

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Jewel in God's Crown

By WILLARD DESSAIN

The fairest jewel in God's
crown,
Among the many there,
Is the loving-kindness of our
Lord—
The finest in His care.

The thunders roll before His
face,
The winds hush at His call—
And myriads of bright angels
prone
Upon their faces fall.

And yet He speaks so low and
sweet,
In hushed and gentle tones,
Like waters rippling down the
stream
Among the mossy stones.

Let others tell His power and
might,
How cherubs bow the knee,
We'll dwell upon His gentle-
ness—
His heart of love we see.

And may we always hear that
call
Behind us when we stray,
"Return, O child of mine, re-
turn,
Come home, this is the way!"

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A Thought FOR THE WEEK

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

"We Are Nearing Home"

Publisher Hugh Redwood of England, in the story of his conversion, told of a flying trip he once made to America and of his difficulty in getting back home by the Christmas season. He was obliged to take passage on a small Dutch steamer.

On the afternoon of the day the ship was due to make port he was alarmed by the sudden storm that arose. It lashed the sea into a frenzy that threatened to capsize the ship. The waves washed over the decks and into the hatches, which were quickly being battened down. The fury of the wind whipped salt spray into his face.

The Dutch captain passed him with a reassuring nod and told him not to fear. By seven he would see the lights of the shore. Putting his fears aside, Redwood dressed for dinner and returned to the upper deck after darkness had settled. Only blackness was to be seen in every direction, for the unabated storm obscured the stars, and there was no horizon. He looked down into the swirling waters and wondered what his little family was doing at home.

Deeply engrossed with his musings, he was startled at a sudden stab of light from out of the gloom over the prow of the ship. He strained his eyes and peered again. Yes, he was not mistaken. There it was again, and again. Its intermittent beam was showing at regular intervals. His heart leaped within him, for he concluded it must be the great Bishop Light that guards the entrance to the English Channel, as indeed it was. It meant that warmth and cheer and loving hearts were not far off.

At this opening of a new year we have every assurance from the heavenly Captain that the way home, though fraught with hazards on every hand, is well marked, and our destination sure. We do not know all the details of the journey, but if we follow the Captain's course, we shall see the pointing fingers of that light which says: "This is the way, walk ye in it." How comforting, how cheering the thought, "He knoweth the way that I take" (Job 23:10).

H. M. TIPPETT

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Well Said

Man proposes, but God disposes.—Thomas à Kempis.

Either I will find a way, or I will make one.—Sir P. Sidney.

Resignation is the courage of Christian sorrow.—Vinet.

To read without reflecting, is like eating without digesting.—Burke.

**THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH**



WE HAVE been given another new year, bright and clean, unsullied and free from regrettable errors. We launch into it, to live its 365 days; but only a minute, an hour, at a time. Thank God, we need not live the entire year as a unit.

“God broke our year to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able all along to keep quite strong.”

At the threshold of 1958 it is good to look carefully at this new year and think on what we want written in the record. When once written, it stands for all time. This year can be a wonderful account of successful and useful living. It can be the record of a life daily directed by the Holy Spirit and one of companionship with holy angels. But if the thoughts and all the planning have been centered on self, it will be a sad record indeed. “This will I do,” said the self-centered man to himself (Luke 12) as he surveyed his bounteous harvest and contemplated the future: “I will provide well and amply for myself and live in ease, security and comfort all my days.”

How completely he missed the whole purpose of living. He never learned, as Phillips indicates in his translation of Luke 12:15, that a man's life actually has very little to do with what he possesses. Even a very poor man may live successfully. Many did in the days of this selfish landlord. Filling the days of his life with such selfish planning resulted in complete barrenness and a useless existence. He never learned that days and years are given us by an all-wise heavenly Father for much more than selfish benefits.

Someone has said that there are four things we can do with our hands: “We can wring them (in despair);

we can fold them (as if there were nothing to do); we can clench them (as in anger); or we can put them to some useful task.”—*Unity Sunday-School Leaflet*.

An unsigned letter came to us a few days ago. To most anonymous letters we pay little or no attention, believing that if a cause is not worth identifying one's self with, it cannot be a worthy one. But the motive of not signing this letter was different—to let us know that many unidentified but sincere lovers of the Lord and of His cause are praying for God's work and for His appointed servants. “You are in our prayers,” said the letter. “Be strong and of good courage in the Lord. He is our strength, our shield, our defender.”

Thank you, dear friend, for this cheering word and the assurance of your prayers. May you go on through 1958 encouraging and strengthening people, thoughtfulness that evidently you have been showing for a long time.

Let us be courageously loyal to what we know is right in 1958. “What did you say when the individual criticized and stated half-truths?” a worker asked a certain person. “I did not say anything,” was the reply; “I did not want to lose his friendship.” That was a high price to pay for a friendship that must be reckoned as cheap. “There is a worse fate than being misunderstood,” someone observed; “it is to be to truth a timid friend.” Let us be to truth a staunch friend.

The new year has much to offer us. Now that we have crossed over into it, let us have firm confidence that God will safely guide through all its days, dark though they may appear at times. We may be sure that there is light beyond the darkness. Let us bring over into 1958 only those memories and those lessons that will help make the new year bright and successful.

R. R. Fisher

The Law of Soil Preparation

By G. A. Coon

The father of two mature boys awakened them one morning with the words, "Come on, boys, we must sow the fifty-acre plot today." Amazed beyond words, the boys exclaimed, "Why, Dad, we haven't even prepared the soil yet! How can we plant fifty acres in a day when we haven't even plowed?"

The old father replied: "Well, boys, time is short. We have only twenty-four hours in a day, and we do not want to waste time preparing the soil. We want a harvest."

"The seed alone will cost between five hundred and a thousand dollars, Dad," the boys respectfully replied. "That is a lot of money to waste."

But the father quickly responded, "It will be worth it if we only get five pumpkins and a squash."

Of course, you know that nothing like this ever happened. It is a parable of spiritual seed sowing without soil preparation. How many times in our evangelistic plans we have not taken time for soil preparation. We have discussed tract distribution, which is wonderful. But that is not soil preparation. That is seed sowing. We have spoken with pride regarding our colporteur work. Our books are precious jewels in any home. There should be thousands more distributed. But colporteur work is seed storage, not soil preparation. Our books are like seeds placed on the shelves for the proper time to come when we shall have prepared the soil. Giving Bible studies is a glorious work. It is endorsed by the Lord. But Bible readings do not constitute soil preparation. All of the activities mentioned constitute seed sowing or seed storage.

"From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God."—*Christ's Object Lessons*, p. 33. "The same laws that govern earthly seed sowing govern the sowing of the seeds of truth."—*Ibid.*

Amazing Light

"That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast."—*Ibid.*, p. 43. "Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil."—*Ibid.*, p. 56.

The preparation of the soil is not merely for the one who hears the gospel, but "the sowers of the seed have a work to do in preparing hearts to receive the gospel."—*Ibid.*, p. 57.

"The love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root. So the sowers have something to do that the seed may not be choked with thorns or perish because of shallowness of soil."—*Ibid.*

"God's plan is first to get at the heart."—*Testimonies*, vol. 6, p. 400. "If we would humble ourselves before God, and be kind and courteous

His Purchase

By MARK BULLOCK

When I behold my Christ upon the cross,
Hanging there between the earth and sky,
I stand in shame to contemplate the loss
That He endured, my sinful soul to buy.

I see Him there in awful agony,
The Lamb of God, a bleeding sacrifice.
How tenderly He must have pitied me
To make the purchase with so great a price.

My wayward feet His love and patience
sought.
My sins He in His sinless body bore.
I can but give Him back the heart He bought
And own Him as my Saviour evermore.

and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

Let small groups in the church be organized. Then during their weekly meetings let them make a list of those for whom they are burdened. After this, pray for the souls listed.

The latter part of each meeting can be devoted to instruction on how to begin soil preparation. Wives should work for their husbands, and husbands for wives; parents for children, and children for parents; church members for neighbors down the street or for strangers entering the church. Wherever members of the prayer groups contact the unconverted they should put into practice the principle of soil preparation. This is being like Jesus in character and carrying on a ministry like His.

Recently in a revival series a woman entered the prayer room for special help. She wanted to know how to help her husband. But right away she made clear how stubborn he was. During the service that evening we had shown how we should prepare the soil of the hearts of our relatives by love and kindness instead of trying to plant doctrinal seed first.

"Go home and be a sweetheart," I recommended to her. But this seemed a very artificial way to try to win such a stony heart. "If he ever knows I have been to this church," she continued, "he will never let me come again, and besides that, I live about sixty miles from here."

"Tell me when you come again this week what has happened through this method," I continued, as if I had not heard what she had said. Again she repeated her statement. Then I suggested, "But now, sister, that you are using the new method, do not be surprised at quick results." We prayed and she returned home.

Two nights later she was back again. Her sister was present too. At the close of the revival meeting that evening she retired to the prayer room. This time her face was glowing with radiant joy. I knew she had an experience to relate.

"What do you suppose happened today?" she began. Naturally I was most eager to see what she had learned from soil preparation in this brief period of time. "Today," she said, "my husband came up to me about noon and asked if I would like to attend some more of the meetings. Taken aback at such a suggestion I almost stammered out, 'Why, yes, I would.' She was so excited that I could not make out every word, but this is the way it sounded to me. She went on, 'With that he pulled out a five-dollar bill from his pocket, and said, 'Go down to the gas station and fill the car up with gas; then go down to those meetings and get some more of the same thing you got the other night.'"

She now specialized on being like Jesus. This touched his heart. It was soil preparation.

It Pays Big Dividends

In another church we met a fine Catholic woman. She was preparing to be baptized before our meetings closed. She had recently laid aside her lipstick, a thirty-thousand-dollar ring, and other jewelry of an adorning nature. She had stopped going to the movies and dances with her husband. It looked to him as if he was losing his wife completely.

"If you treat me like this I shall have to go out and find me another wife," he half-jokingly told her. She

ON THE Religious Front

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

East German Protestant Pastor Gets Five-Year Prison Sentence

Pastor Siegfried Schmutzler, 42-year-old chaplain to Evangelical students at Leipzig University, was sentenced to five years' hard labor by the district court in that East German city on charges of counterrevolutionary activities. The indictment further charged the clergyman with sabotage of the five-year plan by denouncing Sunday work in factories.

Italian Court Upholds Special Status of Catholicism

Italy's Constitutional Court, highest in the country, upheld the validity of an article in the Italian penal code that provides heavier sentences for offenses against the Roman Catholic Church than against non-Catholic cults. The tribunal said the provision was constitutional in view of Article 1 of the 1929 Lateran Treaty between Italy and the Vatican defining Catholicism as the religion of the state, an affirmation that is included in Article 7 of the Italian constitution.

Finds Graham New York Crusade a "Genuine Success"

A leading New York clergyman evaluated Evangelist Billy Graham's 16-week crusade there as a "genuine success." Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian church, said in a sermon that "New York is a better city and many churches are more vitally alive" because of Mr. Graham's campaign in that city. There has been a "marked increase" in Protestant unity and interchurch cooperation in the metropolitan area. Protestant morale has had "a definite lift" because the great numbers who attended the rallies discovered that "the Reformation faith had far greater strength here than was realized."

Reports Madrid Baptist Church Closed, Pastor Arrested

Second Baptist church in Madrid has been closed by police and its pastor arrested, the executive secretary of the Baptist World Alliance said in Washington, D.C. Dr. Arnold T. Ohrn, who had just returned from a visit to Spain and other European countries, said Spanish Baptists are undergoing new harassments by civil authorities. Dr. Ohrn reported that he preached to members of the congregation the Sunday after their building was closed late in October. He said the dispossessed congregation met in the auditorium of the First Baptist church across the street. The congregation first ran into difficulty with the authorities in 1954 when their building, owned by the Foreign Mission Board of the Southern Baptist Convention, was closed without explanation.

could see that there had arisen a coldness between them that threatened their marriage. At our first meeting in that church we had preached on the subject of being kind to the unbelieving. "I decided right then," the woman said, "that if my husband did not seem to love me, I would speak kindly and love him and be sweet to him regardless. In only ten days it is wonderful what has happened."

The next day after that her baptism was witnessed by her husband. Following the service he was invited by the pastor to take lunch at the church with the rest. He responded. As he left he shook the pastor's hand and quietly whispered, "I belong to the _____ church, but when I take my membership from that church I am going to become a Seventh-day Adventist."

The husband of one of our sisters recently lost his seventy-dollar-a-week job. His wife prayed that God would convert him. "But," she said, "I was careful not to antagonize him." For two months he could not find a job. Then one day he said to his wife, "I am going to keep the Sabbath. If God will help me to get a job where I can keep the Sabbath, I am going to join the church."

About that time he began to attend

the little Seventh-day Adventist church. The pastor, an intern, had been taught in the theological department of college that he should always welcome strangers. "Stop everything," said the professor, "and shake hands with every stranger."

The pastor welcomed this fine man to the church, and shook his hand each Sabbath. One morning, after the pastor had already begun teaching the class, this man and his wife moved from their other class to the pastor's. He remembered his college instruction to "stop everything" and welcome the stranger, so he walked right over to him, shook his hand, and introduced him to the class.

The husband could scarcely get over this kindness. Less than three months from the time he first set foot in the church God gave him a job paying twice his former salary. Now he is preparing for baptism. Doesn't soil preparation pay, both in souls and in tithes paid into the church?

Experiences like these may be gathered and used during the weekly group meetings. They will have a telling effect on the membership. Thus each group meeting will feed the souls of the members and will teach our people that the first step in securing a harvest is soil preparation.

Seeking God

By C. E. Moon

The disciples of Christ were not induced to follow Him for any hope of worldly gain. They had to break away from all earthly ties and devote themselves to His cause and kingdom. As the multitude flocked around Him, seeking to receive some blessing from His presence, He looked upon that great throng with a heart filled with eternal love. Some were seeking the loaves and fishes, some political advantage, some bodily healing, some to condemn and destroy Him; others were really heart hungry and sought to be free from the curse of sin. He knew all of these desires and read the thoughts of these seekers.

But He knew what they really needed: He said: "Seek ye first the kingdom of God, and his righteousness." They failed to discern that before them was the "pearl of great price," "the hidden treasure," the unspeakable gift of God. But He said it must be sought with diligence. Jeremiah had written six hundred years before: "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

Jesus had told them on the mount, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). They must seek His presence with a great desire, described as a hunger, or a thirst. "Whosoever drinketh of the water that I shall give him shall never thirst." "He that eateth of this bread shall live for ever." He told them plainly that they must eat and drink of the life-giving Word of God.

From the pen of a well-known writer we find these words: "He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

"Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God."—MRS. E. G. WHITE in *The Review and Herald*, March 29, 1892.

No wonder David of old wrote: "I stretch forth my hands unto thee: my soul thirsteth after thee" (Ps. 143:6). Then in Psalm 42:1, he uses this wonderful illustration: "As the hart pant-

eth after the water brooks, so panteth my soul after thee, O God."

It brings to mind an experience that happened while I was living out in the mountains on a homestead in northern California during the hunting season for deer. The hounds had for days been pursuing deer up on the high ridges above our house. We could hear them baying as they chased these fleet animals back and forth, day after day. One day as I was standing near the river I could hear the sound of the hounds coming nearer and nearer. Then all at once a deer came lunging down to the river. It showed

signs of extreme exhaustion—heaving sides, foaming mouth, and reddened eyes. It dashed up to the water, not paying any attention to me or anything, just one thing, the water. As it drank it seemed it could not get enough.

I have often thought of this experience and have earnestly prayed, "Lord, give me that earnest desire, that hunger and thirst for God." "To know Him," "to receive His Word" as "the water of life," to sense His presence every day—that is my desire. There is no halfhearted way of being a Christian.

Order in Confusion

By Mary E. Young

How often we blame circumstances for our spiritual failures. If conditions had been better, we say, I would have been more faithful. If that person had been kind, I would not have become discouraged. Wait! Doesn't God rule over the circumstances in which His people find themselves? Has He not promised that "all things work together for good to them that love God" (Rom. 8:28)?

The prophet Ezekiel sat mourning by the Chebar River in Babylon. God's chosen people were in captivity. Apparently God's cause on earth had been defeated. As in sadness Ezekiel contemplated the disaster that had befallen his nation, God, in His great mercy, gave him a vision—a vision designed to comfort not only Ezekiel but all of God's people from his time to ours who find themselves in circumstances apparently adverse to their good and contrary to the fulfillment of the purposes of God.

Ezekiel saw an exceedingly bright cloud coming out of the north. It had a moving fire within it, and in the midst of the fire were interlocking wheels moved by cherubim. The movement of the wheels was very complex. Above the wheels and the cherubim was the glorious throne of God, and below was the form of a man's hand (Eze. 1:4, 5; 10:8). "As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth."—*Prophets and Kings*, p. 536.

God had allowed the captivity of His people for a purpose. It was His

plan that Israel should be His missionaries to the world. They failed to do this while free, but through their captivity a knowledge of the true God was spread over many nations. God's purpose that was frustrated in prosperity was accomplished in adversity. It seemed that neither pleading nor punishment could long deter Israel from imitating the idolatry of their neighbors before the Captivity. After the Captivity they never again went into idolatry. God's purpose was again fulfilled.

Purpose in Trials

The truth inherent in Ezekiel's vision is wonderfully illustrated throughout the Bible. The adverse conditions that sometimes surround God's people are not reason for dejection. God has permitted them to come for a purpose, and if His children are faithful through trials they will find that the very problems that seemed so formidable can be steppingstones to the achievement of God's will for them.

Consider the life of Joseph. He was torn from a fond father and sold as a slave in Egypt. He was faithful in his work for his master, but was falsely accused and imprisoned. He was a well-behaved prisoner. He endeavored to help the other inmates but was forgotten by those he helped and was left unnoticed in the prison. It would have been easy for Joseph to become bitter and cynical under this kind of treatment.

Surely Joseph was much tempted to believe that God had forgotten him. Are we not sometimes discouraged with much less provocation? But Joseph believed the promises of the God of his father, and by faith he de-

termined to be true regardless of the circumstances. He did not permit his adversities to be an excuse for sin. Instead he used them to strengthen his connection with God, and in the end his faith was wonderfully vindicated. God's overruling in the affairs of his life was apparent in his elevation to second ruler in Egypt, his success in this position, and the help he was able to give Egypt and his own family in the great famine.

It is easy for us to look back and see how God worked in Joseph's behalf, but remember that Joseph maintained his trust in God when he could not see how things were going to turn out.

Turning to the New Testament, we see in the first imprisonment of Paul at Rome another example of God's turning the most inauspicious outward circumstances into actual aids to the progress of His work on earth. God is not limited by circumstances. He rules them. They are His tools. For years Paul had yearned to preach the gospel in Rome, but when he finally arrived there he was in chains. Probably many among Paul's converts in distant churches turned to God in troubled prayer. Why should they be deprived of their beloved teacher at this time? Why should he be removed from his evangelistic work? It seemed that evil had triumphed.

But God had a plan. In Rome Paul preached unhindered to the many who thronged his rented house. From Onesimus, the runaway slave, to the household of Caesar his personal evangelism was effective. Even Nero was given a chance to hear the truth because of Paul's imprisonment. Nor were the remote churches forgotten. He wrote to them letters of lasting value. "Thus, while apparently cut off from active labor, Paul exerted a wider and more lasting influence than if he had been free to travel among the churches as in former years."—*The Acts of the Apostles*, p. 454. The very fact of his imprisonment strengthened his converts as they began to take upon themselves many of the burdens that he had borne for them when he was free.

The message of God's control of the circumstances in which His children find themselves is a promise and a hope but dimly understood today. In the world made new we will see clearly the truth of Ezekiel's vision. "All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—*Education*, p. 305.

Wells of God

By Inez Brasier

Day after day the caravans of weary, thirst-driven animals guided by more weary and thirsty pioneers, covered the dusty miles from water hole to river and on to water hole as they pressed westward. These places were far apart, and should they fail to reach them there was acute suffering and far too often death.

But such conditions do not obtain on the road of life each must travel. The wells of God are near and so close together we may often drink. How sad that some choose to ignore them, turning from the refreshing water and directing their feet toward the parched wilderness and eternal death.

Wells of God! Sometimes we feel we are not worthy to drink from them, to accept the cup of salvation. But it is not through our struggles to reach perfection, nor through gifts and sacrifices, that we attain righteousness. This blessing is found only in His wells, a free gift to each one who thirsts for it. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Incline your ear, and come unto me" (Isa. 55:1-3).

Is there a longing in our hearts for something outside ourselves, something this world with all its attractions cannot supply? It is the voice of the heavenly Father. Know, then, that through this desire He is pleading with us to drink at His wells and find peace and rest, and the joy of His in-

dwelling Presence, the comfort of His unnumbered blessings. David, the shepherd psalmist, who had watched the harts of Palestine seeking water when streams had dried in the summer heat, put into words this heart thirst for that which only God can supply.

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2).

It was the Feast of Tabernacles. Day after day Jesus had been teaching in the Temple courts, speaking to the heart-need of the vast throngs. He, with them, had witnessed the ceremony of the drawing of water that to many of those who were foreign born had no real significance. How He longed to impart that which would slake their spiritual thirst! At last, on the "great day of the feast," His words rang through the Temple courts: "If any man thirst, let him come unto me, and drink." They echo down through the ages to stir our hearts, to fill our need.

For He will relieve the burdens that press. He will comfort grief. He will replace despondency with hope. He will hold to parched lips water from His well of eternal life. Oh, let us, weary and exhausted though we may be, heed His call: "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). "Whosoever drinketh

of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Not shallow streams, these, but wells provided by the Father for the renewing of our spiritual forces. And having once tasted these waters, having received His salvation, our hearts will constantly long for more. Above all that we can dream we shall receive, for our Saviour "is able to do exceeding abundantly above all that we ask or think" "according to the riches of his glory" (Eph. 3:20, 16). "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. 41:17). For I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44:3).

Is this our heart cry? No matter what may be our need, nor how great, the more necessary, the more urgent it is that we drink deeply from God's wells. And blessed, yes, blessed, are we who hunger and thirst, for our hunger will be appeased, our thirst quenched. "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

Though the road we travel seem dreary wilderness, it only seems thus. It may be that our eyes are so blinded we do not discern the oases of God's mercy, with their living wells. Oh, let us know, beyond all doubting, that even here "shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. . . . And an highway shall be there, . . . and it shall be called The way of holiness. . . . It shall be for those: the wayfaring men, though fools, shall not err therein. But the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:6-10). When we claim this promise we shall know His peace for our turmoil, His strength for the roughness of the way, His benediction of love.

The wells of God all along our way! As we drink of them, heaven begins for us here. And the more often we pause the more we know of Him, and the greater will be our happiness. We shall sense constantly His presence; we shall be satisfied with Him. And when all things earthly end and we have become like the Master of the wells, He shall lead us to the living waters of heaven. There we shall thirst no more.

Science and the Spirit of Prophecy

Answer to a Cancer Question

Why one who lives healthfully should suddenly develop cancer has long been a question in many minds. Recent findings in cancer research suggest an answer. It seems that the cancer agent may be transmitted from one generation to another by means of the germinal cells of either sex. This agent may lie dormant for one or more generations, and then suddenly become active. The reasons for this fact are not yet understood.

An editorial in the *Journal of the American Medical Association* (Aug. 28, 1954), speaking of these ill-defined causes of cancer, states: "Occasionally, however, prompted by as yet obscure but presumably varied trigger stimuli, these hitherto masked agents may

change into formidable pathogens, causing then rapid multiplication of cells harboring them, resulting in the development of leukemia or another malignant new growth."

In the light of this current scientific belief it is interesting to review the information given us nearly one hundred years ago: "Cancerous humor, which would lie dormant in the system [throughout] their lifetime, is inflamed, and commences its eating, destructive work."—ELLEN G. WHITE, *Appeal to Mothers*.

Here again is evidence that our confidence in the Spirit of prophecy writings has not been misplaced.

MERVYN G. HARDINGE, M.D.



• EDITORIALS •

Faith as Man's Response to the Love of God

The infinite beauty and perfection of the divine character have best been described for us in the declaration that "God is love" (1 John 4:8). To a certain extent created beings are capable of reflecting the rays of divine love, but man's finite capacity prevents that reflection from being as rich and full and pure as the original. However, the Creator has provided intelligent creatures with capacity for another characteristic, which may be thought of as the human counterpart of His own transcendent love, and that is faith.

The Scriptures never mention faith as an attribute of God; indeed, it could not be. But faith can become as rich and full and pure in created beings as love is in God, and God expects that it shall be so. In fact, it must be so if intelligent creatures are to fill perfectly the place intended for them in God's grand design for a perfect universe. "Without faith it is impossible to please him" (Heb. 11:6). Thus, a deep realization of the love of God will culminate in faith.

In somewhat the same way as man puts instruments of his own creation, such as a jet plane or a space missile, through a series of tests in order to determine how they will react under certain stresses and whether they will meet his requirements, intelligent beings coming from the hand of the Artisan of the universe must be tested. In the divine order of things faith in their Creator is an essential requisite for His creatures. Implicit faith in the Creator's love is an indispensable factor in the peace of God's universe.

The test first came to Lucifer, who next to Christ was the most exalted being in heaven. It was reasonable to expect him to be better fitted than others to succeed, yet he failed, and in his defection countless legions of celestial beings were led to open defiance of God. The same test—of faith as a reaction to love—came to our first parents in Eden. They likewise failed, and to all appearances it seemed that God must be in error. Therefore, in order that His love might find an opportunity for full and complete expression, God set the plan of salvation in operation. Man's faith in God is the keystone of this plan to demonstrate His infinite love and justice and to restore man to divine favor. In the divine-human person of our Saviour, godly love and human faith met together in one being for the first time. In Christ, humanity tasted of divine love, and divinity experienced the faith God requires of man. In fact, Christ was the very incarnation of divine love, yet in His incarnate state He became a perfect example of the faith it is our privilege to have in God as a kind and loving heavenly Father.

Man's part in the plan of salvation is to learn by experience the grand lesson of faith. In the pages of Holy Writ, Job stands forth as a shining example of the utter and unquestioning faith all may have in God. Job's faith mounted to a climax in the self-abnegating exclamation of allegiance, "Though he slay me, yet will I trust in him" (Job 13:15). Wonderful indeed it was

that a man came to the place where such an exalted expression of faith sprang almost unconsciously from his heart and lips! But John the revelator foresaw a time when God would have 144,000 such men of faith alive on earth at once. Conquering faith, tested and demonstrated in this vast cloud of living witnesses, is God's final answer to every accusation impugning His transcendent love.

In essence, sin is the outward expression of an inward lack of faith in God. "It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors."—*Education*, p. 25. Thus, the faith of created beings in their Creator stands forth as the central issue in the great controversy between good and evil. This world became pre-eminently the testing ground of the universe, on which the love and justice of God were to be proved, and where it would be demonstrated that created beings have an adequate basis for faith in Him, and that He has endowed them with an adequate capacity for exercising that faith.

Since the cross there can be no doubt of God's love and justice, but there remains the need for an adequate demonstration of man's faith. To take God at His word—to exercise faith—is the most exalted exercise of which the human mind is capable. That was true before sin entered this world and it is no less true today. Unquestioning acceptance of the merits of Christ's sacrifice, even though we cannot fully comprehend it, and of His power that enables us to gain the victory over sin and temptation, is the most effective testimony we can bear in favor of God's unfathomable love. R. F. C.

From the Editor's Mailbag

There has been much discussion of late regarding the possible value of hypnosis in the treatment of the sick. A hundred years ago there was a similar great interest. Inasmuch as hypnosis had then come into vogue as a result of the special activities of a man named Mesmer, it was often described as mesmerism. More or less related was an allegedly scientific study of the mind known as phrenology.

It is both interesting and significant that from the very earliest of her writings and onward through the years Mrs. White spoke out unsparingly against hypnosis. It was because of this, and because today there is a great revival of interest in hypnosis, that the General Conference made a statement on the matter at the 1955 Autumn Council. This statement, drawing on Mrs. White's words, warned our Adventist medical men and institutions against the use of hypnosis.

Now comes a question from the field as to whether Mrs. White really did condemn hypnosis, or mesmerism, unqualifiedly. The question is based on her statement in volume 1 of the *Testimonies*, page 296: "Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls."

Certainly this brief passage, standing alone, seems to

condone a certain use of "mesmerism." And if so, then Mrs. White in this one passage seems definitely to go contrary to the wide array of explicitly condemnatory declarations that she made on the subject over an extended period of years. We know of no other line in her writings that speaks of mesmerism, that is, hypnotism, in other than condemnatory language.

How We Handle Bible Problems

Shall we say, therefore, that Mrs. White contradicted herself, that she really believed that hypnotism had a certain proper place? Such a conclusion is not at all necessary. All of us know that certain Bible passages, standing alone, seem to go contrary to the whole tenor of Scripture. And what do we do in those cases? Do we quickly decide with the infidel that the Bible contradicts itself? No. We follow the sound principle of interpretation that the brief, difficult passage that seems contradictory, should be interpreted by other, more detailed and often more explicit statements. Second, we never allow ourselves to forget that though God inspired the prophets in a miraculous way, He did not see fit to perform continuing miracles to protect the writings of the prophets from clerical errors in copying.

Hence, at times we find that what seem at first to be contradictory statements on the part of Bible writers may be explained simply as clerical errors in the transmission of the writing. A choice illustration of this is John 3:13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The clause "which is in heaven," has perplexed Bible readers, for Christ was on earth at the time He uttered these words to Nicodemus.

The difficulty, however, immediately vanishes when we discover that the most ancient Bible manuscripts—not known at the time the King James Version was brought out—do not contain this clause. Hence it is not found in the various modern translations of the Bible that are based on all the manuscript knowledge now available. Here seems evidently to be a clear case of error in transmission of manuscripts. Somewhere along the line the clause crept in. However, this lone passage, though it explicitly declares that the Son of man "is in heaven," has never caused any Christian to believe that Christ was not actually on the earth at the time of Nicodemus. We have simply allowed the difficult clause to remain unexplained and have accepted the vast array of Bible passages, which make clear beyond all doubt that God was, indeed, manifest in the flesh.

Mrs. White's Testimony Against Hypnotism

Returning now to the apparent conflict in Mrs. White's statement concerning hypnotism. Before offering a proposed solution of the difficulty, let us look at the record in support of our introductory statement that Mrs. White, through all the years of her writing, took a position consistently opposed to hypnotism.

Almost immediately after Mrs. White began to have visions, some declared that these visions were the result of mesmerism, and a certain noted mesmerizer claimed she was an easy subject, and that by hypnotizing her he could easily give her a vision. The story of this incident is found in *Early Writings*, page 21. Here is what she said to the hypnotist: "I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it."

In 1849 Mrs. White wrote that some ministers, attempting false revivals, employed mesmerism and thought it was the power of God. She declared that they were under the "deception of the devil." (See *Early Writings*, pp. 43, 44.)

In 1850 she had a vision dealing with Spiritualism. In this vision she tied together Spiritualism and mesmerism. (See *Early Writings*, p. 59.)

In 1862 she declared that mesmerism was one of the ways through which Satan comes in contact with men. (See *Testimonies*, vol. 1, p. 290.) We shall return to this reference a little later, for it is in this extended discussion of "the science of the human mind" that there is found the difficult passage mentioned above.

In 1889, in a letter to a physician, Mrs. White rebuked him for using a "mesmeric influence" on his patients.

At the turn of the century she wrote to another prominent physician, who was then the medical superintendent of one of our large sanitariums. It is plain from what she writes that she is dealing with the matter of hypnotism. We quote these few lines:

"I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

"No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle."—*Medical Ministry*, p. 111.

Counsel to Publishing House

Mrs. White's continued condemnation of hypnotism is revealed in a letter she wrote in the year 1901 to the managers of the Review and Herald for accepting as commercial work the printing of books on hypnotism. At that time our major publishing houses sought to augment their volume of business, and thus their income, by taking in commercial work. Mrs. White inquired:

"Shall its managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the office? . . . Shall the Institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? . . .

"If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies?"—Letter 140, 1901.

In 1905 Mrs. White made this further statement:

"Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—that science of the one who lost his first estate, and was cast out of the heavenly courts."—*Medical Ministry*, pp. 110, 111.

We have traced Mrs. White's statements from 1845 to 1905. They are clear, numerous, and emphatic. All of them bear the same testimony, a withering denunciation of hypnotism. How then are we to explain one brief, perplexing passage from volume 1, page 296, that seems to give a partial endorsement to hypnotism? This question we shall examine next week.

F. D. N.

Leadership, Love, and Discipline

Strict discipline, however just, is not popular today. In some circles a parent who administers corporal punishment to his disobedient and rebellious child is considered cruel and heartless. School teachers in many places are ringed about with various regulations that prevent their using any methods except gentle persuasion to maintain order in their classrooms. And church pastors who rebuke open sin are often looked upon as harsh and unloving.

This is unfortunate, because discipline is necessary if boys and girls, and men and women, are to form upright characters—the kind that will endure the severe tests of the last days. If parents, teachers, and church administrators truly love those who have been entrusted to their care, they must mete out punishment under certain circumstances. The wise man wrote: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). And Paul declared: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

The church today would be purer and stronger if those in authority always had the courage to deal faithfully with flagrant violations of God's law. But not all leaders sense the responsibility resting upon them. Others are too timid to act. Still others overlook sin rather than be thought of as stern.

Evidently Aaron was a combination of the last two types. When the people at Sinai apostatized and demanded a god to go before them, he spoke too softly. We are told: "Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined."—*Patriarchs and Prophets*, p. 316. So the people abandoned themselves to idolatry. They feasted. They danced. And they broke the covenant they had made with God.

Then Moses came down out of the mount. Horrified at the dreadful spectacle, he was angry. He threw down the tables of stone, and passing through the crowds of revelers, tore down the golden calf and cast it into the fire.

Next he summoned his guilty brother. Aaron tried to clear himself by blaming the people. "Let not the anger of my lord wax hot," he said; "thou knowest the people, that they are set on mischief."

This attempt to throw all the blame on them should have made the people angry at Aaron, but did it? No. They contrasted Moses' decisive leadership and severe rebukes "with his brother's pleasant speech and dignified demeanor, and their sympathies were with Aaron. . . . They were filled with admiration of his gentleness and patience."—*Ibid.*, p. 323.

How foolish the people were, and how undiscerning! They thought Aaron to be a wonderful man, so kind and loving, because he permitted apostasy. Yet his course cost the life of thousands. Moses was considered severe because he stood for right and rebuked sin. But who showed true love for the people? Not Aaron, but Moses. Behold this great leader pleading with God to spare the rebellious nation, offering to have his own name blotted out of the book of life if such a sacrifice would atone for their sin!

Need for Rebuke and Heart Searching Today

Today, as anciently, leaders who truly love the church and its members will deal with sin. They will not excuse it in order to be thought well of. They will not close their eyes to wrongs.

God is able to make the remnant church a shining light in the world. She can go forth conquering and to conquer. She can cast down the strongholds of the enemy. But this cannot be while sin is condoned. "For one man's sin, the displeasure of God will rest upon his church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. . . .

"When the church is in difficulty, when coldness and spiritual declension exist, giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, let its members inquire if there is not an Achan in the camp. With humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence."—*Ibid.*, p. 497.

Is not the time here when every member should cry out, "O God, reveal to me anything in my life that may be causing weakness to the church"? And then should we not give staunch support to our leaders as they call sin by its right name, both inside and outside of the church?

K. H. W.

There is something wrong with a Sabbath school that does not grow. Every principle of Christian living embraces the idea of development, growth, and progress. "First the blade, then the ear, after that the full corn in the ear," said Jesus, explaining, "So is the kingdom of God."

Spiritual growth is as natural as physical growth—and as necessary. Deep concern well-nigh overwhelms us when physical growth does not take place in a young child. May a Sabbath school continue on, year after year, with no growth? Is God pleased when a Sabbath school, quarter after quarter and year after year, reports the same membership figure? Does He not abhor stagnation?

A Sabbath school that does not grow is like a bud that never opens, fire that never heats, a wound that never heals, sickness that never is cured. It's not good, it's not natural, it's not Christian! We may have imperfect Sabbath schools, but let us never be satisfied with stagnant Sabbath schools. We are admonished to consider, not the beauty of the lilies, but "how they grow."



Now is a good time to look at our growth. January is checkup time—a good time to "measure Jerusalem, to see what is the breadth thereof, and what is the length thereof," a good time to mark our progress or lack of progress. This is inventory time, time to begin anew, to raise the marks a little higher, to attempt great things for God, to set new goals.

Stretching makes us strong. Every Sabbath school needs the challenge that worth-while goals provide. No growing Sabbath school can ever be allergic to goals. Not failure, but low aim—or worse still, no aim—is the bane of progress. With soul winning as the great object of all Sabbath school work, can we be satisfied with inert, aimless Sabbath schools that experience no growth year after

year? One of the best things that new officers and leaders can do for their Sabbath school is to set Sabbath school goals, then help the members to become goal conscious. Keep them informed as to goal achievement—or lack of achievement. Purposeful motivation is one of the primary essentials for growth and progress.

I believe in goals because:

God's Word sets forth such an idea—"Enlarge the place of thy tent."

Christ taught a similar idea—"Seek, and ye shall find; knock, and it shall be opened unto you."

Paul followed the goal idea—"I press toward the mark."

Our divine commission embraces the idea—"Go ye into all the world."

Indeed, Sabbath schools and goals, like the rivers and the oceans, need each other. No goal, no effort. No effort, no souls. No souls, no salvation. That is why I believe in goals. How about you?

WILLIAM J. HARRIS

Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 18, 1958

The Leaven; The Mustard Seed

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

Because the Hebrews used sour dough in high fermentation for breadmaking, time was required for the leavening process. Unleavened cakes were therefore used when time was short (Gen. 18:6; 19:3). For seven days at Passover the use of leaven was prohibited to the Israelites, to remind them that the Lord accomplished their exodus "in haste." In addition, unleavened bread was insipid to eat, and it was called "the bread of affliction" to remind them of their bondage (Deut. 16:3).

Leaven was never used in offerings by fire (Lev. 2:11). It was the result of corruption, which spread through any mass in which it was mixed, symbolizing the pervasive nature of evil. It was thus unacceptable in offerings typifying the propitiatory sacrifice of the Saviour.

In the New Testament, leaven has several symbolic meanings. In Matthew 16:6, 12 it refers to erroneous teachings. In Mark 8:15 it refers to error again (Pharisees), and to the irreligion of the Herodians. In 1 Corinthians 5:6-8 it is used of tendencies in Christians to be wayward and to sin. Compare Gal. 5:9.

In this week's lesson "leaven represents the intensive, qualitative growth of the individual members of the kingdom."—*The SDA Bible Commentary*, on Matt. 13:33. In this parable the permeating action of leaven is used as a symbol of God's grace, and we must not press literally its other uses as a symbol of corruption.

1. *The Leaven of Redeeming Grace.* Matt. 13:33; Luke 13:20, 21.

Sin is a hopeless thing, and it eats like an acid into the private life in all ranks of society. Jesus had to deal with sin among "the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor."—*Christ's Object Lessons*, p. 95.

As Jesus looked over a mixed crowd on one occasion He saw in them, with the optimism of divine

grace, sinners to be saved for God's kingdom. As a few of the cultured, self-righteous classes listened to Jesus, and looked over the same jostling, odd assortment of humanity, they curled the supercilious lip and "asked themselves, Is the kingdom of God composed of such material as this?"—*Ibid.*

Jesus knew that if the kingdom leaven could be once placed in a poor sinner's heart, it would permeate the life. To Him "none are so vile, none have fallen so low, as to be beyond the working of this power. . . . As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life."—*Ibid.*, pp. 96, 97.

2. *To the Ends of the Earth.* Matt. 13:31, 32, 55; 24:14.

If the Jewish leaders could have shed the delusion of world domination, they might have recognized Jesus as Messiah. And if some Christians had not adopted the false idea that the entire world is to be converted, they would not need to wrest the Scriptures against the evidence of history.

The parable of the mustard seed does not teach either world domination or universal conversion. Jesus spoke these words to counteract the Pharisaic scorn that "this unpretending teacher could exalt Israel to universal dominion."—*Christ's Object Lessons*, p. 76.

"The least of all seeds." "Doubtless this [mustard seed] is chosen, not with reference to ultimate greatness, in which many surpass it, but to the proportion between the smallness of the seed and the greatness of the plant which unfolds itself therefrom."—TRENCH, *Notes on the Parables*, p. 105.

When we look at the few Galilean peasants who first represented the kingdom of heaven, and then visualize the redeemed of earth as "a great multitude, which no man could number, of all nations" (Rev. 7:9), we see the significance of the comparison between the mustard seed and the tree.

"In this last generation the parable of the mustard seed is to reach a signal and triumphant fulfilment. . . . The last message of warning and mercy is to go to 'every nation and kindred and tongue' (Rev. 14:6-14), 'to take out of them a people for His name' (Acts 15:14; Rev. 18:1). And the earth shall be lightened with His glory."—*Christ's Object Lessons*, p. 79.

"At the very moment when our Lord was most conscious of the poor figure His kingdom made in the eyes of men, He was absolutely confident of its final greatness, because, small as it was . . . it had a vital force in it that nothing could kill."—MARCUS DODS, *The Parables of Our Lord*, p. 52.

God has consistently used small means to great ends in demonstrating the growth of His righteous cause on earth. A lonely pilgrim leaving Mesopotamia "not knowing whither he went" (Gen. 12:1; Heb. 11:8); a slave boy sold by his own kin to the Ishmaelites, and by them to an Egyptian officer, who threw him into prison (Gen. 37:27, 36; 39:20); a young slave girl watching an ark bearing a baby whose life was in danger from Pharaoh's wrath (Ex. 1:14-16; 2:4); an armorless shepherd boy with a sling and "five smooth stones" (1 Sam. 17:15, 40); the babe of Bethlehem, raised in the obscurity of Nazareth, living a wanderer's life, dying penniless on a cross, a death that to His enemies meant permanent oblivion (Matt. 2:1; 8:20; 27:35)—these are God's mustard seeds, God's "weak things of the world to confound the things which are mighty" (1 Cor. 1:27).

From them the kingdom of Christ has grown till it will replace all the kingdoms of this world, "and he shall reign for ever and ever" (Rev. 11:15).

3. *Some Modern Applications of These Parables.*

a. Why do some Christians show so little of the leaven of grace in their lives? "The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work."—*Christ's Object Lessons*, p. 99.

b. What medium is used in the work of grace? "The Scriptures are the great agency in the transformation of character."—*Ibid.*, p. 100.

c. What illustrates the growth of the mustard seed in individual Christian witness today? "A word is spoken, a ray of light is shed into the soul, and influence is exerted that is the beginning of the new life; and who can measure its results?"—*Ibid.*, p. 78.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Uncle Richard's New Year's Dinner

By Dorothy Jane Jastram

[A story from an old Review that is timeless in human relationship ideals.—Errors.]

Prissy Baker was in Oscar Miller's store early New Year's morning, buying matches, when her uncle, Richard Baker, came in. He did not look at Prissy, nor did she wish him a Happy New Year; she would not have dared. Uncle Richard had not been on speaking terms with her or her father, his only brother, for eight years.

He was a big, ruddy, prosperous-looking man—an uncle to be proud of, Prissy thought wistfully, if only he were like other people's uncles, or, indeed, like what he used to be himself. He was the only uncle Prissy had, and when she was a little girl, they had been great friends; but that was before the quarrel, in which Prissy had no share, to be sure, although Uncle Richard seemed to include her in his rancor.

Richard Baker, so he informed Mr. Miller, was on his way to Navarre with a load of corn.

"I didn't intend going over until the afternoon," he said, "but Joe Hemming sent word yesterday he wouldn't be buying corn later than twelve today. So I have to tote mine over at once. I don't care about doing business on New Year's morning."

"Should think New Year's would be pretty much the same as any other day to you," said Mr. Miller, for Richard was a bachelor, with only old Mrs. Janeway to keep house for him.

"Well, I always like a good dinner on New Year's," said Richard Baker. "It's about the only way I can celebrate. Mrs. Janeway wanted to spend the day with her son's family over at Oriental, so I was laying out to cook my own dinner. I got everything ready last night. I won't get back before one o'clock, so I reckon I'll have to put up with a cold bite."

After her Uncle Richard had driven away, Prissy walked thoughtfully home. She had planned to spend a nice, lazy holiday with the new book her father had given her at Christmas,

and a box of candy. She did not even mean to cook a dinner, for her father had had to go to town that morning to meet a friend, and would be gone the whole day. There was nobody else to cook dinner for. Prissy's mother had died when Prissy was a baby. She was her father's housekeeper, and they had jolly times together.

But as she walked home she could not help thinking about Uncle Richard. He would certainly have but cold New Year cheer, enough to chill the whole coming year. She felt sorry for him, picturing him returning from Navarre, cold and hungry, to find a



New Year Gifts

By BERTON BRALEY

May these be yours—
The gifts that make the dreamers into doers;
The gift to work
Through joy and sorrow, light or murk;
To play, with all your soul and heart,
A manly part.
The gift of discontent, to keep you driving
Forward and up, forever striving
For something better in the days hereafter;
The gift of kindness and the gift of laughter;
And all the gifts of love, and faith, and friends,
Of justice and of truth;
And in your heart, until life's journey ends,
The priceless gift of youth,
Hope that inspires, and courage that endures.
May all these gifts be yours!

fireless house and an uncooked dinner in the pantry.

Suddenly an idea popped into Prissy's head. Dared she? Oh, she never could! But he would never know—there would be plenty of time—she would!

Prissy hurried home, put her matches away, took a regretful peep at her unopened book, then locked the door and started up the road to Uncle Richard's house, half a mile away. She meant to go and cook Uncle Richard's dinner, then slip away before he came home. He would never suspect her of it. Prissy would not have him suspect her for the world; she thought he would be more likely to throw a dinner of her cooking out of doors than eat it.

Eight years before this, when Prissy had been nine years old, Richard and Irving Baker had quarreled over the division of a piece of property. The fault had been mainly on Richard's side, and that very fact made him all the more unrelenting and stubborn, so that he had never spoken to his brother since, and he declared he never would. Prissy and her father felt very sad over it, but Uncle Richard did not seem to feel bad at all.

Prissy had no trouble in getting into Uncle Richard's house, for the woodshed door was unfastened. She tripped into the hostile kitchen with rosy cheeks and mischief sparkling in her eyes. This was an adventure—this was fun! She would tell her father all about it when he came home at night, and what a laugh they would have!

There was still a good fire in the stove, and in the pantry Prissy found the dinner in its raw state—a fine roast, potatoes, cabbage, turnips, and the ingredients of a raisin pudding. She could cook them as well as Mrs. Janeway could, if that was anything to boast of.

In a short time the kitchen was full of bubblings and hissings and appetizing odors. Prissy enjoyed herself hugely, and the raisin pudding, which she rather doubtfully mixed up, behaved itself beautifully.

"Uncle Richard said he'd be home at one," said Prissy to herself, as the clock struck twelve, "so I'll set the table now, dish up the dinner, and leave it where it will keep warm until he gets here. Then I'll slip away home. I'd like to see his face when he steps in. I suppose he'll think one of

the Jenner girls across the street has cooked his dinner."

Prissy soon had the table set, and she was just dishing up the turnips when a gruff voice behind her said:

"Well, well, what does this mean?"

Prissy whirled around as if she had been shot, and there stood Uncle Richard in the woodshed door!

Poor Prissy! She could not have looked or felt more guilty if Uncle Richard had caught her robbing his desk. She did not drop the turnips, for a wonder; but she was too confused to set them down, so she stood there holding them, her face crimson, her heart thumping, and a horrible choking in her throat.

"I—I came up to cook your dinner for you, Uncle Richard," she stammered. "I heard you say—in the store—that Mrs. Janeway had gone home, and that you had nobody to cook your New Year's dinner for you. So I thought I'd come and do it, but I meant to slip away before you came home."

Poor Prissy felt that she would never get to the end of her explanation. Would Uncle Richard be angry? Would he order her from the house?

"It was very kind of you," said Uncle Richard, dryly. "It's a wonder your father let you come."

"Father was not home, but I am sure he would not have prevented me if he had been. Father has no hard feelings against you, Uncle Richard."

"Humph!" said Uncle Richard. "Well, since you've cooked the dinner, you must stop and help me eat it. It smells good, I must say. Mrs. Janeway always burns something when she cooks. Sit down, Prissy, I'm hungry."

They sat down. Prissy felt quite giddy and breathless, and could hardly eat for excitement, but Uncle Richard had evidently brought home a good appetite from Navarre, and he did full justice to his New Year's dinner. He talked to Prissy, too, quite kindly and politely, and when the meal was over he said:

"I'm much obliged to you, Prissy, and I don't mind owing to you that I'm sorry for my share in the quarrel, and have wanted for a long time to be friends with your father again, but I was too ashamed and proud to make the first advance. You can tell him so for me, if you like. And if he's willing to let bygones be bygones, tell him I'd like him to come up here with you tonight when he gets home, and spend the evening with me."

"Oh, he will come, I know!" cried Prissy, joyfully. "He has felt so bad about not being friendly with you. Uncle Richard, I'm as glad as can be!"

Prissy ran impulsively around the table and kissed Uncle Richard. He

looked up at his tall, girlish niece with a smile of pleasure.

"You must promise to come and cook my New Year's dinner for me every New Year we live near enough together," said Uncle Richard.

And Prissy promised.—Adapted from *The Leader*.

Enduring Treasure

Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to the child such a gift have endowed him with a treasure more precious than the wealth of all the ages,—a treasure as enduring as eternity.—*Prophets and Kings*, p. 245.



Night With the Lions

By ARTHUR S. MAXWELL

When the Medo-Persians took possession of Babylon they found Daniel in his house, but they did not kill him. Instead, learning that he had just been made the third ruler of the kingdom, the soldiers took him before Darius.

It could well be that the new king had already heard of Daniel during the many years that this famous Hebrew slave was Nebuchadnezzar's prime minister. Certain it is that as they talked together the old man made a deep impression upon Darius. So much so that when the king made up his new government and "set over the kingdom an hundred and twenty princes" he appointed Daniel the first of three presidents in charge of them.

Unfortunately the other two presidents and 120 princes did not like this plan. They thought that it was most unfair that anyone who had held an important position in Babylon should be put ahead of good, loyal Medo-Persians.

These jealous men did their best to get rid of Daniel, but every time they tried to build up a case against him it collapsed. "Forasmuch as he was faithful, neither was there any error or fault found in him." Daniel was so honest, so true, so loyal, that these men finally said to one another, "We shall find nothing against him unless it be in connection with his religion."

Knowing that Daniel never failed to say his prayers three times a day—morning,

noon, and night—they plotted together to persuade King Darius to issue a decree that no one should ask a petition "of any God or man" save himself, for the next thirty days, the penalty being death in the den of lions.

Darius, much flattered by the suggestion, signed the decree.

Then someone came and told Daniel. He saw through the wicked scheme at once. But did he alter his lifelong plan of daily worship? No. If it meant dying in the den of lions, let it be. He would be faithful unto death.

So "when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Meanwhile the jealous princes hurried to Darius to tell him about Daniel's disobedience. Now, too late, the king realized what they had led him to do. He was very angry, but having made the decree, there was nothing he could do but order that Daniel be thrown to the lions.

So Daniel was arrested and led through the streets to the den.

What a procession that must have been! The aged prophet out in front, followed by the princes and many soldiers. Probably thousands of men and women, boys and girls, looked on, many of them sad that this dear old man was going to be killed. But Daniel strode on unmoved, his trust in God unshaken.

The door of the den was opened. Daniel was cast in. But the lions did not touch him. Instead they slunk away, as though afraid of him. All that night, while Daniel prayed, they paced to and fro, growling now and then, but never trying to attack him.

Early in the morning Daniel heard a familiar voice calling to him from outside the den. It was the king!

"Daniel, Daniel," cried Darius, "servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Oh, yes, indeed. Well able.

Said Daniel, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. . . . And no manner of hurt was found upon him, because he believed in his God."

Some may say that the lions did not touch Daniel because they weren't hungry. But they were! When those who had found fault with Daniel were put in his place, there was a terrible scene. The lions pounced on them at once, breaking all their bones in pieces before they reached the bottom of the den.

King Darius was so impressed by what happened that night that he sent a special message to everybody in his kingdom, saying, "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever. . . .

"He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

The God who lived in Daniel's day is just the same today. "Stedfast for ever," He still delivers and rescues those who trust in Him.

An Incident in My Life
THAT TAUGHT ME AN IMPORTANT LESSON

When God Stopped the Rain

By M. V. Campbell, President
Southern European Division

In the spring of 1921 I graduated from the theological department of our college in England, but did not receive a call to enter the organized work in any of the conferences in the British Union. Naturally I was disappointed; I had felt definitely called to the ministry, yet, there I was, supposedly prepared to preach, but with no opening for my services.

The previous summer I had spent as a colporteur in Ireland. I had enjoyed the territory and the experience there, so following graduation I returned to Ireland as a full-time colporteur. My assignment was among the farmers of Antrim County, and I traveled from farm to farm by bicycle. As was usual in those days, I wore a canvasser's harness under my coat, containing a pocket just the right size for my prospectus. Ireland is a land where showers are frequent so I always either wore a raincoat or had one with me.

One day, when the rain was coming down in even greater volume than usual, I was having particularly good success, taking orders at almost every farmhouse for the book *Daniel and the Revelation*. At one home the woman was very much interested in the book, and wanted to buy it, but stated that it would be impossible for her to give the order without her husband's consent. She stated that he was digging peat in a bog quite a distance back of the house. I told her that I would go to see him.

It was farther than I expected, and I walked for several minutes in the rain before I came to the pit. As I looked down into it, I saw a man who was drenched to the skin. The rain was spattering on his back as he dug the peat for his household fires.

I called down to him, and seeing me, he clambered up out of the pit. But as he came I began to wonder how I could give him a canvass or show him my prospectus in that

heavy rain. There was no shelter in sight, and we were much too far from his house to ask him to return there. The thought came to me, "This book may be the means of his salvation. His home in heaven and that of his wife may hinge on his buying it." This gave me courage to pray to God that somehow He would stop the rain

so that I could give my canvass. I knew that if I opened my prospectus in that heavy rain it would be ruined and my canvassing work would stop for at least a week until I could receive a new one from England.

As the man approached me the drenching rain continued to fall. I introduced myself and we shook hands. I gave the introduction to which I was accustomed, and then at the same point as usual, I reached under my coat and took out my prospectus. Not a drop of water fell on it, for the rain stopped! I found the man just as interested in the book as his wife had been. He gave me his order. I told him the date of the delivery, shook hands with him as I bade him good-by, and put the prospectus in my pocket. Imagine my surprise when down the rain came again just as heavily as before!

It would be useless for anyone to tell me that this remarkable occurrence would have happened whether or not I had prayed. I was convinced, and am still convinced, that God worked a miracle that day. It gave me confidence in the power of

Alarms

By VELVA B. HOLT

James Grant, for many years a street-car conductor in Los Angeles, had to rise at a very early hour every morning in order to get to work on time. As he neared the age of retirement he had more and more trouble awaking in the morning. Every so often he added another alarm clock to the ones he already had, in an effort to rouse himself.

These clocks, set to go off at five-minute intervals, began ringing at 4:00 a.m., and anyone staying in the Grants' home for the first time was terrified by the nerve-shattering noise they produced at that ghastly hour. Everyone was awakened by their loud ringing—everyone except Mr. Grant. He slept right through all of them, and his wife finally had to waken him! To the light sleeper this may sound incredible, but it is not difficult to grow so accustomed to even very loud noises that we are able to sleep through them.

Alarms of another kind are ringing in our ears every day—this very moment—yet we may be asleep. Not the unconscious sleep of nighttime, but a stupefying daytime sleep. Earthquakes, floods, fires, nuclear bombs, terrible accidents, crimes—these are the alarms the Lord Himself has set to waken us.

He tells us about them in Joel 2:1: "Blow ye the trumpet in Zion, and sound

an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

These alarms are warning us that the hour is late, and that we must arise and shine. The Lord wants us to be ready, not asleep, when He comes as "a thief in the night."

A number of years ago our family, while on a trip to Canada, stopped at 1:00 a.m. at a motel for the remainder of the night. It had been a strenuous drive for my husband, and he fell asleep as soon as he got into bed. But before I had succumbed to sleep there was a loud noise in the front part of the cabin. I was frightened. Trembling, I listened. Then I heard footsteps.

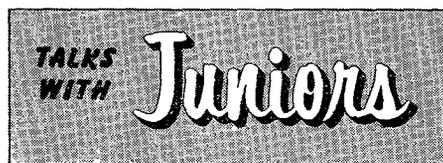
Suddenly, I caught a glimpse of a man's shadow. It was a robber! He stole nearly fifty dollars' worth of our belongings, then made his getaway. And yet, all this commotion did not waken my husband and daughter from their sound sleep.

How sad it would be if we should allow ourselves to become so accustomed to the noises and alarms around us that we are not ready for that greatest and grandest of all events—the second coming of Christ. Determine that it will not happen to you.

prayer and the attentiveness of God to His most humble followers.

That evening, as I was reviewing the experience in my mind, the thought came to me, "If God can work such marvels in response to prayer, why should I not pray even more earnestly that He will find a place for me in the ministry?" Within a few days the Irish Mission asked me to go to Belfast to train a group of young people for the colporteur work. I spent a few months at this enjoyable task and then had the happy experience of receiving a call from the South England Conference to join as an assistant in a large evangelistic campaign being held in London. I responded at once, and it was the beginning of my experience in the ministry.

I have always been glad that rather than being called to ministerial work immediately upon graduation I had what was at the time the disappointment of having to wait, for it was during this waiting period while doing colporteur work in Ireland that God demonstrated to me most forcefully what can be accomplished through prayer. It has brought vitality to my whole ministry, and at any time that I am confronted by a task that I know God desires accomplished, but which seems totally impossible, I have faith to pray to Him for help, with a knowledge that He will hear and act.



Show-off

By D. A. Delafield

In this junior talk I want you to think about four important characters of the Bible: first of all, Nebuchadnezzar; next, Herod; third, the apostle Paul; and fourth, the Lord Jesus. The first two characters were kings. They were proud men; they were show-offs. They took the honor and the glory to themselves for the wealth and the honor of their kingdoms.

Let us go back in history 2,500 years to old Babylon. Do you see King Nebuchadnezzar standing there on the terrace of his gorgeous palace, surveying the majestic capital of his realm? "Is not this great Babylon, that I have built?" he exclaimed as he proudly swept the scene with a gesture of his hand. Then something terrible happened. He suddenly lost his mind, dropped down upon all fours,

and behaved like an animal. He was demented. They took him out to the fields and he ate grass. For seven years he was in this deplorable condition. Then after he had been humbled, he was restored to his right mind and to his kingdom. Now he was prepared to give the glory to God, to whom it belonged. (Dan. 4: 30-37.)

Now think of Herod, a tormentor of the early Christians. One day he visited the city of Tyre. There he made a speech before a huge crowd, clothed in his beautiful clothes, the sun catching the jewels and causing a brilliant glitter and sparkle. "It is the voice of a god," the people said, greatly impressed, "and not of a



● Mr. and Mrs. Robert Goddard and Margaret and Lola Murray, young people of the North Park, San Diego, church, with help from San Diego area church members, are conducting Share Your Faith meetings for servicemen and others each Friday evening in the Club Room of the San Diego Hotel.

● James Hagerman, senior religion major of Union College, was awarded a \$300 career scholarship by C. L. Paddock, Jr., in behalf of the Pacific Press Publishing Association. Brother Hagerman spent five successful summers canvassing and is looking forward to connecting with the denominational publishing work.

● Seventeen-year-old Richard Manuel, a senior student at Shenandoah Valley Academy, won first prize in the sixth annual temperance oratorical contest of the Columbia Union Conference. The contest was the climax of a two-day program held December 6-7 at Hagerstown, Maryland. Other winners were Daniel Russell, 16, junior at Pine Forge Institute, Pottstown, Pennsylvania, and Bonita Whitman, 15, junior at Blue Mountain Academy, Hamburg, Pennsylvania. More than 100 academy students participated on Sabbath afternoon during a program called "Academies on Parade."

● Rhett Nelson, student at Takoma Academy, won first place in the sixth annual union-wide poster contest sponsored by the temperance department of the Columbia Union Conference. The poster contest was held in connection with the sixth annual oratorical contest at Hagerstown, Maryland.

● Two academy students, Richard Manuel and Barbara Miller, had a unique opportunity on Tuesday, December 10, of telling why they attend a Christian school. They spoke at a special chapel period before a delegation of high-ranking Iranian educational leaders who visited Shenandoah Valley Academy, New Market, Virginia, on an official visit sponsored by the United States Department of State.

man." Then the Bible says that the proud ruler was struck down by an angel and consumed with worms because "he gave not God the glory." Poor Herod! He thought that the whole world revolved around himself as the center. But see what happened to him. (Read Acts 12:20-25.)

Then there was Paul. You remember that the apostle was shipwrecked on the island of Malta while on his way to Rome as a prisoner. When the sailors and soldiers and prisoners gathered around the fire that had been built, Paul was seen with all the rest bringing in the wood. A viper, crawling up from a branch, curled around Paul's arm and bit him. Everyone saw it. The barbarians said, "He is a murderer. The sea did not devour him, but now vengeance is being visited upon him and he will die."

But Paul shook his hand, and the viper fell into the fire. People watched. Soon, they thought, he will fall over and die. But no, he did not die. His arm did not even swell. Then the people said, "He is a god." Paul must have heard this, but it did not move him. The healing power came from God. He must have told the people that God had saved him, and he gave the glory to God. As a result of his labors on that island, many sick were healed and many heard the gospel. (Acts 28:1-11.)

Now let us speak of Jesus. It was His continual effort to honor God, His Father. "I can of mine own self do nothing," He said (John 5:30).

"The Father that dwelleth in me, he doeth the works" (John 14:10). And one day when Satan took Him to the top of the Temple, and quoted the Bible to Him in order to lead Him into sin, Jesus showed how humble and trustful He was. "Jump off," Satan said. "The Bible says that God will send His angels to protect you." But Jesus did not jump off. He knew that Satan was telling only a half-truth. Christ was no show-off. Had He jumped off, there was no text in the Bible that Christ could have claimed that would have assured God's help in this situation. It would have been presumptuous to do this. So Jesus did not jump off.

Juniors, give God the glory for your health, for your good looks, for your ability in mathematics, for your skill as a singer or a piano player. Praise and honor God and not yourselves. Let your minds be filled with thoughts of God and not thoughts of self. When Jesus comes He will take the humble and the faithful to heaven with Him. Then God will spare you in that fearful day when the proud and all that do wickedly shall be as stubble and shall be destroyed.

DELIVERED From a JUNGLE

A STORY OF GOD'S PROTECTION

By A. EUGENE ANDERSON

IT WAS early Sabbath morning in Moulmein, Burma. We were nearly ready to go to Sabbath school when Pastor Kalee Paw, our mission director, came dashing into our living room all out of breath. I knew as soon as I saw him that something terrible had happened. For a moment he stood and looked at me, then he said, "Pastor Chit Maung has just arrived at my house!"

"What would Pastor Chit Maung be doing here in Moulmein on Sabbath morning?" I thought to myself. Since he is the principal of our Palain school, it seemed strange that he should take passage on the boat to Moulmein early on Sabbath morning. He would ordinarily remain at the school with his students. I didn't have long to wonder as Pastor Paw proceeded instantly to unburden his aching heart.

The evening before, the Sabbath began as it usually does at one of our boarding schools here in Burma. The sacred hours were ushered in by a vesper service. As the darkness deepened and wrapped the school in peaceful Sabbath rest, there was no warning of the terror that would strike before morning. As the night slowly slipped away the village watchman struck out the hour on his gong.

About one o'clock in the morning Pastor Maung was roused from deep sleep by some commotion on the front veranda. Two of the older schoolboys had been sleeping on their mats there that night, as Mrs. Maung was away, and they felt it was safer to have more than one person at the house. Brother Maung wondered what they were doing making such a noise in the middle of the night, so he quietly got up from his mat and peeked out through the bamboo shutter. To his horror he saw several men around the boys, tying their hands together behind their backs.

He grasped the situation instantly. This is what had been feared! A band of insurgents, which are plentiful in this part of the land, had stealthily crept into the school compound and were attacking in the dead of night. In an instant Chit Maung leaped through the back window of his bamboo hut and dashed for the village defense headquarters.

By the time he had given the alarm and had returned to the school with some of the men from the defense unit the band of dacoits had seized sixteen of the students and four of the teachers and were ready to take them away. They had looted and collected nearly all of the personal belongings of all the people in the school, and now were heading west toward the river.

It was a very dark night and rain-

ing heavily. As the group proceeded on their way they had to cross a creek by means of a fallen log. Finally they came to the spot where two boats had been left under guard. It was soon seen that there was not room for all the people and the stolen goods, so after some discussion the kidnapers decided to let ten of the younger students go free to make their way back to the school as best they could. The two boats then made their way out into the dark and swiftly moving river. Upon reaching the farther bank they rearranged the load and placed the group in several other boats that were waiting for them.

When dawn broke at last, the weary and footsore hostages found themselves deep in the heart of the jungle. They had spent several hours in the boats, then had walked many miles over dark jungle trails, sometimes in water up to their waist, all the while each carrying a heavy load of goods for their captors.

Late that Sabbath evening Saya Henry, one of the young men teachers who had been taken, returned to the school tired and hungry. His captors had given him a letter of in-

structions to deliver, and orders to return in three days with the money they were asking for ransom. When Pastor Paw read the letter his heart sank within him, because they were demanding the tremendous sum of 25,000 kyats (approximately \$5,000 U.S.). This was an astounding amount, for the parents of these children are mostly rice cultivators and have very little money.

We all felt so helpless in the face of the situation. We thought of the discomfort and suffering the captive students and teachers were undoubtedly going through. Likely they were cold, with multitudes of stinging and creeping jungle insects (including the malaria-carrying mosquito) annoying them. Perhaps they had little food. And surely the strain of uncertainty must be telling on them.

Three days later when Saya Henry was to cross over the river to deliver the ransom money, only two or three



The teachers and students who were taken as hostages by bandits: Ma Kyi Aye, far left, front row; Henry, second from left in back row; Chan Gone, second from right, back row.

Two of our v
Left to right:
of our Palain
president of

LE PRISON

BURMA

hundred kyats had been collected. Saya Henry knew that he might never return again if he should go with this small sum of money, and he was overcome with fear. At last one of our evangelists volunteered to go across the river and try to make contact with the kidnapers, appease them if possible, and bring back our young people. With much fear and trembling, and a prayer that God would guide him and preserve his life, he disguised himself as a poor old fisherman, crossed the river, and made his way inland to the place described by Saya Henry. Many a prayer ascended to heaven that day as he began his perilous mission, that God's protecting hand would be with him.

After our worker had made his way some distance into the jungle, he was suddenly ordered to halt, at the point of a gun. He identified himself and was then escorted and introduced to the leader of the gang. The man

was well dressed, intelligent, and appeared very well-to-do. His *longyi* (an ankle-length skirtlike garment worn by both men and women) was of fine silk, neatly pressed and tied about him, and he wore an expensive watch. When he learned that it was not Saya Henry who had returned with the money, he was quite angry, but accepted the small sum that had been brought. However, he refused even to consider releasing the young people. He wrote out a curt letter stating that the balance of the 25,000 kyats must be sent in three days or they could expect the worst to happen to the hostages. They were told not even to bother to come if they did not bring all of the money.

When this letter was delivered to the men at the school, their distress of mind was intense.

The days lengthened into a week—still no direct word from our people confined somewhere in the jungle. Our worker again made contact with the group, taking a few more kyats for ransom. But he met only with rebuff. A threatening letter was sent saying that if we wanted to see our people alive again we must send the full amount of ransom immediately.

Then, surprisingly enough, one of the girls was released. When she reached us she was very upset. Just as she left the prison camp she was told that Chan Gone, a teacher who was among the captives, was to be killed. Before she was out of hearing distance she heard three gunshots and the guide taking her out told her that they had just killed Chan Gone. She had no way of knowing whether it was true.

Another week crept slowly by. Apparently we were helpless, but we felt that somehow God would protect His people and intervene for us. We knew that we could never raise the amount of money demanded, but we

felt that the heavenly Father's riches, which were greater than ours, would be used to save our dear young people.

Then one day the first ray of hope came. Rumor brought the news that the captives were all going to be released and that they would come by boat straight to Moulmein. Eagerly we went to meet the motorboat from up the river that Wednesday morning. Standing on the jetty, we searched every face as the motley crowd poured out of the boat onto the landing platform. Our disappointment was great when we found not one of our group on the boat. With no further word to encourage us, we went again early the next morning to meet the boat as it chugged in to the landing pontoon.

At first we could not pick out any whom we recognized, then suddenly they appeared out of the crowd right before our eyes! First I saw Chan Gone, who had been my pupil in school some time before. Then Ma Kyi Aye, a young lady teacher who, we learned later, had done much to keep up the spirits of the rest of the group during the long days of captivity. And behind her all the rest. I cannot express the feeling that swept over me when I looked at them stepping off the boat—not one missing.

Then Chan Gone threw his arms around me. As the tears filled my eyes, I saw that he, too, was crying. Just one day less than three weeks before, they had been taken away on a journey from which many have never returned. Now they were all safely back again. Our hearts were filled with thanksgiving to a loving and watchful heavenly Father.

During the long three weeks these young people were imprisoned in the jungle forests, they had not heard one single word from or about us on the outside. They did not know how much ransom was being asked, or if anyone was trying to help get them free again. They could only try to pass the time, and as they said, "Sometimes we would sing; sometimes we would cry."

Their food was meager, consisting of rice and a little *nga pi* (fish paste). They were often afflicted with stomach pains after eating, and some didn't eat at all for two or three days at a time. Some had spells of fever and chills, with no medicine and no blankets to wrap up in. They had only the clothes they were wearing when taken captive, and some nearly lost those. They noticed that the armed guards who watched them day and night had some of their own personal belongings, such as a fountain pen or a handkerchief.

(Continued on page 25)



Burmese workers. (Caption partially obscured)



Scene along Salween River near the spot where our kidnaped students and teachers were taken across in two boats that had been left under guard.

Dental Health

By Bruce H. Rice, D.D.S., M.Sc.

Nearly every person in our country will at one time or other become subject to dental disease, for dental caries, or dental "decay," is the most prevalent disease known to mankind. Also, diseases of the supporting structures of the teeth are very common. Studies have shown that more teeth are lost as a result of these diseases than from caries. By putting the two conditions together it can be seen that it is a very serious problem in public health, and one that concerns each of us.

There are many things that we as individuals can do to promote better dental health in our own mouth and in the mouths of our families. If the principles of diet and home oral hygiene that we now know were rigidly adhered to, along with professional care at periodic intervals, everyone could and should have a healthy mouth without ever having to fear the consequence of dental disease or having to provide and endure any of the procedures necessary to restore the ravages of these diseases.

The condition of a person's teeth is affected by many factors from the moment of conception until the death of the individual. In the first place, some of the characteristics that we have in our mouths, such as size and shape of the teeth, and size of the jaws, are hereditary characteristics and embody the genetic influences of our entire ancestry.

The mother has two phases of dental health to consider while she is pregnant—her own mouth condition and that of the developing fetus.

In the first phase of this health program she should take a very active part to provide optimum conditions in her own mouth so as not to detract in any way from her efforts to provide all the essentials of health and nutrition that the baby requires. The old idea of "a tooth for every baby" is completely false, and if dental disease is prevalent during pregnancy, it is due either to previous neglect or neglect at that time.

Many of the factors of pregnancy may upset the normal routine of the mother. These will influence the local environment of her mouth and will

take special attention on her part to correct. For instance, morning sickness may depress her usual sense of well-being and interfere with her normal nutrition and the desire to maintain a clean mouth at all times. Also the normal hormone balance is readjusted because of the changes of pregnancy, and this difference in the hormone balance may be reflected in the condition of the soft tissues of the mouth. In a very small percentage of cases inflammation in the gum will become so severe that a pregnancy tumor will be formed.

Primarily, the changes that a dentist sees in the mouth of a pregnant woman are inflammation of the gum and increase in dental decay due to increased retention of food debris and lack of adequate home hygiene. If the mother, as soon as she becomes pregnant, will seek the advice and services of a dentist and will follow the home care routine and treatment procedures he will recommend after due consultation with her obstetrician, her mouth will be kept in optimum condition.

Physical Condition Important

The status of the physical condition of the mother is very important because she must provide all the nutrients that are required for the proper formation of the baby's dental structures. Her nutrition is very important because adequate supplies of calcium, phosphorous, iron, vitamins, other minerals, proteins, et cetera must be available to the developing baby. Sometimes she may be taking adequate amounts of these elements in her diet but in forms that are not easily assimilated; or because of some disease process they may not be absorbed from the digestive tract, and thus are of no benefit. If such a condition is suspected, prompt consultation with the obstetrician should be sought.

Many diseases that the mother may contract during pregnancy will have a detrimental effect on the forming dental structures of the baby. One of the worst offenders of this type is scarlet fever, but almost any disease that impairs the mother's physical

condition may be reflected in the teeth of the baby. These effects often are not seen until after the teeth have erupted, and sometimes they require extensive procedures to correct.

A general state of constant fatigue, seemingly unimportant in itself, may have a definite detrimental effect on the developing teeth.

The mother should be ever aware of these factors and do everything in her power to provide the necessary essentials for the proper development of the baby. Among the most important of these is proper nutrition, proper care of her own physical condition, avoidance of excessive fatigue, and maintenance of a proper mental attitude toward her oral condition.

It is very important also at this time that the mother have an adequate amount of fluoride in the water that she consumes. If the community water supply does not contain it, she should provide it for herself through a private source.

At birth the baby is suddenly propelled from an environment in which everything was provided for him by the mother into an environment in which he has to actively participate in order to maintain his nutrition and other bodily needs. This period of adjustment causes an interruption and readjustment in his nutrition, which is reflected by a small line encircling some of his front teeth, which are being formed at the time. This line is called the infancy line or neonatal ring.

In general it is recommended that the baby be breast fed if at all possible. This is important because in the mother's milk there are nutrient elements that we may not be able to supply in a formula, and the physical action of nursing helps to develop the jaws. This sucking activity cannot be replaced by any artificial means yet known. The shape of commercial nipples predisposes to some types of dental deformities, and the physical contact and feeling of warmth and love that the baby gets, which is immeasurably important to his later mental well-being, are lacking in instances of bottle feeding.

The most spectacular period of growth and development in the life span of an individual is during the period of gestation and for the first few years of his life. It must be realized by all of us how important these years are to the individual and what a lasting effect they will have on his later years. It is extremely important that we provide each new life with the best possible start, and by nurturing it in the proper way bring it to full adulthood so that the individual may render acceptable service to God and his fellow men.

News From Home and Abroad

Northern European Division Winter Council

By J. I. Robison, *Associate Secretary, General Conference*

The Northern European Division committee convened in annual winter council from November 6 to 13 at Stanborough Park, Watford, England. In addition to the division staff, all the union presidents of the division were present, including those representing Ethiopia and West Africa, as well as representatives from the Skodsborg Sanitarium and Newbold College. H. L. Rudy and the writer were present from the General Conference.

It was a good council. A splendid spirit of cooperation and unity was manifested. A. F. Tarr served as chairman and led the council into its business very efficiently.

G. A. Lindsay presented an encouraging financial statement for the past year. It indicated an increase in practically all lines of income, with an outstanding increase in the present worth of the division. The budget, though not meeting all the requests from the field, was liberal. It provided for a total appropriation of \$1,562,872. To the extent of \$1,316,290 this amount came from General Conference funds from America and Northern Europe, and the balance from other Northern European funds. It was the largest budget ever voted by the division, and will ensure a heartening advance for the coming year.

G. D. King, the division secretary, gave a cheering report of increase in church membership throughout the division, and of missionaries sent to the Ethiopian and West African mission fields. While the division has large problems in its far-flung work, and the funds, though liberal, did not begin to meet all the needs, still the members of the council are full of courage as they face the future. Under God they have accepted the challenge to make 1958 a banner year in advance throughout Northern Europe and in their mission fields.

One of the high lights of the council was a day spent at Newbold Missionary College. The annual college board was in session. This is a division institution and is closely knit to all parts of the division. The college

has recently completed a beautiful new administration building, which provides ample space for administrative offices, classrooms, chapel, and library.

President Robert Olson is leading the college staff efficiently, and his service is much appreciated. There seems to be a fine spirit at Newbold, and nearly all of its 140 college students are planning for service in the cause of God. Its students are drawn from all parts of the division and from other European countries as well, thus giving the institution a truly international aspect. With its increased facilities and strengthened faculty, the college looks forward with confidence to larger service in the future.

Lebanon-Syria Mission Activities

By Raymond H. Hartwell
Mission President

A ten-day camp meeting was held on the campus of Middle East College in Beirut, Lebanon, September 13 to 22. In addition to other Middle East Division help, it was encouraging to

have G. J. Appel, Middle East Division president, just back from furlough, present during the first few days, which were largely devoted to biennial session business. The entire meeting proved to be a very spiritual one, and the largest mission offering ever received at a camp meeting in this field was taken on the last Sabbath. This was preceded by a profitable three-day teachers' institute attended by twenty-five mission school teachers.

During the past summer, four Vacation Bible Schools were conducted in Lebanon, under the direction of Edith Davis, of Middle East College. This is the first attempt in this field to operate such schools, and it proved to be quite satisfactory. Several hundred children attended.

Three weeks after the camp meeting L. L. Moffitt, of the General Conference Sabbath School Department, and Elder Appel, of the division, who had been conducting Sabbath school institutes throughout the division, led out in a Sabbath school institute for this mission. It was attended by nearly all mission workers and Sabbath school officers from the local Sabbath schools.

On October 12 three young ministers were ordained. Two are Syrians: Brethren Maurice Katrib and George Raffoul; and one is Lebanese: Brother Anees A. Haddad. We hope that as these three Arab brethren join the ministerial ranks we will see greater progress in soul winning in our field.



Workers attending the Lebanon-Syria camp meeting, 1957.

Open Doors in the Andes

By Norman Spuehler

"Our doors are poor, but they are open to you."

These words fell like music on the ears of three intent listeners—Dr. William Palmer, instructor, and Robert Cole and Paul Williams, senior students—all from the College of Medical Evangelists School of Dentistry in Loma Linda, California. The man speaking was Dr. Juan F. Coz, dean of the University of San Marcos Dental School in Lima, Peru.

On Sunday, August 4, the trio had boarded a TAN Airlines plane in Miami, Florida, and headed southwest over the Caribbean. Their threefold purpose for going to Peru was (1) to meet and exchange ideas with personnel of the dental school in Lima, (2) to observe various mission facilities that could possibly use dental services, and (3) to film and record dental work currently being done among indigenous peoples in underdeveloped areas.

Some eighteen hours after their plane had taken off from Miami, the men got their first glimpse of Lima. There to meet them as they made their way toward customs were F. C. Webster, president of the Inca Union Mission, and R. A. Hayden, Sabbath school secretary. Also on hand were a number of staff members from the union office.

Next morning, Monday, Dr. Palmer along with the students, Cole and Williams, headed for the dental school at San Marcos University, oldest university in the Western Hemisphere. The three were accompanied by William Jamerson, Peru Mission Sabbath school secretary, who acted as interpreter and assisted in other ways. There for the first time they met Dean Coz, the man who later was to make his generous "open door" statement.

On Wednesday, August 7, the dental group, accompanied by Elder Hayden, flew to Pulcalpa and their first contact with primitive human need. At the airstrip they were met by Francisco Piro, president of the Upper Amazon Mission of Peru. He took them immediately to the mission launch *Auxiliadora* ("The Helper"), their home for the next fourteen days. As they arrived at the boat they were welcomed by Captain Alfredo Kalbermatter, his wife, Flora, and their three little girls, aged seven, five, and two years.

The trip from Pulcalpa to Iquitos was scheduled to begin on Friday.

During the two-day interval before leaving Pulcalpa, Dr. Palmer performed dental work on a number of mission personnel and local church members. Friday came, and it was time to wave good-bye to those on shore as the launch began its journey to Iquitos.

During the trip five stops to give treatments were made. On Wednesday, August 21, just two weeks after the group had left Lima, they arrived in the upper Amazon city of Iquitos.

On Sunday the three dentists left by plane for their return trip to Lima. Flying most of the day under a cloud bank, they arrived back in the capital city late in the afternoon. Two days later they would board another plane for their return trip to the States.

The next day was Monday, August 26. About mid-morning a call was made to the university dental school. "Welcome back," the dean's voice boomed at the other end of the line. "I have a surprise for you. I've arranged for you to conduct three lectures this week. Tomorrow night you will speak to my faculty. On Wednesday night you will meet with our students. And Thursday night we want you to talk to members of the Lima Dental Society."

Dr. Palmer's heart sank as the dean outlined the plan. The next night at midnight was the hour scheduled to start back to California. After explain-

ing his problem to Dr. Coz he suggested, "Would it be possible to hold a joint meeting with all three groups attending tomorrow evening before we leave?"

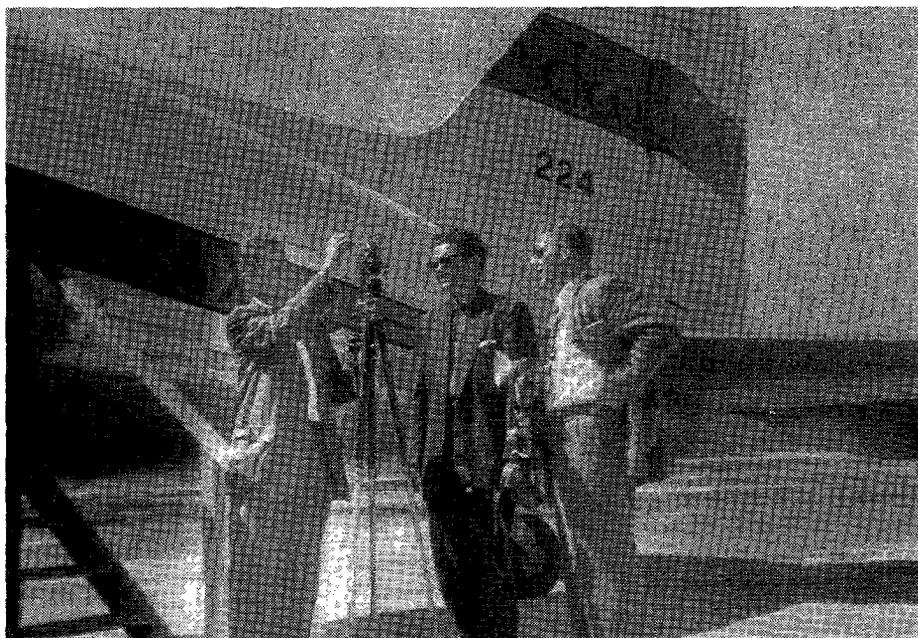
"I think that can be arranged," answered the dean. "Let's plan on it."

Next morning Dr. Palmer drove out to Nanã College, some twenty-five miles from Lima, and delivered the chapel address to the students assembled there. He told of his experiences over on the other side of the Andes and of the meeting that was to be held that evening at the university.

In describing the friendships he had discovered at the university, he invited the young Adventist students who might be interested in the dental profession to take advantage of the opportunities before them. Following the assembly thirteen students indicated their interest in preparing for a career in this important work.

At seven o'clock that evening, when he and his student associates arrived at the university, Dr. Palmer found the auditorium extremely crowded with no more standing room available and many faces peering through the windows into the assembly. After he was introduced he took the opportunity of again relating the purpose for which he and the others had come to Peru. He also showed motion pictures.

The response was enthusiastic. A number of questions were asked, and as the meeting drew to a close, Dean Coz stepped forward and said, "We have enjoyed your visits with us. We hope you will find it possible to return again and again. Our doors are poor, but they are open to you." And with that the group was dismissed.



Dr. William Palmer (left) with Paul Williams and Robert Cole getting set to take a few feet of motion picture footage before boarding one of several planes on which they traveled in Peru.

Studying Medicine in Mexico

By George C. Nickle
Public Relations Secretary
Mexican Union

It was not easy for George Lowery to take his wife and three children to live in the little mountain town of Laguna, Mexico, to put in the six months of social service required of all who take the medical course in the University of Nuevo León in Monterrey, Mexico. Already he and his companion had fought a hard battle for six long years, against strong financial odds, while he had been studying medicine. It had been no easy task to manage a boardinghouse, and at the same time keep up with his classwork. The year's internship in the Washington Sanitarium had brought the time to seven years since he had begun the course; and now, to add this six months of service in a small, isolated mountain village, and that without remuneration, office facilities, or medical supplies, seemed a bit hard. But George and his family took it with a smile.

My first visit to them was made just a few days after their arrival there. They were working hard to get a little adobe house in shape to live in. It lacked windows, screen doors, cupboards, and even floors; but it did have a roof on it. Water had to be carried in buckets from the one source of water for the town, some four blocks distant.

Patients were already flocking to the new doctor—the only one in the village—and Dr. Lowery was doing his best to take care of them all. You should have seen the pleased look on his face when he saw the liberal quantity of medicine I had brought with me, donated by Adventist doctor friends in the United States. Upon my second visit, some two months later, I found him well established as the most beloved man in the place, with patients flocking to him from all directions.

Petition Circulated

When the time came for the Lowerys to leave Laguna, the inhabitants circulated a petition, requesting that Dr. Lowery be permitted to remain as their permanent doctor. This petition found its way to the offices of many of the university authorities, and it won a lot of respect for George from those in high medical circles. Then came the day when he must take his final, or professional, examinations. He not only passed with high grades but was also awarded a special citation for the outstanding social service he had rendered in that little



Lay Evangelism in Wichita, Kansas

Twelve laymen (shown above) of the Wichita, Kansas, church joined hands in a Christian laymen's crusade that continued from September 29 to October 27. Advertising space was purchased in two Wichita papers, and good publicity was gained through the press. Special seasons of prayer were held in the church prior to and during the time of the effort.

A. R. Hagen, pastor of the Wichita church, worked closely with the laymen in planning

for the crusade, but everything was done by the laymen. As a result of this series of meetings 12 persons are definitely interested and are preparing for baptism. Today the lay members of the church are evangelism conscious and are making plans for three or four efforts to be held in various sections of the city in the spring of 1958.

E. E. HAGEN
Home Missionary Secretary
Kansas Conference

mountain village. He left a record behind him there that will be a help and a challenge to future Adventist graduates from this university.

The Texas Conference has invited Dr. Lowery to locate in its territory, and we are confident that he will render the same kind of unselfish service there that he did in Laguna. We are all proud of him and wish him every blessing.

This group of sixty-six Adventist students studying medicine in Mexico is most interesting, which will be readily understood when you realize that among them fifteen countries are represented. Next year we expect to have a student from India.

Ten of our students will be graduating this year. They will be serving as interns in various institutions in the United States, including our sanitariums in Washington, D.C.; Denver, Colorado; and Portland, Oregon. After the year's internship they will all be returning to Mexico for the six months of social service and their professional examinations. Dr. Lowery has set the pace for them, and I am sure they will keep up this Adventist record that has called forth so much admiration.

Growth in Greenland

By Aase Andreas Nielsen

I have just returned from a very arduous journey to some of the northernmost parts of the great island of Greenland. For more than two months I have been visiting the people who live in these extreme latitudes. In a short time heavy, impenetrable pack ice will make all shipping impossible along the shores whence I have just come.

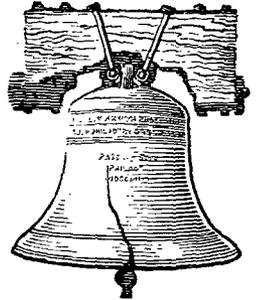
As you read this the long night of the Arctic is covering these remote parts and visitation is often made extremely difficult. However, I am happy to report that the Lord has opened up many ways in which to reach the people's hearts. I have made it a practice wherever I go to take along a large quantity of tracts and books. It has been wonderful to see how the Greenlanders clamor for the little book *Steps to Christ*, which has been translated into the Greenlandic language.

In two small colonies I visited I was fortunate to become acquainted with the leaders of two temperance societies. They invited me to speak

a **FREE** church



FREEDOM is Not FREE!



"FREEDOM IS NOT FREE! If we want to keep it—'We have to love it, live it, work for it, even fight for it.'—Wellington J. Griffith, Jr.

"The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries . . . has, in this last conflict, been committed to our hands."—*Gospel Workers*, p. 389.

Religious Liberty Offering -- Jan. 11-18, 1958

Give a liberal offering to protect your liberty,

Sabbath, January 18, 1958

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.

at their local chapters, and I joyfully accepted, using the theme "Christianity and Temperance." Some time after one meeting I met one of the leaders, who told me that after my lecture fourteen young men had come to him admonishing him on the necessity of abstaining from all harmful things, according to the light they now had received from the Bible.

One day I met the rural dean. He asked whether he could come and visit me, as there were quite a few questions he would like to ask. It was arranged that he should come to my home. Apparently he had become somewhat disturbed by the many meetings I had been conducting. The subject of baptism particularly disturbed him. As a matter of fact, he asked me whether I was determined to baptize any adults who might join our church, even if such had already been baptized as children. To this I answered, "Of course I will."

Public Discussion Held on Two Major Subjects

During the conversation the dean asked whether it was possible for him to be present in my home when I conducted my Sunday lectures. He further asked whether it would be possible for him to explain to the congregation his side of the question. To this I answered that I had nothing against his doing so, but that I would prefer to do this in a public place where we might invite as many as possible to attend such a meeting. To this he agreed, and it was decided that the meeting should be held in the local seminary. The chairman of the meeting was the principal of the seminary and also a nephew of the rural dean. Two of the seminary teachers acted as translators. Each of us was given fifteen minutes to introduce the subject, with an additional fifteen minutes for the translation. The subjects chosen were baptism and the Sabbath.

As can be imagined, the seminary was crowded and many had to stand outside in the corridors. Church and education leaders were present, as were also many of the important citizens. God surely heard my prayers. After the meeting a number came to me and expressed surprise that the Bible substantiated our beliefs. Although it is too early to say what will come of this and other meetings, God has opened up doors here in Greenland in a remarkable manner. The rural dean's niece has already accepted the truth.

I trust that the worldwide Advent family will remember me as I strive to reach the hearts of the Eskimo people living in these northernmost parts of the earth.

A Faithful Witness in North Bengal

By W. F. Storz

In 1946 K. S. Ekka and Seth Kujur, two workers in North Bengal, together with a student colporteur from the Assam Training School, late one afternoon started on their bicycles to a tea estate some fifteen miles away. They were going to do their annual Ingathering work. Upon reaching a village named Balagaon some seven miles along the way, they discovered that they had taken the wrong road. However, Brother Kujur, being somewhat acquainted with that region, decided on a trail through the jungle that should lead them to their destination. Deep in the jungle they noticed that the sun was rapidly sinking, and when they came upon some fresh elephant tracks they decided to retrace their steps quickly in order to get out of the jungle before dark.

Back in the village of Balagaon they came to the home of Suphal Kisku, a Hindu. They were given rice, which they cooked for their evening meal, and were granted the privilege of staying overnight in the cow barn with the animals. In the morning the student colporteur sold Mr. Kisku a copy of the Hindi book *Toward a Better Day*.

Two years later Samuel Lakra, who had been appointed a worker in this area, went to Balagaon to investigate the possibilities for preaching the message. He was told of a schoolmaster in the village, so visited him. On reaching the home he found this schoolmaster to be the Mr. Kisku who had purchased *Toward a Better Day*.

A few months later Brother Lakra invited him to attend some meetings with him in Chakoakheti. There Mr. Kisku recognized Brother Ekka and

soon decided to become a Christian. He was baptized in 1949. He still owns and treasures the book that introduced him to this message.

For a year Brother Kisku was the only Christian in his village, but he was active in missionary work. Soon another man became interested, and the interest grew. Brother Kisku conducted Sabbath school in the morning and visited in the afternoon. Today the organization of a church at Balagaon has been approved. Eleven of the group of believers are members because of Brother Kisku's influence and work.

Sabbath Blessing in San Roque

By F. C. Webster, *President Inca Union Mission*

As the Sabbath hours drew on we gathered together in worship of our Creator so that our hearts might be tuned to receive the Sabbath day's blessings. It was not a new experience for those in our little group. We had all made it a custom in our lives to gather for sundown worship. We, of course, were not the only such group that joined together in worship on that Friday evening; in the same little community within a few hundred yards of us there were other such groups. And around the circle of the world thousands and hundreds of thousands of our believers were welcoming the Sabbath in much the same way.

But on that particular occasion my heart was drawn to thank God anew for His people and His Sabbath day. This was really quite an unusual Sabbath day for our believers in the little community of San Roque, a village situated in the eastern foothills of the high Andes, only a few miles from where the wide rivers flow lazily through the great Amazon Basin. During this Sabbath day we were to dedicate a new little church building and have a baptismal service.

Back in the 1920's two colporteurs had brought the truth to this remote village. F. H. Stahl had come to baptize the first converts. All of those first converts still living remain faithful to the truth. Through the years others have joined with them, their children have been reared in the fear of God, and now the grandchildren are being taught of Jesus. In those early days they had built a little chapel, but a few years previous to our visit fire destroyed it. However, their dauntless faith and courage led them to rebuild. And it was in anticipation of special blessings on a spe-



Suphal Kisku and his family (seated). Behind Brother Kisku is Pastor K. S. Ekka. Behind Mrs. Kisku is Paul Kisku.

cial Sabbath day that we gathered in sundown worship that Friday night.

The little group that gathered with us that evening seemed to me in a very special way to symbolize the unity of the Advent people around the world, for we represented several different nationalities. I could not help thinking how different our surroundings were from those of many of our brethren, but our thoughts and prayers and songs were the same. In the home where we worshiped that evening there were dirt floors, mud walls, and a thatched roof. Our bed consisted of a mattress laid on hard boards. We had no electric lights or telephones, no, not even roads, for we had traveled muleback through jungle paths and forded rivers in order to arrive at San Roque. But our hearts were the same and our God was the same, and we looked toward the same eternal city as do our brethren throughout the world.

Friday evening worship hour unites our hearts to God and to one another. The fast tempo of the week's activities comes rather abruptly to a close as we join in singing, "Now the day is over," or "Day is dying in the west" or "Blest be the tie that binds Our hearts in Christian love!" In our home it is a precious hour as we thus unite our family in prayer and praise. But the circle of united believers is even greater as we think of our brethren round the world, who amid diversified circumstances join with us in this worship hour.

In South America we have a lovely custom. As our worship closes and we arise from our knees we greet one another with a wish that each may have a pleasant Sabbath day.

That Sabbath in San Roque, in that isolated spot in Peru's vast Amazon Mission, God listened to our prayers as the Sabbath hours began, and He gave to us a Sabbath rich in blessings. His house was dedicated and our lives were dedicated and rededicated to Him and to His service.

Noah, Gideon, Ingathering, and Goals

By Marenus H. Jensen

When I was a lad I had a menagerie made up of various humble creatures of the wild. They taught me some very valuable and helpful lessons. Perhaps the most important of all was the one I learned from my flying squirrel. He always set a goal for himself, but seldom, if ever, went higher than he aimed.

Many people in the world today have no aim or goal in life, and as a result never achieve worth-while ob-



Florida Adventists Participate in Civil Defense

Florida Seventh-day Adventists are proving themselves civic-minded by their response to the need for ground observers in the Air Defense Command.

Recently the conference agreed to have its members, where possible, man Ground Observer Posts on Sundays, in addition to certain other weekdays. Following this agreement, Adventists in many parts of the State offered their services. The conference public relations director, Cecil Coffey, reports that there are now hundreds in training for this and other civil defense work, with some classes exceeding 50 in number.

On September 12, 1957, the West Palm Beach church was given a "Certificate of Recognition" from the Air Defense Command for "voluntary services in support of the Air Defense of the United States." This was presented to the pastor, A. M. Karolyi (second from left) by Col. Ellis F. Altman at a special ceremony. Mrs. Hazel Barton, the post commander (left), and Lt. Stuart H. Sinclair (far right) also participated.

Nearly one fifth of the members of the West Palm Beach church belong to the Ground Observer Corps.

M. CAROL HETZELL

jectives. They simply drift on the shoreless sea of time. Yet every year when Ingathering time arrives someone is sure to say, "I don't believe in goals. In fact, I think goal devices are silly." But without a goal no one knows where he is going, and without a goal device he may not even know where he is.

Pastor Noah had a goal. His goal was to build a float and to engage in ingathering—an ingathering of souls. His campaign time was 120 years, and it took him 120 years. Apparently, according to the Bible story, he did not finish his float until about a week before the campaign was supposed to end. Furthermore, we would probably say that he was not particularly successful in his ingathering activities.

There may be a moral to this story. Perhaps it is possible to drag a campaign out too long or to spend too much time on equipment. To be sure, without a float Noah would have failed completely. We need some equipment, and it should be good. Perhaps also it was fortunate that Pastor Noah did not drag his cam-

paigned out longer than he did, for in a few nights bad weather set in. It rained every night for forty nights. Caroling conditions were poor, it was hard to find the businessmen in, and farmers were discouraged.

Once God set a goal for His church in Palestine. When He announced the goal, Pastor Gideon doubted that it could be reached. It was too high, the church was too small, and Gideon had never had experience in such things. But God sought to convince the pastor that it could be done. Finally, Gideon called a church business meeting, and for a business meeting the turnout was quite good—some thirty-two thousand men. But the majority of the church joined the pastor in the belief that the goal was too high, too visionary, too fantastic, and that it could not be reached. So God sent an urgent message to the pastor instructing him to have the members who were weak-kneed, faint-hearted, doubting, and grumbling return home at once, before they should discourage the rest of the church.

There were still some who felt that

God's goal was too high. They dreaded the campaign. They took part in it as a duty, but their hearts were not in it. So God told the pastor to take them down to the creek and that there he would find out whose hearts were really in the missionary program. Some lay down to take a good last drink before the long hard campaign. God instructed the pastor to send them home too, as He didn't need that kind of help and couldn't use them. He assured the pastor that with the faithful few, whose hearts were really in the campaign, he would reach his goal.

Still the pastor was not sold on the idea that the goal could be reached. God had him go down into the valley and look the territory over, taking a layman with him. When Gideon heard the high regard others had for his organization, that convinced him. At last the reluctant pastor decided that the goal could be reached. I can see him rushing back up the hill, calling his bands into a huddle and saying, "Men, we can do it! Let's break up into three bands. Get your trumpets and flashlights, and let us go down and serenade our neighbors. With these three bands we can get our goal tonight." And they did!

Yes, we need goals. Where there are no goals the Ingathering campaign—or any other campaign—will languish, and people will perish.

Meeting for Chaplains at the Seminary

By W. John Cannon

One of the most challenging and delicate tasks facing the ministry, yet one of the most rewarding, is the spiritual care of the sick. The minister called to spend his full time as a chaplain in a hospital or sanitarium carries a heavy responsibility but is handsomely rewarded when work is well done. Serious illness is not only a physical crisis but often a soul crisis too. In many cases eternal life and death are in the balance. How important it is, then, that the men who care for the spiritual interests of the patients in these institutions should be well trained for their work. Of this need the Lord's messenger wrote:

"It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, and knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first; but he



Octogenarian Enrolls 1,045 in Bible Course

When the Texas Conference opened its crusade for 50,000 Bible course enrollments last June, Sister Grace Wilcox, 80 years old and a veteran member of the Dallas church, set out to do her part. Faithfully she visited the homes in her area, working from one to three hours daily. The response was encouraging. Hundreds enrolled in the course. Sister Wilcox continued her work farther afield, and her list grew. At last count, this faithful servant of the Lord had enrolled 1,045 in her door-to-door visitation program.

As the result of this work during the past five months, Bible studies have been arranged with some of the enrollees and some have already attended church.

"If I was younger," Sister Wilcox says, "I could have enrolled many more, but I had to go slowly. God did it all; to Him be the glory and praise."

ROBERT H. PIERSON

should, by earnest thought and exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably yet with unbending integrity, for prejudice, bigotry, and error of every form and description must be met."—*Testimonies*, vol. 4, pp. 546, 547. (Italics supplied.)

With this instruction in mind and in response to increasing demands, the Theological Seminary has arranged a series of discussion groups for chaplains. These group meetings are informal, with the chaplains discussing with an experienced chaplain some of their problems and the delicate work of helping those in physical and spiritual need.

The first group meeting of this kind was held in the Seminary on October 11, with nine men present. The meeting was under the direction of the Applied Theology Department of the Theological Seminary. Kenneth Crofoot, chaplain of the Washington Sanitarium and Hospital, was chairman. This is a small beginning, but we trust it will lead to stronger work in this important area of ministry.

Delivered From a Jungle Prison

(Continued from page 17)

The mental strain grew with the passing days. Although the guards did not molest them, they threatened them and told them many lies. They would say, "Tomorrow you will be going home," or they would tell them, "Tomorrow we will kill Chan Gone."

At night they all slept in a circle on the floor of the tiny little leaf hut, with the girls in the center and the young men forming a protective ring about them. Then the day came when they were told they were going to move, but they didn't know where.

They told us about the hardships of the trek back. They had to walk all day in the open fields while the sun shone down relentlessly. They had no hats or umbrellas. The guards lost the way, and all were forced to retrace their steps. At last they came to some villages near the river. There they found themselves in friendly hands, and were taken across the river.

When they made their way up the path to the school, some of the neighbors of the school did not recognize them when they met because they were so unkempt. Their clothes were in rags, their bodies dirty, their hair uncombed and uncut, and the young men had three weeks' growth of beard on their faces. But through all the dangers and discomforts they knew God's hand had been guiding them and had brought them all back safely.

When I asked some of the teachers if they were willing to continue teaching at the same school, they replied enthusiastically, "Yes! Of course. We will go wherever God wants us to go."

• In Brief •

OVERSEAS

Northern European Division

● Skodsborg Sanitarium not only continues to fulfill an evangelistic witness that is effective throughout the whole of Scandinavia, but is making a great contribution to our mission program throughout the world field. During 1957 Skodsborg Sanitarium answered 12 overseas calls for personnel to serve in various places of responsibility in medical mission work. Markur Henriksen, director of the men's treatment rooms, was able to spend several months in West Africa establishing a physiotherapy department at the Kwahu Hospital, Ghana. The establishment of

this department will greatly strengthen our mission service in that field. Our mission service in Greenland will also be greatly helped by the sending of a nurse from Skodsborg.

- In Ethiopia and West Africa forward plans are contemplated in connection with the educational program. In West Africa property has been secured in the Lagos area, where it is proposed that new administration buildings be erected for the Bible correspondence school and radio work. In Ethiopia plans have been approved for the erection of a splendid new church building in Addis Ababa. This building also envisages the housing of the Ethiopian Union administrative offices. Both these building projects will add strength to our witness in these important cities.

- The home missionary department reports that for the third quarter of 1957 more than 58,000 missionary visits were made and over 520,000 pieces of missionary literature were distributed by church members.

NORTH AMERICA

Atlantic Union

- On November 16 R. T. Hudson, the pastor, baptized 23 candidates at the Ephesus church in New York. A total of 55 have been prepared for this rite as a result of the Bible and Health Crusade, which featured the preaching of Elder Hudson and the singing of Joyce Bryant and Shirley Carter, supported by a massed choir of 200 voices.

- G. S. Remick baptized 18 at Auburn, Maine, recently, including a family group of 6. Ten more are in baptismal classes.

- A new cottage that has been erected at the Fuller Memorial Sanitarium, South Attleboro, Massachusetts, has been named the Amelia Kinner Cottage in honor of the late Sister Kinner, who first conceived the idea of a sanitarium in South Attleboro. A new wing and other construction are being added to the main building at the sanitarium.

- Robert Marshall, from Lowell, Massachusetts, has been elected president of the senior class at Atlantic Union College; Jay Edison, of Middletown, New York, is vice-president; Sylvia McClenon, of South Lancaster, Massachusetts, secretary; and Alvan Cruz, from New York, treasurer. Dr. W. R. A. Madgwick was chosen class adviser.

- Charles Perry has served as a church treasurer for 38 years and was recently re-elected for another year as treasurer at Norridgewock, Maine. Mrs. Edith Perry has served as clerk of the church for 27 years, and their daughter, Caroline Perry, has served 15 years as home missionary secretary. The church has 120 members.

Central Union

- The Union College furniture factory produced \$80,000 worth of merchandise in October, the largest one month's total in its history. The factory employs 100 students.

- E. F. Sherrill and R. E. Brewer conducted a successful two-week evangelistic

effort in the Central SDA church of Kansas City, Missouri. A strong interest developed, necessitating the assistance of V. L. Heglund, Jack Martz, and S. J. Elie. Sixty-five persons have decided to join God's remnant church, and many more are studying the reasons for our faith.

- At the beginning of 1957 the Colorado Conference set as its goal the reaching of a membership of 7,000 by the end of the year. At the close of October the conference was within about 150 of reaching this objective.

- The Central States, Kansas, Missouri, Nebraska, and Wyoming conferences conducted workers' meetings during November. The chief emphasis was on total evangelism. J. E. Edwards, from the General Conference, and Theodore Carcich, C. G. Cross, D. E. Reiner, and W. A. Howe, of the Central Union, contributed to the success of the meetings.

- Martin Shain and family, formerly of Hot Springs, Arkansas, have arrived in Cheyenne, Wyoming, to conduct pastoral and evangelistic work in that city.

- In spite of a siege of Asian influenza that afflicted a large portion of the student body, R. M. Whitsett conducted a successful Week of Prayer at Union College, October 18-26.

Columbia Union

- L. H. Wagner, formerly of the East Pennsylvania Conference, is now connected with the Eastern division of the Loma Linda Food Company, Mount Vernon, Ohio.

- J. M. Anderson, former assistant manager of the Book and Bible House for the Potomac Conference, has accepted a call to the Washington Missionary College mill. He was replaced by Dale Conner, former Book and Bible House manager for the West Virginia Conference.

- The baptismal report for the first three quarters of 1957 shows the following pastors of the Columbia Union Conference with more than 25 baptisms: Milton Thomas, Camden, New Jersey; W. M. Starks, Cleveland, Ohio; C. D. Brooks, Columbus, Ohio; L. G. Cox, Newark, New Jersey; W. M. Fordham, Philadelphia, Pennsylvania; G. H. Rainey, Richmond, Virginia; T. G. Bunch, Sligo, Takoma Park, Maryland; L. R. Mansell, Takoma Park, Maryland; C. L. Duffield, Ohio; and B. J. Mondics, Charleston, West Virginia.

- James Hamrick, formerly of the Ohio Conference, has accepted a call to become pastor of the Chestnut Hill church in North Philadelphia, Pennsylvania. He replaces J. M. Clemons, who is now pastor of the Reading churches.

- Thirty-one persons have been baptized thus far as the result of the Detamore-Turner-Holley-Flory evangelistic meetings in the Soldiers and Sailors Memorial Hall in Pittsburgh, Pennsylvania.

- D. K. Smith, pastor of the Spencerville, Maryland, church in the Chesapeake Conference, has accepted a call to become MV and educational secretary of the New Jersey Conference. He replaces T. V.

Zytkoskee, who is now MV secretary of the Potomac Conference.

Lake Union

- W. G. Wallace, publishing secretary of Wisconsin, reports that early in December the literature workers had already delivered more than \$90,000 worth of literature toward their \$105,000 goal for 1957. The three literature evangelists with the largest deliveries thus far are Walter Nasvall with \$12,602, Calvin Johnson \$10,570, and Mrs. Ruby Grimsrud \$7,819.

- Emmanuel Missionary College now offers a minor in the building trades as well as a two-year applied arts diploma. During the summer of 1957, under the direction of Prof. J. G. Galusha and Leslie Smith of the department of vocational arts, construction was begun on a completely fire-proof applied arts building, with the work being done by students, some of the operations being a part of laboratory requirements.

- Young people of the Illinois MV Societies are engaged in a project called Operation Desire. This plan calls for placing a copy of the book *The Desire of Ages* in each room of the motels in Illinois. Results are already being seen. Many have written in ordering copies for themselves and as gifts for their friends. One motel owner in the Chicago area sent \$25 to the conference office as an expression of appreciation for the work the young people are doing.

- R. A. Van Arsdell, who has given leadership for a number of years to the publishing work in Illinois and Indiana, has accepted an invitation to serve in the Philippine Islands. His successor as publishing secretary of the Indiana Conference will be Harold Otis, who is now an assistant in Michigan. Brother Otis will not be a new worker in the Indiana field since he served there as an assistant about eight years ago. He has already taken up his new duties.

- Miller Brockett, MV leader for the Lake Union, reports that Illinois, Wisconsin, and Michigan have organized nature clubs, and Indiana is planning for one soon. An active club known as the Detroit Naturalist Society was formed in the Detroit area in the spring of 1955. Its membership has grown to 47 adults, representing 31 families. A part of the club's program calls for practical training in wilderness survival.

Northern Union

- For the quarter ending September 30 the Sabbath school membership in the North Dakota Conference exceeded the church membership, according to R. D. Steinke, Sabbath school secretary.

- On the recent Home Visitation Day three of the five active church members at Ray, North Dakota, called on 30 homes and enrolled 22 people in the Bible course.

- C. H. Turner is conducting evangelistic meetings at Herreid, South Dakota, and M. C. Horn is holding meetings in the new church at Watertown, assisted by Arlee Torkelson, music teacher at Plainview Academy.

● Students of Sheyenne River Academy are conducting a series of meetings at Manfred, North Dakota, under the sponsorship of the Ministerial Seminar, Leslie Werner, president. R. D. McCune is the Bible teacher at the academy.

● At Oak Park Academy, in Iowa, the library and laboratories have been redecorated and new floor covering installed. A gift from the alumni provided new drapes for the library, and equipment is being repaired and replaced in the laboratories.

● Iowa Pathfinder leaders attended a council at Ahquabi State Park the last weekend in October to study methods for effective leadership. The council was under the direction of Boyd Olson, E. D. Clifford, and George Stone. On October 31, at the first Pathfinder Fair to be held in Iowa, a large group of young people exhibited hobbies, crafts, and collections, and participated in contests and games.

North Pacific Union

● The Walla Walla College Field School of Biology expedition to Central America, headed by Dr. E. S. Booth, professor of zoology, left the campus December 8 for a 13-week winter quarter field trip. Dr. Harold Coffin, associate professor of biology, with Dr. Booth, will teach ornithology, mammalogy, entomology, and marine invertebrates. Larry Larrabee, senior student, will instruct in Spanish conversation. There are 55 members in the expedition, which will visit Mexico, Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica. All students on the trip will take between 9 and 17 hours of college work. Evenings will be spent in study and classes under the floodlights in camp. Trapping and collecting will occupy the daylight hours.

● Four adult converts were added to the Tillamook, Oregon, church by baptism on November 16 as the first fruits of an evangelistic effort held by Clifton Walter.

● Leon Cornforth, home missionary secretary of the Idaho Conference, reports that the conference Ingathering goal device this year calls for each district to launch a satellite bearing the name of the district pastor. The degree of rise for each satellite will represent the percentage of the goal raised.

● Latest report from the Harris-Wyman evangelistic effort in Great Falls, Montana, indicates that between 30 and 40 have been baptized to date.

Pacific Union

● Thirty-one treasurers, auditors, and office secretaries attended a workshop at Pacific Union headquarters, November 18-21, to study the denomination's financial program on local and union conference levels. The meetings were organized by James Howarth, auditor of the Pacific Union, and his associate, E. L. Becker. Present from the General Conference was W. E. Phillips, assistant treasurer.

● Between 3,000 and 4,000 attended the Northern California Pathfinder Harvest Festival in Vallejo in October, including nearly 1,000 Pathfinder members of the 28 clubs represented, reports C. H. Seitz,

secretary of the conference MV department.

● Seventeen thousand tracts, *A Treat Instead of a Trick*, were given out by the Pathfinders of the Southern California Conference during Halloween. This means that 17,000 homes received invitations to enroll in the Voice of Prophecy Bible school. The Pathfinder boys and girls were also successful in gathering food and clothing for the poor.

● Arizona Conference officials—G. H. Rustad, president; Henry T. Bergh, secretary-treasurer; G. H. Friedrich, Sabbath school and home missionary secretary; and Lavern Peterson, MV and educational secretary—have organized themselves into an evangelistic group called The Hour of Prophecy. Their first series of meetings was held in Sunnyslope, and they plan to hold similar meetings in other places.

● Dedication services for the Sunnymead church, in the Southeastern California Conference, were held Sabbath afternoon, November 23. W. J. Blacker preached the dedicatory sermon; D. E. Dirksen offered the prayer of consecration; and W. E. Guthrie offered the dedicatory prayer. The church building project was started by F. B. Jensen while he was pastor of the Riverside church. Two former pastors were present for the dedication, Larry Dasher and Robert Stanley.

Southern Union

● The two colporteurs with the top records in the union for the month of October were: Hours—H. Kirkpatrick, of the South Atlantic Conference, 214; Sales—Harry Eastep, of the Kentucky-Tennessee Conference, \$3,767; Deliveries—Harry Eastep, \$3,748.45.

● Walter K. Wright and his family have moved to Gadsden, Alabama, from Florida. He is to serve as pastor of the church. Brother Wright is a graduate of Southern Missionary College, class of 1954.

● Mr. and Mrs. G. H. Lott, of Amory, Mississippi, kept the Sabbath and prayed for eight years that a Sabbathkeeping church would be built near them. Only recently they came in contact with our people. On October 26 they were baptized into the remnant church by W. D. Welch.

● A class in civil defense was organized in West Palm Beach, Florida, recently. Fifty-five enrolled. The Civil Defense directors present at the organization were Col. W. B. Carswell, evacuation officer; Robert M. Williams, deputy director; Richard Byerberg, chapter manager of Palm Beach County chapter of the American Red Cross.

● The members of the Valdosta, Georgia, church began a new building June 17. The official opening of the new church took place December 14. During October and November the businessmen of Valdosta contributed almost \$2,500 to the church.

Southwestern Union

● The St. Charles Avenue church in New Orleans, Louisiana, reached its Minute Man goal in two weeks' time. W. R. May is the pastor, and the membership consists of 206 energetic laymen.

● During the ten-week Bible course enrollment contest in the Texas Conference this past summer, Joe Kasper enrolled approximately 500 persons in the Truth for Today Bible Course as he visited the homes in Longview, Texas, while canvassing for a scholarship. Brother Kasper delivered more than \$2,000 worth of literature and for the second successive summer earned a scholarship.

● A Mizpah memorial stone was dedicated at a special chapel service at Southwestern Junior College on Monday, November 18. On top of the seven-ton rose granite memorial is a bronze replica of the Bible opened to Genesis 31:49; "The Lord watch between me and thee, when we are absent one from another." The stone is a gift of the Student Association and the college senior class of 1957.

NOTICE

Quadrennial Meeting of the Pacific Press Publishing Association

Notice is hereby given to all whom it may concern, that the quadrennial meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the association on Villa Clara, in the City of Mountain View, County of Santa Clara, State of California, on Monday, January 27, A.D. 1958, at 10 A.M.

The election of directors for the ensuing term, the advisability of amending, repealing, or adopting new bylaws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the Directors.

W. P. ELLIOTT, President
J. L. JONES, Secretary

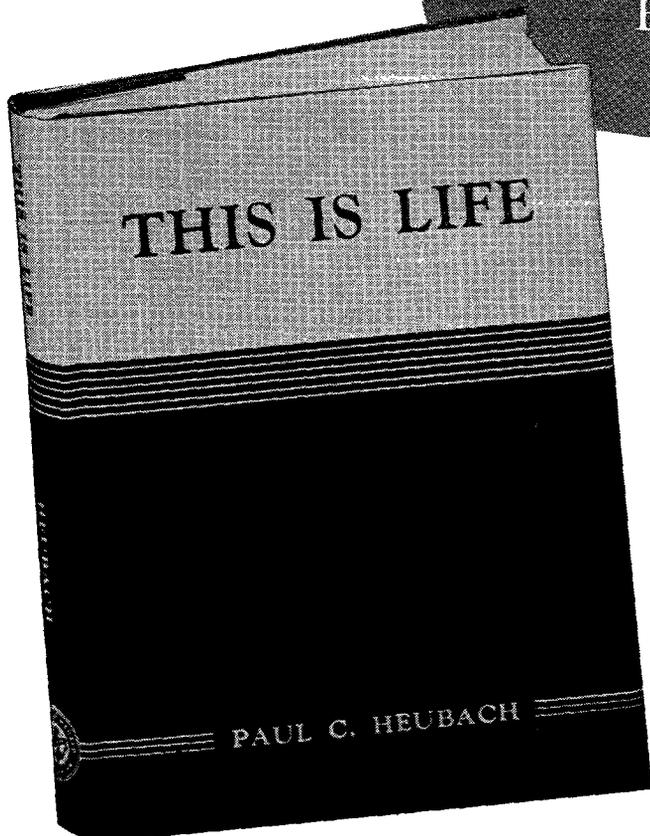
Church Calendar FOR 1958

| | |
|---|----------------|
| Home Missionary Day and Offering | January 4 |
| Religious Liberty Campaign | January 11-18 |
| Religious Liberty Day and Offering | January 18 |
| Television Offering | January 25 |
| Christian Home and Family Altar | February 1 |
| Home Missionary Offering | February 1 |
| <i>Signs of the Times</i> Campaign | Feb. & March |
| Home Visitation | March 1 |
| Home Missionary Offering | March 1 |
| Missionary Volunteer Day | March 15 |
| Missionary Volunteer Week of Prayer | March 15-22 |
| Temperance Commitment Day | March 22 |
| Thirteenth Sabbath Offering (Southern European Division) | March 29 |
| Ingathering Rally Day | April 5 |
| Ingathering Campaign | April 5-May 17 |
| Home Missionary Offering | April 5 |
| Spirit of Prophecy Day | April 12 |
| Dorcas and Welfare Evangelism | May 3 |
| Home Missionary Offering | May 3 |
| Servicemen's Literature Offering | May 10 |
| Literature Evangelism | June 7 |
| Home Missionary Offering | June 7 |
| College of Medical Evangelists Offering | June 14 |
| General Conference Special Missions Offering | June 21 |
| Thirteenth Sabbath Offering (Australasia) | June 28 |
| Medical Missionary Day and Offering | July 5 |
| Enlightening Dark Counties | August 2 |
| Home Missionary Offering | August 2 |
| Educational Day and Elementary School Offering | August 16 |
| Oakwood College Offering | August 30 |
| Literature Evangelist Rally Day | September 6 |
| Home Missionary Offering | September 6 |
| Missions Extension Day and Offering | September 13 |
| JMV Pathfinder Day | September 20 |
| Sabbath School Rally Day and 13th Sabbath Offering (Inter-America) | September 27 |
| Neighborhood Evangelism (Bible school enrollment) | October 4 |
| Home Missionary Offering | October 4 |
| Voice of Prophecy Offering | October 11 |
| Temperance Day and Offering | October 25 |
| Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>) | October |
| Witnessing Laymen | November 1 |
| Home Missionary Offering | November 1 |
| <i>Review and Herald</i> Campaign | November 1-22 |
| Week of Prayer and Sacrifice | November 15-22 |
| Week of Sacrifice Offering | November 22 |
| Home Missionary Day and Offering | December 6 |
| Thirteenth Sabbath Offering (South America) | December 27 |

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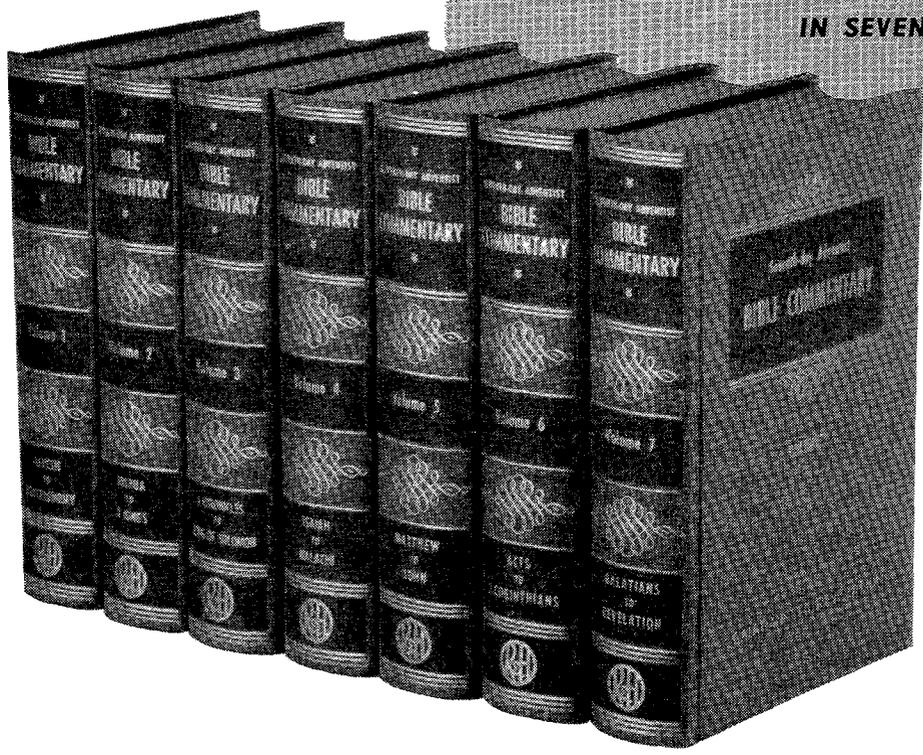
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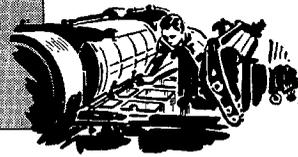
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As We Go to Press



Four Academy Students Killed in Accident

We regret exceedingly to announce the untimely death of four students of Forest Lake Academy, Florida. On the morning of December 17, Ingathering field day for the school, the automobile in which they were riding was St. Petersburg bound. Between Brooksville and Tampa their car was involved in a head-on collision and Claire True, 17; Donna Lou Rees, 16; Linda Hardy, 14; and Carolyn Blanchard, 14, were instantly killed. Two others, Joan Philpot and Shirley Prather, were seriously injured. Edwin Olsen, who accompanied them, was not seriously injured.

Our deepest sympathies are extended to the relatives and friends of these students. We shall remember them in our prayers. E. W. DUNBAR

From Home Base to Front Line

Australasia

Mr. and Mrs. F. A. Behrens and two children left Sydney, Australia, on November 25, 1957, for Papua. Having completed their furlough, this family will again take up their work in eastern Papua.

North America

Elder and Mrs. Orley Ford left by train in November, returning to Salvador. Brother and Sister Ford have given almost 40 years of devoted missionary service in Latin American fields. From 1917-1930 he served as a mission director in the South American Division. Since 1931 he has been president of the Guatemala, Costa Rica, and Salvador missions. He will continue as president of the Salvador Mission.

Elder and Mrs. Louis Nielsen, son Jan, and daughter Anita, recently of Takoma Park, Maryland, sailed from New York on December 4, on the S.S. *Bergensfjord*, going to Copenhagen, Denmark, and from there to West Africa. This family came to the United States from Denmark for educational purposes. Brother Nielsen attended the SDA Theological Seminary, and obtained his B.D. degree in the spring of 1957. The Northern

European Division has called him to West Africa, and he has responded, to teach Bible in the Bekwai Training School, in Ghana.

Gloria Mackson, of Los Angeles, California, sailed on the S.S. *Queen Mary* from New York, December 16, going to Southampton, England, and from there to Tanganyika, Africa. Since graduation from Union College in 1953, Miss Mackson has acted as an instructor in home economics at Los Angeles Academy and has served as a secretary in the Southern California Conference office. She has accepted a call to teach home economics at the Ikizu Training School in Tanganyika.

H. T. ELLIOTT

Seed Sowing Produces Results in Florida

The following experience of literature evangelist Edith Cleveland of the Florida Conference illustrates the persuasive power of our good literature. It also shows that all around us are many persons who are searching for light. Sister Cleveland writes:

"Eight or ten months ago I was canvassing in the neighborhood of one of our church members, so stopped to see her. She was not at home, but I sold a journal to her neighbor two doors away. In visiting with this woman I mentioned that her neighbor was a member of the Seventh-day Adventist Church. Somewhat surprised she answered, 'Is that so?'"

"Last week she called on our Adventist sister and told her about buying the magazine. Then she asked, 'May I go with you Saturday?' Gladly our sister told her she could, and they came to church today. I was thrilled to know that the seeds sown are producing results. Do pray for this lady that she will accept the full message."

B. E. WAGNER

South American Division Committee Meets

The South American Division Committee has just completed a very profitable and inspirational annual meeting. The sessions were held at the headquarters office in Montevideo, Uruguay, and featured thrilling reports of the onward march of the Ad-

vent message in the five unions of the division. Representatives were present from the North, East, and South Brazil unions of the Portuguese language area of South America; also from the Austral Union, which embraces Uruguay, Argentina, Paraguay, and Chile; and from the Inca Union which includes Peru, Ecuador, and Bolivia.

This vast territory of approximately 100 million inhabitants covers a land area of almost 6 million square miles from just north of the equator, which runs through one of our churches in Brazil, all the way southward beyond the southernmost Seventh-day Adventist church in Punta Arenas, to Cape Horn, a distance of almost 4,000 miles.

The timely messages and wise counsel of W. R. Beach and T. L. Oswald of the General Conference staff added much to the success and inspiration of the meeting. LEON ROBBINS

Soul Winning Among Servicemen in Okinawa

Chaplain Robert L. Mole, who has recently been assigned to Okinawa, sends us the following encouraging news.

"This coming Sabbath I plan to perform the first SDA baptism of a serviceman ever held in Okinawa. A sergeant and his wife who have been studying under M/Sgt. Bogovich will receive this sacred rite following a baptism of three Okinawans by E. E. Jensen, mission superintendent. I am confident that a large group of English-speaking persons could be raised up here if I had the time to give to this ministry. There are many who are interested and want help. Most of our people prefer services in their own language, which, of course, is only natural. I am planning to begin Friday-evening meetings in a Marine chapel, and to visit as many interested persons as I can on Sabbaths."

Chaplain Mole sends a list of 20 servicemen who are either active church members or have Adventist backgrounds. There are tens of thousands of military personnel on this island, besides many other thousands of civilians employed in the military service. This constitutes a large field of labor in itself. We are indeed grateful for the soul-winning ministry of this consecrated and devoted chaplain. WM. H. BERGHERM