers in the most convincing manner, calling upon men and women, and especially the youth, to take their stand for total abstinence and solicit their active support in the cause of Christian temperance.

6. That we promote in an effective manner in all divisions, World Temperance Sabbath, which comes on the last Sabbath in October, calling the atten-

tion of our people to the importance of this phase of the message, encouraging them not only to support the temperance cause with their means, but also to take an active part in every effort to control, restrict, or prohibit the manufacture, distribution, sale, and consumption of alcoholic beverages.

Servicemen's Kit

WHEREAS, The Servicemen's Kit has proved to be a real help in keeping our young men in uniform closer to their respective churches,

We recommend, That we favor the plan of supplying our servicemen with the Kit when they enter the service, and that a detailed plan be worked out by the General Conference and the field be informed.

Medical Cadet Corps Training

WHEREAS, Our Medical Cadet Corps training program has created on the part of high civil and military authorities a favorable attitude toward our noncombatant position and the Sabbath problem faced by our young men in the military services; and

WHEREAS, This training has been of great value to the servicemen who have taken it, enabling them to approach their officers in a proper manner, providing them with suggestive solutions to military problems, and helping to round out their basic training when they

have missed important drill sessions because of Sabbath observance,

We recommend, 1. That our pastors encourage young men of draft age to take this training at the Annual National Medical Cadet Corps Training Camp at Grand Ledge, Michigan.

2. That wherever possible local conferences and unions grant financial assistance to the young men toward their travel expense to and from Grand Ledge.

Church Temperance Secretaries' Councils

WHEREAS, The temperance ministry holds a place of great importance in the third angel's message, and in view of the tremendous surge of intemperance and widespread need for local temperance activities in every community and city,

We recommend, 1. That we urge every church to elect a temperance secretary.

2. That each conference temperance secretary plan for periodic regional or conference-wide church temperance secretaries' councils and that the scope of such a council agenda include both local projects and General Conference temperance policies and items.

Our Denominational Position Regarding the Manufacture, Distribution, Sale, and Consumption of Alcoholic Beverages

WHEREAS, Our denomination has from its beginning taught and practiced the doctrine of total abstinence from the use of tobacco and alcoholic beverages; and

WHEREAS, We are faced with constant pressure to compromise or yield in our opposition to the manufacture, sale, and distribution of tobacco and alcoholic drinks in their various forms,

We recommend, 1. That we reaffirm our historic position on these vital questions so clearly taught in the Holy Scriptures.

2. That we launch out on a stronger program of education in our churches and institutions, reviewing our position and confirming old and young in these high and holy principles.

3. That we begin a well-planned and well-organized training of promising young men and women of talent and consecration to serve as leaders and teachers in the field of Christian temperance.

Film *One in 20,000*

WHEREAS, The film *One in 20,000* has given great impetus to the temperance work; and

WHEREAS, The showing of this film to educational, religious, and civic groups has met with wide acceptance and has caused a great many persons to stop smoking,

We recommend, 1. That every effort be put forth to continue and increase the circulation of this film among religious, civic, and educational groups, including the elementary as well as higher grades in schools, but not below the fifth grade.

2. That appropriate temperance literature be made available to all who view the film, with special emphasis on *Smoke*



Oakland, California, Evangelistic Effort

Before an audience of 1,600 in the Oakland Civic Auditorium, Evangelist B. R. Spears opened a series of meetings last spring. Many rejoiced when 53 new converts were baptized ten weeks later. Four baptisms were held in all—two in the auditorium and two in the churches—with a grand total of 108 precious souls for the Lord.

Besides those already baptized a tre-

mendous interest remains. Much of this we hope to capitalize on during a similar campaign by the Bay Area Evangelistic Company, now in progress in the nearby city of Richmond.

In the above picture are shown many of those who have been baptized. The evangelistic company is seated in the second row.

R. W. NELSON

Signals and other pamphlets prepared by the General Department. Where possible, copies of Dr. Ochsner's pamphlet *Lung Cancer and Its Relationship to Smoking* should be placed in the school library or other organization where the film is featured.

Safe-Driving Day

WHEREAS, The President of the United States has taken the lead in declaring December 1 as National Safe-Driving Day; and

WHEREAS, Drinking is recognized as a major cause of traffic accidents,

We recommend, That we enthusiastically support the President's declaration and further

We recommend, That, being total abstainers ourselves, we urge our neighbors to abstain from alcoholic beverages, and to join us in a program of education to eliminate one of the chief hindrances to the success of this national effort to reduce accidents on the highways.

Institutes of Scientific Studies

WHEREAS, We have been divinely instructed by the Spirit of prophecy "that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death" (*Temperance*, p. 251); and

WHEREAS, The Institutes of Scientific Studies for the Prevention of Alcoholism emphasize the effects of alcohol on the physical, mental, and moral powers of the individual, and on the social, economic, and religious life of the nation, and offer educational, medical, and religious measures that will effectively check the rise and spread of alcoholism; and

WHEREAS, Men and women of talent and high position, within and without the church, have been reached and trained by this school for active service in the promulgation of Christian temperance,

We recommend, 1. That the Temperance Society in each conference, as a missionary project, offer wherever possible a fellowship grant covering a round-trip railroad coach fare, and the matriculation and tuition fees, to one non-Adventist each year to attend the Institute of Scientific Studies.

2. That such persons be chosen from professional men, educators, and businessmen who have shown a keen interest in temperance.

3. That in order to enable conference temperance secretaries to become more fully qualified for their work and keep pace with rapidly changing trends and scientific developments, arrangements be made for them to attend an Institute of Scientific Studies for the Prevention of Alcoholism at least every third year.

Influencing Public Opinion With *Listen*

WHEREAS, There are substantial temperance funds accumulating in the church and conference treasuries, which could very profitably be used to sponsor *Listen* to influential groups in an effort

Medical Journal Tells of Adventist Work

The continually expanding Seventh-day Adventist medical missionary program recently brought a query to the General Conference Bureau of Public Relations that resulted in a favorable report in a medical news magazine called *MD*.

Something brand new in the periodical world, *MD* is devoting one section to the subject of the practice of medicine in the name of religion. In its very first issue, under the title "Field Is the World," a report is given on the work of medical missionaries around the earth. Examples of church activity in this field are presented under Catholics, Methodists, Baptists, and Seventh-day Adventists. These are introduced by the statement: "Here are some of the leading medical missionary services in the United States."

It is difficult to ascertain the number of actual physician-missionaries in the world, the article asserts, for many working in this capacity are ministers, nurses, technicians, et cetera. "One body alone," it continues, "the College of Medical Evangelists (Seventh-day Adventist) has trained hundreds of physicians since 1905. They are now scattered over the earth."

Further emphasizing Seventh-day Adventist mission work is a two-column picture showing patients being brought in on native stretchers to an Adventist mission station.

M. CAROL HETZELL

to promote temperance education and the well-being of society,

We recommend, That our churches and conferences be urged to use their temperance funds systematically in supplying the legislators, lawyers, ministers, teachers, and physicians in their territories with the temperance journal *Listen*.

Publishing Department Leaders' Scholarship and Internship Plan for the North American Division

WHEREAS, Several senior colleges in the North American Division are offering a special college course with appropriate majors and minors leading to a Bachelor's degree, for the purpose of preparing young people for the publishing ministry, either as publishing department secretaries and assistants or Book and Bible House managers and assistants; and

WHEREAS, There is a growing interest on the part of our young people to dedicate their lives to the publishing ministry, a number of young people already having graduated from this course; and

WHEREAS, There is a continual need for college-trained young people to serve in the publishing department,

We recommend, 1. That the publishing houses in the North American Division offer a career scholarship to college students in their junior and senior years, who have canvassed successfully at least one summer, and who are planning to enter the publishing ministry, and that this scholarship be granted on the following basis:

a. That the applicant fill out a blank

and submit it to the dean of the college who will pass it on to the treasurer of the publishing house serving that territory.

b. That in each publishing house a committee be set up by the publishing house board to process the applications and select those who are to be recipients of these scholarships.

c. That scholarships be offered annually to the colleges in each publishing house territory equal to the number of union conferences in the territory.

d. That the amount of the scholarship be \$300.

e. That the scholarship be granted only to those who are looking forward to a career in Book and Bible House work, publishing department leadership, publishing house work, or as a literature evangelist.

2. That a P.D. leadership internship plan be established for young people who have received a Bachelor's degree and who have spent at least the equivalent of two summers as a literature evangelist and are looking forward to making the publishing work their lifework.

a. That these internships be granted by the North American Division Committee on Administration on recommendation of the local and the union conferences.

b. That blanks be prepared by the General Conference Publishing Department so that an accurate record of each intern's work can be kept on file in the local, union, and General Conference offices as well as in the publishing houses.

c. That the salary of the publishing department leader intern shall be the same as that for the first-year ministerial intern, and that the payment of the salary shall be divided between the employing conference and the publishing house serving the particular territory on the following basis:

(1) The publishing house 25 per cent and the conference 75 per cent.

(2) That for any quarter of the internship year during which reports to the publishing house indicate that an average of at least 30 literature evangelists reported each week, and worked an average of 750 hours per week, the publishing house will pay 50 per cent of the intern's salary.

d. That the length of the internship be one year.

e. That one internship be allotted to each union in the North American Division each year, and that said internship be applied for only when the staff of literature evangelists in the field is large enough to require additional leadership.

Narcotics Education Funds

A portion of the sponsorship monies received by Narcotics Education, Inc., representatives is a trust fund intended for the sending of *Listen* to students and professional people in the community where it is received. At times this fund tends to accumulate in the Book and Bible House, due to delay in supplying lists of names. Because of the definite relationship of Narcotics Education, Inc., to the authorities, it seems advisable that that portion of sponsorship funds dedi-

cated to the supplying of *Listen* be sent on to the publishers in the regular way immediately on its receipt, there to await the arrival of the lists of names; therefore,

We recommend, That all funds received through Narcotics Education, Inc., representatives to supply *Listen* to community groups be relayed through the regular channels as speedily as possible.

Vacation Bible Schools

WHEREAS, The Vacation Bible School plan has met with enthusiastic approval, both in North America and in some of our overseas divisions, and has proved to be a very effective means of bringing a knowledge of the Bible and an appreciation of the better things of life to hundreds of children, creating neighborhood good will and opening doors for other types of community evangelism,

We recommend, 1. That the Vacation Bible School plan, using our own denominational materials, be vigorously promoted throughout the North American Division, and wherever possible in overseas divisions.

2. That pastors and church officers join with the educational, Missionary Volunteer, and Sabbath school departments in their churches in planning for this type of community evangelism.

3. That conferences take due recognition of the effectiveness of this type of evangelism, and wherever possible include Vacation Bible Schools when arranging their budgets for the year.

Home Visitation Day, 1957

WHEREAS, The Spirit of prophecy declares that the great work of the third angel's message "must be largely accomplished by persevering, individual effort; by reaching the people in their homes" (*Historical Sketches*, p. 150); and

WHEREAS, The Home Visitation Plan has been used as an effective means of contacting homes with our literature and providing openings for Bible studies; and

WHEREAS, October 5, 1957, has been designated in the church calendar as Neighborhood Evangelism Sabbath,

We recommend, That a special tract be prepared for distribution on this Sabbath by the churches in North America.

Bible Correspondence School Enrollment

WHEREAS, Our Bible correspondence schools render a distinctive evangelistic service and have proved an effective soul-winning agency; and

WHEREAS, March 2, 1957, has been designated Home Visitation Sabbath,

We recommend, 1. That this day be known as Bible Correspondence School Enrollment Sabbath.

2. That the church members in North America be encouraged to secure, in their home visitation on that day, applications for enrollment in one of our recognized Bible correspondence schools.

3. That in place of a special visitation tract, the first lesson of one of our recognized Bible correspondence courses be used.

4. That in conferences and unions which are affiliated with the Voice of Prophecy or Faith for Today or operating a union school, the first lesson of their course be distributed as an enrollment medium.

Roadside Signs

WHEREAS, The new Seventh-day Adventist roadside signs, developed by the Bureau of Public Relations in counsel with pastors and conference leaders, provide an economical and effective means of keeping the church name before the public,

We recommend, That in North America, and every other part of the world field where this means is appropriate and feasible, our pastors and churches be encouraged to make extensive use of these markers.

Auditing of Church School Financial Records

We recommend, That the local conferences make provision for the auditing of the church school financial records annually.

Summary of Appropriations

Total Appropriations for 1957 including Reversions (Basis 1955)	\$22,823,758.19
Total Appropriations, 1956	20,814,801.24
Increase	\$ 2,008,956.95



Little Tyke

By GEORGES H. WESTBEAU

Pacific Press Publishing Assn., \$2.50.

Tossed out of her cage and into the arms of the author by a raging mother lioness, this African cub lion entered a new world strange to the ways of the wild. Fed and nursed like a baby, Little Tyke, as she came to be called, made friends with the household pets, especially with Pinky the kitten, and Becky the lamb. She refused to eat meat and achieved distinction as the only vegetarian lion in captivity, or anywhere else for that matter. Her teeth and gums were made strong by gnawing on rubber boots instead of bones. Little Tyke became a seasoned traveler with the family in their car, and on occasion would frighten gas station attendants as she peered out the windows. Many amusing incidents are told of her encounters with people who didn't know of her harmless, playful nature. She hobnobbed with celebrities who visited her home at Hidden Valley Ranch, and came into national prominence on television programs with amazing performances. The life of this remarkable lioness is a forecast of the time when "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock" (Isa. 65:25). A most unusual, well-written, and fascinating true story that will charm both children and adults.

If They Call Us, We Must Go!

(Continued from page 17)

there to prepare ourselves for what seemed certain death.

"I prayed, '*Jehová te reprene, oh Satanás!*' [The Lord rebuke thee, O Satan! (Zech. 3:2)]. When we opened our eyes, a miracle was taking place—we saw men staggering and rolling backward; others acted as if they were paralyzed. The crowd was still about seventy yards away.

"Then it was that the man who had struck at us came forward, still carrying his bar. He beckoned the mob not to touch us, because we were Christians. But the mob paid no attention and cried, 'They are our prisoners.' The strongest and bravest came forward, and even though we offered no resistance, it took three men to tie our hands, their fingers trembled so much.

"By now there were about one hundred people around us. Some cried, 'Let's drown them.' Others protested, 'No.' Others said, 'Let's beat them.' Others shouted, 'No.' Finally someone said, 'Let's take them to the priest,' a suggestion that was agreeable to all. It was a long way to go—about eight kilometers.

"After being rudely treated all the way, we reached the town about eight-thirty that night. When we arrived at the priest's home, he was asleep. Someone went to the window and awakened him. He came to the window and one of the crowd cried, 'Here are the vagabonds who have been teaching those evil doctrines from house to house.'

"Then the priest answered, 'Haven't I told you not to come here? Let them be Adventists if they want to. We should read the Bible, because if we don't read it, we sin.' The people were surprised to hear these words, and immediately there was a division among them.

"The priest sent us to the mayor who, after hearing what we had to say, reluctantly advised putting us in jail. One of the policemen, with whom we had made friends, pleaded that we be put into one of the better cells. That was on Friday night.

"At about 9:30 Sabbath morning the mayor came and freed us. He was very sorry for what had taken place and offered to provide transportation so we could leave. He admonished us not to return."

Now others in Tona have become interested in the truth because of this experience. After listening to what had happened, I asked Brother Campos, "Are you going back?" "Of

course we are," came the quick reply. "If they call us, wanting to know more about God, we have to go!"

Then I turned to their trophy. "Señor Barrios, aren't you afraid to join a church that has so much persecution?" With eyes beaming he answered, "Of course not. After what has happened, I'm more determined to be a member of the true church."

Thank God for the power of the gospel. It makes men unafraid, fearless. After having prayer with these brethren, thanking God for His protection, and after the "Good nights" had been said, the words kept ringing in my ears: "If they call us, we must go." How typical of our brethren here in the Colombia-Venezuela Union—willing to give their very lives for the sake of the gospel!

engaged in medical work on the island of Okinawa of the Japan Union Mission.

● C. G. Oliver, secretary-treasurer of the Far Eastern Island Mission, is the newly elected president of the Borneo-Brunei-Sarawak Mission of the Malayan Union.

● Mrs. Ruth Nelson, Rosemary Richards, and Kathryn Kavanaugh are recent arrivals in Singapore. Mrs. Nelson is on the teaching staff of the Far Eastern Academy, and Miss Richards and Miss Kavanaugh have joined the secretarial staff of the division office.

● Esther Feltus arrived recently in Bangkok, Thailand, where she will teach in our church school. Miss Feltus was formerly a teacher in the Southern Asia Division.

NORTH AMERICA

Atlantic Union

● Mrs. Mattie B. Edgerton, dean at the nurses' residence of the New England Sanitarium and Hospital, Melrose, Massachusetts, has accepted a call to the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Dorothy Tefft is the new dean at Melrose.

● A group of Southern New England Conference colporteurs made a short tour recently of denominational historical points in New England and New York. Publishing Secretary L. A. Pomeroy, directed, with C. L. Taylor as guide.

● The Atlantic Union College chapter of the American Temperance Society engaged in an intensive campaign to get out the vote on the matter of liquor licenses in the towns and cities of Massachusetts. They also assisted with the narcotics education booth at the Connecticut Education Association meeting at the University of Connecticut.

● V. C. Brown, leader of the Pittsfield, Massachusetts, district, conducted the fall Week of Prayer at Greater Boston Academy.

Canadian Union

● Edward Turansky, star student colporteur for the Manitoba-Saskatchewan Conference during Big Week this year, sold \$1,144.90 worth of books in 65 hours.

● On October 8 registration at Canadian Union College reached \$20, which is 25 more than at the same date last year.

● A joint teachers' council was held recently in Saskatoon, Saskatchewan, by the Manitoba-Saskatchewan and Alberta conferences. Visiting leaders were Joyce Wilson of the General Conference, E. M. Peterson of the Canadian Union, and P. G. Miller of Canadian Union College. W. G. Soloniuk and M. E. Erickson, educational superintendents of the participating conferences, directed the session.

● Two harvest festivals were recently held in the Manitoba-Saskatchewan Conference. Assigned as a day of thanksgiving at harvesttime, this custom has been followed at the Beaver Creek church for more than thirty-five years. George Me-

lashenko, of Butte, North Dakota, was the guest speaker at the Beaver Creek festival. On this occasion \$240 was raised for mission work. At Yorkton, P. E. Uiat, Ukrainian speaker for the radio broadcast entitled "Voice of Hope," held his first festival. One thousand dollars was raised there.

● H. L. Friesen, formerly Bible teacher at the Okanagan Academy in British Columbia, has joined R. A. Matthews, of the Maritime Conference, in an evangelistic series in Tantallon.

Columbia Union

● Melvin Sickler, former Bible teacher at Antillian Junior College, Santa Clara, Cuba, has been appointed pastor of the Warren-Fowler-Youngstown district in the Ohio Conference.

● Eugene Durand, pastor of the Hackensack-Westwood district in the New Jersey Conference, has accepted a call to do district work at Valera in the West Venezuela Mission Conference in the Inter-American Division.

● J. H. Creighton, former assistant publishing secretary of the Potomac Conference, has accepted the call of the Chesapeake Conference to become an assistant to Garland B. Hoag, conference publishing secretary.

● The annual Radio-TV Council of the Columbia Union Conference was held the middle of November in Washington. Guest counselors included E. R. Walde, J. E. Chase, W. A. Fagal, and J. O. Iverson.

Central Union

● Construction of the new Omaha, Nebraska, church in the Central States Conference, is well under way. The pastor, G. H. Taylor, describes the building as modern in design, and says it will also house the church school.

● The Colorado Conference welcomes T. E. Baber and family. Mr. Baber is the new Book and Bible House manager of the Colorado Conference. His former position was assistant manager of the Pacific branch of the Pacific Press Publishing Association.

● The Delta, Colorado, church joined forces in a city-wide contest to win a new 1956 Pontiac. The members helped by turning in subscriptions to the *Delta County Independent* newspaper. They won the car, and the same day it was sold for \$2,000. This sum was placed against the indebtedness of their church. Now they feel one year nearer the day when their church can be dedicated free of debt.

Lake Union

● E. L. Minchin, of the General Conference MV Department, began a city-wide youth revival Friday evening, November 23, in Chicago. It will continue until December 1. The meetings are being held in the Broadview Academy auditorium in Broadview, Illinois.

● Temperance chapters have been organized recently in four of the Lake Union academies—Broadview, Cedar Lake, Indiana, and Adelpian. Indiana at-

In Brief

OVERSEAS

Far Eastern Division

● F. B. de la Cruz, president of the Northeast Luzon Mission, reports a baptism of 59 persons as the result of a series of evangelistic meetings held in the city of Isabella.

● At least six major temperance rallies have been held in the South Philippine Union Mission recently, with a large attendance at each meeting. Most of these rallies were conducted in the town plazas or market places. The film *One in 20,000* was also shown. J. R. Obregon, temperance secretary of the South Philippine Union Mission, also reports 100-per-cent membership at Mountain View College, the first such achievement in the South Philippine Union Mission territory.

● More than 2,500 people gathered on the campus of the Northern Mindanao Academy for a laymen's congress held September 26-29. The high light of the congress was the baptism of 70 persons, the result of efforts put forth by consecrated laymen in the South Philippine Union Mission. At a similar congress held in Manila, on the campus of the North Philippine Union College, October 2-6, more than 5,000 people gathered. H. E. McClure, home missionary secretary for the Far Eastern Division, and C. E. Guenther, associate home missionary secretary of the General Conference, were in charge.

● J. R. Spangler, who is conducting an evangelistic effort in Osaka, Japan, reports an excellent attendance. Sabbath services were also held in Osaka recently, the first since World War II. Sixty persons were in attendance.

● Dr. and Mrs. G. M. Tolhurst and children recently arrived in the Far Eastern Division territory. Dr. Tolhurst is

tained 100-per-cent membership in its chapter.

- A four-year \$160,000 building and improvement campaign was launched Wednesday evening, October 17, by members of the Lansing, Michigan, Seventh-day Adventist church. The main project is a \$100,000 auditorium, which will provide gymnasium space for the ten-grade school and furnish recreational facilities for the church. A new classroom will be added also.

Northern Union

- Mrs. Elsie Albertson has been invited to serve as Bible instructor at Des Moines, Iowa, to assist W. P. Ortner, local pastor.

- Norman Baker, pastor of the Stillwater and Red Wing churches in Minnesota, reports five organized missionary bands giving an average of sixteen Bible studies per week. A baptism was conducted on October 20.

North Pacific Union

- Approximately 1,250 people were on hand at the Lane County fairgrounds in Eugene, Oregon, October 21, to watch 700 Oregon Conference Pathfinders participate in the fourth annual Pathfinder fair. When the day's activities were completed and the final scores were totaled, Eugene was two points ahead of Hood River, with 184 out of a possible 196, Medford and Rose Lodge were tied for third, and Portland Tabernacle Club fourth.

- The Washington Conference Pathfinder fair was held October 14 at the Monroe Evergreen fairgrounds, and was attended by more than 600 people. Over 400 Pathfinders participated in the day's activities. The large first-place trophy went to the Puyallup Club, the Evergreen Club of Monroe was the winner of the second-place loving cup, and the Bald Eagles of Centralia-Chehalis received the third-place loving cup.

- J. H. Laurence, pastor of the Spruce Street church in Seattle, was the speaker at the fall Week of Prayer, October 14 to 20, at Auburn Academy. A baptismal class has been organized under the direction of R. W. Wentland, Bible teacher and pastor of the academy church, and thirteen students are preparing for this rite.

- November 10 to 17 was designated as Health Week on the Walla Walla College campus. Guest speaker was Dr. U. D. Register, biochemist from the College of Medical Evangelists. He was featured in three meetings.

Pacific Union

- Enrollment figures for the opening of the 1956-57 school term show 10,822 in the elementary schools, 632 in grades 9 and 10 in the intermediate schools, and 3,118 in the academies. The two colleges opened with a combined enrollment of 1,629 students.

- Monterey Bay Academy set an Ingathering goal of \$1,200. So far \$1,313.25 has been received. This places their church on record as the first in the Cen-

tral California Conference to achieve the 1957 Ingathering goal.

- Construction has begun on a new auditorium building at Bakersfield Junior Academy. The building will be a gymnasium for the school and will provide space for church services and district rallies.

- Shortly after their fall Week of Prayer, La Sierra College students and staff spent a day in Ingathering. They brought in \$2,500, nearly double what they obtained in 1955.

Southern Union

- W. E. Roberson, publishing secretary of the Alabama-Mississippi Conference, reports two baptized at Tupelo, Mississippi, because of a *Bible Readings* sold by a colporteur. J. C. Greene, publishing secretary of the Florida Conference, reports four baptized at Fort Pierce, Florida, as a result of the work of a colporteur.

- A. L. Dickerson, a pastor in the Alabama-Mississippi Conference, reports good results from conducting a temperance booth at the South Mississippi Fair, at Laurel, Mississippi. The sponsors gave out 7,500 pieces of literature, obtained many enrollees for the Bible course, and showed the film *One in 20,000* constantly from opening time in the morning until closing time at night.

- The new church and school building at Vero Beach, Florida, was dedicated on October 13.

- T. N. Graves, pastor of the Dalton district in the Georgia-Cumberland Conference, reports four baptized on October 6 and one on October 20.

- Robert H. Pierson, president of the Kentucky-Tennessee Conference, reports two more churches organized in dark counties on October 20, one at Sergeant and one at McDowell, Kentucky. This makes seven new dark-county churches organized in the past two months.

- The Southern Union closed its third quarter records with a total of 2,382 baptized, as compared with 2,324 for the same period last year—a gain of 58. The South Atlantic Conference showed the largest gain, with 245 more than last year. Kentucky-Tennessee showed a gain of 105.



AIREY.—Hattie Maude Bunch Airey, born July 21, 1869, in Seneca, Mo.; died Sept. 27, 1956. Our sister attended Portland Academy. She and Robert William Airey were united in marriage in 1890. Their lives were devoted to the denominational educational work. They assisted in establishing the Coquille Academy in Oregon and also the Gravel Ford Academy. In 1898 they engaged in evangelism with D. T. Fero. The first church school in Seattle was organized by them. In 1904 they were called to the Oregon Conference, where they founded Laurelwood Academy and served as its head for 7 years. The conference then sent them to Cottage Grove, Oreg., to build up the newly established Royal Academy. Their next call was to the Southern Idaho Conference, where he served as educational secretary and led out in building Gem State Academy. Left to mourn their loss are 2 daughters, Mrs. Adlai A. Esteb, of Washington, D.C., and Mrs. Elmer R. Wells, of Angwin,

Calif.; 2 sons, Robert W., of Glendale, Calif., and Dr. Wilfred J., of Arlington, Calif.; 10 grandchildren, and 6 great-grandchildren.

ABBOTT.—Laura Emily Kelly, born Sept. 10, 1877, in Yardville, Penna.; died in Upland, Calif., Sept. 25, 1956. Her husband, Dr. Frank Abbott, who was on the staff of the St. Helena Sanitarium and Hospital from 1908 to 1910 and who also served as medical superintendent of the Paradise Valley Sanitarium and Hospital from 1910 to 1913, preceded her in death. Remaining to mourn are 2 sons, Dr. C. Norman, of Ontario, Calif., and Dr. Kenneth Harvey, of Worthington, Ohio; a daughter, Irma Osborne, of San Jose, Calif.; 9 grandchildren, and 1 sister.

WERNER.—Julian Millard Werner, born Oct. 20, 1928, in Lodi, Calif.; died at Loma Linda, Calif., Sept. 14, 1956. At two years of age he accompanied his parents to Singapore as missionaries. After completing his education and teaching one year at Gem State Academy, Caldwell, Idaho, he answered a call to serve in Medellin, Colombia, where he remained 5 years. He is survived by his wife, Mildred; a daughter; his parents, Elder and Mrs. A. J. Werner; 3 sisters, and a brother.

THURSTON.—Herbert Grant Thurston, born April 30, 1868, in Randolph, N.Y.; died Sept. 12, 1956. He was educated in South Lancaster, Battle Creek, and Healdsburg College. Upon the completion of his college work, he connected with the St. Helena Sanitarium, where he met and married Miss Alice A. Atwood. In 1889 he was called to the ministry in the New York Conference. Subsequently he connected with the Pennsylvania Conference, the California Conference, and with the Pacific Press. He served as president of the Mississippi, Arizona, Southern Oregon, and Idaho conferences, and for a number of years was religious liberty secretary of the North Pacific Union. After the passing of his wife in 1946, he married Jessie M. Rouse. Besides the widow, he leaves 2 children, 3 grandchildren, and 3 great-grandchildren.

SAUDER.—John L. Sauder, born Oct. 9, 1877, in Akron, Ohio; died at Yucaipa, Calif., Sept. 29, 1956. In 1900 he was united in marriage with Catherine Swift, who passed away in 1940. In 1942 he married Elva Wallack. For 30 years he was a publishing and home missionary department secretary in various conferences of the Pacific Union. He was also employed at the Glendale Sanitarium. Surviving are his wife, 2 sons, and a brother.

MASON.—Paul Clinton Mason, born May 29, 1878, in Westmoreland, N.H.; died in Glendale, Calif., Sept. 13, 1956. He attended South Lancaster Academy. His first position in the organized work was as secretary-treasurer of the New England Conference. About 2 years later he taught in South Lancaster Academy. In 1902 he was united in wedlock with Miss Ethel La Bier. He connected with the Pacific Press and later served as secretary-treasurer of the E. G. White Publications office. After a time he connected with the Glendale Sanitarium and Hospital. In 1953 his wife passed away, and two years later he married Mrs. Lula Leary. Those who survive are his wife; his son, Dr. Lloyd Mason; 4 grandchildren; 5 stepchildren, and 13 stepgrandchildren.

MC CLURE.—Nellie Bertha Nash McClure was born March 13, 1906, at Palmetto, Fla. She attended Southern Junior College and later graduated from Emmanuel Missionary College. Following graduation she became a Bible instructor in the Florida Conference. In 1928 she was married to Warner Elliott McClure. They accepted work at Graysville Academy, he as principal and she as piano instructor. In 1929 Dr. McClure was called to be principal of the Forest Lake Academy, and she became preceptress and music instructor. In 1937 they went as missionaries to the Malamulo Mission. In 1941 Dr. McClure was called to become president of Helderberg College, and Mrs. McClure also taught there. After returning to the United States, they connected with the Forest Lake Academy again. Mourning their loss are her husband, a son, a daughter, her mother, and a brother.

HASKELL.—Ernest D. Haskell, born July 17, 1871; died in Visalia, Calif., Dec. 4, 1955. At the age of 15 he accepted present truth. About 1895 he and his 2 brothers responded to a call to labor in the southern mission field of the United States—two as colporteurs and one as a Bible instructor. They worked in Tennessee, Alabama, and North Carolina. In 1911 he was married to Alice Page. In 1949 he married Mrs. Maude Reynolds. He is survived by 3 sons, 2 daughters, and 1 stepson. One son, Page Haskell, is a missionary to Singapore; and his stepson, Dr. T. Gordon Reynolds, is on the staff of the College of Medical Evangelists. [This obituary notice was received on Oct. 25, 1956.—Editors.]

EASTMAN.—Frances L. Steunenberg Eastman, born Aug. 12, 1892, in Caldwell, Idaho; died near Stockton, Calif., Aug. 17, 1956. She accepted the truth in 1904. In 1918 she became a Bible worker in the Upper Columbia Conference. Our sister was graduated from the Loma Linda School of Nursing in 1922. She served in the Loma Linda Sanitarium, the Glendale Sanitarium, and the White Memorial Hospital. In 1930 she was united in marriage to Fred Eastman. Her father, Frank Steunenberg, governor of Idaho, was assassinated in 1905, and her mother had much to do with the conversion of the assassin, Harry Orchard, to the Adventist faith. Besides her husband, she leaves to mourn 2 brothers, Julian P. Steunenberg and Elder Frank W. Steunenberg; also an adopted sister, Mrs. Edna Mann. [This obituary notice was received on Oct. 8, 1956.—Editors.]

BURDOIN.—Lynn Frank Burdoin, born June 18, 1864, in Deenville, Wis.; died Dec. 9, 1955. In 1893 he was married to Mary Hawthorne, who passed away in 1902. In 1921 he married Mattie Swearingen. He gave 18 years of service as business manager of Columbia Academy and was largely responsible for the reconstruction of the men's dormitory, which bears his name. He is survived by his wife, 1 son, 4 daughters, 5 grandchildren, and 5 great-grandchildren. [This obituary notice was received Oct. 19, 1956.—**EDITORS.**]

BYINGTON.—Fred Fletcher Byington, born Sept. 2, 1862, at Battle Creek, Mich.; died in Portland, Oreg.; Oct. 20, 1956. In 1885 he was married to Anna C. Chinnock, who preceded him in death. In 1902 he was united in marriage with Maude C. Chappell. He held various positions with the Pacific Press Publishing Association, and from 1906 to 1916 he was manager of the International Publishing Assn., which later became the foreign language branch of the Pacific Press. His grandfather, Elder John Byington, was the first president of the General Conference. He is mourned by his wife; 1 son, Dr. Preston C., of Modesto, Calif.; 3 daughters, Alice Lockmon, of Modesto, Calif.; Helen Battin of Angwin, Calif., and Winona Garner, of College Park, Wash.; 5 grandchildren, and 8 great-grandchildren.

BENSON.—Maude F. Benson, born Oct. 17, 1876, in Norway, Maine; died in South Woodstock, Sept. 4, 1956. She was married to Abner E. Benson 63 years ago. Surviving besides her husband are a daughter, 3 sons, 16 grandchildren, 25 great-grandchildren, and a brother.

BROWN.—Homer H. Brown, born July 31, 1874, in Enosburg, Vt.; died in Craftsburg, Vt., Oct. 8, 1956. Besides his wife, Nancy, he leaves 3 daughters.

BALDWIN.—Jo Ann Belt Baldwin, born May 7, 1880, in South Dakota; died Sept. 8, 1956. In 1953 she accepted present truth. Left to mourn are her husband, a daughter, a son, 14 grandchildren, 6 great-grandchildren, and 1 sister.

BIRD.—Myron C. Bird, born in 1872; died Sept. 16, 1956. He moved to Florida 62 years ago and was a charter member of the St. Petersburg church. He served as a member of the executive committee of the Florida Conference for many years. Mourning their loss are his wife, Deborah M.; six daughters, Mrs. Ralph Cooksey and Mrs. Florence Rilea, of St. Petersburg, Fla.; Mrs. Jere Smith, of Lincoln, Neb.; Mrs. A. V. McClure, Louisville, Ky.; Mrs. Russell Quinn, Downey, Calif.; a son, Martin C. Bird, of Yokohama, Japan; and 3 brothers.

BROADBENT.—F. Alice Broadbent, born Dec. 18, 1869, in Breckenridge, Mo.; died in Sonora, Calif., Aug. 8, 1956. She became a church member about 1928. Surviving is a son. [This obituary notice was received Sept. 30, 1956.—**EDITORS.**]

CLARK.—Sarah Ann Brown Clark, born June 2, 1863, in Indianola, Iowa; died June 12, 1956. In 1879 she married Thomas J. Clark, and in 1880 they accepted the message. She is survived by 4 sons, a daughter, 10 grandchildren, and 2 great-grandchildren. [This obituary notice was received Oct. 1, 1956.—**EDITORS.**]

CLARK.—Walter F. Clark, born April 22, 1878, in North Troy, Vt.; died in Enosburg Center, Vt., Oct. 1, 1956. Besides his wife, Lena Cross Clark, he leaves a son, a daughter, 1 granddaughter, 2 great-grandchildren, a brother, and a sister.

DICK.—Grandville Gentry Dick, born June 17, 1859, in Kentucky; died at La Harpe, Kans., Sept. 2, 1956. He was a church member for 67 years. Three sons survive: A. C. Dick, of La Harpe, Kansas; E. D. Dick, president of the Theological Seminary; and Everett, of the War Service Commission in the General Conference. Another son, A. D. Dick, died Oct. 3.

DICK.—Alvis Dudley Dick, born Jan. 7, 1886; died Oct. 3, 1956. He attended Union College and had been a church member 30 years. Surviving are his wife, Bessie; 2 daughters, Mrs. Edward Kraemer, of Baltimore, Md., and Mrs. Frank Gray, of Baker, Oreg.; 3 brothers, A. C., of La Harpe, Kansas; E. D., of the Theological Seminary, and Everett, of the War Service Commission of the General Conference.

ELTZ.—Annie Eitz, born Jan. 11, 1884, in Yugoslavia; died in Los Angeles, Calif., Sept. 7, 1956. About 1950 she accepted the truth. Mourning their loss are 3 sons, Arthur and William, of Seattle, and Ernest V., a medical missionary in São Paulo, Brazil; and 5 grandchildren.

ETHINGTON.—Herschel Ethington, born May 30, 1891, in Kentucky; died Feb. 26, 1955. In his youth he accepted Christ. [This obituary notice was received Sept. 12, 1956.—**EDITORS.**]

FOSTER.—Paul Foster, born Oct. 25, 1870, in Salem, Mass.; died at Leicester, Mass., Sept. 27, 1956. In 1896 he married Alice Victoria Sinclair. He accepted the truth in 1907. Surviving are his companion, 1 daughter, and 2 grandchildren.

GREENE.—Irving Henry Greene, born Oct. 29, 1871, in Charlestown, R.I.; died in Lincoln, Neb., Aug. 29, 1956. He graduated from South Lancaster Academy, after which he completed the nurses' course in Battle Creek Sanitarium. Left to mourn are his wife, 1 daughter, and 2 sons.

HEIDENREICH.—William Miller Heidenreich, a native of Freewater, Oreg., died Oct. 4, 1956. He was a graduate of Walla Walla College, and did post-

graduate work at Woodman College and the University of Washington. He was joined in marriage to Helen B. Livingston. Dr. Heidenreich served Walla Walla College as dean of men and later became the head of the science department there. He received his medical training at the College of Medical Evangelists. He served for years on the Glendale Academy Board and also as a member of the Southern California Conference committee. He is survived by his wife, a son, 2 daughters, 7 grandchildren, a brother, and 2 sisters.

JOHNSON.—Lucien B. Johnson, born Nov. 20, 1864, in Jamestown, Mo.; died Oct. 15, 1956. In 1891 he was united in marriage to Mary Olive Reed. He accepted the truth in 1900. He was Nebraska State auditor from 1927 to 1931, and from 1940 to 1943 he was State treasurer for Nebraska. He was a member of the Nebraska Conference committee for several terms and also served on the sanitarium board at College View. Left to mourn are 1 daughter, 2 grandchildren, and 4 great-grandchildren.

LEGARE.—Linnie Abigail Welch Legare, born Oct. 8, 1899, in Groton, Vt.; died in Johnsonsbury, Vt., Oct. 2, 1956. She was baptized in 1932. Those surviving are 2 daughters, a son, 1 granddaughter, 2 sisters, and 5 brothers.

LOVEITT.—Maria B. Loveitt, born Oct. 14, 1876, in Portland, Maine; died Aug. 23, 1956. She is survived by 2 daughters, a son, 2 grandchildren, 5 great-grandchildren, and a sister. [This obituary notice was received on Oct. 29, 1956.—**EDITORS.**]

MASSEY.—Clarence Carl Massey, born Nov. 3, 1884, at Nebraska City, Neb.; died near Gaston, Oreg.; June 14, 1956. He was reared an Adventist, attended Union College, and in later years did landscaping at Union. He also did colporteur work in the Nebraska Conference. He is survived by his wife, 2 daughters, 1 son, 9 grandchildren, 2 brothers, and 2 sisters. [This obituary notice was received on Oct. 31, 1956.—**EDITORS.**]

OLSON.—Ole Andrew Olson, born March 19, 1879, at Herndon, Kans.; died at Milton-Freewater, Oreg., Oct. 18, 1956, in a highway accident. He became a Christian as a youth. In 1904 he was united in marriage to Ada Sophia Peterson. Surviving are his wife; 3 sons, Dr. Elmer H., of Riverside, Calif., Virgil, of Roseburg, Oreg., and Wayne, a missionary in Beirut, Lebanon; a daughter, Mrs. Fern Christian, of Nashville, Tenn.; 8 grandchildren, 1 great-granddaughter, 3 brothers, and 4 sisters.

PETERSEN.—Pearl Marie Reed Petersen, born May 4, 1892, in Nashville, Tenn.; died at Boulder, Col., May 25, 1956. She was baptized at the age of 11 and as a young woman attended Emmanuel Missionary College. She taught church school one year before her marriage to N. C. Petersen, and 3 years afterward. She stood faithfully by the side of her husband through 41 years of pastoral and administrative work in the cause. She is survived by her husband, who is president of the Nebraska Conference. [This obituary notice was received on Oct. 25, 1956.—**EDITORS.**]

PETTERSON.—Elvira Jonsson Petterson, born April 26, 1890, in Skone, Sweden; died at Sanitarium, Calif., Sept. 29, 1956. She leaves to mourn her loss her faithful companion of 42 years, her son, and 3 grandchildren.

VERCOUTEREN.—Olive Gertrude Hunter Vercouteren, born March 19, 1860, in Effingham, Ill.; died in Chehalis, Wash., Sept. 22, 1956. In 1882 she was married to J. J. Vercouteren. In 1893 she was baptized. About 40 years of her life were devoted to literature ministry. She leaves 6 grandchildren, 11 great-grandchildren, 3 great-great-grandchildren, and a sister.

WRIGHT.—Edmund Jerry Wright, born Dec. 17, 1862, in Brunswick, Vt.; died in Montpelier, Vt., Oct. 13, 1956. In 1932 he was baptized. Those surviving are his wife, Jossie, 4 sons, 3 daughters, a number of grandchildren and great-grandchildren, and a brother.

WELLS.—Pauline Busby Wells, born July 16, 1870, in Lima, Ohio; died in Sun Valley, Calif., July 27, 1956. In 1886 she was united in marriage with John B. Wells. As a young mother she accepted present truth. She is survived by 6 children, 7 grandchildren, and 4 great-grandchildren. [This obituary notice was received on Sept. 30, 1956.—**EDITORS.**]

WOLCOTT.—Lois E. Prescott Wolcott, born Dec. 2, 1882, in Hartford, Mich.; died in Hamilton, Ga., June 4, 1956. In 1895 she accepted present truth. She was united in marriage to B. A. Wolcott in 1900. Left to mourn their loss are her husband; 4 sons, Willard C., of Ashville, Ohio, Wesley A., of Loma Linda, Calif., Burton R., of Westerville, Ohio, and Hollis W., of El Cajon, Calif.; 9 grandchildren, 6 great-grandchildren, and her mother. [This obituary notice was received on Oct. 15, 1956.—**EDITORS.**]

WICKERSHAM.—George Randolph Wickersham, born July 28, 1886, in Defiance, Iowa; died in New Smyrna Beach, Fla., Aug. 8, 1956. He was baptized in 1931. In 1934 he married Naomi Krum. Surviving are his wife, a daughter, 1 brother, and 3 sisters. [This obituary notice was received on Oct. 3, 1956.—**EDITORS.**]

POLZIN.—Katherine Ann Darden Polzin, born March 30, 1881, in Palo Pinto County, Tex.; died in San Bernardino, Calif., Oct. 26, 1956. In 1900 she was married to William A. Darden, who passed away

in 1929. In 1947 she married Otto H. Polzin. Surviving are 4 sons, a daughter, 9 grandchildren, 5 great-grandchildren, and a sister.

MOON.—Clara E. Moon, born Oct. 28, 1866, at Eagle Lake, Minn.; died at Santa Clara, Calif., Aug. 23, 1956. Her husband, Levi, preceded her in death. Surviving her are 6 children, 15 grandchildren, 30 great-grandchildren, and 3 great-great-grandchildren. [This obituary notice was received on Oct. 19, 1956.—**EDITORS.**]

MC GINNISS.—Clement A. McGinniss, born May 13, 1888, in Greenfield, Iowa; died in Van Nuys, Calif., Oct. 8, 1956. He leaves to mourn his wife, a son, and 3 grandchildren.

Notices

Requests for Prayer

A sister in the West requests prayer for 2 aged sisters, one of whom is seriously ill.

Prayer is requested for the conversion and healing, if it be God's will, of a lady in Tennessee.

Prayer is asked for a Voice of Prophecy student who desires to quit smoking and join our church.

Literature Requests

WANTED by Joel Y. Eriman, Magallon, Negroes Occidental, P.I., for missionary purposes: Bibles, clean copies of *These Times*, *Signs*, *Guides*, *Little Friends*, *Life and Health*, *Message*, *Instructors*, *Spirit of prophecy* volumes, small books, Picture Rolls, religious pictures, songbooks, *Quarterlies*.

David A. C. Swaby, Ordnance Depot, Princess St., Kingston, Jamaica, B.W.I., wishes a continuous supply of old Bibles, songbooks, *Quarterlies*, Little Giant Series, Picture Rolls, *Good News*, Memory Verse Cards, and all types of religious magazines and tracts.

WANTED for youth evangelism, suitable literature in any language for use by passengers and crew of ships in Peru. Especially wanted is literature in the following languages: English, Spanish, Portuguese, German, French, Dutch, Danish, Swedish, Norwegian, Russian, Yiddish, Greek, Italian, Chinese, Japanese, and Arabic. Send to Kern H. Pihl, M.D., Casilla 1003, Lima, Peru.

David McDonald, formerly of 12 Lyndhurst Rd., Cross Roads P.O., Jamaica; present address, 3 Rouseau Rd., Cross Roads P.O., Jamaica, B.W.I., wishes to thank all who have sent literature.

Anthony Muschette, 7 Ninth St. (T.T.), Jones Town P.O., Jamaica, B.W.I., wishes a continuous supply of missionary literature.

C. S. Greene, P.O. Box 22, Mandeville, Jamaica, B.W.I., thanks all who have sent literature and requests a continuous supply.

L. E. Montana, P.O. Box 119, Cebu City, P.I., desires *Signs*, *These Times*, *Instructors*, tracts, old Bibles, songbooks, and other missionary literature.

Mr. and Mrs. Jose T. Lucasan, La Castellana, Negroes Occidental, P.I., wants a continuous supply of *Instructors*, *Guides*, *Life and Health*, *These Times*, *GO*, *Signs*, *Liberty*, *Present Truth*, *Picture Rolls*, *Quarterlies*, and other suitable missionary supplies such as songbooks, Bibles, and small books. They express thanks to those who have previously sent literature.

WANTED by Miss Beryl Williamson, Jointwood, Retirement P.O., Jamaica, B.W.I., continuous supply of *Signs*, *Message*, *Reviews*, *Instructors*, *Little Friends*, *Guides*, Bibles, songbooks, and small books.

Mrs. Teodorico Llasos, Pinagpinan, Kabankalan, Negroes Occidental, P.I., wishes *Reviews*, *Instructors*, *Life and Health*, *Little Friends*, *These Times*, *Present Truth*, *Signs*, *Sabbath School Workers*, Bibles, songbooks, choir anthems, children's stories, finger plays, color books, Picture Rolls, and MV Kits.

L. M. Choate, 1000 Jones St., Clovis, N. Mex., desires a supply of 1955 and 1956 editions of *Signs*, *These Times*, *Life and Health*, *Instructors*, and literature suitable for reading racks, especially clubs of subscriptions.

All types of missionary literature are desired by Miss Delores Thomas, 13 Mountain View Ave., Windward Rd. P.O., Jamaica, B.W.I.

DISCONTINUE sending old literature to Mrs. F. M. Anderson, Apt. 331A, 2933 Neil Ave., Columbus 2, Ohio.



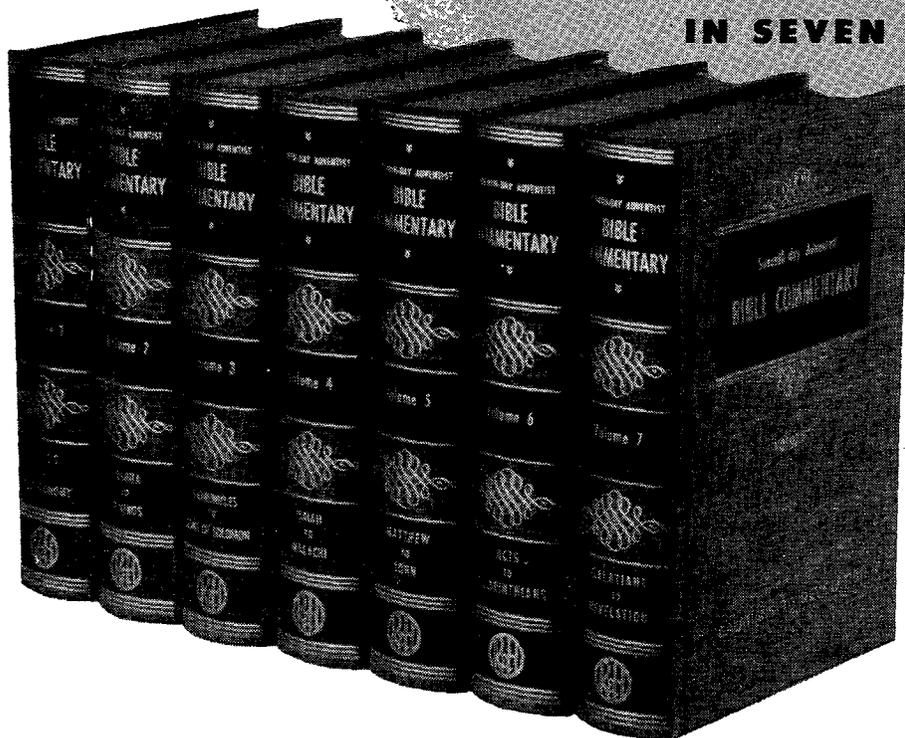
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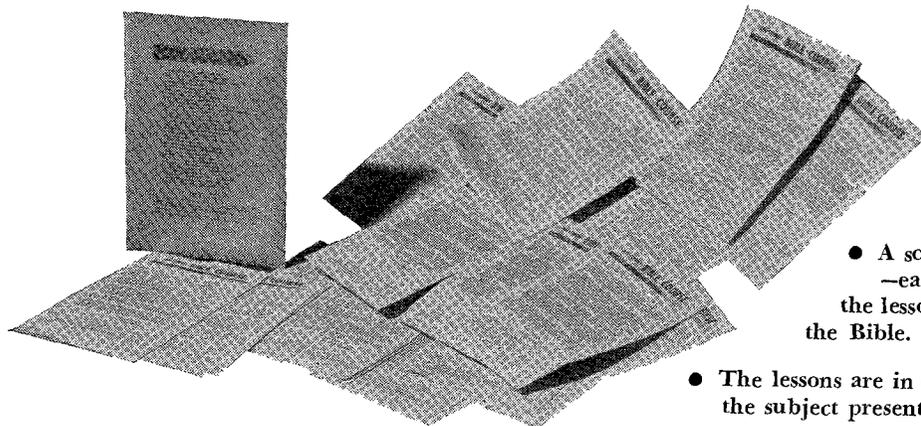
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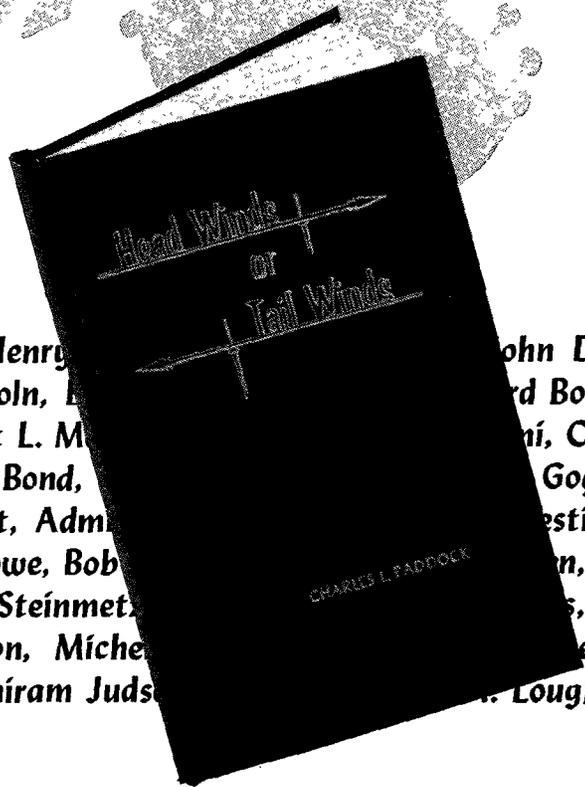
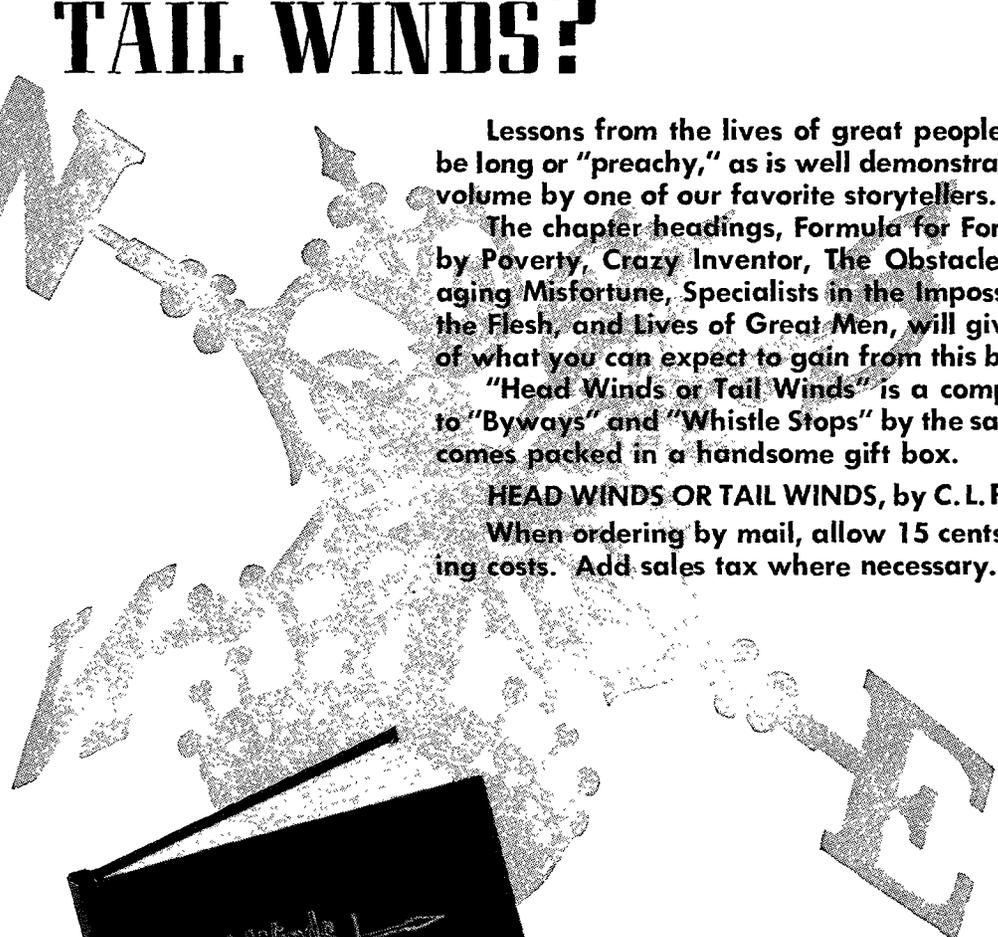
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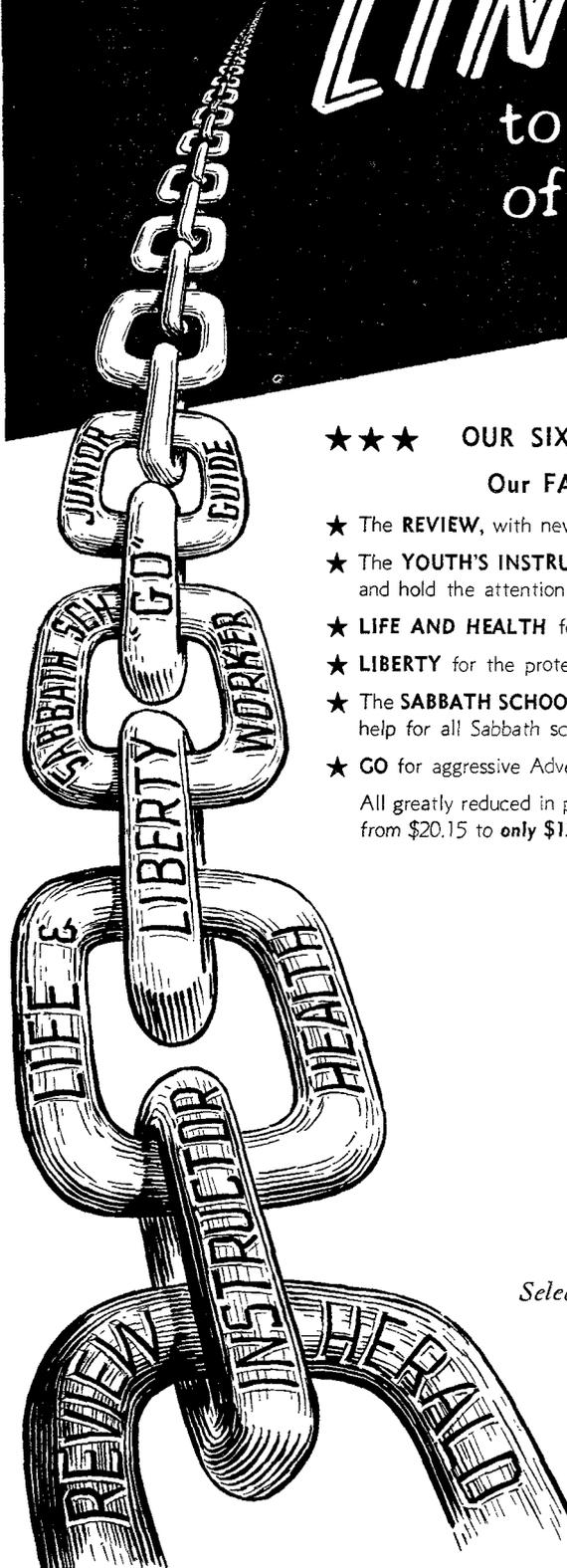
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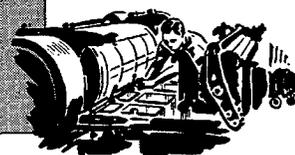
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Plane Crash Kills Inter-American Workers

We have received a cable from the Inter-American Division officers informing the General Conference of the loss of two of their workers in an airplane crash in Nicaragua. The cable reads as follows:

FRED H MC NIEL AND GREGORIO LAGUNA PERISHED GUEST AIRWAYS CRASH NICARAGUA THURSDAY AFTERNOON EN ROUTE DIVISION COUNCIL MEXICO CITY.

Elder McNiel and family have labored in Inter-America for twelve years. Most of his service was in Colombia. Recently he was transferred to Central America, where he served for a year as president of the Guatemala Mission. However, the altitude was inimical to his health, so just a few weeks ago he was elected president of the Panama Conference.

Elder Laguna, who also perished in the crash, was a minister in the Upper Magdalena Mission in Colombia.

This is a tragic loss to the work in Inter-America. Our deepest sympathies are extended to the families of these two workers who have in full measure shared in their devoted service to the cause of God.

N. W. DUNN

Help for Your Sons in Europe

Many times we have found that our servicemen have been in Europe for months before they have heard that the General Conference has a minister who devotes his full time to helping Seventh-day Adventist military personnel in that area of the world field.

In covering this broad area Harold E. Kurtz, our civilian chaplain for Europe, has the help of two Army chaplains, Capt. Carl R. Holden and Capt. Joseph T. Powell. Elder Kurtz calls on these chaplains to visit groups of our servicemen near their respective areas and to assist in dealing with problems that may arise near them.

As the result of the good work done by Elder Kurtz and the chaplains, all problems involving Seventh-day Adventist servicemen have been solved without court-martial.

As soon as your son leaves for Europe he should know how to get in touch with Elder Kurtz. His name, address, and telephone number follow: Harold E. Kurtz, Am Kirchberg 6, Frankfurt-Main, Germany. Telephone: Frankfurt-Main 26645.

Any of our servicemen in Europe facing serious difficulty arising from religious convictions should contact him at once.

GEORGE W. CHAMBERS

Enrollments in North American Colleges

We are glad to report an increase in enrollments in our colleges in North America. Our opening report is as follows:

Atlantic Union College	533
College of Medical Evangelists	804
Canadian Union College	100
Emmanuel Missionary College	865
La Sierra College	844
Oakwood College	230
Oshawa Missionary College	47
Pacific Union College	768
Theological Seminary	158
Southern Missionary College	484
Southwestern Junior College	215
Union College	808
Washington Missionary College	698
Walla Walla College	1,250
Total	7,804

This is a good gain over the previous year. We are happy to see so many of our young people going forward in training for the service of God.

E. E. COSENTINE

Autumn Council Actions of General Interest

In this issue we are publishing the actions taken at the recent Autumn Council of the General Conference that we believe will be of greatest interest to our people in general. We feel that all the members of the church should be familiar with plans being laid for the progress of the work. Only a well-informed membership can rightly know their responsibilities and privileges as church members.

Interest Aroused by Story About *Steps to Christ*

Early this fall it was reported on this page that *Steps to Christ* had just been published in five new languages. The General Conference Bureau of Public Relations released this information to the Associated Press columnist Herman Allen, together with pertinent human-interest material and a copy of the book itself.

Mr. Allen wrote an excellent story on the Ellen G. White book, and this has gone out over the wires to newspapers throughout North America. It is appearing under the feature column "Religion Today."

This story has resulted in a flow of letters from all over the United States, inquiring how the inspirational booklet can be obtained. One woman writing in expressed the hope that she could use the book in her Sunday school classwork. Others seemed anxious to secure the book whatever the price.

M. CAROL HETZELL

Our Hospital in Baghdad, Iraq

"The work in our comparatively new hospital in Baghdad, Iraq, is growing rapidly," reports C. C. Crider, president of the Iraq Mission. "During the first eight months of this year the number of patients admitted was over a thousand more than for the whole of the previous year. The number of out-patients is also continually increasing."

Three doctors—one woman and two men—are at present connected with this institution. All are fully occupied in endeavoring to care for the people who seek their aid. This is particularly true of Dr. Joy Ubbink, who is actually working beyond her strength because of the large number of women patients who seek her help.

The Middle East Division has placed a call with the General Conference for another lady doctor for this hospital. Though we have searched for months, we have not yet succeeded in finding this urgently needed help. May the Lord raise up laborers to meet the demands of mission lands.

ERWIN E. ROENFELT