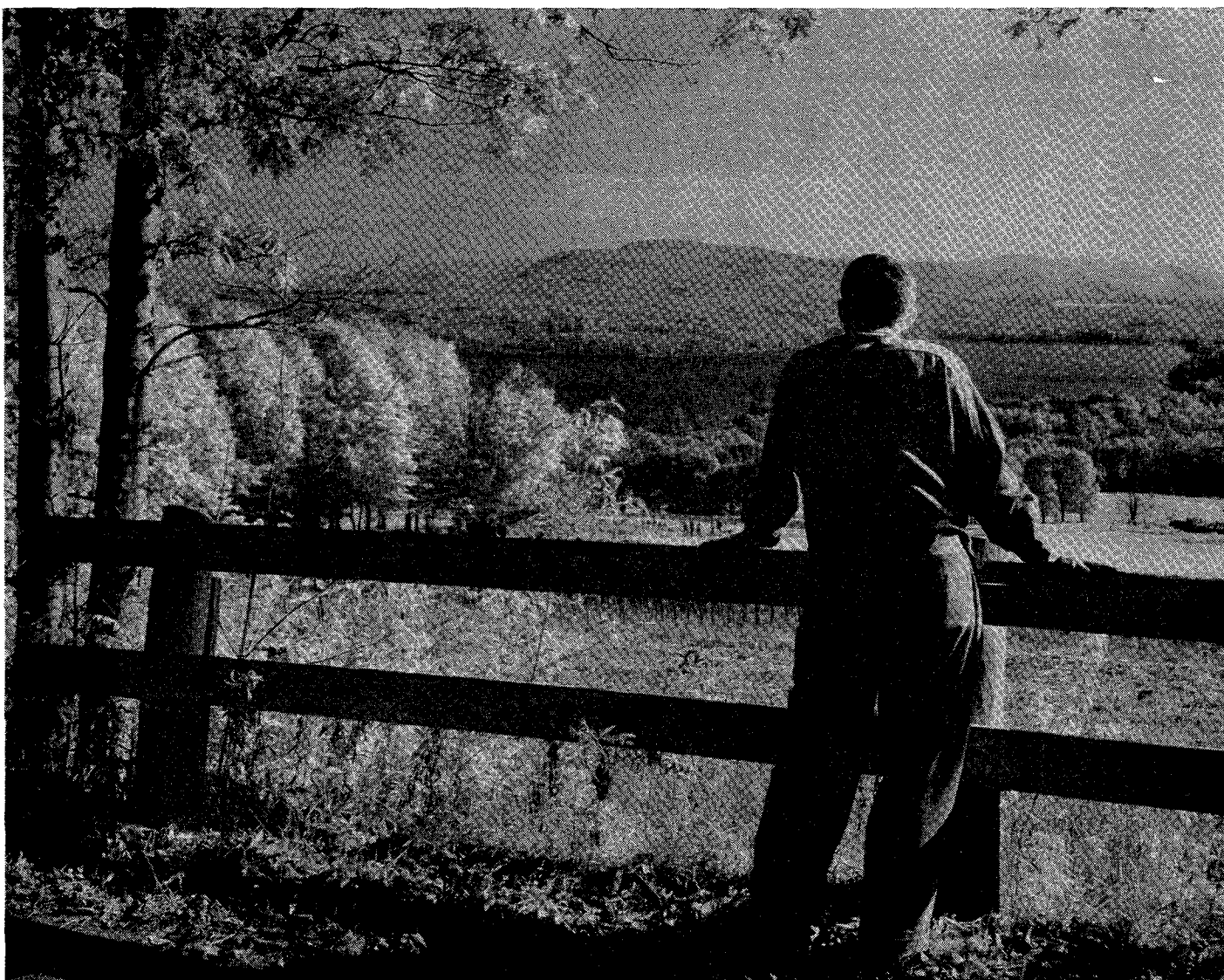


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



MAX THARPE, FROM MONKMEYER

The Gift Supreme By Walter A. Nelson

God took a little of His beauty and put it in the flowers and in the handiwork of His creation. He took a little of His glory and put it in the sun, moon, and stars. He took a little of His power and put it in the atom. He took a little of His wisdom and understanding and put it in the heart and mind of man. He took a little of the melody of heaven and put it in the song of the birds. But He took all of His love and put it upon the cross that we might learn to know God and thus be transformed into the likeness of His Son.

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• REVIEW AND HERALD •

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A Thought

FOR THE WEEK

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

“There Is Room at My Side for Thee”

“Christianity is a big religion; there is room within it for everyone.” This sentence stood out in a discussion on the relationship between spiritual experience and material success. The burden of the argument was that we need not be ashamed of our honest ambitions, whether they be in the service of the church organization or in the secular world of which we are a part.

To accept Christ and His principles as a way of life never means to withdraw from the world in a hermitlike seclusion. Jesus was no introvert, but possessed an outreaching mind and broad sympathy for every creative human activity. Modern scientific and psychological discoveries have never obscured the outshining of the words of life He enunciated in the Sermon on the Mount. No philosophy of virtue has ever plumbed the depths of His parabolic wisdom. As proof of that, wherever His pronouncements have been disregarded there has been no true progress.

When the Philistines filled Abraham’s wells with earth, the servants of Isaac dug new wells in the valley of Gerar, but they were opposed and hindered by hostile herdsmen. After several attempts they found a favored spot less populated and called it Rehoboth, meaning “spaciousness,” or as one translator has put it, “The well of room enough.”

Paul’s counsel to Timothy, “Stir up the gift of God, which is in thee” (2 Tim. 1:6), is both encouragement and implementation from Heaven for our highest achievement. Somewhere, somehow, there is always room enough for fulfillment of our cherished wishes to serve our generation.

There was no room in the inn for the infant Saviour, but the life and power that were in Him not only made room for His matchless teachings to take root and grow, but to spread to the ends of the earth in ever-widening influence. The Christian life is not stultifying, but provocative of noble and sustained effort in worthy and constructive enterprises for God and human progress.

H. M. TIPPETT

Well Said

Thoroughly to teach another is the best way to learn for yourself.—Tryon Edwards.

Scorn the proud man that is ashamed to weep.—Young.

Temper, if ungoverned, governs the whole man.—Shaftesbury.

Tears are often the telescope through which men see far into heaven.—H. W. Beecher.

REVIEW AND HERALD

Ecbatana and the Medes

By SIEGFRIED H. HORN

Hamadân, better known by its Greek name Ecbatana, lies in a fertile highland plain in western Iran at the foot of 11,900-foot high Mount Elvend, whose naked or snow-covered granite peak adds beauty to the scenic background of this ancient metropolis. The city, lying at an elevation of 6,000 feet, enjoys a pleasant climate, but has long and cold winters. Favorably located on a great caravan road that connects eastern Asia with the Mesopotamian valley, it has been a trading center for many centuries. Caravans that brought the riches of India, Afghanistan, and Persia to the Western world before the sea route to India was discovered usually passed through this city.

While it has now lost some of its importance, *Hamadân* is far from being an insignificant place. As the center of the leathercraft and Persian rug industries the city enjoys a certain amount of prosperity. Until a few years ago it was a typical Oriental city with narrow and dark streets, and is described as such in many guidebooks and encyclopedias. A tourist who enters *Hamadân* today is surprised, however, to find it a city with wide avenues and many modern buildings. In this respect it can compete with Teheran, the capital of Iran, having, for example, one of the finest hotels of the country.

The city is also of interest to the Bible reader as the ancient capital of the Medes, the fierce nation the Lord promised to stir up against Babylon

(Isa. 13:17-18). Ecbatana appears in the Old Testament under the Hebrew name Achmetha, in which during the time of Darius I the decree of Cyrus was found that had granted to the Jews a permit to return to their homeland and rebuild the Temple (Ezra 6:2). It is obvious, therefore, that the city must have been of great importance, but very little is known of its early history or that of the Medes.

There are two main reasons for this regrettable lack of historical source material. The first is the fact that modern *Hamadân* is built on top of the ancient city, which has made archeological and scientific exploration impossible. Only chance discoveries of Median objects are occasionally made when foundations for new houses are laid. The second reason is the complete lack of records written by the Medes, among whom the art of writing seems to have been unknown. This conclusion is drawn from the fact that not a single document that can be attributed to that ancient nation has ever come to light. All evidence for their history comes from Assyrian, Babylonian, Persian, and Greek sources, and from the Bible.

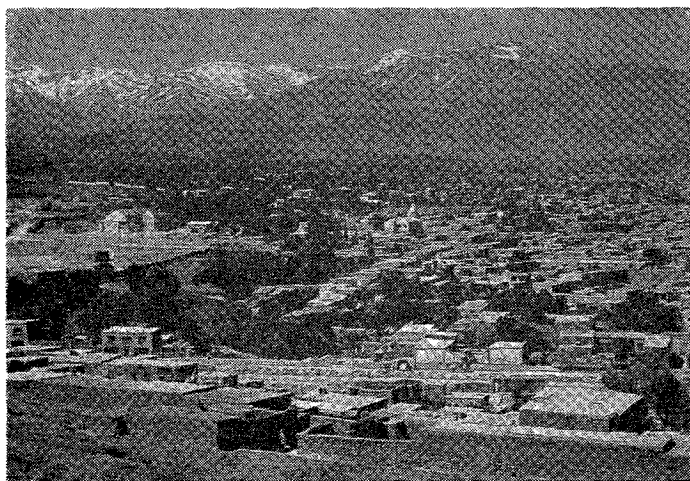
The Medes, an Indo-European people, appear for the first time in history as barbarians, against whom King Shalmaneser III of Assyria (859-824 B.C.) fought. After a silence of one hundred years they appear again in the records of Sargon II (722-705 B.C.), who claimed to have defeated and subjugated them under Dayukku,

their ruler. Since the Assyrians transplanted whole nations, they may have deported many Medes to other parts of the Assyrian Empire, and repopulated their towns with people from other conquered nations. This can be concluded from the Biblical statement that many of the unfortunate citizens of Samaria after its fall in 722 B.C. were settled "in the cities of the Medes" (2 Kings 18:11).

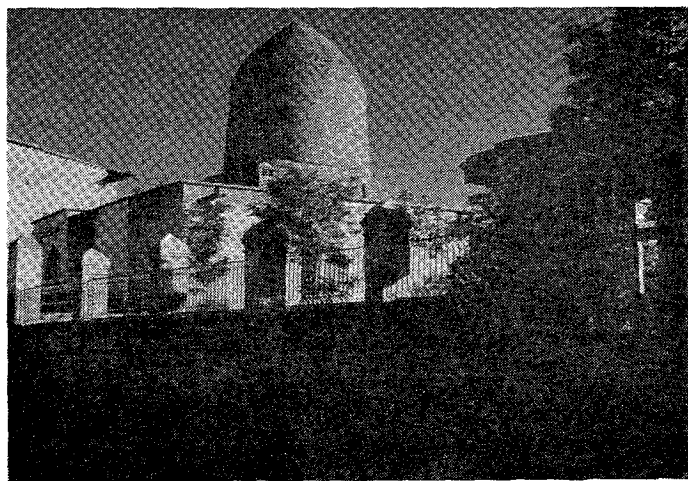
Whether the Dayukku of Sargon's inscription is Deïoces, to whom Herodotus attributes the founding of the Median kingdom and of its capital Ecbatana, is uncertain. There may have been two different individuals bearing the same name, because Herodotus' Deïoces seems to have reigned from about 700-647 B.C., hence after Sargon's death. It was during these years that Esarhaddon fought against Median tribes and then concluded a treaty with Ramateja, one of their chieftains, in 672 B.C. This we know from a 12-by-18-inch tablet inscribed in a long cuneiform text of some 600 lines, which Prof. M. E. L. Mallowan found at *Nimrûd*, the Biblical Calah, in the spring of 1955. Ivory sculptures discovered at the same place depict the Medes bringing their tribute to the Assyrian king.

Deïoces was followed by his son Phraortes, who ruled for about twenty-two years (about 647-625 B.C.). He extended his power over the Persian tribes, and incorporated their territory into Media.

The next king, Cyaxares, the son of



General View of *Hamadan*, Persia, the ancient Ecbatana, with snow-capped mountain in background.



The traditional tomb of Queen Esther at *Hamadan*, Persia, the ancient capital of the Medes.

Phraortes, reigned for some forty years (about 625-585 B.C.). He appears on Babylonian cuneiform records as the ally of Nabopolassar of Babylon against Assyria, having given his daughter in marriage to Nebuchadnezzar, who at that time was Babylon's crown prince. After having conquered Assur, one of the early capitals of Assyria, in 614 B.C., he joined the Babylonians in their onslaught on Nineveh in 612 B.C. The great metropolis fell after a siege of three months, and its king, Sin-shar-ishkun, died with his whole retinue in his flaming palace. The two conquerors then and there divided the Assyrian empire; the Babylonians taking the more civilized southern parts, while the Medes, a hardy highland people, took over the mountainous countries of Urartu (Armenia) and of eastern Asia Minor.

Cyaxares is also credited with having defeated the Seythians, barbarians who had entered the Near East from the Balkans. His war with the Lydians, however, ended in a draw, when a solar eclipse on May 28, 585 B.C., caused the superstitious soldiers of the warring armies to stop fighting, believing that the gods looked with disfavor on this war.

Last Ruler of Median Kingdom

Cyaxares was followed by his son Astyages, the last ruler of the Median kingdom. Little is known of his reign of some thirty-five years (about 585-550 B.C.), except that the Greeks tell us about his efforts to get rid of his grandson Cyrus. He had given his daughter Mandane to Cambyses I, a vassal ruler of the Persians, but when Mandane gave birth to a son, Astyages was haunted by fear that he would take his throne. How much truth there is in the legends about the various attempts of Astyages to kill Cyrus, and the latter's escapes, is unknown. The fears of Astyages were not completely groundless, however, for Cyrus after his father's death took over the Persian throne and rebelled against his Median overlord, who at the same time was his grandfather. Although Cyrus was twice defeated by Astyages' forces, he was victorious in the end when the Median army commander Harpagus betrayed his king and turned the army over to Cyrus. Ecbatana, the Median capital, seems to have been in Cyrus' hands by 550 B.C.

Cyrus was prudent enough to retain in his administration and army many Medes. In order to appease the Medes he may even have allowed a son of Astyages, the Darius of Daniel 6, to occupy the Median throne as a shadow ruler (see *The SDA Bible Commentary*, vol. 4, Additional Note to Dan. 6). Ecbatana was kept as one

of the capitals of the new Persian empire, and the imperial court usually spent the summer months in this city, which is favored by a cool climate when the other capitals are intolerably hot. That the decree of Cyrus granting the Jews permission to return to their homeland was found in Ecbatana (Achmetha, Ezra 6:2) probably indicates that Cyrus issued this edict during his stay in that city in the summer of 537 B.C.

Although Ecbatana was not the most splendid of the Persian capitals, it retained much of its magnificence throughout the Persian imperial rule. A description of the riches of the city is provided by the Greeks who accompanied Alexander the Great on his

colors. He says that the outermost wall was white, the second one black, the third purple, the fourth blue, and the fifth orange, while the sixth and seventh walls were overlaid with silver and gold. It cannot be ascertained whether this description is correct, but another of his statements seems reasonable—that the length of the outer wall corresponded roughly to that of Athens, which in the fifth century B.C. was about four miles long. In contrast to this statement stands that of Diodorus claiming that Ecbatana's walls had a length of 250 stadia, equaling 28.8 miles, obviously a gross exaggeration, unless he had in mind the combined length of all seven walls.

Glory Ended With Empire

Ecbatana's period of glory ended with the passing of the Persian empire, although it became once more the capital of a powerful kingdom when the Parthians used it as their royal residence for several centuries. Yet, its later wealth was more due to the trade that passed through the city than to political prestige.

Any report on this interesting city would be incomplete without mentioning the traditional tomb of Esther and Mordecai found in the center of *Hamadân*. The simple and crude structure containing two sarcophagi under the central dome is possessed and guarded by Jews. It is difficult to say how authentic the tradition concerning this tomb is, although Jews have made pilgrimages to it for many centuries. For them it is a monument dedicated to two illustrious heroes who played an important role in one of the most glorious experiences of the Jews' checkered history. Remembering Esther and Mordecai has given them hope of survival and escape in times of grave crises, which they have frequently encountered through the centuries.

While Ecbatana is mentioned only once in the Bible and seems to have little importance in Biblical history, the Bible student should not forget that the Medes and Persians, whose capital Ecbatana was, were the first to found an Indo-European empire. They put an end to the Semitic rulership of the world, and introduced new ethical and spiritual values. Their tolerant attitude toward subject nations and foreign religions provided a basis for the new life of the Jewish nation after the Babylonian exile, and ultimately led to the adoption of new concepts of world government, which, after having been further developed by the Greeks and Romans in the succeeding centuries, made it possible for Christianity to conquer the world in an incredibly short time.

Lifting

By MARJORIE LEWIS LLOYD

Crushed beneath the toppled structure
Of a life that might have been,
Hell could know no hotter flaming
Than the taunting of his sin.

Then across the shattered ruins
There appeared a tiny strand
Like a bit of spider's weaving—
But 'twas fastened to a hand.

And the hand was strong, and reaching
Toward him through sin's bars;
And the tiny thread of hope he saw
Was anchored in its scars.

So frail the thread, he feared to breathe—
Might blow it from the hand;
But he touched it—and the touching
Made it like a cable strand.

He could feel the hand was lifting,
Feel the pulsing of the scars,
And he knew it was the Saviour
Lifting through the bars.

eastern campaign. Alexander entered Ecbatana first in 330 B.C. while pursuing Darius III, and again on his return from India in 324 B.C. It is claimed that treasures valued at 180,000 talents fell into his hands. The royal palace of Ecbatana is described to have been a wooden structure built of cedar and cyprus wood that was overlaid with gold and silver. The roof was covered with silver tiles. Most of this precious metal was removed and carried away. Only the main temple retained its silver roof for another century until it was taken down by Antiochus the Great in 209 B.C. and used to coin money for the sum of 4,000 talents.

Herodotus claims that the city was surrounded by seven walls of different

[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.]

Says New Communities Place Supermarkets, Taverns Before Churches

New suburban communities place supermarkets and taverns before churches, a Protestant official charged in Troy, New York. The Rev. Theodore Conklin of Syracuse, associate secretary of the New York State Council of Churches, said "the church comes in a poor third to the public market and the tavern" in construction in expanding suburban areas. Years ago, he said, churches in new communities often were built before parishioners' homes.

Queen Hears Dr. Elson Attack "Peacemongering"

Dr. Edward L. R. Elson, pastor of National Presbyterian church, told a congregation that included Queen Elizabeth II, Prince Philip, and President and Mrs. Eisenhower, that "peacemongering—careless and irresponsible talk about peace" is "worse than war-mongering." "Peace which is only the absence of overt conflict is not the peace to which the Christian aspires," he said. "To talk about peace unrelated to moral principles is as dangerous for world order as saber-rattling and scowls at international borders."

Catholic, Jewish Scholars Agree Religious Revival Not Genuine

A Roman Catholic historian and a Jewish scholar agreed in Notre Dame, Indiana, that the current "religious revival" in this country is not a genuine upsurge of religion. The Rev. Francis X. Curran, S.J., professor of history at Loyola Seminary, Shrub Oak, New York, said religion is "more respected, more discussed, more popular than it has been for a generation . . . but the revival has little to do with religion." He said there is little indication that the revival has had any important effect upon membership in the Catholic Church. Father Curran said that the "1,750,000 American converts to Catholicism since 1940 can be attributed not to a religious revival, but to the lessening of anti-Catholic prejudice and the greater presence and prestige of Catholicism."

Housewife Tells of Buying Clergy Diploma for \$30.20

A housewife revealed in Los Angeles how she obtained, for \$30.20, a church charter and a certificate that permitted her to perform baptisms, marriages, and burials as an ordained minister. Her testimony launched hearings by a State Assembly subcommittee into California's diploma mills. Mrs. Juanita Purviance, 30, of nearby Temple City, said she received the documents exactly a week after requesting them from the Universal Church of the Master, with headquarters at Oakland. The only requirements, she said, were a letter of application and payment of the fee.

The Use of Drugs—Part 3

[This is the third in a series of four installments presenting a statement prepared by the General Conference to answer questions concerning the use of drugs in the light of certain statements in the Spirit of prophecy.—EDITORS.]

Winning Fight Against Leprosy and Tuberculosis

We might mention leprosy, the disease dreaded throughout history, and a close relative of tuberculosis. Leprosy, under the impact of a rational remedy, is well on its way to being controlled. Through thousands of years man has sought relief from the loathsome disease. In modern times scientists have learned that this disease is caused by a germ almost indistinguishable from the germ of tuberculosis. The germs of leprosy and tuberculosis are covered by a waxlike covering that protects the organism from the defense forces of the body, making the destruction of the germ exceedingly difficult. Medical research has developed materials that are increasingly more effective in combating the leprosy germs.

For seventy-five years thousands of lepers had been brought into hospitals and given excellent care and treatment with the best methods known, but with little evidence of improvement. The disease continued to disfigure, to cripple, and to destroy fingers, hands, feet, and, of course, life itself. Now, with the new remedies of the sulfa family (the sulfones), which when wisely administered attack the germs without harming the patient, these lepers are being restored to their families as useful citizens. In the operation of these medications nature is "assisted in her effort to expel impurities and to re-establish right conditions in the system," as we have been counseled in the Spirit of prophecy writings. They first strip from the germ its protective waxy armor, and then with the help of the body's natural defenses, destroy the germ itself. The body is then free to proceed with the repair of damaged tissue and the restoration of normal health. This process still requires from one to three years. With the improvement of these remedies it is confidently expected that an effectiveness of treatment may be developed that will make possible the release of many thousands of pathetic sufferers from the bondage of this dread disease.

Likewise the treatment of tuberculosis patients with isoniazid (isonicotinic acid hydrazide) and the appropriate antibiotics, coupled with skillful surgery, has resulted in great

strides in the control of this disease once known as the white plague. Under the old plan of treatment, tuberculous patients, if taken in time when the disease was not too far advanced, might hope to be permitted to return to their homes after a year or two of treatment. It then might be necessary to convalesce under most favorable conditions for another year or more before being permitted to return to work. Today, with the use of the appropriate medication and surgery, restoration is accomplished in a fraction of the time formerly required, and many of the advanced cases, which a few years ago would have been hopeless, are now materially improved in health in a matter of months. Hospitals built for the care of tuberculous patients are closing because the shorter period of treatment with modern techniques has substantially reduced the average period of hospitalization.

Control of Epidemic Diseases

Space permits us to review but a fraction of the many marvelous advances made in the control of disease. Because of the development of another form of rational remedy by which protective forces in the body are built up (inoculation and vaccination), scourges that took thousands a few years ago are now almost unknown. In Western lands typhoid fever, smallpox, diphtheria, scarlet fever, tetanus, anthrax, and cholera are now interesting largely as medical history.

The process by which inoculation protects is as natural as nature herself. When, for example, smallpox organisms invade the body and the victim undergoes a siege of the disease, a remarkable process is initiated within the body. Certain cells of the body begin to produce a defensive substance that fights against the smallpox. If this substance is produced fast enough, or if the body produces sufficient of the material to inactivate the smallpox before the smallpox kills its victim, the person lives. If, however, this defensive material does not come to the rescue in time, and the smallpox organisms produce more of their killing toxins than the body can tolerate, the person dies. (Of unprotected and untreated patients about 40 per cent die.) These patients who recover from the disease thereafter carry in their bodies this defensive material, thus protecting them from further attacks by this same disease.

Artificial Development of These Natural Defenses

If, now, it is possible to induce in the body the production of this defensive material by some means much less dangerous than having the disease, we would have indeed achieved much in our search for natural prevention of disease. Thanks to men such as Jenner in England and Pasteur in France, techniques were developed by which a weaker or attenuated form of the organism—yet using live germs—could produce the real disease in miniature, and thus cause the body to develop the defenses against the disease itself. Or in another process cultures of the germs are grown, and killed by heat or chemical action; and these dead germs in appropriate form and under carefully controlled conditions are injected into the body, causing the development of this defensive material.

By this means—a simple, successfully demonstrated process—millions of people have been given a natural defense against smallpox, rabies, cholera, typhoid, anthrax, tetanus, typhus, diphtheria, and the dreaded bubonic plague. The success of present widespread inoculation programs indicates that polio may soon join these now well-controlled diseases.

Adventist Health Principles Scientifically Sound

Ninety years ago we, as Adventists, under the counsel of the Spirit of prophecy, accepted the most advanced and most effective therapeutics known for the saving of life at that time and moved forward progressively in utilizing such therapeutic agencies. The physical therapy, hydrotherapy, massage, and electrotherapy, of which we had become the chief exponents throughout our history, are no less effective today. In some disease conditions, however, other techniques accomplishing the same objectives more quickly or efficiently have improved or superseded these procedures. The virtue of any particular method lies in its rationale or effectiveness, not in its traditions. As scientific progress through research made hydrotherapy available to the world three quarters of a century and more ago, so research continues to expand the frontiers of knowledge of human illness and is providing man with increasingly effective weapons against disease. Seventh-day Adventists, encouraged and guided by the basic principles found in the counsels of earlier years and guarded by Spirit of prophecy cautions, wisely keep abreast of well-accepted procedures in the healing arts.

While noting the harmony between the Spirit of prophecy counsel and good therapeutics, it is pertinent to note in these writings the emphasis on preventive medicine, proper habits of living, diet in its many phases, and what is loosely referred to as psychosomatic medicine. In all of these areas the Spirit of prophecy writings anticipated by many decades the excellent modern outlook on these phases of health. The “bran eaters” and “grass eaters” of yesterday are the smart diet-conscious moderns of today. The ultramodern concept of medicine that recognizes that man is not only a physical but also an intellectual and spiritual entity, and that all three natures must be healthy and in balance, was anticipated in our literature in the past century and found its finest expression in the volume, *The Ministry of Healing*, fifty years ago. There appears to be no conflict between the careful practice of scientific medicine and the counsel given to us through the Spirit of prophecy.

Since medicine, like every other science, has made remarkable progress in the past half century, would we not reasonably expect that there would be brought forward many worth-while practices and procedures for better health and better therapy? Let us note some of them.

New Weapons Against Disease

In comparatively recent years, very largely since the messenger of the Lord laid aside her pen, there have been brought into the battle against disease many weapons of great value. The X-ray has opened up the secrets

of many of the organs and functions of the body. The presence of disease in the lungs—tuberculosis, pneumonia, and cancer—is made clear by the X-ray. Disturbances of the digestive system are analyzed and accurately diagnosed. Obscure conditions of the kidneys are often clarified by skillful use of the X-ray. The laboratory has revealed the secrets of cells of the body. So, also, has it unlocked the secrets of the chemistry of the blood, and the marvelous structure of the elements of the blood. A study of metabolism reveals significant knowledge of many disease conditions. The action of the heart and blood vessels has been studied, and miraculous results achieved in the treatment of diseases of circulation.

In physical therapy, electrotherapy, corrective therapeutics, and related areas, great advance has been made. Surgery has been developed to the extent that veritable miracles are being accomplished. Even the heart and the brain are being skillfully operated on and restored to normal function. Countless instrumentalities from the laboratory, the operating room, and from the pharmacy have been made available for the diagnosis and the treatment of disease. Have we any reason to suppose that, were the servant of the Lord with us today to again counsel us on matters of health, these valued instrumentalities of the X-ray, the laboratory, the surgery, and the nutrition laboratory would be other than highly approved as desirable agencies for the restoration and maintenance of health?

Indeed we observe her moving for-

Minute Meditations

“The Bright Light . . . in the Clouds”

By ERNEST LLOYD

Like a cloud, affliction has both an earthly and a heavenly side. Viewed from the earth it is often chilling and repulsive. Under it we may feel depressed and sometimes forsaken. But it is better to remember the heavenly side of affliction's cloud. There the Sun of Righteousness shines upon it, and it glows with light and beauty.

As our eyes are opened to the true meaning of affliction, we see the mercy of God in allowing it now, that it may humble and purify us, and afterward exalt us. “Mercy sometimes strikes earthly hope dead at our feet that we may not forget the heavenly; making us desolate now that we may on a future day rejoice in greater riches.”

In Job 37:21 we find these helpful and hopeful words—“the bright light which is

in the clouds”—and they lead us to the secret of Job's great victory over disaster and sorrow. Through all the cloudy days of his tragic losses and sufferings, Job never lost sight of “the bright light which is in the clouds.” His answer to any and all was the same: “I know that my Redeemer liveth.” And the love of that Redeemer, who “ever liveth to make intercession” for His believing followers, was “the bright light” for Job.

The books of the Bible are well sprinkled with the names and experiences of men and women of God whose records of trial and faith and endurance have been preserved, assuring us that they knew about “the bright light which is in the clouds.” And our Lord Jesus knew. Though rejected, despised, and hunted down by human bloodhounds, He always saw “the bright light . . . in the clouds”—His Father's love. No earthly light is comparable to the light of that love.

So let us not be dismayed by the dark clouds that may be covering our sky today. Through life's darkest clouds, God's “bright light” is always shining. In the fifth psalm David sings, “In the morning will I direct my prayer unto thee, and will look up.” Blessed are they who, like David, look up and see “the bright light . . . in the clouds.”

ward in recognition of the advance in medical science, endorsing and employing new and rational medical procedures not out of harmony with the light given, and now universally adopted. In 1901 we find her writing to a physician working overseas who was dying of pernicious anemia. She suggests, in addition to adjustments in his diet, a blood transfusion:

"There is one thing that has saved

The Valley

By INEZ BRASIER

This valley rough through which I go
Will not seem long with Him beside.
His watching care my steps will know,
His loving hand will surely guide.

life,—an infusion of blood from one person to another," and then she comments: "but this would be difficult and perhaps impossible for you to do. I merely suggest it."—*Medical Ministry*, pp. 286, 287.

And ten years later, in 1911, on the advice of our physicians in Loma Linda, Mrs. White underwent a series of twenty-three X-ray treatments to check what appeared to be a developing skin cancer of the forehead. Of this experience she later wrote:

"For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took twenty-three treatments, and these succeeded in entirely removing the mark. For this I am very grateful."—Letter 30, 1911.

Is it not reasonable to suppose that many of the specific newly developed procedures and medications of abundantly proved worth in the saving of life, which assist nature and do not "leave a baleful influence behind," would also meet with approval? Tacit approval of the general plan of modern medical practice is certainly evident in the very firm counsel given this denomination that a medical school be established—not just any sort of school, but one that would meet the standards of modern medicine, one that would prepare young men and women to practice scientific medicine according to the highest standards and under the approval of the medical authorities. (See *Medical Ministry*, Sec. 1, and *The Story of Our Health Message*, p. 386.) This would certainly include the conservative practices and use of the accepted, effective, and rational procedures and medications.

By way of further examination of

this question, let us notice facts bearing upon any other viewpoint.

The Situation We Face

Let us examine for a moment a partial list of some of the medications regarded as rational and essential in the practice of medicine today.

Insulin in treatment of diabetes; a natural aid to natural body function.

Liver extract for pernicious anemia; a natural, nonpoisonous aid to natural body processes.

Digitalis for certain forms of heart disease; a poisonous herb stimulant wisely administered as an emergency means to sustain life.

Aluminum compounds in treatment of ulcers; nonpoisonous materials having soothing and healing effect on active ulcers.

Estrogens for menopausal conditions; a natural supplement to aid normal function.

Sulfonamides for certain critical infections, pneumonia, also certain serious epidemic diseases such as bubonic plague, cholera; a mildly poisonous drug with lifesaving qualities in certain emergencies.

Quinine and *synthetic antimalarial* in malaria; a mildly poisonous medication, our only defense in certain dangerous diseases.

Rauwolfia products in hypertension and certain mental diseases; a natural herb medication of proved value when "wisely administered."

Bromides or *barbiturates* in epilepsy; poisonous drugs, thus far our only effective control of epilepsy "wisely administered."

Vaccines and *antigenic inoculation* against a wide range of epidemic diseases; operating in a natural manner, these medications build up body defenses against dangerous diseases.

Morphine for surgery and the terminal illnesses accompanied by suffering; a poisonous drug "wisely administered" to relieve pain not responsive to any other methods.

The reasoning person in attempting to evaluate right and wrong in the matter of employment of medications is inevitably faced with a perplexing situation. There are certain disease conditions in which, from the human standpoint, we either accept the help of these medications and save our lives and return to health or face inevitable death. The serious diabetic either receives the help of the insulin or becomes ill and ultimately dies. We cannot be sure but that at some time in the future there may be discovered some place a diet or a program that will relieve the diabetic of the need for insulin, but at present the severe

diabetic needs insulin. The pernicious anemia patient must have that which his body cannot provide, and this is available to him in certain extractives by which he is able to live a comfortable, normal life.

Digitalis, admittedly a deadly poison, is yet the only agency available to us for the control of certain otherwise fatal heart disorders. Until medical science discovers a nonpoisonous medication that can take its place, its use to sustain life appears to the rational physician to be in harmony with the counsels that all should employ methods that assist nature. Quinine and certain other related drugs are the only sure agencies we yet have to meet the deadly malaria. Shall we withhold this remedy and allow the malignant tertian malaria to take the life?

There are those who suggest that perhaps in defense of a principle, in standing by right, it would be better to rely entirely upon the so-called natural remedies and ask God to do the rest. It appears to be a well-established and demonstrated principle that the Lord does not choose to do for us that which we can do for ourselves. Some of the most saintly men of all time have gone down into untimely graves for lack of a specific medication against cholera, malaria, or acute infections. This course has usually not been by choice, but for lack of availability of the medicine.

A Welfare Prayer

By MARGARET LOCKE

They come with faces sad, forlorn,
With hopes dispelled—all shattered, torn;
Their shabby clothing thin and old—
But scant protection from the cold;
Unkempt, untaught, no aim, no goal,
No aspiration of the soul.

O Father of the weak, the poor,
As these pass out our welfare door,
May hope revive, and may some word,
Some deed done in Thy name, dear Lord,
Be seed that will bear fruit for Thee
To live throughout eternity!

To advocate that we should deliberately, by choice, refuse recognized specific medications that would have the effect of saving from death and restoring to health, would indeed be to place one's religious faith in this matter in the category of the cults and fads. The reasoning would be on the same level as that of the Christian Scientist, who refuses to accept the reality of disease and thereby reasonably refuses rational medication. Such a concept has no place in the Adventist code of health.



• EDITORIALS •

Thanksgiving Day

Timothy Dexter once said, "An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from." We hope there are not too many people who possess this swinelike characteristic, but to them and all others the coming of another Thanksgiving Day provides an urgent summons to look up. Surely once a year is not too often to raise our national eyes heavenward in thanksgiving for God's mercies.

Unfortunately the true spirit of Thanksgiving is not sensed by some. They look upon the day merely as an opportunity to sleep late, to give free rein to gluttony. If they give thanks at all, it is only for creature comforts and conveniences.

But our Pilgrim ancestors back in the autumn of 1621 had few materialistic blessings. They had no insulated homes, no cars with high tail fins, no heavy parkas, no rapid means of communication, no social security. They did have plenty of raw courage, a willingness to work without regard to wages and hours, and a boundless faith in God. They might have wallowed in self-pity on that first Thanksgiving Day, but no, they praised God that they were alive and that the earth had yielded its bounties for their needs.

Judged by modern standards, the meal that they ate was simple; certainly it was not savored with the sensuous delight that characterizes the attitude of those today who made a god of their stomachs on Thanksgiving. And they partook of it only after asking God's blessing—a sharp contrast with the way many moderns seize their knife and fork sans any word of thanks to the Giver of the food before them.

Not to Set Aside Our Principles

As Seventh-day Adventists we have adopted principles that encourage self-denial, an abstemious diet, and personal discipline. Should these lodestars of successful living be set aside on Thanksgiving Day? Should we abandon ourselves to overeating? Should we return to the fleshpots of Egypt? No.

Yet we are convinced that some are tempted to do this. They are influenced by the continual bombardment of appealing advertisements, and they feel the social pressure of nonchurch friends. Or, perhaps the careless attitude of certain fellow church members has weakened their convictions. To all such we would say, remember that "our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world."—*Testimonies*, vol. 6, p. 372. It is not a matter of little consequence whether we adopt or reject the principles of diet given us. Years ago the servant of the Lord wrote: "I urge that those who are taking a neutral position in regard to health reform be converted."—*Ibid.*, p. 377. Surely Thanksgiving Day is not a time to take a neutral position toward anything on which the Spirit of prophecy has spoken so plainly.

When rightly celebrated, Thanksgiving can be a great blessing. We have much for which to be grateful—spirit-

ual blessings first, but also often-overlooked temporal blessings. Why not be thankful for little things? The beauty of snow. The music of wind through the trees. The sound of water lapping against the rocky shore lines of a lake. The tantalizing odor of good food. The sound of children's voices saying their prayers. Ralph Waldo Emerson put it beautifully when he wrote:

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

K. H. W.

A Message From Habakkuk for the Church Today

The kingdom we look for is not of this world. Nevertheless we are still in the world, and events transpiring from day to day remind us that the kingdoms of this world have not yet become the kingdom of our Lord and Saviour Jesus Christ. Furthermore, we observe that the gospel of the kingdom oftentimes tends to be hindered rather than advanced by developments in various parts of the world. Now, in a special sense, the sure word of prophecy has accredited Seventh-day Adventists as Heaven's ambassadors of present truth to the people of this generation, and it is within our sphere of duty to understand, as best we may from the vantage ground of God's Word, the circumstances that hinder the successful completion of our appointed task. If we can first know where we are and whither we are tending, we shall be in a better position to tell what to do and how to do it.

Like the rest of Scripture, the inspired message of the prophet Habakkuk to the people of his day has been preserved for our learning and admonition, and an attentive perusal of his words will afford us patience, comfort, and hope. This is particularly true in view of the fact that, in certain significant respects, the international situation of our time resembles that of his. Habakkuk fulfilled his prophetic ministry on the eve of Nebuchadnezzar's invasion of Judah and the deportation of the Jews to Babylon. The once-great Assyrian empire had recently fallen before the invincible forces of Nebuchadnezzar, and already in Habakkuk's day his ominous shadow towered menacingly over the Westland. One by one the border nations were becoming satellites in his orbit, the very fate that was soon to befall the little kingdom of Judah.

Ascendancy of Chaldeans

There were traitors ready to betray their native land and enter the service of Nebuchadnezzar (see Jer. 38:18). At one time, several years later, the prophet Jeremiah was mistakenly arrested by his own countrymen under the charge of collaborating with the Chaldeans, and imprisoned (chapter 37:12-17). Babylonian policy provided

for a puppet government to rule each satellite and staffed it with subservient nationals who administered local affairs in concert with the ideological line of Babylon. Revolts against her authority were ruthlessly suppressed, and Babylon earned the reputation of being a proud and cruel oppressor (see Eze. 34:4). Those who persisted in a stubborn refusal to yield to her overlordship were either executed or deported to distant lands, there to languish and die.

The narrative of Habakkuk begins with the prophet grieving over the flagrant apostasy, injustice, and crime then rampant in the land of Judah. How long could God tolerate such evil? The short-lived reforms of the reign of Josiah had produced no lasting results, and Josiah had been slain in battle at Megiddo. In reply to the prophet's lament the Lord declared that ere long the Chaldeans, "that bitter and hasty nation," would march through his land to purge it of the evil. This announcement left Habakkuk in utter dismay. Almost incredulously he protested that the Chaldeans were idolaters, and thus infinitely inferior to the chosen people. How could a righteous God permit the despised, heathen Chaldeans to devour them? There seemed to be neither justice nor mercy in the remedy God prescribed.

Judah to Be Invaded

Somewhat petulantly it would seem, Habakkuk rested his case and awaited God's reply to what he considered an invincible argument. Swiftly, surely, and clearly came the Lord's fourfold answer. The announced Chaldean invasion of Judah was "yet for an appointed time," but it would "surely come" and "not tarry" (chapter 2:3). Next, reproving the prophet for his temerity, God warned that "his soul which is lifted up is not upright in him," and that Habakkuk—a prophet and a "just" man—was to "live by his faith" in the wisdom and dealings of God with men (verse 4). Following this reproof, God proceeded to enumerate the many evidences of injustice and apostasy in Judah that made the impending invasion inevitable. Habakkuk was to remember that God is still "in his holy temple" and that the fitting and proper thing for "all the earth"—including prophets like himself—was to "keep silence before him" and not question the wisdom and justice of His dealings with men.

As we would expect, Habakkuk accepted the reproof. "I will rejoice in the Lord," he declared, "I will joy in the God of my salvation." But, heart still crying forth for the cause of God on earth, he earnestly prayed the Lord to "revive" His "work in the midst of the years," and in His "wrath" against the chosen people to "remember mercy." Before the vision of a prophet now contrite at heart God lifted the veil of the future a little further and showed him the utter defeat of all nations that essay, as Babylon later did, to thwart the divine purpose.

Three Lessons of Importance

Habakkuk's struggle of soul to understand God's will provides at least three lessons of major importance for all who sincerely love the Lord today and yearn for the triumph of His cause on earth. First, there are those who observe with concern the dangers that confront the church from without. They wonder how the gospel seed can ever mature in the sterile soil of the morally arid regions of earth. Habakkuk invites all such to have faith that God "is in his holy temple," superintending the affairs of earth. The forces of evil may seem about to triumph, but "behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One" are still "silently, patiently working out the counsels of His own

will" (*Education*, p. 173). Let us ever have faith that God knows what is best and that, in His own good time, He will bring it to pass. Let our restless souls be silent before Him, never doubting His wisdom and power.

Others are perplexed—and not always without reason—at the seeming indifference to spiritual things manifested by some of God's professed people. Undeniably the church is in need of the purifying power of the Holy Spirit, but it is also certain that God has adequate means for accomplishing this objective. If other methods fail, He can overrule by allowing suffering and persecution, as He did in Habakkuk's day, to achieve what might otherwise have been accomplished under more favorable circumstances. Let us avoid assuming, as the prophet did at first, that we are necessarily better in God's sight than our heathen oppressors. We will be judged by the greater light it has been our privilege to enjoy.

If, like Habakkuk, we are tempted to resent the injustice God's cause suffers at the hands of unscrupulous men, we can take solace in His assurance to Habakkuk that He would judge the cruel and haughty Chaldeans. History reminds us that eventually He weighed their kingdom, found it wanting, and gave it to others. Thus it will be with all who oppose God's work on earth today. Soon the agencies of heaven will set to work in ways "contrary to any human planning" (*Testimonies to Ministers*, p. 300), and "through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea" (*Testimonies*, vol. 9, p. 96). Soon the kingdoms of this world will revert to their rightful Sovereign, and He in turn will give them to the saints to possess forever and ever.

R. F. C.

Comments on Our Daily Mail

To our desk comes daily a variety of mail. There are many letters from warmhearted, ardent believers, who tell of the goodness of the Lord, describe some activity in which they are presently engaged for the Lord, or perhaps ask for help on some problem. We find ourselves refreshed by such letters. They give us a constant sense of fellowship with the saints. They breathe a spirit of love and the joy of the Lord, and of confidence in the Advent Movement and its ultimate triumph.

What a wonderful thing it is to belong to the Advent family, as W. A. Spicer so often liked to remark. That is one of the great dividends we receive from accepting the truths that distinguish this movement. The very fact of accepting the Sabbath, for example, draws us toward those who likewise have accepted it. Again, the fact that we have accepted the stirring truth of the soon coming of Christ makes us want to fellowship with others who hold the same blessed hope. This community of belief gives us, in turn, a community of spirit, of purpose, and of plan.

All this shows how great is the importance of unity of belief and doctrine. We are a company of Adventists because, before all else, our hearts are bound together in like precious faith. We endanger both our hope of life everlasting and our joy of earthly fellowship when we allow the great truths of the message to become dim and uncertain in our minds and hearts.

And so, as we read the warm, glowing letters from believers everywhere we see more than simply an expression of ordinary joy of living. We see a proof that there burns brightly within the hearts of these letter writers a great and confident faith in the surety and the ultimate triumph of the Advent Movement. It is good for us to give expression to our joy and faith. That expression

can be made in a number of ways, of which letter writing is only one. To our brethren and sisters we would say, Speak often of the goodness of God; tell others in the church of your happiness in belonging to the Advent people. When a testimony service is held see in it an opportunity to deepen your own conviction of the truth by giving audible expression to your joy in the Lord. If we really love God and the Advent Movement, we will not be a silent people. Let us repeat, we are happy for the letters you write us.

Those Strange Postage Stamps

There come also to us endless mission reports from all over the world. These quicken our pulse and give to us an ever-increasing conviction that God is with the Advent Movement, leading it on and expanding its borders as we move out by faith. The strange and varied postage stamps on many of the letters that bring these reports provide a constant witness to the spread of the gospel to every nation, kindred, tongue, and people. As we have laid out an array of these reports on our desk, we have found ourselves suddenly looking in on the activities of the work in Central Africa, in the Argentine, in the South Pacific, in Korea, and up at the Arctic Circle, to mention only a few of the places from which the reports keep coming.

Sometimes a missionary in an isolated spot may feel quite alone, and quite forgotten. And then he decides to share one of his mission experiences with the Advent family through the REVIEW. Immediately the circle of his influence and his sense of belonging spreads out all over the homeland. In thousands of homes in America, and also in some thousands of homes in other English-speaking areas of the world, brethren and sisters find their hearts strangely stirred as they read the story of what is happening in a far corner of the earth. The missionary seems to be talking to them in their own living rooms. They gain a new realization of the quality and the successes of the mission program, and find themselves ready to give more liberally than ever to advance the world mission program.

Let no missionary who reads this feel that his small area of work is too small to have possibilities of a worthwhile report from time to time. Tell us how God is blessing you, how He has rewarded your faith, how He has time and again provided you proof that the gospel is the power of God unto salvation.

Nor would we focus wholly on mission fields. God's grace is as active in the homeland as it is far away. Let us cheer our missionaries with reports of the power of the gospel at the home base. We invite reports from everywhere that by the constant exchange of experiences all of us may maintain a sense of kinship with all others in the faith and renew our confidence in the divine leadership of the Advent Movement.

Another Picture Appears

Indeed, as we constantly scan the panorama of reports that spread on our desk day after day, we discern another picture coming before our eyes, a picture of the poverty and hardships that marked the beginning of the Advent Movement a century ago. What a contrast! Surely the good hand of our God has been upon us, leading us onward and outward to all the world despite our frailties, our small faith, and our innumerable failings. How could a people who began in abject poverty, ridiculed on every side, with a membership gathered almost exclusively from the poor and the unknown, have grown to such dimensions as it now reveals? How could it today command a great measure of respect from many in high places, and at least the grudging respect of many who once were harsh critics? There is only one answer, and that is that God has been with this movement, leading it on. How could our distinctive teachings concerning coming events have proved so startlingly true when, at the outset, they were laughed at as incredible forecasts of a foolish people who failed to see how the world was constantly getting better? Again, there is but one answer, and that is that God gave us our message and our understanding of the prophecies of His Book. Accordingly, we could not fail to present forecasts that would ultimately prove true.

As we look back over a century the evidence is overwhelming that the pioneers were right in their conviction at the beginning of the way, that God had raised up the Advent Movement in fulfillment of prophecy to preach a distinctive last message to men ere the day of God should come.

We might go on at great length in comment on the letters of faith and courage and the reports from mission lands that come to us in a steady stream through the mails. We wish we could say that our daily mail is exclusively of this character. But this, unfortunately, is not the case.

F. D. N.

(To be continued)

The reports from our 20,579 Sabbath schools have come in for the second quarter of the year, and they reveal some very encouraging items.

● With a baptized church membership goal base of 1,018,342, we are pleased to note that our Sabbath school membership is 1,395,244, or 137 per cent of the baptized church membership. The Sabbath school attendance is 1,107,214, or 108.7 per cent of the church membership.

● Our Sabbath schools reported that 12,062 of their Sabbath school members were baptized during the quarter. Also that they were conducting 3,634 branch Sabbath schools around the world. The branch Sabbath school membership is included with the Sabbath school membership.

● In addition to these branch Sabbath schools, our Sabbath school members are conducting 388 community Bible schools with an estimated attendance of 6,163. The



membership of these schools is not included in the Sabbath school membership. This work is just regarded as good community missionary work.

● The offerings continue to rise higher and higher. The total second quarter's offering was \$1,602,447.54. Add to this the first quarter's offering of \$1,557,227.59 and you have \$3,159,675.13 for the first six months of the year! This is \$216,594.64 more than the first six months of last year—and last year the annual total Sabbath school offerings were \$6,476,400.58. It is quite possible that if we all did our best, we could reach \$4 million for the last six months of the year, and \$7

million for 1957. That would be wonderful!

● The overflow this quarter has again broken all records for second quarter overflow offerings; it amounted to \$59,074.08! The Far Eastern Division will rejoice over this offering, for it means that Japan will receive its evangelistic center in Osaka, and the academies at Naga and Mindanao in the Philippines will also get their share for their buildings.

● Our Sabbath school offerings for missions passed the 114th million-dollar mark June 22, and by the time you read this report our offerings will have passed the 116th million-dollar mark. Just think of it! It took twenty-five years to raise our first million dollars (1886-1911). In 1920 we raised a million dollars in one year. And now we are talking about raising seven million dollars in 1957. I think that with God's blessing and your help, it can be done.

ERIC B. HARE

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 14, 1957

The Prophet Jonah

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

Outside the book bearing his name, there is but one reference to Jonah in the Old Testament. In 2 Kings 14:25 it is said that Jeroboam II "restored the coast of Israel . . . according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher."

This identification would place the events of this lesson in the early eighth century B.C. Nineveh was not destroyed by the Medes and Babylonians till about one hundred years later. The prophet's home was near Mount Tabor, and Nazareth, in Zebulun.

1. The Commission and Disobedience of the Prophet. Jonah 1:1-3.

"Nineveh, that great city," was at different times the capital of Assyria, and Sennacherib made it the grandest city of his time. It had a long history dating back to Nimrod. See Genesis 10:11. Its location on the Tigris is shown in *The SDA Bible Commentary*, volume 4, page 994. "In the time of its temporal prosperity Nineveh was a center of crime and wickedness. Inspiration has characterized it as 'the bloody city, . . . full of lies and robbery.'"—*Prophets and Kings*, p. 265. Its great size is stressed in Jonah 3:2, 3; 4:11.

"Go to Nineveh, . . . and cry against it." This command involved a journey of almost six hundred miles, in itself a formidable task. The known pride of Nineveh and the equally known fact that Assyria was a threat to Israel's existence, added to a barrier of "difficulties and seeming impossibilities" that the prophet's faith could not negotiate.

He therefore conceived the idea of fleeing westward rather than undertake God's bidding to go eastward.

2. Jonah's Presence Precipitates a Crisis. Jonah 1:4-17; 2:9, last sentence.

Running away from God is dangerous and foolish under any circumstances. God's purpose was that Nineveh should be warned, and that Jonah should do it. No sea, no ship, no run-

ning away could thwart God's will. "If, when the call first came to him, Jonah had stopped to consider calmly, he might have known how foolish would be any effort on his part to escape the responsibility placed upon him."—*Ibid.*, p. 267.

At Joppa, the port of Jerusalem (2 Chron. 2:16), Jonah probably boarded a Phoenician ship plying between Egypt and Spain. It seems hard to believe that a prophet could think to flee "from the presence of the Lord" in this way, but we are soon to see how astonishing can be the reactions of good men when their moods and prejudices run riot.

Perhaps worn out with worry, and anxious to withdraw from God and man, Jonah went down into the bowels of the ship "and was fast asleep." To remain thus indifferent to a storm which the mariners regarded as inexplicable or supernatural (Jonah 1:7), cast suspicion on Jonah, which suspicion was confirmed in their minds by casting lots.

"I am an Hebrew." Jonah here showed some courage and admitted, perhaps with a little contempt, that he was not a Gentile, but a Jew trusting in Jehovah, which added to the seamen's fears.

"Take me up, and cast me forth into the sea," cried Jonah. After calling on God they did this, and "the sea ceased from her raging." The miraculous calm, the appearance of the sea monster, and the subsequent entombment of the prophet, eventuated in Jonah's surrender to the divine will.

"Salvation is of the Lord." If God could save him from the fury of the storm and the denizens of the deep, He could care for him even in Nineveh, to which place he went at God's second call to preach impending judgment.

3. The Response of the Ninevites. Jonah 3:3-10; 4:11.

"Yet forty days, and Nineveh shall be overthrown." The proclamation of this message produced a remarkable result: "The people of Nineveh believed God, . . . from the greatest of them even to the least."

"The Spirit of God pressed the

message home to every heart, and caused multitudes to tremble because of their sins, and to repent in deep humiliation."—*Ibid.*, p. 270.

4. The Prophet's Strange Reactions. Jonah 4:1-11.

"It displeased Jonah exceedingly, and he was very angry." This strong grief of mind arose from failure to understand "God's amazing grace" (*ibid.*, p. 271), yet he confessed "I knew that thou art a gracious God." The instincts of his narrow patriotism could not embrace the thought that God could save these Gentiles whom he might have preferred to see destroyed. His own pride of race and prophetic office blurred his vision. He was "confused, humiliated, and unable to understand God's purpose."—*Ibid.*, p. 272.

The incident of the protecting gourd or tree that withered and left a regretful and angry Jonah exposed to the vehement wind, provided an object lesson for the stubborn prophet, who was sorry about the gourd, but not sorry for that great city of Nineveh.

5. Other Lessons and Comparisons.

a. Less than one quarter of this historical narrative deals with Nineveh's repentance. Most of the remainder deals with the spiritual discipline of a Hebrew prophet whose exclusive spirit typified the bigotry that contributed so much to Israel's downfall. See *Patriarchs and Prophets*, page 370. Bigotry afflicts sincere people in all ages, but it is blind, thoughtless, insensitive to the needs of others (Luke 9:54; compare Acts 10:28).

b. The chief priests and Pharisees were guilty of untruthful evasion and provincial jealousy when they said to Nicodemus: "Out of Galilee ariseth no prophet" (John 7:52). Jonah was such a prophet, and there were others. Compare the R.S.V.: "No prophet is to rise from Galilee."

c. Jesus accepted the historicity of Jonah, and the prophet's entombment in the sea monster was typically predictive of our Lord's "three days and three nights in the heart of the earth" (Matt. 12:40).

d. The wicked generation to which Jesus witnessed stands condemned by the Ninevites, "because they repented at the preaching of Jonas" (Matt. 12:41).

e. A wicked world that seeks only spectacular signs and can "not discern the signs of the times" will receive none but "the sign of the prophet Jonas," which is a call to repentance (Matt. 16:3, 4). To preach repentance from sin to all classes and nations is as repugnant to the modern man as it was to Jonah, the reluctant prophet.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

In-Laws Can Be Lovable

By Mrs. Kenneth A. Wright

Some years ago an article came to my attention, entitled, "I Wouldn't Part With My Mother-in-Law." In it a son-in-law expressed sincere gratitude to his mother-in-law for her numerous acts of kindness and the many times she had come to the aid of his family. She loved all her in-laws, and each in turn loved her.

Not only had this lady (as countless others have done unnoticed and oftentimes unappreciated) stood in readiness to serve in sickness, epidemics, or when the regular home routine was upset by a new baby; she also stood firmly by when business disaster struck. Her confident trust in God, her courage under all circumstances, her complete faith in her son-in-law, seemed to stimulate in the whole family bravery to face up to life.

Widowed early in her marriage, her life seemed only to have been sweetened by sorrow. This beautiful serenity she spread about her. In her dealings with the kiddies her loving care and understanding were almost unbelievable. She was a tower of strength for any emergency. No wonder the son-in-law wrote: "Mother is indispensable in our home." This was not an epitaph; it was written while they were all living contented lives under one roof.

A father-in-law in Bible times made a great contribution when Moses, the leader of Israel, was being overcome physically and nervously with the problems of his people.

Jethro, Moses' father-in-law, came to him and said: "The thing that thou doest is not good. Thou shalt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone" (Ex. 18:17, 18). Jethro suggested that Moses select "able men, such as fear God" to be over tens, fifties, hundreds, et cetera. Probably this set the pattern for organization—committees, counsel clinics, discipline committees, church boards, and similar groups.

This plan took a large share of the burden from Moses; the men judged the ordinary cases and only "the very

hard causes they brought unto Moses."

"And Moses let his father in law depart; and he went his way into his own land."

The story of Ruth and Naomi is one of love and devotion of a daughter-in-law for her husband's mother. "Intreat me not to leave thee, . . . for whither thou goest, I will go." God's purpose was fulfilled in their lives, and a happy home was established, through which line the Saviour came.

The world today also has a heart, and many daughters in Israel, our modern young mothers, are doing their duty, devotedly caring for their husbands' aging mothers, in many cases after their own husbands have died. As long as we have Christian motherhood our homes will endure.

A certain modern mother cared for her daughter-in-law lovingly during a severe and trying illness. Many would have put the young woman in a hospital, but this woman took her to her own home, and also cared for her tiny baby girl who was a healthy, normal, frisky child. A loving mother could have done no more. Everything that could be done was done, but to no avail.

Knowing that her time was short, one day Doreen called her mother-in-law to her bedside and asked, "Will you promise to keep my baby when I go away?" Gladly she promised to keep the child as long as God would give her strength; and she has kept that promise.

Mothers first, then mothers-in-law, and finally

grandmothers, having first brought up their own families, in many homes are faced with rearing their grandchildren; and they are doing it cheerfully. But they need an encouraging word now and then, bless their hearts! I've never heard them complain. Long before this it seems that one of them would have written an article entitled, "A Mother-in-Law Talks Back." The reason they haven't, I believe, is that they are too busy doing good to even notice all the whisperings about them.

Here are ten commandments that could be useful for all daughters-in-law.

I

Love and respect your parents-in-law because your husband loves them, and the happiness of both families hinges largely on this love.

II

Do not spoil your family life by continually complaining about your mother-in-law. There must be some good in her that you can discover. She brought up the man you love. Remember, she loves him too—and a long time before you did. Her



H. M. LAMBERT

Share your children with their grandparents.

mother love will endure even if yours should fail!

III

Try to enjoy your mother-in-law's cooking—ask her to share her recipes. You may find her most willing. If your husband says thoughtlessly, "It doesn't taste as good as Mother's," just reply sweetly, "Give me a little more time, dear; she had long years to practice and 'practice makes perfect.'"

IV

Remember the birthdays and anniversaries of your parents-in-law, as you do those of your own parents. It's no fun to grow old, but it helps a lot to be loved and thought of.

V

Try to discover in your in-laws the good characteristics that please you in your husband. He probably inherited them honestly. They are there—everyone has some good qualities. Seek and ye shall find.

VI

Do not expect financial support from your in-laws after marriage. You assumed the role of maturity when you planned marriage. Try to work it out. Don't expect to start house-keeping on the level maintained by your parents. They probably started with much less than you have, and in their advancing years they should have a few comforts.

VII

Share your children with their grandparents—not only use them in the role of baby sitters for your convenience, but at times for a pleasurable visit at their convenience. Don't continually accuse them of "spoiling" the children.

VIII

Be kind and teach your children to be considerate of their grandparents. Someday you, too, may have heart trouble, high blood pressure, or rheumatism to contend with, and the kindnesses you now show to your in-laws may be returned by your children.

IX

Invite your in-laws to your home. Remember, they are people, not just relatives. Don't wait till you have everything perfect. A crust to share in love is better than a feast in estrangement.

X

Make your own home a little heaven on earth; a happy place for your children, a delight to your friends, and a welcome hearth for your loved ones, and your husband's loved ones. Do things together. Worship, sing, play. Be a good sport.

And remember, the families that pray together stay together.

THE Children's Story

The Golden Idol

By ARTHUR S. MAXWELL

That dream of the metallic image made a great impression upon Nebuchadnezzar. For though at first he couldn't remember it, after Daniel had brought it back to his mind and explained its meaning he couldn't think of anything else.

But there was something about it he didn't like. That was the suggestion that his great empire would someday give place to another. He wondered if that had to be. Perhaps if he made Babylon strong enough he could stop anything like that from happening.

Then he had a bright idea. He would make an image like the one he had seen in his dream but of *one* metal, not several, to show that his kingdom would last forever. Not just the head would be of gold, but the entire body—arms, legs, feet, toes, everything.

So he gave orders for the work to be carried out. What a gigantic image it was! When completed it stood about 110 feet high, while the width at the shoulders was about eleven feet. Imagine it! And all of gold!

Crowds must have gathered to watch as the great gleaming idol was carried out of the city and set up on a pedestal in the midst of the plain of Dura. Soldiers no doubt went along to guard it and see that thieves didn't break off its gold toes at night.

Everybody wondered what the king planned to do with so huge an image in such a place, but they did not have long to wait to find out. Soon word spread everywhere that Nebuchadnezzar had sent messengers throughout the whole Babylonian empire commanding "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image."

One and all they came; and a great sight it must have been as all these important officials, each with his train of servants, began to arrive in the capital.

When the day of dedication arrived tens

of thousands gathered on the plain of Dura—men and women, boys and girls.

Everyone was excited—especially the children. More and more people arrived. Suddenly a hush fell over the mighty throng. A richly dressed herald began to speak.

Slowly, in a loud, clear voice, he cried, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of musick, ye fall down and worship the golden image that the king hath set up."

Then he added this warning: "Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

Then the band began to play. Just what sort of tune came from those cornets, flutes, harps, sackbuts, psalteries, and other musical instruments we are not told, but as the sound rolled out over the plain the people with one accord fell down before the image.

Nebuchadnezzar, looking over the amazing scene from his royal throne, felt very pleased with himself. This was just what he had planned! Everybody bowing down to his image. No, no, his empire would never pass away. Not with such obedience as this—and a little touch of the fiery furnace to help things along!

His contentment did not last long, however, for far out in the kneeling crowd he noticed a disturbance. Some people were still standing. Yes, *standing!*

"What's the matter?" he demanded of those about him.

"It's Shadrach, Meshach, and Abednego, your majesty," said his Chaldean counselors. "You know, those three young Hebrews whom you promoted not long ago. They refuse to bow down to your golden image."

"What!" cried Nebuchadnezzar in a rage. "Bring them here. I'll teach them to disobey me!"

Soldiers brought the three young men through the crowd while everybody looked up to see what was going on. Quickly the news spread. Voices buzzed. "Did you see that!" one said to another. "Three young men refused to bow to the golden idol! They've been arrested and taken before the king. Whatever will happen to them?"

By this time the people were far more interested in the three young Hebrews than ever they had been in the image. The dedication was completely spoiled.

AROUND THE HOUSE

By Wilma Ross Westphal

One never seems to be able to accumulate enough lamps around the house or apartment, and often the budget doesn't permit an additional lamp that is attractive.

Four wooden salad bowls in graduated sizes and a round wooden rod or a piece of water pipe and the necessary electrical equipment is about all that is needed to create a lamp that is both unique and double-purpose. Holes will have to be bored through the middle of the bowls. The largest bowl forms the base, and the rest of the bowls are placed several inches apart in the graduated sizes with the smallest one near the top. The pipe should be lacquered or painted, or if a wooden rod with a hole through the middle is used, then it may be finished to match the wooden bowls.

After the lamp is equipped electrically, you are ready for the shade. With this type of lamp, a shallow, flared-type shade is very attractive. Now the bowls may be filled with fruit and nuts.

Unknown, Yet Well Known

By J. Walter Rich

One morning during World War II I was visited by a representative of the Federal Bureau of Investigation. I had never met the young man before, but I was surprised to find out how much he knew about me. He told me about things that I had done a number of years before and had practically forgotten.

This FBI agent had come to inquire about a young man that I had baptized several years previously. The young man had explained to the FBI the position of the church on the subject of noncombatancy, and now they wanted to know whether I had said anything to him about this subject before he was baptized.

I said that I hadn't because he was only about twelve years old when he was baptized, and there was no thought of war at that time. It didn't seem necessary to instruct him on noncombatancy since he was so young. He asked me the date of the young man's baptism. I told him the month and the year, but I did not remember the day. He then told me the exact date, and a number of other things about this young man that I was able to confirm, thus backing up the young fellow in the position he had taken.

On another occasion I was again visited by an FBI man. "Do you know _____?"

"I do."

"Is he a member of your church?"

"He is." And then such questions as these followed: Is he sincere? Does he believe it? Does he attend church regularly? Does he carry any responsibility in the church, such as teaching a class? Does he take any part in the service? Do you think he is trying to dodge the draft? How old is he? When was he baptized? Can you depend on him, and can you believe what he says?

It was a pleasure for me to answer for these young men. I knew them both. They were also well known to the FBI although they didn't realize it. I had never met these agents of the FBI before, yet they knew about my association with both these young men. My two young friends were both unknown, yet well known.

One of the FBI representatives said to me, "This report will tell the board what to do, and will help to settle the question. It will go to them just as I am writing it down."

In heaven also your life's report and mine will be judged by just what is written down. Not only what we believe, but what we have done about what we believe.

This is verified by the Bible. Jeremiah writes: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (chapter 17:10). He gives expression to this same thought again when he says, "Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings" (Jer. 32:19).

Not only the Old Testament, but also the New testifies that we will be judged by our works. John writes of Christ: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

When Bishop Latimer was on trial

for heresy, facing the possibility of a death sentence, at first he talked rather freely in defense of his faith. Then during a pause he heard the scratching of a pen on the opposite side of the curtain, and he realized that someone was taking down every word he was saying. After that he was more careful. He took time to weigh every sentence.

Like that separating curtain is the veil of eternity. Behind it one sits who is ever writing a "book of remembrance."

It is reported that in a certain cemetery in Poland many of the stones are blank; there is no name inscribed on them. Reason? It was believed that if the name did not appear, the angels would not know whom to call, and thus the deceased would avoid the judgment. They may think that they are unknown, but they will find that they are well known. God's FBI has complete records of their lives and acts. "For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12). Some will be prepared, others unprepared.

A Scottish boy was living in this country at the time of the meteoric shower of 1833. He was a consecrated lad, filled with the Spirit. During the shower his mother called, "Sandy, Sandy, get up, will you? The day of judgment is at hand." Sandy was on his feet in an instant, shouting, "Glory to God, I'm ready!" Others were frightened at the thought of the final



H. M. LAMBERT

As the young man from the FBI talked with me, I was astonished to discover how much he knew about my past life and about a youth I had baptized several years before.

judgment. Not Sandy. He had prepared.

A man went to a hotel and stayed several days. He freely used the hotel's laundry and clothes-cleaning facilities, and ran up other expenses. When the bill was presented, he was surprised. "I never thought of this," was his rejoinder.

Is any man so foolish as to think he can play the fool, and not receive the pay of a fool? Can anyone forget or fail to think that "for all these things God shall bring thee into judgment?"

A group of young people were gathered together for a social evening. They were enjoying themselves, getting a little hilarious, when one of them called out, "Did you know that the Bible says we can do whatever we want to do?" All seemed surprised, and one asked, "Does the Bible really say that?"

"It certainly does. It says, 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.' The young man apparently felt he was going too far, and therefore he was jubilant because he felt he had found license in this Bible text to do as he pleased. What freedom!

But then someone quoted the balance of the text: "But know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). The young man's response was: "I might have known there was some catch in a verse like that!"

God wants us to be happy, both now and forever. That's why He has marked out a safe path for us—the path of obedience. As an incentive to rightdoing, He holds out the reward of everlasting life, and as a deterrent to doing evil, He reminds us of the judgment. Your life is well known in heaven. What does the record say? How does it look?

TALKS WITH Juniors

Up in the Air

By D. A. Delafield

Have you ever taken a ride in an airplane? If not, you have a thrilling experience awaiting you. Not long ago my son and I took my nephew David to the Washington Airport where he boarded an Eastern Airlines super constellation for New York City, on the first lap of his trip home to San Diego, California. He was

thrilled at the prospect of his first ride in a commercial air liner.

My first airplane ride was taken in the year 1938, when I flew from the island of Kauai to the island of Oahu in the Hawaiian Islands, and made the return flight. It was a thrilling experience. Since then, I have flown nonstop across the United States and traveled by air many thousands of miles. It is wonderful to be up above the clouds and to watch the stars, or to gaze back upon the earth during a clear night.

Most air liners fly between 5,000 and 20,000 feet high. That represents about one to four miles above the earth. On August 20, near Elm Lake, South Dakota, Maj. David G. Simons, thirty-five years old, an Air Force doctor-pilot, came down to earth in his huge plastic balloon after having spent thirty-two hours exploring space in a large gondola, which hung below the soft ball filled with gases. He had just established a world's record, having ascended nineteen and one-half miles up in the air.

"I have been riding around in a sky that was purple-black, even in daytime," he said, "and then it got darker at night."

Major Simons remarked that it was nice to see the sun's rays diffused by the world's atmosphere. He saw sights in the heavens that man had never beheld before.

But if it is wonderful to reach an elevation of nearly twenty miles above the earth, what will it be like when Jesus comes and we shall wing our tireless way to worlds afar? The fondest dreams of the scientist will be surpassed as we make our way past the moon, the planets of our solar system, out beyond our Milky Way system, heading for the great opening in Orion, which seems to be the threshold or the corridor of that unlimited span of space leading to the third heaven, called Paradise, the home of God. There we will spend the millennium.

All the faithful juniors will be given wings. In the Holy City they may fly to the walls and look down upon the ever-green fields of eternity. Or they may use their wings to fly to the summits of the mountains and pick the never-fading flowers. Or in the presence of an angel guide, they may tour the great planets, visiting the inhabitants of other worlds, flying faster than light, 186,000 miles per second.

Yes, we shall rise up above the earth, we shall mount up with wings like eagles, said Isaiah. The powers of gravity will be overcome. Oh, what a day! It will be worth any sacrifice that you can make, juniors, to get ready for Jesus' coming.

An Incident in My Life

THAT TAUGHT ME AN IMPORTANT LESSON

It Pays to Forgive

By W. B. Ochs

Vice-President, General Conference

During the early part of my ministry, when I had been pastor of a certain church for a little more than a year, the president of the conference said he would like to have a talk with me. In that talk he told me that one of the elders of my church had come to his office and had informed him that the church wanted a new pastor.

This, of course, was a great shock to me because I was not aware of any unrest among the members. I asked the president where I had fallen short, and he said that the elder complained that I spent too much time with the young people, that I sadly neglected the older members, and that I made announcements on Sabbath morning without consulting the elders. The elder also stated that the officers of the church had met and discussed my name, asking him to convey to the conference president the desire of the board for a change.

At the close of the next prayer meeting I took this brother by the arm and asked him to go for a walk with me. I discussed with him the matter about which the president had talked to me. He did not deny calling on the president nor the charges he had made against me.

After sunset the following Sabbath, at my request the church board met, and I told them briefly about my conversation with the conference president. I said I was extremely sorry they wanted a change because I was happy in my work. Before I could say any more, one of the officers stood up and asked what board members knew anything about the meeting when my name was discussed. No one answered.

Finally the elder who had gone to the conference president arose to defend his actions. When he sat down I went over where he was seated, and putting my hand on his shoulder, said: "Brother, I know I'm not perfect. I've made many mistakes. But I'm sorry for them and hope you will forgive me."

When I said that, the man broke down and asked my forgiveness for what he had done. The officers then requested him to go back to the president of the conference and tell him that the church board did not want me to leave.

This brother became one of my best friends and is to this day. My experience with him taught me that when we have a forgiving spirit God's blessing is felt throughout the church.

VJX Tarawa Radio calling VQXL *Fetu Ao*, VJX Tarawa Radio calling VQXL *Fetu Ao*. We have no traffic for you. Your position please." Tarawa was calling our ship, asking us to tell them where we were.

What would I say? It had been an anxious time, the last thirty hours. Never before had we been in a situation where we had to depend wholly upon solar navigation. We had been traveling from Arorae in the Southern Gilbert Islands to Nanumea in the Ellice group, and had expected to arrive about dawn. So from two o'clock onward we had been straining our eyes to pick up anything that would look something like a reef three miles long with a tiny island on each end. But it could not be found. If only there were a lighthouse built on some high prominence to guide the way. But there is no lighthouse in the group, nor is there any high prominence upon which to build one. There is no land higher than 20 feet above sea level.

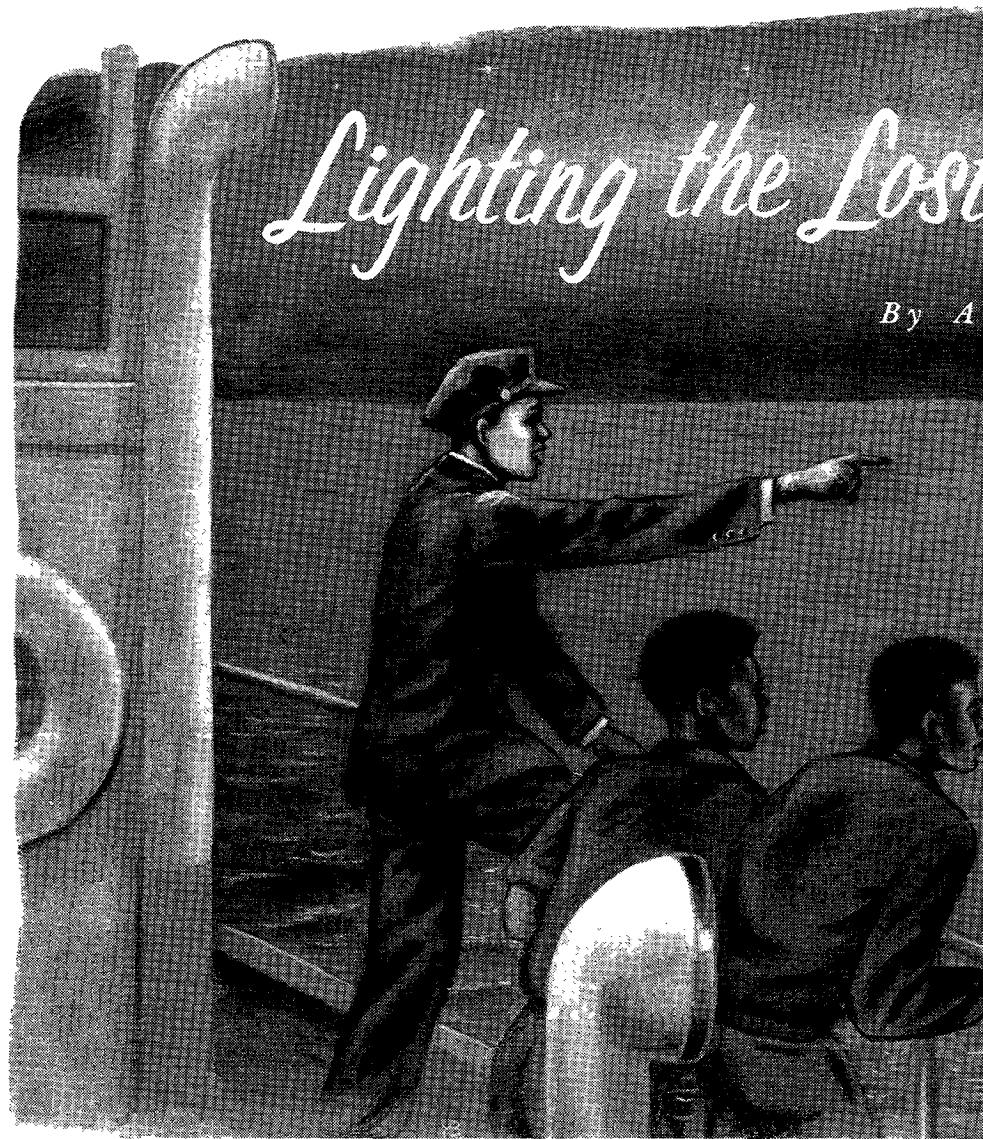
And so the search had continued. Daylight came and still no sight of that tiny atoll. We continued across the vast Pacific in our tiny ship looking for land.

Eight o'clock came and still no sign of Nanumea. It was time to call Tarawa and give our position. But I hesitated to do that for back at Abemama my wife would be listening and it would never do to say we were lost and couldn't find the island. Then we heard that message crackling out of the receiving set: "VJX Tarawa Radio calling VQXL *Fetu Ao*." Maybe I hesitated too long trying to think of an answer, for there it was again—"VJX Tarawa Radio calling VQXL *Fetu Ao*. We have no traffic for you. Your position please."

"VQXL *Fetu Ao* calling Tarawa Radio," I began. "Our position—we expect soon to be at Nanumea. We have no traffic for you also. Cheerio and out."

At least no one but us on board ship would be worried now.

After having taken a shot of the sun with the sextant and concentrating on the problem for almost an hour, we found an answer—an answer we had not expected. In our calculations of the day before we had made a mistake both in the morning and in the afternoon, and were now sixty-eight miles from our objective. By the time we worked out our latitude bearing at noon we knew it would be eleven o'clock or after before we



HARRY BAERG, ARTIST

Millions are lost on the sea of life, and those who are Christians must arise and light their way to the heavenly harbor.

could reach Nanumea. How ever could we find that little island at night?

As we rocked and rolled along, I lifted my heart to God in prayer, praying for light. There was no moon and we needed a light to mark that little speck of land. I prayed earnestly, for to be lost in the vast Pacific would not be a pleasant experience. I prayed that that very night some of the men would be out off the reef in their canoes with their coconut leaf torches searching for flying fish. On we rolled, and on and on I prayed.

The time for us to arrive drew near. Three pairs of eyes strained into the darkness. The stars twinkled high overhead, but we were looking for a light to guide the way. In times like this the imagination plays tricks, and I thought I saw a light, but Itiang and Fred said, "No, there is no light there." Then together we saw it.

Three lights out there in the darkness. Three lights to guide us safely to land.

What if those men had gone to sleep that night? What if they had not had those leaf torches shining in the darkness?

Isaiah, the gospel prophet, saw a need in his day. It was the need for men and women to shine. The message was crystal clear: "Arise, shine; for thy light is come" (Isa. 60:1). Why did he say "Arise"? Because too often men and women are asleep to the distress of others—and asleep to their own great need. Maybe they are sitting idly by, unmindful that there is a personal work to be accomplished.

"The prophet heard the voice of God calling His church to her appointed work, that the way might be prepared for the ushering in of His everlasting kingdom. The message was unmistakably plain."—*Prophets and*

to the Haven of Rest

THOMSON

Kings, p. 375. It was the message of Isaiah 60. It was God's voice that commanded, "Arise, shine." Not a message alone to the Jews, but a message to us—"His church"—who live in these days of "the ushering in of His everlasting kingdom."

We must arise, for it is the command of God. This call to arise is in preparation for accomplishing something. Very little is accomplished while one is asleep or sitting down. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Many of us feel that this work belongs only to the ministers, the church elder, or the church missionary leader. Others feel it is for the young who have plenty of energy. Still others say it is for those who are older who have had experience in approaching people.

But whether we are young or old, hold church office or not, the message is a personal one direct from the Master. It rings down the ages, and with undiminished force it says, "Go ye." "Ye" is a little word but "it includes all believers in Christ to the end of time."—*The Desire of Ages*, p. 822.

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

Your companions at work, the folks across the street, the farmer up the road, the couple in the next apartment, all need to see the light. Maybe they are lost in the darkness on the great ocean of life. Maybe they give the impression that they are satisfied with their religion, that they are near to reaching the heavenly objective, when in reality they are praying for light to find the way. Through the Spirit of prophecy we are told that there are thousands looking wistfully

to heaven, looking and longing for light, only waiting for us to shine and show them the way. "Every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. . . . There are heathen at our very doors. Let us do faithfully the work that is nearest."—*Ibid.*

We speak of the Dark Ages and then the days of enlightenment. True, science has progressed in our day and many wonderful things have been discovered and invented, but in many ways these days are as dark as the Dark Ages. Of this time the all-seeing God declares, "Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). Sin as a dark cloud has settled over the world, blotting out the light of God.

My mind goes back to the times when I have visited the Nakamals of North Malekula and have seen the skulls staring blankly through the gloom from their positions on the flat slab of timber at the far end of the building. These skulls are not of victims, but of the respected leaders of the village—those to whom the living continue to go to inquire when making major decisions. The people seek to hear a voice and they are not disappointed. And the voice of Satan is heard by millions of others today, many of whom profess Christianity. The ruler of darkness is seeking constantly in all lands to keep men and women in ignorance, to keep them adrift, never coming to the heavenly harbor.

At Maiana in the Gilbert Islands is an elderly man who, though attending church weekly when the season is dry (as it often is in this group), prays not to the God he worships at church, but to a smooth, black, oval stone at the corner of the *maneaba*. How like many preachers who week by week preach in churches that stand for belief in God and His Word, while openly denying the divinity of Christ

or the power of God as manifest at creation. Is it not true that in civilized communities, as well as in distant lands, darkness, gross darkness, covers the people?

"Arise, shine" is the message of God for this hour. Because of the darkness, and because it is *gross* darkness, our little lights will shine the brighter. When Jesus came to earth John called Him the Light. But before returning to heaven, Christ said, "Ye are the light of the world." While He was here He was the great light by which men could steer their course to heaven; now we are to carry that responsibility. He bids us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

What if our light is not shining? I do not like to think of what might have happened if those three Ellice islanders had not had their lights shining that night in the Pacific. But how much worse, eternally worse, for those who are depending on us for light, if we fail.

The only way we can fail is by not having Jesus in our hearts. Jesus is light, and if we have Him enthroned within, then our light will shine. If we are not shining, let us determine now that we shall have Jesus in our hearts. He is waiting to come in. "Behold," says He, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). In *The Desire of Ages* we are told that through studying the Word, we receive Christ into our hearts. This must be a daily experience. With Jesus the Light within we shall surely shine in this world of darkness.

Isaiah continues by telling us that when we arise and shine then "the Gentiles shall come to thy light. . . . The abundance of the sea shall be converted unto thee. . . . Surely the isles shall wait for me . . . to bring thy sons from far, their silver and their gold with them, unto . . . the Holy One of Israel, because he hath glorified thee" (chapter 60:3, 5, 9). When we shine, the Gentiles will come like moths drawn from the darkness to the light. God's promise is sure.

As released patients from the Hagen leper colony have returned to their homes many days' journey across the mountains and valleys of New Guinea, the folks back there in the darkness of heathenism have been attracted to the Light. Jesus has taken up His abode in many a leper's heart, and as these converted men and women have returned to their vil-

(Continued on page 24)

News From Home and Abroad

1957 Autumn Council Report

By F. L. Peterson, *Associate Secretary, General Conference*

Following the pattern of the past few years, the Autumn Council of the General Conference Committee was held at the General Conference headquarters building in Takoma Park, Washington, D.C., October 24-28. Since this is the last Autumn Council to be held during the quadrennium, it was not scheduled to be attended by the overseas committeemen nor by the North American local conference presidents.

The council, however, was a significant one, and many important matters were discussed and some actions were taken that will be for greater advancement in carrying forward the program that has been committed to the church, of warning the world of the second coming of Jesus.

"Welcome to another Autumn Council. We invite the brethren to join us in praying that the plans laid here may be such as are pleasing to God and result in the strengthening of His work," said R. R. Figuhr, president of the General Conference, as he opened the council at ten-thirty Thursday morning, October 24. He added, "It is not necessary to remind ourselves this morning that we are meeting in a world that is very tense. The feeling between nations has become in recent months increasingly acute. . . . All of this is a challenge to us who believe that God has given to this people the last important and great message to go to the world. . . . It should make us serious, earnest, and fervent in the task to which God has called us."

"We must be men who recognize our responsibility, giving ourselves to the study of the Word and to the preaching of the Word in every way we can. . . . As we enter into our discussions, may it be with a fervent desire to be a united group to accomplish the things of God to the glory of His name."

A season of fervent and earnest prayers closed this first devotional

service. All during the time of the council many intercessory prayers were offered up to God for the preservation of His work and His people, and for the wisdom and guidance of the Holy Spirit as the delegates of the council sought ways and means of making new advances in the world work of the church.

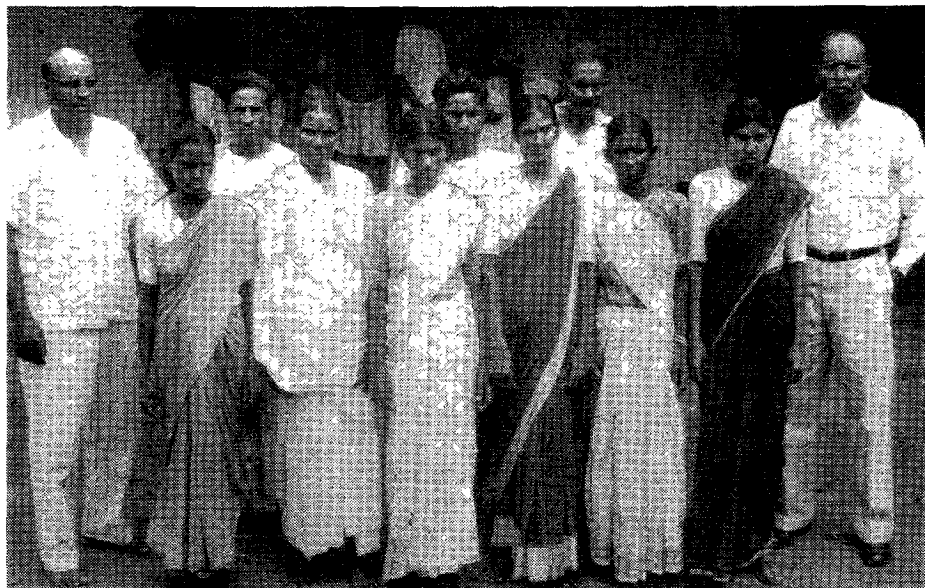
A spirit of unity and Christian fellowship prevailed in every meeting, and the work of the council was done with dispatch.

It was felt that an advance step should be taken to give further training in the fields of geology and paleontology in our colleges, and a provision was made whereby such training may be given.

A considerable amount of time was spent in discussing the spiritual needs of our young men serving in the armed forces. A series of resolutions were also passed that we believe will serve to bring about a better understanding between the commanding officers and our young men in military service.

It is earnestly requested that our church pastors who live near military installations put forth special effort to become acquainted with the chaplains connected with such installations, and through them seek to meet with and give encouragement to our Adventist young men who may be stationed there. The names of these young men and their addresses should be sent to the conference war service commission secretary. All church pastors are also urged to keep in close touch with the young people of their churches, and as the young men approach the age for military service they should let them know the reasons why they should under no circumstance enlist for military service, but wait until they are drafted. It was emphasized that all our young men should be encouraged to take the Medical Cadet Course.

We give herewith, for the edification of the church, a report of some of the actions that were taken:



Recent Baptism in India

Group of nine candidates who were recently baptized in India. Estheramma, whose influence helped lead the others to the truth, is fourth woman from the left in the front row. T. Prakasam, Bible teacher at our Narsapur High School, at right; and Iyngiti Subushanam, president of the North Telugu Section, who conducted the baptism, at left.

Call to Public Evangelism

WHEREAS, A sense of urgency is everywhere apparent in world events indicating that this is indeed the hour of our destiny; and

WHEREAS, We recognize that the Advent Movement has been divinely commissioned to carry God's last message of mercy to a doomed world; and

WHEREAS, Unprecedented demonstrations in the field of public evangelism have recently revealed the heart hunger of the masses for the saving gospel of Jesus Christ,

We recommend, 1. That a denominational call be made for a worldwide rededication of our ministry to the public proclamation of the everlasting gospel of a crucified, risen, and soon-coming Saviour, and that our ministers be urged to conduct evangelistic meetings in as many places as possible, utilizing public auditoriums, our own churches, and every other available facility.

2. That in connection with these meetings, we follow the counsel of the Spirit of prophecy (*Evangelism*, pp. 143, 562), and make a study of the community with a view to laying plans to present the message in such a way as to meet community needs, win the confidence of leaders of other Christian groups, and make favorable impressions on the general public.

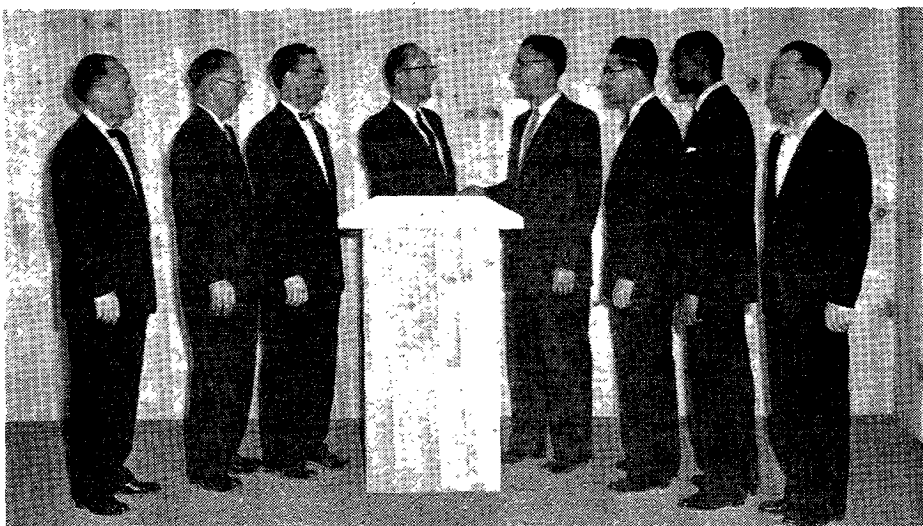
3. That our union and local conferences give study to developing evangelistic teams, associating workers of varied talents, thus adding strength to their soul-winning programs in order to meet the challenging counterattractions of these modern times, and that where our devoted laymen have been faithfully sowing the seed of truth we endeavor to reap the harvest by holding short evangelistic revivals.

4. That we recognize the importance of medical-ministerial evangelism, and encourage our consecrated doctors to add the weight of their influence and professional skill to the evangelistic program.

5. That our ministerial workers be urged to do more personal visitation-evangelism in the homes of the people; and that our conferences give study to developing more Bible instructors for home evangelism.

6. That in places where circumstances do not permit the holding of regular evangelistic meetings, we urge that evangelistic Bible classes be organized to which our members can bring their interested friends; and that those who lead out in these classes be encouraged to make the presentations effective by using the excellent visual aids now available.

7. That in all phases of our evangelism we endeavor to fulfill the real purpose of the Advent message, which is "to bring more prominently before the world the uplifted Saviour" and to make Him "appear in His efficacious work as the Lamb slain, sitting upon the throne" (*Evangelism*, pp. 190, 191), and recognize that "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster," and heed the counsel, "Christ and His righteousness—let this be our platform,



Ordination in Arizona Conference

Seven ministers of the Arizona Conference were ordained at the Prescott camp meeting. Left to right: M. L. Fehrenbach, Frank Daugherty, G. E. Smith, G. H. Rustad (conference president), Robert Babcock, Augustine C. Cortez, J. P. Middleton, and C. B. Harris. Elder Fehrenbach is under appointment to Ecuador, and Elder Babcock is leav-

ing for the Hawaiian Mission. Elder Daugherty is principal of the Navaho school at Holbrook, Arizona, and Elder Smith is principal of Thunderbird Academy. Elder Cortez is pastor of the Phoenix and Tucson Spanish churches; Elder Middleton is pastor of Tucson Sharon church; and Elder Harris is Bible teacher at the academy. HENRY T. BERG

the very life of our faith" (*ibid.*, p. 190), and thus, through the proclamation of the everlasting gospel, in the setting of God's last message to the world, prepare a people to meet their Lord.

Follow-up of Radio-Television Bible Correspondence School Interests

WHEREAS, There are thousands of individuals who have completed radio-television Bible correspondence school courses who have never been visited, many of whom have expressed specific interest in the message,

We recommend, That conference administrators and their committees lay plans to intensify the follow-up program,

1. By encouraging the local conference radio-television committee to formulate plans that will help ministers in their follow-up program.

2. By urging all church pastors to take immediate steps to visit all accumulated and current Bible school interests and to follow up promptly and thoroughly all such subsequent interests.

3. By giving added emphasis to this phase of evangelism at workers' meetings.

4. By arranging for local and union radio-television secretaries to devote time regularly to the visitation of Bible school interests in cooperation with local pastors.

5. By interesting and training laymen to assist ministers in the follow-up of Bible correspondence school interests.

First Sabbath Monthly Missionary Service

WHEREAS, In the writings of the Spirit of prophecy: "We are exhorted not to forsake the assembling of ourselves to-

gether, these assemblies are not to be merely for our own refreshing. We are to be inspired with greater zeal to impart the consolation we have received."—*Testimonies*, vol. 6, p. 365. And, "Let the missionary meeting be turned to account in teaching the people how to do missionary work."—*An Appeal to Our Churches*, p. 11; and

WHEREAS, The successful accomplishment of missionary work on the part of all members depends on whether or not regular instruction and inspiration are given so that our people may be intelligent as to the work they are to do for God,

We recommend, 1. That the Autumn Council action of 1924, "that the first Sabbath of each month be designated as Home Missionary Day," be reaffirmed and re-emphasized.

2. That at workers' meetings and church officers' institutes, consideration be given as to how to make this service "intensely interesting."

3. That the plan of allocating the first Sabbath of certain months to various departments to carry forward a well-balanced missionary program be continued.

Gift Presentations of the Book Questions on Doctrine

WHEREAS, It is important to give the book *Questions on Doctrine* the widest possible circulation,

We recommend, 1. That our churches be encouraged

a. To place this new volume *Seventh-day Adventists Answer Questions on Doctrine* in as many public, college, and seminary libraries as possible.

b. To place a copy in each church library.

c. To urge every Seventh-day Adventist family to purchase a copy.

2. That copies of this book also be made available by our churches for presentation to ministers not of our faith who reside in the vicinity of the churches.

3. That the pastor or district leader, possibly in association with the local church elder, be responsible for making the presentation to the libraries and the clergy.

4. That in order to make this program possible, we suggest that our churches take an offering and also that they encourage special gifts from the members.

5. That our conference presidents be urged to present this plan at workers' meetings at the earliest opportunity.

6. That the Ministerial Association prepare helpful suggestions for the making of these presentations to the various libraries and the clergy; lists of libraries by States to be furnished.

7. That to aid in integrating this denominational program of presentation to libraries and ministers, our Book and Bible Houses be requested to make a special price for these presentation volumes of \$4.50 per copy to our churches.

Listen Sponsorship Program 1958

WHEREAS, The reaching of the religious leadership of North America with our principles of true temperance is urgent; and

WHEREAS, The temperance material in the magazine *Listen* provides a common ground of approach to ministers of other denominations, and thus has great public relations value,

We recommend, 1. That a concerted effort be made among our conferences and churches in 1958 to sponsor complimentary subscriptions to the *Listen* magazine for ministers of other denominations.

2. That a minimum goal of 100,000 names be apportioned to the union and local conferences on the basis of membership.

3. That conference and church rever- sion temperance funds be drawn upon as one source of revenue from which this project may be financed.

4. That the Missionary Volunteer Societies be invited to make the *Listen* Sponsorship Program one of their missionary projects for 1958.

Dates of Ingathering Campaign

WHEREAS, Christmas caroling has been an effective method of raising Ingathering funds each year; and

WHEREAS, An increasing number of our conferences find it advantageous to solicit the businessmen in the autumn, thus making it possible to combine the two efforts and to complete the campaign in a brief limited period of time, so as to avoid interference with the evangelistic program,

We recommend, 1. That, beginning with the 1960 campaign our official Ingathering beginning date be changed from the first Sabbath in April to the middle of November, and that the cam-



Kansas Health and Welfare Leaders Meet

A meeting that should prove its practical usefulness in the days that lie ahead was recently held in the Kansas Conference. Forty health and welfare leaders met for a three-day workshop at the Topeka church, September 22-24, under the direction of E. E. Hagen, home missionary secretary of the conference. Assisting him in the daily demonstrations, lectures, and group discussions were Miss Maybelle Vandermark, of the General Conference Home Missionary Department, and the writer.

The State Health Department was represented by Mrs. Bertha Campbell from the State Division of Health Education. F. O. Sanders, president of the Kansas Conference, gave a ringing challenge to the delegates to exceed their past efforts in welfare services. With disasters taking place on every hand, we should strive to be leaders in the field of health and welfare services. The Kansas Conference is demonstrating its willingness to be just such a leader.

In the picture, plans are discussed by Miss Vandermark (left), the writer, unidentified worker, and Elizabeth Wylie (right).

JOYCE WILSON

paigned continue to the end of the first week of January of the following year.

2. That the conferences or unions that wish to continue to do their Ingathering in the spring be permitted to do so.

The Weekly Missionary Service

WHEREAS, The weekly 10-Minute Missionary Service has proved effective in stimulating missionary activity in our churches and in sponsoring a well-balanced evangelistic program, and

WHEREAS, In our denominational program it is the only time allotted on Sabbath for the promotion and presentation of missionary plans, and

WHEREAS, A decline in these weekly missionary services would be seriously reflected in decreased missionary activity with a resultant lessened baptismal harvest,

We recommend, 1. That we reaffirm our belief in the importance of the weekly 10-Minute Missionary Service in contributing to a well-planned soul-winning church program.

2. That at workers' meetings to be

held during the coming year, the importance of the weekly missionary service be presented and plans be laid to foster this service in every church.

3. That in connection with this weekly service, arrangements be made for church members to relate soul-winning experiences that may inspire others to do missionary work, and that the regular weekly missionary reports be taken every Sabbath.

4. That in order to implement the Autumn Council action of 1947,

"That in order to train the children and youth of the church in missionary activity, they remain in their divisions after the close of the Sabbath school exercises for a ten-minute missionary service adapted to their age interests, dismissal of the children to follow this ten-minute missionary service,"

the Missionary Volunteer, the Home Missionary, and the Sabbath School departments cooperate in planning program material and procedures that will insure the success of this service.

Public Relations Advance in 1958

WHEREAS, The development of good public relations prepares the way for a better understanding of the church, its faith and its objectives, and creates a favorable attitude toward our evangelistic program,

We recommend, 1. That in order to take advantage of the opportunity that the General Conference session year affords, our public relations program be intensified.

2. That our local churches be encouraged to list their location and hours of worship, in newspaper church directories; telephone and city directories and maps; hotel and motel lobbies; trailer parks; rail, bus, air, and ship terminals; military camps; and organizations such as the YMCA, YWCA, USO, et cetera.

3. That early in the year, each conference conduct a definite campaign for the erection of the roadside signs now available, in order that the public may be aware of the location of Seventh-day Adventist churches.

4. That more intensive use of media of information be made to explain Adventist beliefs and attitudes concerning public issues, and to establish in the public mind the true characteristics of the Advent Movement.

5. That arrangements be made in each union to train conference public relations secretaries and local church press secretaries and pastors, in order that their public relations efforts may be more precise and effectual.

6. That conference public relations directors be encouraged to develop plans to help institutions, churches, and headquarters offices in their public relations work, and that, wherever possible, full-time public relations secretaries be appointed.

Million-Dollar Offering

We recommend, 1. That a general offering be taken in all of our churches on Sabbath, June 7, and at the General Conference session on Sabbath, June 21;

this offering to be known as "World Evangelism and Missions Advance."

2. That this offering take the place for the year 1958 only of the Missions Advance Offering and the Midsummer Offering.

3. That the over-all goal for this offering be one million dollars.

4. That in North America the total offering received on June 7 be immediately reported by the local churches to the local conference and on to the union, so that on June 21 the total amount raised in the churches may be reported to the session in Cleveland.

Ministerial Internship Allotment—1958

We recommend, 1. That provision be made for 124 ministerial internships for 1958.

2. That 15 internships be assigned for Regional workers and be distributed by the North American Division Committee on Administration.

Theological Seminary Ministerial Internship Allotment

We recommend, That provisions be made for 18 ministerial internships for graduates of the Seventh-day Adventist Theological Seminary for the year 1958, and that they be distributed by the North American Division Committee on Admin-

istration in counsel with the Theological Seminary.

Christian Education Promotion

WHEREAS, The Spirit of prophecy states that "the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools" (*Counsels to Parents and Teachers*, p. 166); and "nothing is of greater importance than the education of our children and young people" (*Ibid.*, p. 165); and "no other work committed to us is so important as the training of the youth" (*Education*, p. 218); and

WHEREAS, Many of our Seventh-day Adventist children and youth are attending secular schools and therefore are not under the protection of the church schools; and

WHEREAS, Conditions today make it imperative that we protect our children and youth by providing them with an education which will build Christian character and prepare them for God's service,

We recommend, 1. That the doctrine of Christian education be vigorously presented at conference and church of-ficers' meetings in order to lay upon our leaders their privileges and obligations with reference to this important matter.

2. That in view of the increasing pres-

sure on the existing church school facilities and the very definite forecast that the enrollment is expected to increase sharply during the next few years, local conferences carefully survey the elementary education needs, study the prospect of future growth, and lay plans for the development of elementary and intermediate schools to care for the increase which is expected during the next five to seven years.

3. That in view of the fact that there exists a serious shortage of qualified elementary and intermediate teachers in the North American Division, we urge our union and local conferences to give serious study to this situation and to take immediate steps to increase the number of teachers and to lift the level of preparation of the teachers now employed.

Expansion of Graduate Program at Walla Walla College

In view of the needs of the field, the necessity of upgrading the present preparation level of our in-service teachers, the growing interest of our youth in graduate study, and the responsibility of the church to provide opportunities for such study, a survey of the resources and facilities of Walla Walla College, and the willingness of the board of trustees of the college to support a graduate program,

We recommend, That Walla Walla



Capping Service, Glendale, California

Forty-two student nurses received their caps, Thursday evening, September 26, in the Glendale Sanitarium and Hospital church.

The colorful service, under the direction of Louise M. Brown, director of the school of nursing, is a traditional event for nurses who have successfully completed the first twelve weeks of intensive hospital training and have been formally accepted for continuance in the school of nursing.

Following an address by R. Maureen Maxwell, Ph.D., director of the Graduate School of Nursing at the College of Medical Evangelists, the forty-two students received their caps from their "big sisters." The upper classmen "big sisters" have given personal help to the new students during the early weeks of their training and have corresponded with them during last year's period of college study.

After the capping, Miss Brown led the nurses in the Nightingale Pledge, and a senior student, representing "the spirit of nursing," presented a lighted lamp to each class member. Despite the fact that the lamps were lighted by batteries rather than the old-fashioned flame, time has not altered the basic philosophy embodied in the Nightingale Pledge.



Filipino Church in California

The first Filipino Seventh-day Adventist church in the Western Hemisphere was organized at Wilmington, California, Sabbath afternoon, September 21.

Organization procedures were conducted by R. R. Bietz and Alvin G. Munson, president and secretary-treasurer, respectively, of the Southern California Conference. Special guests at the event included R. R. Figuhr, president of the General Conference, and W. J. Blacker, secretary-treasurer of the Pacific Union Conference. A. A. Alcaraz, formerly professor of theology at Philippine Union College, and a leading evangelist for fourteen years, was installed as pastor of the newly formed, eighty-two-member church body.

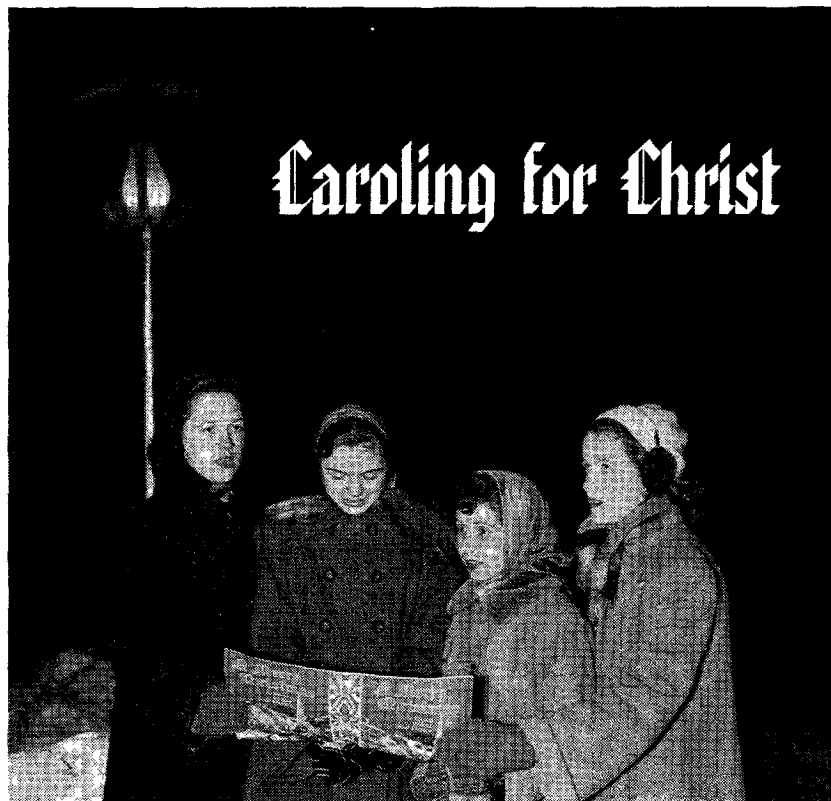
The history of the church dates back to 1954 when some twenty Filipino brethren met together to organize a branch Sabbath school in Los Angeles.

An early leader in the move to organize the group into a church was Ulysses M. Carbajal, M.D., a young Filipino doctor. He and C. Basconcillo, A. Calzado, B. Jordan, G. Moscoso, and E. Napoles, were chosen to serve as the board of elders for the new church. C. Catolico was selected to serve as head deacon and his wife was chosen as head deaconess.

WARREN L. JOHNS

Forward in Faith

NOVEMBER 28 to JANUARY 1



Caroling for Christ

Received in caroling last year—\$1,750,000 for worldwide uplift work. That was remarkable. Thank you!

What will it be this year? Will it be \$2,000,000? It could be, and we trust it will be. We carol in 1957 for our 1958 campaign.

We have never faced a caroling season when the needs of God's cause around the world were so urgent, or when there were so many calls for the extension of the message.

What a privilege it is to work together with Christ in an hour like this.

REMEMBER—

The time—November 28 to January 1

The urgency—While doors are open

The need—Each one to do his part faithfully

Let Us Make This *Caroling Season* the Best Yet.

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

College be authorized to offer graduate programs in chemistry and history o the Master's degree level.

Literature for Distribution by Literature Evangelists

We recommend, That the churches of the North American Division in whose territory literature evangelists are working, provide these workers with tracts for free distribution to interested people who are contacted in their soul-winning service; these tracts to be provided from the Church Missionary Offering Fund.

Church Membership of Persons Baptized While in the Armed Forces

WHEREAS, Some who are serving in the armed forces are baptized into the Seventh-day Adventist faith, having had no previous contact with the church, are thus without a church home,

We recommend, 1. That chaplains and pastors who baptize such persons send their names to the conference in which their home is located, with the recommendation that their membership be listed in the conference church.

2. That their names also be sent to the General Conference War Service Commission for follow-up work.

The 1958 Budget for the World Field

"To God be the glory, great things He hath done." The largest budget ever appropriated for the support of the world work was made at this council—a total of more than 26 million dollars, which is an increase of more than 3 million dollars over the budget for 1956.

Grand Total Appropriations
for 1958 Including Reversions

(Basis 1956) \$26,064,954.95
Total Appropriations 1957 22,823,758.19

Increase \$ 3,241,196.76

Expression of Gratitude to God

As we view God's close relationship to His remnant church during the past year and observe His guiding providence, His patient forbearance, and His loving ministry, we unite our expression of gratitude with those of Joshua and the psalmist when they said, "Not one thing hath failed of all the good things which the Lord . . . God spake . . . ; all are come to pass . . . and not one thing hath failed" (Joshua 23:14). "He hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory" (Ps. 98:1).

Amid increasing dangers God has cared for His people as well as having bestowed upon them spiritual and material blessings. He has caused to reach us, from barrier-imposed countries, stirring reports of the sustained fidelity and unity of our members and of the marvelous growth of His work. He has restrained the threatening war clouds, opened hitherto closed doors, and has blessed the worldwide evangelistic efforts of our ministers and lay members, both young and old. He has accorded His church more favorable recognition for effective witnessing, and this augurs the more extensive work that is to be done and the greater fruitage

that is to be gathered under the latter rain. In these and numerous other heaven-sent blessings, we see the sufficiency of God's almighty power and better comprehend His work in righteousness. To Him we ascribe all praise.

We pledge anew our sincere devotion of body, soul, and spirit to a Christ-centered ministry. We humbly beseech our divine Lord for a keener realization of the seriousness of the hour, for a sincere reformation of spirit, and for a resurgence of Christian faith that will enable us to carry His work to its final and glorious victory.

We further express our warm appreciation to church members everywhere who so loyally support the cause of God through their liberal and sacrificial gifts, and we pledge ourselves to do all in our power to use the money carefully and in keeping with God's great purpose for this Advent Movement.

Refugee Church in Germany

By H. W. Barrows, Auditor
General Conference

During my recent overseas audit itinerary I spent one weekend at Hamburg, Germany, after completing my work at the Central European Division office in Berlin. This gave me opportunity to visit our publishing house and food factory in that city. The work in both these institutions has shown an encouraging growth during recent years. The Hamburg Publishing House is in urgent need of additional space and facilities in order to care for a growing work.

On Sabbath, July 13, it was my privilege, in company with S. Christoffers, manager of the Hamburg Publishing House, and his wife, to drive about forty-five miles out into the country and meet with our little church of some sixty members, at Mölln, Germany. This group is made up of earnest believers in our message. They seemed to appreciate our visit and gave a very warm expression of their sincere gratitude for the food and clothing provided by their brethren and sisters in America and other countries at a time when they were in real need after the close of the war.

It was interesting to learn how this church came into being, as we had no church or membership in that area prior to the war. Its membership is made up entirely of refugees who came to the town of Mölln with practically no food or clothing or personal possessions, many of them coming from East Prussia. At the close of the war this town had a population of about eight thousand but has since increased to around eighteen thousand people.

A young man by the name of K. Jentsch, an architect, was serving as a soldier in the German army.

Near the close of the war he was captured by the British near this town. After being released, instead of returning to his old home in East Prussia, he located in the town of Mölln, where he found work. He immediately began to create an interest in our message, he being a Seventh-day Adventist. In due time his wife and two children were able to join him in this new location.

Our first church at Mölln, Germany, was organized in 1946 with ten members. They first met in a basement, but interested folks invited them to meet in a home. As the membership increased they met in a restaurant room, and later, with the help of 5,000 marks from the conference, they were able to provide a small chapel on land leased for twenty years. Other refugees, who were Adventists, have joined this company, and a number of non-Adventists have accepted the message. Now this church has a growing membership of earnest believers. Brother Jentsch, who started this interest, has continued to be the church elder. What a wonderful blessing this group of believers can be in this community, where our message was not known prior to World War II.

Baptism in Calexico, California

By Earl G. Meyer

As the sun was setting across the Western desert on Sabbath, July 6, eleven precious souls were buried in the watery grave. This was the second baptism of candidates who accepted the message during Antonio Arteaga's series of evangelistic meetings that began last February. The experience of one of those baptized is of particular interest.

Sister Ahugha, a resident of Mexicali, Mexico, had frequently visited the Calexico Adventist church many years ago. She has lain on her bed for seven years, paralyzed from the hips down, and tortured with arthritis in her arms and hands. A few years ago the writer gave her a series of Bible studies, and through the years has taken groups of students to sing in her home. On one occasion the Voice of Prophecy Quartet, visiting in Mexicali over the weekend, was taken to her home. Our sister has never forgotten the thrill of meeting in person the very same American young men whom she hears sing in Spanish each Sunday morning.

As the day for the baptism drew on, Sister Ahugha felt a renewed desire to take the step she had often thought about taking, but there were many



Sister Ahugha sitting on edge of bed where she has lain for seven years.

problems. What would her husband say? They had always belonged to the Catholic Church. How could she, in her condition, be baptized?

Last, but not least, would be the matter of getting permission to cross the international border to Calxico, where the service would be held. A visit to the local U.S. Public Health doctor resulted in just the connections necessary. This good doctor, an Adventist in his youth, is again interested in the message, and is eager to help in any way. He phoned the Immigration Department, and through a friend obtained the necessary permission.

As the brethren returned to her house with the good news, Sister Ahugha was aglow with enthusiasm. Preparation had to be made quickly, for the hour was late. She turned to her husband and frankly told him of her desire to join the remnant church. He was in harmony with her decision and cooperated in every way to get her ready to go.

A pickup truck was secured, and she was wheeled into the mission school chapel just as the evening service was beginning.

A number of our new converts have taken special interest in Sister Ahugha, and visit her regularly to read to her and pray with her. We hope soon to arrange to take tape-recorded sermons to her from the church she now calls her own.

We thank God for the faithful service rendered by Elder Arteaga and his able assistants, Elder and Mrs. Eliezer Benavides and Brother Carlos Bendrell. They have labored untiringly both in the mission school and in the church to bring about such joyous occasions.

Another "Widow's Mite"

While Ingathering on Christmas Eve, I had an interesting experience. After knocking at the door of an ordinary home in a modest part of town, I gave the short appeal for funds to a shy Japanese woman who stood in the door with a small son tugging at her skirt. Suddenly I realized she didn't understand my plea. I repeated, much more slowly, the request for a Christmas Eve donation for missions. Smiling somewhat apprehensively she asked, "How much?" Seeing the dollar bills clutched obviously in my hand perhaps accounted for her apprehension. Going on, however, I asked in the usual way if she, too, had a dollar she could give.

"My husband, he take all the money," she began apologetically. I felt deflated immediately. I knew she was sincere. Certainly I was not going to leave her feeling this was an obligation she *had* to meet, so I began to smooth things over. But, no—she was still speaking.

"Fifty cents? Maybe I find fifty cents?" she was asking. "Certainly, fifty cents will be fine! It will help so much, and God will bless you for your gift," I answered.

She disappeared into the next room after asking me into the house. I stepped into the rather bare (but very neat) interior. Another son, perhaps sixteen or eighteen months old, slept undisturbed on the davenport nearby. Several minutes passed. I began to wonder what was keeping the lady so long.

Then I knew the answer as I heard the contents of a piggy bank being shaken out quietly on the table. A little later she appeared. Coming toward me she put the money—fifty pennies—into my hand. "Fifty cents; I count them. I sorry I have no more."

What else could I say but Thank you? What did Jesus say when the poor widow gave all that she had?

FLORENCE LYBERG CARLSON

Manila Chinese Residents Receive Free Medical Service

By P. R. Diaz, *Secretary Home Missionary and Sabbath School Department, North Philippine Union Mission*

A two-day free medical clinic for Chinese residents of the city of Manila began on August 15. It was conducted by doctors and nurses of the Manila Sanitarium and Hospital and the health representative of the Central Luzon Mission.

The clinic was open on Wednesday and Thursday from 8:30 A.M. to 12 noon and from 2:30 to 5:00 P.M. It was conducted in the downtown Chinese YMCA building, arrangements for which had been made by officers of the Chinese church under the leadership of David Dee. The Chinese board members, through the courtesy of Sy An Dian, general sec-

retary of the YMCA, offered the free use of a commodious and well-furnished room in the building.

Before the opening of this free medical clinic, an announcement was published in the daily Chinese press, the *Fokien Times*, inviting all Chinese residents in the Manila area to come for a free physical checkup. Many Chinese patients—men, women, and children—availed themselves of this opportunity.

The officers of the Chinese YMCA, on behalf of the Chinese residents of Manila, expressed their heartfelt appreciation to the doctors and nurses of the Seventh-day Adventist Mission. They also presented a request to the Central Luzon Mission representative, asking that the Manila Sanitarium and Hospital continue this free clinic at least one day each week.

The two-day medical experiment was operated as a soul-winning venture. Patients not only received physical help for their varied ailments but also truth-filled literature in Chinese and English, together with Chinese Voice of Prophecy enrollment cards.

Lighting the Lost to the Haven of Rest

(Continued from page 17)

lages the Light has shone forth. And so back over the rugged mountains, deep down into the humid valleys, always in fear of enemy attack, go many of these native people, urged on, ever on, by the desire to know more of the true Light they have seen revealed in the hearts and lives of their friends.

That happens in the islands, but not in civilized lands, says the critic. Yet in a country town of New South Wales, Australia, a minister was approached one day by a woman who expressed a desire for baptism and church membership. The minister did not know the woman and began to investigate the reason for her request. Imagine his surprise when she admitted having carefully watched the life of this man of God and decided that it was the church that had a minister like that to which she wished to belong. "The Gentiles shall come to thy light" is the prophecy of twenty-seven hundred years ago.

What might be accomplished if every member would heed the command, "Arise, shine"! There is not enough darkness in all the world to hide the light of one little candle, nor was there enough heathenism to smother the faithful witness of one native believer who, while unjustly placed in the prison at Vila in New Hebrides in 1939, let his light shine

among the other prisoners. One of those prisoners was Charlie, a Big Nambus, a cannibal, and at that time carrying upon his conscience the death of five men murdered in cold blood. But Charlie was attracted to the light, and upon return to Malekula remained at Malua Bay on the mission for a number of months. When his mother died he returned to Amok, the heathen village. He was immediately put into commission again by the chief, and in 1945 went down to the very village where his prison friend lived and shot one of the young men. Charlie had forgotten the light, but two years later he came to Tonmaru and was later baptized and acted as my interpreter when I visited the villages "on top."

John was a giant of a man, about six foot four, and built in proportion. He was a drunkard, too, and a bad one. The folks in the little village in the south of Western Australia were afraid of him while he was under the influence of alcohol. His children and wife also lived in a world of fear. But the light came to that village in the form of a young man engaged in evangelistic work. John was attracted to it. When I met him while on furlough, John was shining. He was baptized a few weeks later.

In the world around, groping in the inky blackness of sin, are men and women, longing for light, longing, praying, searching for something—not an atoll but a hope, eternal life, and an eternal home. Won't you arise, friends? Arise out of slumber. Arise from sitting idly by, and shine!

Daniel tells us, "They that be wise shall shine as the brightness of the firmament." I want you to notice it says it is the wise who shine. Why are they said to be wise? Jesus answers that question in the parable of the ten virgins. Yes, ten church members all waiting for the Bridegroom to come. At first there seemed to be no difference between any of them, but as the shout goes up, "The bridegroom cometh," the difference becomes apparent. The lamps of the foolish, which had begun to flicker, now go out. But the wise, of whom Daniel spoke, have their lamps burning brightly. And while the foolish virgins rush off to refuel, the wise, those with their lights shining, are ushered into the supper. "And the door was shut." The foolish later return only to beat hopelessly yet helplessly upon the door—but it did not open. From within came the message, "I know ye not."

No wonder the voice of God is calling His church—calling us all. The message is unmistakably plain: "Arise, shine."

Special Research Project at CME

Receipt of a grant of \$31,500 with which to begin study of the incidence of lung and throat cancer among Seventh-day Adventists in the State of California was made public recently by the College of Medical Evangelists.

Funds for the study were made available by the National Institutes of Health, a branch of the U.S. Public Health Service in Bethesda, Maryland, near Washington, D.C. Investigators listed for the project are Dr. Frank Lemon, instructor in preventive medicine and public health, and Dr. Lester Longergan, associate professor of pharmacology and experimental therapeutics.

Purpose of the study, according to Dr. Lemon, who is senior investigator on the project, is to determine the rate of occurrence of lung and throat cancer among the 65,000 Seventh-day Adventist church members living in cities, communities, and rural areas throughout California.

In comparing plans for this investigation with related projects completed or under way in other research centers, Dr. Lemon explained that "information and statistics previously collected on the subject by other researchers have been obtained largely from groups of smokers in the general population. Now we will be dealing with a group of persons within the general population which is exposed to environmental and occupational factors similar to those of other persons, but which consistently does not use tobacco."

NORMAN SPUEHLER

CME Public Information Offices

• In Brief •

Northern European Division

● One of the most isolated outposts of the Advent message is in Greenland, where Andreas Nielsen is carrying on alone a real pioneer missionary enterprise. A recent letter from his wife reveals that Brother Nielsen was at that time itinerating in one of the most isolated parts of Greenland. In spite of the fact that the towns and villages are very small in population, he was able to report that at a recent public meeting about two hundred people were present, and many were willing to stand throughout the service. In his pioneer work Pastor Nielsen is using the book *Steps to Christ*, which has now been translated into the Greenlandic language. Plans are moving forward for the erection of a church building in Greenland. Our literature and health ministry will play an important part in the establishment of the Advent message in this outpost of missionary enterprise.

● The new administration building at Newbold Missionary College has been completed. R. W. Olson, president of the college, reports that for the present school year 25 nationalities, speaking 16 languages, are represented in the school

enrollment. Many of the students come to the school from far beyond the confines of the Northern European Division. Students from North America are represented in the enrollment this year. Very early in the school year the college was greatly blessed through the ministry of Leslie Hardinge, a graduate of Newbold College and evangelistic worker in the British Union. Being a professor from Washington Missionary College, with which Newbold is now affiliated, his contact with the school was particularly helpful.

● C. E. Guenther, associate secretary of the Home Missionary Department of the General Conference, has been a welcome visitor in the Northern European Division territory during recent weeks. Most inspiring laymen's congresses have been conducted in each of the home unions of the division, in association with E. W. Pedersen, home missionary secretary of the division. Reports indicate that the laymen's evangelistic movement has received great impetus from these congresses.

● The division committee convened for its year-end meeting in England, November 6-13. Representatives were in attendance from all parts of the division, including our two mission unions, Ethiopia and West Africa. The division was pleased to have H. L. Rudy and J. I. Robison of the General Conference present at this important committee session. Both these brethren formerly served within our division territory.

● During the month of November the West African Union was visited by Dr. T. R. Flaiz of the General Conference Medical Department. The governments in West Africa today are deeply conscious of the need for community education in sound health principles, and there is a deep desire to meet the needs of the people with modern methods of medicine. Consequently, our health work stands in great favor with the government officials.

NORTH AMERICA

Atlantic Union

● The art department of Atlantic Union College, of which Mabel R. Bartlett is head, held open house on October 20 at its new location in Miles Hall. Especially invited guests were Mr. and Mrs. G. E. Miles and Mrs. Myron Cross, whose father, E. E. Miles, was the donor of Miles Hall, which formerly housed the science department.

● The Penn Yan, New York, congregation has purchased a former school building for their church services, and the first service was held there on Sabbath, September 21. The pastor, George E. Carter, held special meetings in the building for two weeks in October, following a literature distribution program, and plans to conduct a full-scale evangelistic series next year.

● Brother and Sister Antone Vincent, active laymen of the New Bedford, Massachusetts, Portuguese church, and Paul F. Bork, pastor, recently delivered thirty copies of *What Jesus Said* to the manager

of a Hyannis motel, one to be placed in each room. They also plan to place more in other motels as funds are available.

- C. E. Bradford of the Northeastern Conference has obtained a hall on the corner of 147th Street and 7th Avenue, New York, and is conducting a Bible class three evenings a week throughout the fall season. This is geared especially for the purpose of instructing recent converts.

- The union conference membership stood at 21,945 at the end of the third quarter, a gain of 285 since the beginning of the year.

Canadian Union

- The new church building at Canora, Saskatchewan, was dedicated to the Lord on Sabbath, September 14. W. A. Nelson, president of the Canadian Union Conference, delivered the dedicatory address.

- Members of the Projector Club, which was organized at the Calgary, Alberta, church on November 14, 1956, are now studying with approximately 60 people. Already eight have been baptized and a number of others are approaching the time of baptism.

- W. W. Rogers, who has served for a number of years in the Manitoba-Saskatchewan Conference, has recently accepted a call to the British Columbia Conference, and will be located at Oliver.

- G. E. Hochstetter, from the North Dakota Conference, has accepted a call to the British Columbia Conference, and will be located at Port Alberni.

- E. E. Duncan and his assistants, Mr. and Mrs. Harold Keehnell, are holding an effort in the new church at Mission City, British Columbia. Another series of meetings is being held in the Victoria church by J. W. Boyd, assisted by Alex Hall, and at Bella Coola by C. S. Cooper.

- A new company of believers was recently organized at Dawson Creek, British Columbia, by John Holstein.

Central Union

- The Wyoming Conference welcomes the Howard Voss family to the Powell district. Elder Voss has worked in the Texas Conference the past few years. There are three daughters who complete this family.

- Elder and Mrs. Jack Martz and two children have recently joined the Missouri Conference family and are located in Clinton, Missouri. For the past six years Elder Martz has labored in the Carolina Conference.

- Nineteen people were present for the organization of the Sabbath school at Chillicothe, Missouri, on Sabbath, August 31.

Columbia Union

- V. L. Zuchowski is the new pastor of the Washington-Uniontown district in the West Pennsylvania Conference. He has returned to his home conference after

serving the Blossburg-Mansfield-Wellsboro district in East Pennsylvania. He takes the place vacated by J. E. Hoffman, who is now at CME.

- Another worker returning to his home conference is H. R. Veach, who will be located at Altoona, in the West Pennsylvania Conference. He comes from a pastorate in Memphis, Tennessee, where in about one year's time 100 were baptized as a result of his ministry.

- William Carey, who traces his lineage back to William Carey, the pioneer missionary to India, has joined the forces of the West Pennsylvania Conference, and will be associated with Elder Veach in the Altoona district. He was formerly pastor of the Danville church in the Potomac Conference.

- G. E. Smith and R. E. Knox have exchanged districts. Elder Smith is now in the Sharron-New Castle-Beaver Falls district, and Elder Knox is pastor of the Johnstown, Indiana, and Somerset churches in the West Pennsylvania Conference.

- Shenandoah Valley Academy set a new Ingathering record as the students raised \$1,520 during their field day this year. This broke all previous records of the school by more than \$300.

Lake Union

- Enrollments in schools in the Lake Union is very good this year. The largest



Reuben's Portion

By

JOSEPHINE CUNNINGTON EDWARDS

Southern Pub. Assn. \$3.75

True stories told as delightfully as this one are hard to find. Reuben lived in the old South that had only freshly been ravaged by Sherman's scourging march to the sea. Through the sympathetic, observing eyes of the author the social life that Reuben knew is portrayed in a fascinating detail that awakens nostalgia for the culture and manners of the folks who lived in the days of the reconstruction after the War Between the States. Reuben had had it drilled into him that his Bible name identified him as "unstable as water." How he overcame this psychological handicap and eventually saw his children through college makes this a memorable book. The story of his conversion to Adventism through an early edition of *Daniel and the Revelation* engages the closest interest. The loss of his business through prejudiced relatives, neighbors, and patrons and how he adjusted himself through faithful adherence to principle is a heartening narrative to anyone struggling with problems occasioned by his religious beliefs. The excellent line drawings of this book and its open, easy-to-read type are features that make it stand out among the selections for the 1958 MV Book Club.

gain is in the elementary schools. They have a total enrollment of 4,561, which is a gain of 307 pupils. Among the academies, Wisconsin has the largest gain, with 46 more students. Emmanuel Missionary College has a total enrollment of 919, which is an increase of 75 students over last year.

- H. W. Kibble, president of the Lake Region Conference, reports that W. E. Read from the General Conference office gave a fine series of lectures on "Doctrinal Studies" in the Chicago Shiloh church, November 9-15. On Sabbath, November 16, at the close of the series, Jere D. Smith, president of the Lake Union Conference, spoke at the eleven o'clock service.

North Pacific Union

- J. L. Dittberner, president of the Wyoming Conference, was guest speaker during the Week of Prayer, October 20 to 26, at Mount Ellis Academy in Montana.

- Recently seven members were added to the Billings area of the Montana Conference by baptism. In this group was an Indian couple from south of Hardin and belonging to the Cheyenne tribe. As far as can be determined, these are the first Indians to be baptized in Montana.

- Members of the Bend, Redmond, and Sisters churches in the Oregon Conference united to operate a booth at the Deschutes County Fair the latter part of September. They gave away 25 books, plus 257 magazines and tracts, and seven persons were enrolled in the 20th Century Bible School.

- Walla Walla College staff members attending conventions recently included Mrs. Carl T. Jones, instructor in nursing education, who attended the meeting of the American Public Health Association in Cleveland, Ohio, and also a convention of the SDA medical secretaries from all conferences of the United States. Dorothy E. Syme, dietitian, attended the annual conventions of the American Dietetic Association and the Seventh-day Adventist Dietetic Association in Miami, Florida.

Pacific Union

- G. E. Smith, principal of Thunderbird Academy in Arizona, reports an enrollment of 180, with students from 12 States and two foreign countries. A. Lavern Peterson, MV secretary of the Arizona Conference, was the fall Week of Prayer speaker at the academy November 3 to 9.

- Featuring the story of the Bible and the endeavors of the Seventh-day Adventist Church to carry its message "into all the world," the Southern California Conference exhibit at the Los Angeles County Fair drew an estimated 25,000 visitors during the 17 days of the fair in September. A total of 12,000 Ingathering and specially prepared fair leaflets were distributed. Nearly 60 ministers, Bible instructors, office personnel, and church members manned the booth and played the key role in making this year's fair venture one of the most successful, reports Warren L. Johns, Public Relations director.

● D. E. Rebok, who recently joined the faculty of La Sierra College, was the guest speaker at the Nevada-Utah Conference workers' council, October 15 to 17. Present from the Pacific Union Conference office were W. J. Blacker, R. R. Breitigam, D. L. Olsen, J. R. Nelson, Else Nelson, and C. A. Oliphant.

Southwestern Union

● R. D. Necker and R. Rider of the Texas Conference, recently completed a two-week effort in the Breckenridge, Texas, church. Six were baptized as a result of the meetings. Included in the baptism was an entire family who came into the church.

● C. H. Lowe of the Texico Conference, has accepted an invitation to connect with the Nebraska Conference where he will serve as district leader.

● On Sabbath, November 9, the Hagerman, New Mexico, church celebrated the fiftieth anniversary of its organization. L. C. Evans, president of the Southwestern Union Conference, was the guest speaker for the hour of worship and the special services which were held in the afternoon.

● At the conclusion of the two-week revival meeting held in the Muskogee, Oklahoma, church, 17 persons united with the church by baptism or to renew their connections. This meeting was conducted by Reuben F. Schneider, union evangelist.

● The Wichita Falls, Texas, church, of the Southwest Region, has just completed the shortest, most enthusiastic Ingathering campaign in the memory of the membership. The members set their sights to raise \$400 in four weeks. In the fourth week they had received \$406.



EASTMAN.—William Walter Eastman, born in 1867 in Spirit Lake, Iowa; died at Olney, Md., May 22, 1957. He was ordained to the ministry in 1897. His first wife, Mollie Ophelia Cox, whom he married in 1886, died in 1903. In 1906 he married Edith Pearl King, who died in 1952. Our brother served as a publishing official of the church in Nashville, Tenn., and at Southwestern Junior College, Keene, Tex., where he was a faculty member. From 1914 to 1930 he was associate publishing secretary of the General Conference. In 1935 he helped found the Adelphi, Maryland, Adventist church and served as pastor of several area churches. Surviving are 5 children, Dr. Wilfred Eastman of Takoma Park, Md.; Mrs. Anita Hooker, also of Takoma Park; Fred Eastman of Mentone, Calif.; Edmee Felter of Mountain View, Calif., and Dr. Sylvester Eastman of New York City. [Obituary received Oct. 31, 1957.—Editors.]

CONGER.—Milton G. Conger, born in 1892 at Rochester, N.Y.; died at Takoma Park, Md., Oct. 11, 1957. A 1916 graduate of Washington Missionary College, Elder Conger and his wife went immediately after graduation to China, where he served as principal of an intermediate school and later as head of the Bible department at the Shanghai Missionary College. After returning to the States in 1924 he served as pastor in West Virginia; departmental secretary in West Virginia; and conference president in West Pennsylvania, West Virginia, and New Jersey. For five years he was associate professor of homiletics at his alma mater. For the past seven years Elder Conger has served as pastor-evangelist in the Potomac Conference. He is survived by his wife, a daughter, 2 grandchildren, a sister, and 3 brothers.

HETHERINGTON.—A. J. Hetherington, born March 28, 1874, in Missouri; died in Oklahoma City, Okla., May 28, 1957. Dr. Hetherington was a graduate of Battle Creek College. His other degrees included Doctor of Philosophy from the Chicago Law

School, Bachelor of Science from Chicago Seminary of Science, Doctor of Medicine from Tulane University, and Master of Education from Oklahoma City University. He had been a practicing physician in our sanitariums, and was registered to practice medicine in 12 States. He spent 12 years as a missionary doctor in Guatemala. Surviving are his wife, Marie; a daughter; and a sister. [Obituary received Oct. 24, 1957.—Editors.]

MARTINSON.—Martin M. Martinson, born May 7, 1872, in Algoona, Iowa; died at Orlando, Fla., Oct. 3, 1957. He accepted the message early in life. In 1896 he was married to Stella Clearcy and both entered at once on the medical course, graduating from the University of Illinois in 1902. They were called in 1904 to help open a sanitarium at Graysville, Tenn. Dr. Martin Martinson also served twice at the Florida Sanitarium, and for a time at the Oakwood school in Huntsville, Ala. Dr. Stella died in 1952, and in 1954 Dr. Martin married Mrs. Jessie Hinson. He leaves to mourn, the widow; and two sisters, Dr. Elsie Gilbert, and Mrs. Mary Peterson.

FORDHAM.—Henry Joseph Fordham, born Aug. 7, 1882, in Thomas Berkeley Co., S.C.; died Oct. 2, 1957. About 45 years ago Brother Fordham became a church member. In 1949, at the invitation of the Southwest Region Conference, he moved to Ardmore, Okla., where he raised up a church of more than 20 members. He served as pastor of this church until his retirement in 1955. Left to cherish his memory are his wife; a daughter, Mrs. Jessie Wagner; 4 sons, Wilmont Fordham, pastor of the Ebenezer church in Philadelphia; Furman Fordham, Henry Fordham, Jr., and Walter Fordham, president of the South Central Conference; 13 grandchildren; and 7 great-grandchildren.

CUMMINGS.—Edith Cummings, born Feb. 23, 1878, near Fremont, Neb.; died in Calistoga, Calif., Aug. 10, 1957. In 1899 she married Elder O. C. Cummings, an evangelist laboring in Nebraska, Kansas, and Iowa. After the death of her husband in 1907, our sister was employed in denominational work including the Sabbath school department and educational work.

ISAAC.—Alice Kiehnhoff Isaac, born Nov. 29, 1870, near Troy, Kans.; died in Shafter, Calif., Oct. 15, 1957. She accepted the truth as a young girl. In 1907 she was united in marriage with Elder John Isaac. After spending 6 years in College Place, Wash., they engaged in church work in Oklahoma City, Okla. In 1920 she accompanied her husband to Portland, Oreg., and in 1922 they accepted a call to mission service in Poland, where they labored 9 years. Returning to the homeland in 1931, the family established residence in Shafter, Calif. She is survived by a daughter, a son, and 4 sisters.

BESSETTE.—Edith Winifred Freeman Bessette, born March 12, 1886, at Burr Oak, Kans.; died Sept. 29, 1957. She was married to Francis Philip Bessette in 1906, and in 1912 was baptized. She is survived by a daughter, a son, 2 grandchildren, a sister, and a brother.

CAMPBELL.—Fannie Jones Payne Campbell, born Dec. 5, 1878, in Goshen, Texas; died in San Bernardino, Calif., Aug. 30, 1957. She was married to Dudley Payne in 1901, and to this union 2 sons were born. Mr. Payne died in 1910, and several years later our sister was married to Mr. Campbell. Left to mourn are 2 sons and 2 grandchildren.

ELIAS.—Minnie Edith Akeson Elias, born March 3, 1883, at Forest City, Iowa; died in Forest City, Iowa, Jan. 16, 1957. In 1907 she married Edd Elias. About 1920 she accepted the Adventist faith. Mourning their loss are her daughter, 2 grandchildren, 3 great-grandchildren, a brother, and a sister. [Obituary received Oct. 22, 1957.—Editors.]

KEMMERER.—Edgar M. Kemmerer, born June 20, 1886, in Lehigh Co., Pa.; died in Reading, Pa., Jan. 2, 1957. Early in life he gave his heart to the Lord. Left to cherish his memory are his wife; a son, Elder Martin E. Kemmerer, treasurer of the Southern Asia Division; 3 daughters; 5 grandchildren; and 3 brothers. [Obituary received Oct. 15, 1957.—Editors.]

LUTHY.—Roberta Luthy, born Feb. 25, 1911, in Berryville, Ark.; died in Laramie, Wyo., Sept. 28, 1957. Our sister accepted the truth in 1952. Survivors include a daughter, 2 sisters, and 5 brothers.

LANE.—Albert William Lane, born March 30, 1878, in Sandusky, Ohio; died at Glendale, Calif., Sept. 16, 1957. He studied at Mount Vernon Academy and at Battle Creek College. In 1900 he married Edith M. Colcord. He finished the law course at the University of Colorado, graduating in 1917. From 1918 to 1921 our brother had charge of the commercial department of Walla Walla College. The next 3 years he spent in the same capacity at Pacific Union College. He is survived by his wife, 2 daughters, 3 sons, 9 grandchildren, and 5 great-grandchildren.

LAWSON.—Tisbie M. Stewart Lawson, born April 9, 1888, at Hamilton, Ont., Canada; died Sept. 29, 1957. Mrs. Lawson was baptized in 1917. Those left to mourn are her husband, Paul Lawson, and her son, Clifford.

LOVELETT.—Oscar C. Lovellett, born June 13, 1886, at Creighton, Neb.; died in Portland, Oreg., June 18, 1957. He married Agnes T. Pate in 1910, and in 1922 he accepted the truth. Besides his wife, he is mourned by 3 daughters, 4 sons, a sister, and 3 brothers. [Obituary received Oct. 8, 1957.—Editors.]

PARKER.—Louise Parker, born approximately 76 years ago in Germany; died in Menlo Park, Calif., Sept. 18, 1957. She accepted the truth about 30 years ago. Left to mourn are a daughter, a son, and 2 grandsons.

PFEFFER.—Samuel Pfeffer, born May 19, 1937, in Newark, Ohio; died in Vallejo, Calif., Sept. 17, 1957. He attended Monterey Bay Academy. He is survived by his father, Samuel G. Pfeffer; his mother, Imogene Norkoli; stepfather, Iver Norkoli; 3 brothers; a sister, and a grandchild.

SMITH.—Harry Smith, born March 2, 1893; died Sept. 11, 1957. He has been a member of the Franklin, N.J., church for 25 years. He leaves his wife, Ethel; a brother; and 2 sisters.

BURGESSON.—Christian E. Burgessson, born April 1, 1862, in Denmark; died in Mound, Minn., Sept. 15, 1957. In 1894 he was baptized and in that same year was married to Mary Johnson. For several years he did colporteur work in central and southern Minnesota. Survivors include his 7 children, Jennie (Mrs. Wm. Klinger), of Bemidji, Minn.; Leonard of Barnesville, Minn.; Lawrence of Mound, Minn.; Rudolph of Pacific Union College; Lillian (Mrs. Cyrus Dale) of Lincoln, Neb.; Ruth of Walla Walla College; and Vernon of Hurley, S.D. There are 19 grandchildren and 27 great-grandchildren.

RITCHIE.—Mavis Killoway Ritchie, born Aug. 27, 1911, at Lahore, India; died in Windsor, Ont., Canada, Oct. 13, 1957. In 1933 she was united in marriage to Elder R. J. Ritchie, with whom she labored in India and the last 4 years in Canada.

JACOBSON.—Janette Huguley Jacobson, born May 9, 1881, in Plano, Texas; died in Angwin, Calif., Oct. 19, 1957. Janette attended school in Keene, Tex. In 1912 she married Clarence Jacobson. Our sister leaves to mourn a son, Stanley; and a sister, Mrs. Beulah Rudy.

LAUDENSLAGER.—Elizabeth C. Laudenslager, born April 15, 1874, in Berks Co., Pa.; died in Allentown, Pa., July 18, 1957. She is survived by her husband, Peter; 2 sons; 4 daughters; and 10 grandchildren. [Obituary received Oct. 30, 1957.—Editors.]

BURPEE.—Norman Calvin Burpee, born Dec. 4, 1927, at Rochester, N.H.; died at Wildwood, Ga., Oct. 20, 1957. Surviving are his parents, 3 sisters, and 2 brothers.

NOTICES

Literature Requests

H. G. Bayliss requests that all literature be sent to his new address at R.R. No. 3, Armstrong, B.C., Canada.

Vera R. Anderson, White Hill, Maggoty P.O., Jamaica, B.W.I., asks that old missionary papers, Bibles, songbooks, storybooks, and other supplies for children be sent for use in her community.

A request for missionary literature comes from Hipolito L. Rabanes, Poco, Kidapowan, Cotabato, P.I.

Wanted immediately: current and old periodicals and books for free distribution. Send to Elizabeth Durst, 3000 V St., Apt. 3, Sacramento 17, Calif.

A continuous supply of missionary literature, including small books, is desired by Wilkie Downs, Corn Island, Nicaragua, Central America.

Signs of the Times several years old, in any amount, and other suitable literature are needed by J. M. Hutton, 14 Gwynlor, 164 Clark Road, Durban, So. Africa, for use in hospitals, railway stations and from door to door.

Francisca Bandada, San Rafael Barator, Vijo, Iloilo City, P.I., desires copies of the *Review*, *Little Friend*, *Guide*, *Instructor*, *Liberty*, and other literature for free distribution.

Mrs. Viola Walker, R. 1, Box 230, Fairburn, Ga., can use a large amount of missionary literature including the *Review* and *Herald*.

Anthony C. Carnegie, Sr., c/o Doris Graham, 118 Orange St., Kingston, Jamaica, B.W.I. wishes old church calendars, *Junior Guides*, *Little Friends*, and all types of missionary literature.

Gregorio Pelonio, Bayang, Batan, Aklan, c/o M. dela Cruz, New Washington, Aklan, P.I., wishes for use in missionary endeavor: *Signs*, *Review*, *Instructor*, *Life and Health*, *Listen*, primary cut-outs, old Bibles and songbooks.

Request for Prayer

A sister in the East is ill with cancer and desires the prayers of believers for healing if it is in accordance with God's will.



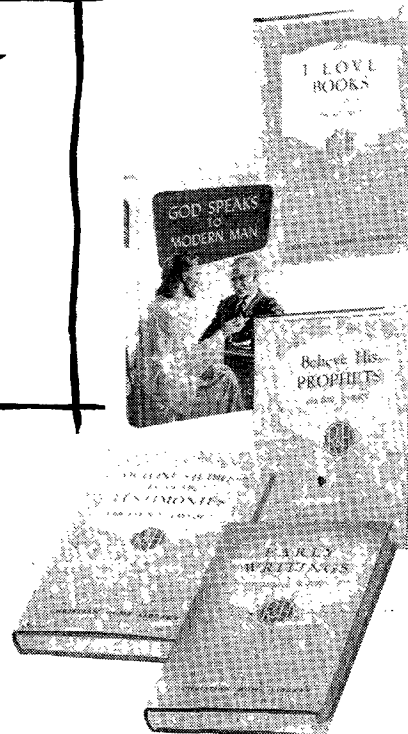
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13th Sabbath Offering
(Northern European Div.)

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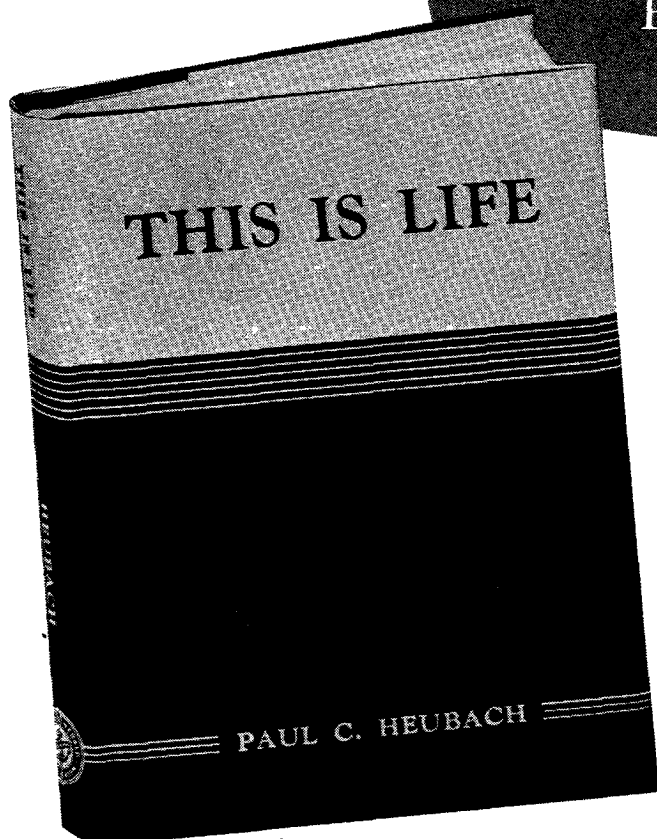
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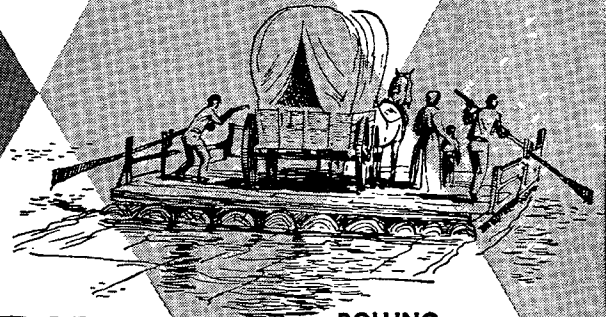
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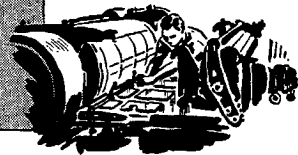


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Annual Meeting for Servicemen in Europe

Once a year the combined military forces in Europe give our SDA American servicemen a camp meeting at the leave-and-rest center at Berchtesgaden. Taking the suggestion from our camp meeting program, the military leaders conduct a perpetual camp meeting the year around for service personnel of the various faiths—a thing entirely new in the annals of military history. The SDA American Servicemen's Camp Meeting will be held February 17-21, 1958. Send any information or inquiries to:

Harold E. Kurtz, Civilian Chaplain, Frankfurt Subarea, APO 757, Postmaster, New York. (If stationed overseas, use this form: APO 757, U.S. Army.)

"A Day Called X" to Be Televised

The Columbia Broadcasting System, in cooperation with the Civil Defense Department of the Government, has prepared a 27-minute film depicting a model evacuation program of a metropolitan city. Portland Sanitarium and Hospital was invited to participate in the evacuation, representing the hospitals of a large city and what they should do in case of emergency.

This film is scheduled to be shown on a nationwide hookup over C.B.S. at 12:30 Eastern standard time, Sunday, December 8. The program will be called A Day Called X. Those wishing to view the TV program would do well to check their local schedule, to make certain not to miss it, in case there is some variation in the time of local release.

M. CAROL HETZELL

Government Grant for MV Camp

J. P. Sundquist, MV secretary of the Southern African Division, sends word that the government of Rhodesia and Nyasaland has just made a grant of a 25-acre site in the lovely Vumba Mountains for a permanent Adventist youth camp. Plans are under way for an enlarged youth work, headed by MV secretary A. H. Brandt, in the Zambesi Union Mission. The recently

acquired campsite will be developed as a youth center to include welfare camps for underprivileged non-Adventist youth.

MILDRED LEE JOHNSON

From Home Base to Front Line

Australasia

Elder and Mrs. George Maywald and two children sailed from Sydney, Australia, on the *Strathmore*, on September 16, en route to Bombay, India. Brother Maywald will take up responsibilities as home missionary and Sabbath school secretary in the South India Union.

Mr. and Mrs. H. Osmond and three children sailed from Fremantle on the *Strathmore*, on September 25, en route to Bombay. Brother Osmond will connect with the treasury department of the Southern Asia Division office.

Mr. and Mrs. J. M. Sherriff left Sydney on the *Orsova*, on October 8, en route to Fiji, where Brother Sherriff will serve as an accountant in the Central Pacific Union Mission.

South America

Manoel Nunes, of the South Brazil Union, has recently arrived in Fortaleza, headquarters of the North Coast Mission in the North Brazil Union. Brother Nunes will serve as publishing department secretary of the mission.

Leaving his home in the South Brazil Union, Odilon G. Levira has been transferred to the North Brazil Union, where he is to serve as pastor of one of the churches in the city of Belém. There are now seven organized churches in this city.

Gerson Pires, of the South Brazil Union, a recent graduate of Brazil College, in São Paulo, has accepted a call to connect with the North Brazil Union. He will serve as a ministerial intern in the city of Belém.

Oreste Biaggi, who for the past twenty-two years has been connected with the River Plate Sanitarium, at Puiggari, Argentina, has accepted a call to the Good Hope Clinic in Lima, Peru. He is in charge of the laboratory, X-rays, and anesthesia in the clinic. The Good Hope Clinic is fortunate to secure the services of such an experienced worker.

H. T. ELLIOTT

Mrs. White as a Public Speaker

A study is being made of Mrs. E. G. White as a speaker. In addition to available source materials it is hoped that observations and comments concerning Mrs. White as a speaker may be secured from those who heard her. Some of our workers heard her in person while others may know of lay members or non-Adventists who had acquaintance with her speaking. We wish to make contact with them and secure their observations. While primary interest is in Mrs. White's platform and pulpit endeavors, it is hoped that any who observed her in conversation or in informal speaking situations will send their names and addresses to: Ellen G. White Publications, 6840 Eastern Avenue, Takoma Park, Washington 12, D.C.

A. L. WHITE

Evangelism in the Church Schools

We call the attention of every church member to some of the soul-stirring information found in the closing reports that have just been compiled for the school year 1956-1957, from the elementary and intermediate schools of the North American Division.

At the close of the school year the enrollment in the first eight grades stood at 39,570. This is a gain of 880 students over the previous year, and 14,190 more than were enrolled 10 years ago. In addition, 2,499 young people were enrolled in classes above the eighth-grade level in the intermediate schools. This makes an over-all total of 42,069 children and youth who last year were privileged to attend church school.

One of the greatest joys we receive from studying this report is in contemplating the powerful force for evangelism that our church schools represent. During the past school year alone, 3,259 youth took their stand for God and were baptized. In the five years from 1952 to 1957 a total of 17,280 pupils joined the church. The cumulative record for the past 10 years shows a thrilling total of 26,951 souls brought to Christ through the patient efforts of our teachers.

G. M. MATHEWS