

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Southern European Division WINTER COUNCIL

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

ON THE shores of beautiful Lake Geneva, at the "La Ligniere" Sanitarium near Gland, Switzerland, the winter council of the Southern European Division was held December 5 to 11, 1957. Except for Bulgaria, Romania, and Greece, delegates were in attendance from all parts of the division, including the far-flung Southern European mission fields.

The Southern European Division is probably our most cosmopolitan division, made up as it is of 42 countries and island fields. Scores of languages are spoken in this territory, which extends from Southern and Eastern Europe and a large part of Africa to the islands of the Indian Ocean. Our workers labor under the watchful eye of many governments, but nearly all of them are cooperative and helpful when they find out the true objective of our worldwide program.

The council was under the able leadership of the division president, M. V. Campbell, assisted by M. Fridlin, the secretary, and R. Gerber, the treasurer. H. L. Rudy and the

writer were present from the General Conference and led out in the devotional services. French and English were the official languages of the council, but all the meetings were translated into German, and to smaller groups in Czechoslovakian and Yugoslavian.

This was the first division-wide council held since 1954, and so the growth and work of the division for the past three years were under review. Elder Campbell pointed out in his report that one of the chief goals set by the division in 1954 was to get out of debt. This worthy objective was undertaken in a cooperative spirit, and at this council very encouraging reports were given. The 1953 total indebtedness of \$2,287,804 had been reduced by the end of 1956 to \$982,732. It was further reported that most of the organizations in the division would be debt free by the end of 1957, and by the end of 1958 the whole division should be out from under this burden and be able to turn to more direct lines of soul-winning endeavor.

Three years ago the second

(Turn to page 24)



Delegates and guests who attended the Southern European Division winter council at Gland, Switzerland, December 5-11, 1957.

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THE ADVENTIST • REVIEW AND HERALD •

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

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A Thought

FOR THE WEEK

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

"Let Every Heart Prepare Him Room"

Many fail in receiving the blessing God has for them in worship because they do not make preparation for it. Hurrying to some public service of the church they arrive breathless and discomposed, with no time for a few moments of quiet meditation and purposeful prayer.

A businessman tells the story of his aged mother who, because of invalidism, was prevented from attending church according to her life custom. But she found a favorite weekly religious program on the air and worshiped God in her parlor—a practice made sacred to her because of her devout preparation for it. Some time before the program began, she requested that her best dress be laid out, her nicest shoes made ready, and her hair be neatly groomed. Then, fully dressed, she had her wheel chair rolled in front of the radio set and was attentive from the first moment of the service to its signing off. Surely such conscious care for God's blessing will not go unrewarded.

This sensitivity to the need for being particular in matters of reverence to God may sometimes test our patience, but the rewards are pyramidal in blessings poured out. One humble man, unable to afford more than one suit of clothing, compensated somewhat for his plight by keeping one of his neckties inviolate from secular use. He never wore it on any occasion except for church, and his example made a profound impression on his children.

But aside from the matter of attire, there is also the need for a grooming of the mind and heart before we go into the sanctuary to meet God. David felt this need when he prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Too many of us run before the Lord, as Ahimaaz ran to David with tidings of the battle, and have nothing of importance to bring as the offering of our lips. Our prayers would be more effective if we took time to think of what our real needs are before we begin our petitions.

H. M. TIPPETT

Well Said

Never a tear bedims the eye that time and patience will not dry.—Bret Harte.

Speak but little and well if you would be esteemed a man of merit.—Trench.

No man is free who cannot command himself.—Pythagoras.

Better be three hours too soon than one minute too late.—Shakespeare.

REVIEW AND HERALD

Pioneer Pastor

By CLIFTON L. TAYLOR

Shakespeare made the pessimistic statement that "the evil that men do lives after them; The good is oft interred with their bones." But much more true is the reverse of this thought when we apply it in retrospect to the life story of the pioneer pastor Rodney S. Owen. For the best of reasons we could say, "The good that men do lives after them"; and if perchance this man of God did make some errors, being only human, after all, they are now buried in the oblivion of years, and we remember nothing but the good he accomplished.

It is a duty and a pleasure to assemble some facts that show how widespread is the influence of a good pastor. That is why this little story is written. It is impossible to calculate the extent, however, of the ever-widening circles of influence exerted by his godly life, as those whom he led into the service of the Lord became in their turn centers of influence for good upon others. The process thus started leads on into eternity.

Rodney S. Owen and his father-in-law, Augustin C. Bourdeau, were pioneer ministers in Canada. They did more to build up the churches that constituted the first Canadian Conference than did anyone else. It is true they were not the first to labor for the scattered, discouraged people in Canada who had suffered the great disappointment of the Millerites. Joseph Bates made a visit to them in 1850, and held some meetings. Though he encountered many difficulties he won some to an acceptance of the true Sabbath, but was able to stay only a comparatively short time before he was obliged to return home. James and Ellen White also visited some of the believers in Canada and held meetings in homes, but their time also was limited and the area of their itinerary was circumscribed by the hardships of travel. Pressure of duties at home soon called them away.

The responsibility for holding the gains made by these workers and adding to the membership by evangelistic efforts fell upon Elder Bourdeau and Elder Owen. They labored hard, preaching the word and building with their own hands places of worship in Bordoville, Vermont, and in South Stukely, Quebec. They were a good team of workers—Elder Bourdeau the more aggressive in evangelistic efforts; Elder Owen ably supplementing his labor for converts, and consolidating the gains they made in membership.

In our day it has become rather common practice to measure a minister's value by his success as an evangelist. We are in danger of forgetting that besides giving to the church apostles, prophets, and evangelists, Christ also gave "some pastors and teachers." It is true that the work of the pastor may not attract such wide attention as that of the evangelist, nor add large groups of new members to the church, but his is the work that keeps these gains from fading away. He is the shepherd who guards the flock.

Whenever I try to visualize the ideal pastor, my mind reverts to Elder Owen, the pastor of my childhood. This man of God did much to inspire faithfulness in my parents, and he pointed me to the narrow path that leads onward and upward. He was the

Heaven

By MARK BULLOCK

There is a fair land where the saints will all meet

When no longer earth's pathways they roam;

How happy their hearts and how joyful their feet

As they walk the dear highways to home.

And the Light of the City Celestial is One

With love shining forth from His face;

And the glory of God far exceeding the sun
Never sets in that beautiful place.

first pastor I ever knew. He was a man of loving-kindness, one who made an appeal to both young and old. He possessed that rare ability to grip the attention of all the adults in the congregation while making his sermon so simple and clear that every child was able to comprehend and be interested in the message of the hour.

When he visited our home he took pains to become acquainted with the children. I regarded him with reverence and some awe, for Mother had explained to me that even as Jesus was our heavenly Shepherd, Elder Owen was our earthly shepherd. I was five years old when I first remember his holding me on his lap, looking with interest at the playthings I was eager to show him, and talking to me about my picture books. He told me to make haste and learn to read, for when he came again to see us he would expect me to read to him.

His next visit that I recall was about

two years later. I was learning to read the Bible, but as yet had not gone to school. I made rather heavy work of going through the Old Testament, and many things puzzled me. Some things Mother could explain. Those she felt unable to cope with she told me to write in a list and save until Elder Owen could come for another visit. The time seemed rather long between his calls, for those were horse-and-buggy days. Roads were bad even in summer and almost impassable many times in winter; distances for a team were very long, and the people were widely scattered. But one day, to our joy and considerable excitement, a familiar team would stop at our gate, and there would appear the very erect figure of our friend and pastor. How glad we all were to see that smile again, and hear that loved voice!

Soon I had my sheet of questions ready for him. Patiently he would go down through the list, answering every one to my satisfaction. I recall one, even to this day:

Speaking of Job (Job 2:3-8), the Lord said to Satan, "Behold, he is in thine hand; but spare his life."

"Now, Elder Owen, if Satan is as bad as people say he is, how could God trust Satan to spare Job's life?" I asked.

Elder Owen replied by asking me questions:

"If you had a hungry dog and a plate of food, and you were to tell the dog not to eat any, could you trust him to obey?"

I had a dog. My answer was prompt. "No!"

"But suppose you had a chain on the dog. Could you trust him if you held the chain?"

"Yes!"

"Good! Well, that is just the way God trusted Satan. He had a chain, a restraint, on Satan, and God held onto the chain."

We had to drive three miles with our slow horse and buggy to the schoolhouse where we had our Sabbath school and preaching service. It was only occasionally that Elder Owen could meet with us, for there were many other groups in his district that he must visit in turn. Our local elder was a good man who did his duty faithfully in leading our meetings, and we appreciated him, but how happy we all were when the Sabbath at last came when our pastor could meet with us. We gave atten-

tion to his text, which the minister in those days always read first of all. He built his sermon around that scripture, and some of the people never forgot his words. James 3:5 was one of his texts.

I wonder, sometimes, what my life might have been had not Elder Owen's hand steered me in the direction of a school of Christian education. It was done with a very light touch, but it worked.

As a young man Elder Owen had attended Battle Creek College. It was an experience he valued highly. He coveted the privileges of a Christian school for the young believers in Canada, and presently in the very church he had helped Elder Bourdeau to erect in South Stukely, Quebec, he had the joy of seeing one started. They called it the South Stukely Select School. Mary Cushing, a fine young Canadian girl of considerable ability, was the first teacher. Thus in 1885 was opened the very first Seventh-day Adventist church school in Canada.

It was early in 1890 that Elder Owen visited us again, and asked me to read to him. I read Will Carleton's poem, "The Doctor's Story," which I had found while devouring that old book, now so rarely seen, *Sunbeams of Health and Temperance*. He listened attentively, then told me of a planned program of speeches, poems, and songs that the new teacher of the school at South Stukely was preparing for the end of the school year. Said he, "I want you to learn to recite that poem for those closing exercises. The teacher is a fine young woman. Her name is Rowena Purdon, daughter of Elder T. H. Purdon, of Vermont. She graduated from South Lancaster Academy in the class of '88. She will be glad to have you give that poem. It will not matter at all that you are too young to attend the school now; maybe you will later."

I was dismayed. It was a very long poem. I was not yet eight years old; I had never gone to school. The thought of such a public appearance appalled me. But my protests were all in vain. My mother spoke with quiet determination, saying, "He will learn it; I promise for him, and we will have him there on time."

Mother kept her word, and I learned the poem. It is not much to my credit, however. A certain number of lines were my daily portion, to be learned before play or other recreation. Did I learn it? I can still repeat a good share of it.

The most important part of this achievement, however, was not the learning and delivering a long poem for the gratification of my family and my pastor. It was, rather, in the plant-

ing of a seed of ambition to some day attend a Christian school of higher learning, where I could prepare for active service in God's cause. I listened with childish wonder and admiration to all that program, afterward mulling it over and over in my mind, secretly determining some day to be able to do just as well. Perhaps I might even become a teacher! It was clear that if Miss Purdon, that queen of teachers, had somehow been endowed with all this ability because she was a South Lancaster Academy graduate, then that was eventually the place for me to go, although at that time this ambition seemed unattainable. Eighteen years were to pass before that ambition was realized, and much deep, dark water went under the bridge in the interim; but the training that Elder Owen so wisely planned for me to covet was continually a thing to look forward to and hope for. Sometimes the work of a pastor takes a long time to bear fruit.

Elder Owen could not always serve in the same field. The time came, to our sorrow, when he was called away. Of his labors in the South, his six years in Georgia, then eight years in Mississippi, I cannot write here. He suffered persecution for Sunday labor; he became ill with malaria; he worked without faltering as long as his strength held out, faithful in all things.

Finally he was forced to give up his work and go back to his uncle, Dr. J. H. Kellogg, in Battle Creek, for treatment. After some time he recovered from malaria, but now he was growing old. In spite of impaired health he clung to the same type of work, that of helping young people to find their way to God. He was in charge of the Haskell Home for Children at Battle Creek for six years.

Who can count the number of souls touched by the influence of a dedicated pastor? Who can enumerate the number of a second, yes, even a third generation of such widening circles of influence? Truly we do believe "the good men do lives after them."

A casual glance at the members of Elder Owen's family shows the fruits of his godly, consistent life. One can mention only a few, for lack of space and of full information concerning the third or perhaps even the fourth generation; but we recall the devoted missionary to the Philippines, his daughter, Mary Owen Blake, and her children, one of whom now bears responsibility in the General Conference, while the other is the wife of one of our outstanding ministers. We have no doubt that the next generation is carrying on the Owen tradition.

The work of the pioneer pastor will never be lost. Heaven alone will reveal the extent of its influence upon the lives of those whom it touched.

Witnessing for Jesus

By J. L. Shuler

Our God is depending upon you and me, and every soul who loves and serves Him, to witness for Him. "Ye are my witnesses, saith the Lord" (Isa. 43:10).

Very few of the people of the world will read the Bible to find out about God. They must find out about Him through us who know Him. We are to testify of His goodness, His love, His grace. We are to witness to the joy of obeying Him, the delight of knowing His truth. David had the right idea when he said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16).

So the question presents itself: How much are you witnessing for Jesus every day in your home, your neighborhood, your town? Can the Lord count on you to be a faithful witness?

To our discredit it must be said that certain religionists, who do not have this glorious last message of God

for a dying world, take their task of witnessing for God far more seriously than we do.

Some years ago, while attending a non-Adventist evangelistic convention at Winona Lake, Indiana, I heard Dr. "Bob" Jones, a Methodist evangelist, tell how he had founded a college based on the idea of every student's being a witness for Jesus. This college at Greenville, South Carolina, has become the well-known Bob Jones University, with its large student body.

On a recent visit to Greenville I determined to learn about this witnessing idea at this university. I contacted Dr. Steinholm, the dean of ministerial training, and he told me that every one of the students is expected to contact at least one soul per day about Jesus during the school term.

During the summer vacation the ministerial students are required to

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.]

POAU to Support Lawsuits

Directors of Protestants and Other Americans United for Separation of Church and State announced in Washington, D.C., that the organization will support lawsuits in eight States and Alaska against "tax support of church schools." Dr. Glenn L. Archer, executive director, said taxpayers' suits either are pending or will be filed in Connecticut, Indiana, Kentucky, Maine, New York, Oregon, Tennessee, and Vermont. An Alaska case is now before the courts.

\$431,000 Budget for Graham San Francisco Crusade

A budget of \$431,000 was adopted by the Billy Graham San Francisco Bay Cities Crusade Executive Committee for the evangelist's six-week crusade to open in San Francisco, April 27. Committee officials said the original \$250,000 budget estimate, made last September, was too low and that the new figure represents the actual costs involved. Included in the budget are rental of the Cow Palace, where the crusade meetings will be held, advertising, salaries of the crusade office staff and "team members," office rental, living expenses of Mr. Graham's staff, and costs of a post-crusade follow-up staff.

Louisville Methodists Plan "Skyscraper" Church

Trinity Temple Methodist church in downtown Louisville, Kentucky, has authorized its trustees to proceed with plans for a "skyscraper" church and 200-apartment building on its present site. The proposal would involve tearing down the present structure and erecting a \$2 million building that would combine a church and 200 one-bedroom and efficiency apartments in which elderly tenants would be given priority. Under tentative plans, the basement and first two floors of the building would constitute the church—with a two-story sanctuary, offices, and Sunday school rooms. The other ten floors would be devoted to air-conditioned, fully furnished, and carpeted apartments. There would be a "chapel in the sky" atop the building.

Communists Push Winter Festival as Substitute for Christmas

Reports from Communist-controlled countries of Eastern Europe said preparations were being made for the Winter Festival, the Red "substitute" for Christmas. There were many references to "Father Frost" but none to Santa Claus or Father Christmas. In Hungary, the Ministry of Education banned the phrase "Father Christmas" from schools during the holiday season and ordered "Father Frost festivities" to be held for children instead of Christmas parties and other celebrations.

conduct one evangelistic service each week, and to mail to the head of the ministerial department a copy of the sermon outline that is used in this service. They are expected to speak to at least one soul each day about Jesus and mail to their department head at the university a case report on these seven contacts. This report must be mailed not later than midnight each Monday during vacation.

If the person they contacted about Jesus is already a Christian, they give his name, and indicate that he said he was a Christian. If the person was an infidel, and they could not make any headway with him using the Bible, they report this. If the person accepted the Lord, they indicate this. If they met with some problem they could not handle, they report this, so that the teachers can help them meet this situation. They are allowed three hours' credit for this work during the summer vacation.

Why wouldn't something like this, rightly adapted to our work, be a good thing in our colleges? Shall the children of this world be wiser in their generation than the children of light? May God help us to wake up to our task and responsibility.

Some approach people with the question, "Are you a Christian?" or "Are you saved?" To our way of thinking it is better to use the question, "Are you on the right terms with Jesus?"

It appears that there is scarcely any Seventh-day Adventist anywhere but what comes in contact, or could come in contact, with sufficient non-Adventists every week of his life to secure at least one enrollment per week for a Bible correspondence course. Think what it would mean if each member were to enroll fifty people each year. Think of the large list of potential baptisms there would be as a result of such a program.

May God help each of us from this day to be a faithful witness. Remember, just a few words of witnessing from a little servant girl won a great general to God. The story is found in 2 Kings 5.

Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Some think of the baptism of the Holy Spirit only in terms of talking in tongues or in preaching powerful sermons to great crowds. But Jesus lays the emphasis, in the baptism of the Holy Spirit, on being a witness for Him to every person with whom we come in contact.

How quickly the work might be finished if, under the power of the Spirit, every Adventist would witness to every soul around him! "Thy people shall be willing in the day of thy power" (Ps. 110:3).

Only Christians Should Join the Adventist Church—Part 2

By Carlyle B. Haynes

In my article last week I recounted the first part of the instruction that I gave to a group who were preparing for baptism, with a friendly minister-critic observing. The talk to the baptismal class continued:

"Fifth, you are to enter the church with full intentions of following on to know Christ more perfectly, to be as thorough Christians as possible, to be willing to go the whole way with your Lord. This is very vital. I mean that you should now have the purpose of making 'full proof' of the power of Christ to sanctify your life. You should come into the church intending not merely to be a member of the church, not merely to be saved in God's kingdom, but determined that whatever there is of purifying power, whatever there is of strength and

grace, whatever there is of fullness of hope in the gospel, shall be yours.

"Certainly no commands of the Bible are more positive than those that require us not only to aim at perfection but to be perfect. 'Be ye therefore perfect, as your Father in heaven is perfect' (Matt. 5:48). 'As he which hath called you is holy, so be ye holy in all manner of conversation' (1 Peter 1:15).

"The principle is that he who comes into the Christian church and makes a profession of Christianity should do so resolving to be as holy as possible, to be as eminent in love to God and in love to man as possible, to be as fervent in prayer, and faith, and humility, and self-denial, as he possibly can be.

"What I am calling you to is single-

ness of aim. You are to be a Christian before you are anything else. That is the chief aim of your life. The reason why there is so little comfort, peace, joy, and usefulness among the professed friends of Christ is that they did not come into the church with this singleness and unity of aim, or, if they did, they soon abandoned it.

"If you intend, in any unexpected emergency, that the first acts of retrenchment shall be made in your religious obligations; that your Christian profession shall be continually giving way to the requirements of society, and fashion, and politics, and business; that all abridgments of time shall be taken from your periods of prayer, and Bible reading, and proper church activities and duties; you know very little of what it means to be a Christian and should not presume to take it upon yourself to profess to be one until you learn more.

"The only things in this world that should be held to rigidly, and sternly, and inflexibly, and unchangingly, and eternally, are the principles of Christ. Where this is not so, there is an utter failure to understand the true principles of Christianity. Just remember that heaven and earth are to pass away, but Christ's words, Christ's truth, Christ's church, will never pass away.

"Finally, there is a sixth principle which I submit to you in these preliminary studies to our approach to the teachings of the church. It is that you should enter the church as the wholehearted and decided friend of any and every proper plan for the extension of the gospel message and the salvation of men.

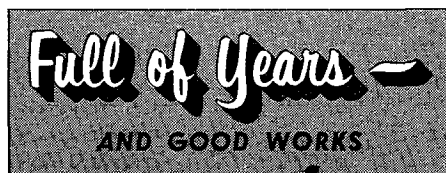
"This brings us to a consideration of the purpose for which our Lord organized the church. What did He have in mind when He established His church and declared that it should continue from age to age? His plan and purpose is plainly stated in His own words: 'Go ye into all the world, and preach the gospel to every creature.'

"That is the purpose of His church. That is the reason it is in the world. Christ contemplates the enlightenment of the whole world. There is not a nation or a people left out of His consideration. The distant tribes of men on every continent and on every island are to hear the sound of the gospel of His saving grace. And the instrumentality by which this is to be accomplished is His church.

"Every individual who becomes connected with the church should be acquainted with this purpose, should believe in this purpose, should definitely accept this purpose, should sympathize with Christ in His purpose to send the gospel to the whole world,

and should devote himself to the carrying forward of this purpose. He should look upon his time, his influence, his talents, his wealth, his property, everything he is and has, as all the property of his divine Master.

"In all the activities of the church he should be prepared to share in carrying them to success. At all times he should rejoice in the opportunity



Gerhart C. Mathiesen

Gerhart C. Mathiesen, of Fullerton, California, is shown above as he prepared to help himself to a piece of his 102d-birthday cake. Brother Mathiesen, still amazingly spry and alert, has been a member of the Seventh-day Adventist Church for 75 years, and hasn't missed a Sabbath service for the past 20 years. "I can't remember when I was sick last," he says. "I never worry. I learned a long time ago that a person who trusts in God, treats his fellow men as he would like to be treated, and takes care of his health, has no reason to worry."

One of Brother Mathiesen's favorite pastimes is writing poetry. He also likes to quote Bible passages, and he can name in order all the books of the Bible, which he still faithfully reads every day. He was born on a farm in Denmark in 1855, where he herded his father's geese and went to school in wooden shoes. He came to America at the age of 16, and for some time was connected with the farm at Union College.

Brother Mathiesen declares that he hopes to live until Jesus comes, and for him life is still a highly enjoyable experience, with plenty of time for friends, a little humor, and service and devotion to God.

C. A. OLIPHANT

for service in every plan for the salvation of mankind. This participation in the activities of the church should never be forced, or constrained, or unwilling. He should be just as willing to sacrifice his time and money and property to help the church forward with her great mission as Jesus Christ was to sacrifice His position in heaven, His comfort, His very life, to save us. He should be just as willing if need arise, and the call is given, to cross oceans and deserts, leaving home and friends and loved ones, to bring the saving message to lost man, as was the apostle Paul.

"I would have you remember that there are devoted men and women who have just as much right to all the earthly comforts that you have, who have forsaken everything to labor in far-away lands, under disheartening and forbidding circumstances, to carry the gospel of the Son of God to dying men. The deepest hurt in their hearts is the coldness and indifference with which their enterprise is regarded by many of their associate church members in the homeland.

"Let me say to you plainly that we need not so much large accessions of numbers to the churches as we do those who shall enter heartily into the work the church is in the world to do. Nothing is gained to the cause of Christ—and nothing is gained to himself—when a man enrolls himself among the professed friends of Jesus Christ only to be a clog and a burden to the enterprise the church is carrying forward.

"So when a man is doing his duty only when it coincides with his own interest; when he habitually neglects secret and family prayer; when he means to have only enough religion to make him respectable and provide him some hope to get him into the kingdom; when he stands aloof from every plan and enterprise to extend the gospel, and indifferently watches a world go to destruction; such a man, instead of being a help to a church, is actually a hindrance and a blight. Out of consideration for himself, for the church, and for everything honest and true and right, let him retain his connection with the world and not seek to be counted among the friends of Jesus Christ. Let him not deceive himself, or attempt to deceive God and his fellow men, by enrolling his name among the people of God. Other helpers are needed than these. The church must have other friends or it will be ruined. The church must have other helpers or the world will never hear the gracious sound of the gospel.

"From the remarks I have now made to you, both in this talk and in

the former one, you will observe, I trust, that making a profession of acceptance of the threefold message of the gospel is much more than a form and a name. It has been my purpose in these preliminary talks to bring you to that conclusion.

"To take such a step as uniting with the Seventh-day Adventist Church is a serious and solemn matter. It is not to be done without thought. It is not to be done without a most thorough understanding of your own motives. The principles upon which you take such a step are to be understood. The reason that prompts you to this step should be known. The object at which you aim should be plainly seen. The stand that you take should be positive and decided. You should know what you are doing and why you are doing it. This step should be taken with such clear views, and such firm convictions, and with such a positive experience of conversion, that you should be able to maintain your position regardless of all the frowns, the contempt, and the opposition with which you are bound to meet.

Importance of Joining Church

"And now, on the ground of these fundamental views and principles, it is a delight to urge you to go forward and join the church. If the step you contemplate were what many seem to suppose; if it imposed none of these solemn obligations and implied no settled principles in regard to a changed course of life and transformed character; if it were merely the change of a name and of certain external relations; if it were to come into the church merely as you would join a club or a society; if it were merely to pass your life in spiritual indolence and sluggishness, then I would feel no interest in urging any man to unite with the Christian church; and you would feel it was a matter of no consequence whether I did or not. It would be a matter too insignificant to arouse any solicitude either with you or men, and the whole subject might well be dismissed without concern.

"But, dear friends, it is not a matter of slight importance. It does not imply merely a slight change of purpose. The thing you are about to do is connected with great and mighty principles. It may well involve such weighty matters as the difference between life and death. And I urge you with a full heart to go forward in your Christian experience and take this step that will align you with the friends of Jesus Christ and make you one of His collaborators in the majestic work of human salvation.

"Because I have talked as I have on

these two occasions, you may feel that I have done everything I could do to deter you from joining the church. I do not conceal the fact that I have hoped, by the things I have presented, to deter from taking this step of uniting with the church those who would come into the church only to be an encumbrance when there. But I have also endeavored to show you that it is an act that demands solemn purpose, profound thought, much prayer, and devoted surrender. We need none, nor do we ask any, to come among us who are not prepared to consecrate themselves in the self-denials of a life lived wholly for the Son of God. We need none, ask none, to come among us who will not everywhere and always have the humility, the self-denial, the heavenly-mindedness, the ever-burning zeal, and the worldwide vision that is required by the everlasting gospel of our Lord and Saviour Jesus Christ.

"I am persuaded that my words will not deter those whose motives are right, and who have the root of the matter in them, and who are looking forward to taking this step because they have seriously considered, and positively determined, that their lives are to be altogether devoted to the Lord Jesus. If that is your attitude, then we will proceed together to examine the doctrinal teachings of the church, so that you may clearly understand what you are professing to believe and practice when you unite with the Seventh-day Adventist Church.

"First of all, as we have seen, Seventh-day Adventists are to be Christians. That is fundamental. Then they are to be Christians who believe certain very definite, specific things taught in the Word of God. What these things are we shall proceed to study in the meetings of this baptismal class that are to follow."

As the pastor and the friendly critic walked away from this meeting, the latter said:

Prayer at Sunset

By NETTIE JANE KNISTER

I will meet you in prayer
At the setting of sun
When the Sabbath begins
And the work is all done.

For our loved ones we'll pray
And for others who need
To be kept from the world
As the message they heed.

And we'll fervently pray
That our lives may be clean,
An example to all
With whomever we're seen.

"I must say you have been very thorough. If you get a church with members such as you have described, you will certainly have a genuinely Christian church. However, I foresee no little difficulty ahead for you."

"How?"

"When these new members, so instructed, get acquainted with those already in the church, and observe that these high standards and lofty ideals are not practiced by some who presumably profess them, what will happen?"

"You touch a very sensitive spot there. It has troubled me. I have it in mind to confront the church with your question, even before these converts are baptized."

"Let me know when. I want to be there."

The Box With the Silver Handles

By Mabel E. Currie

Death is not a popular subject. However, it comes to all sooner or later, so we had better think about it whether we wish to or not. I never attend a funeral and look at the box with the silver handles without wondering, "Was the deceased ready to meet God?"

The most important decision we shall ever have to make is that of making our peace with God before it is forever too late. It is so easy to put off this decision, and Satan tries to see that we do, to the eternal loss of our soul. It is Satan's business to see that we lose out in the game of life.

However, we have a wonderful Saviour who bought us long ago at the cost of His own sinless life, bought us by a most cruel death at the hands of very wicked men. He is the wonderful Christ who ever stands between us and Satan and the things that Satan places in our way to deceive and destroy us.

Before us is the way of life and the way of death. We may choose to enter the gates of righteousness and joy forever, or we may enter the gates of hell, where is eternal death.

Stop and think of what it will mean to be forever cut off from the love of God, His beautiful home, and all those whom we truly love. Does it pay to lose all this for a few cheap dances, card games, liquor parties, drugs, dope, questionable company, and the things of the world in general? Remember, those who lead you into those things are the first to leave you when you are down. "The wages of sin is death; but the gift of God is eternal life."



• EDITORIALS •

Personal Integrity

When a Senate investigating committee pried open the lid on labor unions during 1957, the pungent odor that exuded indicated that there was much rottenness on the inside. One of the men most shocked by the revelations was incorruptible George Meany, president of the A.F.L.-C.I.O. "We thought we knew a few things about trade-union corruption," he said, "but we didn't know the half of it, one-tenth of it, or the one-hundredth part of it. We didn't know, for instance, that we had unions where a criminal record was almost a prerequisite to holding office under the national union."

In an effort to clean house and regain the respect of millions of disillusioned members, the A.F.L.-C.I.O. ousted three large unions at the time of its annual convention in Atlantic City. Ejected were the Teamsters, with nearly 1,400,000 members, the Laundry Workers International, with 72,000, and the Bakery and Confectionery Workers, with 142,000.

By taking this action the parent organization will lose about \$900,000 a year in income. This is a sizable sum, and if "money talks" we are sure its voice was rather loud in this case. No doubt it was almost loud enough to drown out the voice of conscience. That the action was taken in spite of the financial hurt suffered indicates that there are still men in key labor posts who will not be bought or sold. Their example should be an inspiration to people everywhere who may be tempted to sacrifice principle for the sake of money. K. H. W.

From the Editor's Mailbag

A brother inquires: "Do you think it is proper for folks to praise the Lord with a loud voice in church or to give expression to hearty 'Amens' every so often as an indication of their religious thankfulness to God or in agreement with what the pastor says?"

Our Reply

I'm sure you realize that you are asking me a very difficult question. In the first place, everyone's definition of what are loud and unseemly "Amens" is different. I think I'd almost have to sit in your church and listen awhile in order to come to any clear conclusion as to the propriety of what was happening. There are two extremes, of course, against which we ought always to guard. There is the extreme of boisterous and unseemly noise, which some people confuse with exalted piety. This we should condemn, in harmony with Paul's declaration that all things should be done decently and in order.

At the other extreme is that coldly formal church order that seems to provide no occasion for any audible expression of joy in the Lord. Perhaps you have heard the story of the woman who came to a very fine, rich church. After her second ardent "Amen" the deacon tapped her on the shoulder and rebuked her, to which she replied that she couldn't help saying "Amen" because she had "got religion." The deacon allegedly replied, "We don't have anything like that in our church." Undue formal-

ity can give a clammy quality to religion, and is to be deplored and condemned.

Just where is the middle ground between noisy exuberance and cold formality, I don't profess to know. I'm sure that customs and manners of different countries have some proper bearing on the question.

There is one basic rule that ought ever to govern us. That is, that whatever we do or say while participating in a religious service should be conducive to the spirit of worship and thus to the spiritual uplift of all others who are worshipping with us in the church. There will always be some who are emotionally more expressive than others. We must make allowances for that.

Thinking back over quite a few years of public ministry, I can scarcely recall any instances where a congregation with which I was worshipping was troubled by too ardent "Amens" on the part of any of the worshippers. I think we have swung to the extreme of undue restraint today in expressing our joy in the Lord. There was a day quite a few years ago—I can still remember a little of it from my childhood—when it was not uncommon for earnest and hearty "Amens" to break forth at times from members of the congregation. I'm sure that such "Amens" must have been a source of strength and encouragement to the minister.

It does seem a little strange that people can become enthusiastic about almost any activity imaginable—ball games, parades, circuses, and the like—and express themselves so earnestly that they actually become hoarse, without anyone's thinking they have lost their reason or done anything abnormal. But let a person who is filled with the joy of salvation, who has suddenly received a new vision of the goodness of God and the glories that await the children of God, break forth in any audible fashion, and he is likely to be considered queer, erratic, and a distressing embarrassment to the church.

Now far be it from me to give any encouragement to empty, boisterous noises. They can easily prove a disgrace to a church and a caricature of what I am seeking here to describe as an expression of true joy in the Lord. I think each instance has to be considered on its merits, each particular case dealt with in terms of the entire context.

When we proceed to do that, I think we will compass all the cases very quickly, because, as I have already remarked, I scarcely can recall any audibly ardent souls during the nearly forty years of my public ministry. When we have considered these few particular cases and offered appropriate recommendations to deal with them, then I think we might fittingly turn to a consideration of the other aspect of the problem of church worship, namely, how to inject into the service more of the warmth of the Spirit and the joy of the Lord. Our goal should ever be to give the worshippers a radiance of countenance, a sparkle to the eye, and a delight in doing the will of God. And when we have succeeded in doing this we shall probably discover that it produces at least a few "Amens" in the church services.

Cruelty and Divorce

A sister describes the case of a wife who has been repeatedly brutally treated by her husband. She implies

that the church offers to such wives no protection, because it gives them permission to secure divorce only in case of adultery.

We have received other letters that raise similar questions. In certain instances a wife's life may actually be endangered because of a brutal husband. To all such we offer the answer provided by the *Church Manual*, in the section entitled "Divorce and Remarriage":

"It is recognized, however, that sometimes there may be conditions that make it unsafe or impossible for husband and wife to continue to live together. In many such cases the custody of children, the adjustment of property rights, or even personal protection may make necessary a change in marriage status. In such cases it may be permissible to secure what is known in some countries as a legal separation. However, in some civil jurisdictions such a separation can be secured only by divorce, which under these circumstances would not be condemned. But such a separation or divorce, in which 'unfaithfulness to the marriage vow' is not involved, does not give either one the scriptural right to remarry unless in the meantime the other party has remarried, committed adultery, or been removed by death. Should a member who has been thus divorced remarry, he (or she), if a member, shall be disfellowshipped. And the one whom he (or she) marries shall also be disfellowshipped from the church."—Pages 242, 243 (1951 ed.).

Walls of Partition or Bridges of Friendship?

Deep in the heart of every Seventh-day Adventist is the settled conviction that the Advent message is in verity God's message to mankind for this generation. In fact, were it otherwise there would be no compelling reason to be a Seventh-day Adventist. Deep, also, is the certainty that the principles of conduct that constitute an integral part of the message are to be kept inviolate, though some members, we regret, are careless in so doing. From the viewpoint of the nonchurch member, however, Adventists often appear to be clannish, exclusive, and unsociable, as well as peculiar in other ways. Perhaps it is impossible to avoid this appearance altogether. But the question inevitably arises, How do we expect to win friends and influence people to accept the Advent message by going out of our way to keep aloof from them—by building up, as it were, a wall of partition between ourselves and them?

In the long ago God's chosen people erected such a wall, for the purpose of keeping at arm's length all upon whom they looked as lesser breeds without the law. They were not altogether without reason in doing so. As they returned from Babylon to their homeland its desolate wastes vividly reminded them of the sufferings of the captivity. They reflected, and rightly so, that all this had come upon them through their association with the unregenerate, heathen people about them.

But they wrongly concluded that their best protection against another lapse into idolatry and pagan customs was the erection of a massive wall of partition that would eliminate, or at least reduce to a minimum, contact with those who in former generations had led them astray. They would not associate with non-Jews. They would not accept the hospitality of a Gentile home or accept food offered them by a Gentile. They would not deal with Gentiles where it was possible to avoid doing so. In all of this they forgot that God had set them at the crossroads of the ancient world for the very purpose of affording ready contact with the nations about them, in order to win the world to the worship of the true God.

May it be, in measure, that we as Seventh-day Adventists are in danger of building another wall of partition, albeit unintentionally and with the best of motives? May it be that the onward progress of God's work is hindered, and the return of our Lord thereby delayed? In one way or another do we keep ourselves farther apart from our fellow men than God wills? Sometimes the words of 1 Peter 2:9 are quoted as evidence that God intended us to be a "peculiar people." Some have considered it a virtue and a badge of superior righteousness to be as different from other people as they can contrive to be, and to keep as far from them as possible.

No Virtue in Standing Aloof

But the use of 1 Peter 2:9 to support such a policy constitutes the worst possible distortion of the words of Holy Writ. In the Greek the passage reads literally, not "a peculiar people," but, "a people [that has come] into [God's own] possession." God never intended His people to be queer or eccentric. There is no inherent virtue in living so far apart from our fellow men that we appear to be doing our best to be disinterested in them and at cross purposes with them. The admonition to avoid being "of the world" was never intended as an excuse for doing our best to live as if we were not even "in the world." How can the light of truth be expected to illumine the darkness of the world if we take every possible precaution to keep it as far as possible from those who may be groping for it?

Now, not for a moment do we propose compromising principle, in the least degree, with any worldly custom or practice, whether in association, in recreation, in diet, in reading, in music, in dress, or whatever it may be. In all these things we are not to be "of the world," but distinct from it. Yet we are still "in the world," and the world has every right to expect us to do our part toward making it a friendlier and better place in which to live. What are we doing toward cultivating the friendship of neighbors and business associates? toward participating in worthy community projects? toward better government? To the extent that our participation in such activities is of the nature of a constructive contribution and does not become an excuse to indulge in the fleshpots of Egypt, to that extent we may be certain of God's approval. Let us be sure that the walls of partition that keep us apart from our fellow men are of God's building and not our own.

Cordial Association With Other Christians

Recently we attended the annual meeting of the Evangelical Theological Society, most of whose members are teachers in the theological seminaries of various conservative Protestant denominations. Every effort was made to make us feel welcome and traditional Southern hospitality was lavished upon us at every turn. The amiable association and cordial fellowship we enjoyed with other Bible-believing Christians was a reward in itself. It is good to get the other person's point of view and to discover why he thinks as he does. In fact, only then are we in a position to know how to reach him with the truth as we see it.

Differences in religious belief need not be walls of partition to keep us from a friendly discussion of our beliefs with others. Should we not set out to demolish every man-made wall of partition that tends to restrict the friendship and fellowship it is our privilege to cultivate and enjoy with our fellow men, in order that we may bear more effective witness to our faith? More than that, shall we not put forth earnest effort to build bridges of friendship that will make it easier for other sincere Christians to join us in giving God's last message of mercy to a perishing world?

R. F. C.

A Message From Tragedy

Several weeks ago an item on the back page of the REVIEW told of the tragic death of four teen-age academy students in a Florida auto accident. The account was brief but it spoke volumes in heartache. We feel certain that all of our readers, stirred by deep sympathy, offered up earnest prayers that God's grace might sustain the bereaved parents and families. Even so, the holiday season must have been terribly sad for all involved.

We live in a world where death is commonplace. The obituaries in this issue of the REVIEW provide evidence of that fact. In the natural course of events, however, it is people who are up in years, those who have lived a long, rich life, who are overtaken by death. It is not the young; it is not teen-agers; and not often in our circles is the magnitude of loss so great—four in a single accident. Because of these factors, we believe that we should pause to find whatever spiritual lessons God might desire to convey to us through this black experience.

Perhaps some who read these lines may often have felt the deep impressions of God's Spirit urging them to forsake certain evil habits and practices. They know that all is not well between their soul and God and they intend to make a change at some time in the future. But they believe they can ignore the voice of conscience, go on in their willful way, cast their influence on the side of Satan, then suddenly make a change at some time in the future. Perhaps they can, if God spares their lives, yet the prospects for doing so are not good. Why? Because when one persists in sin, he strengthens the hold of evil in his life, he dulls his conscience, righteousness gradually seems less desirable, and sin more pleasurable. The final result of such a program is that one eventually loses all desire to do right. He is "holden with the cords of his sins" (Prov. 5:22).

As you quietly ponder the relation of your own soul to God, perhaps you wonder whether or not you are really on God's side. You can easily decide this by asking, "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things."—*Steps to Christ* (Pocket ed.), p. 58.

There we have it. There is no use pretending that we are born-again Christians if we do not love to think about our blessed Saviour, if we do not love to talk about Him, if we are not wholly devoted to Him and the interests of His church. Surely there must be something wrong in our hearts if we do not enjoy discussing those things that pertain to our dear Lord and the salvation He has provided at such infinite cost.

Surrender Now

We are persuaded that many who call themselves Christians have never really fallen on the Rock Christ Jesus and been broken. They have never submitted to the transforming power of the Holy Spirit. They have never come to the point of dethroning self. To all such we would appeal, Do it now. Find a quiet place somewhere, and on your knees talk with God. Tell Him that you love Him, that you want to be like Him, that you want to get rid of your unholy traits of character. Tell Him that you want Him to change your heart. Claim His promise: "A new heart also will I give you, and a new spirit will I put within you" (Eze. 36:26). And ask Him to fill you with the Holy Spirit, that you might be an uplifting influence on your family, your friends, your business associates.

Then believe that He will do it. He will, if you are sincere and are willing to do your part. Then make a new surrender to God each day. Spend time in prayer and in a study of His Word. And talk to others about the things you believe. As you do this, such joy as you have never before known will fill your heart, a joy that is an earnest of that greatest of all joys—seeing Jesus face to face.

Words and other expressions of sympathy are altogether inadequate to assuage the grief of the parents of the girls involved in the Florida automobile accident. Only God can do that. But we feel sure that they must find great comfort in the fact that their daughters were on a mission for Heaven when their young lives ended. Some parents—even Adventist ones—have not been so fortunate. Death has come while their children were on the way to indulge in sinful pleasures. As for the four girls, they are beyond the reach of Satan, safe in the hands of Christ, until the resurrection morn. And perhaps through the sobering effect of their death many—both young and old—may find their way into the kingdom.

K. H. W.

Among the actions taken at the division council for the Southern Asia Division, held in Poona, India, December 5-13, were some of special importance to the Sabbath school work in that field. The branch Sabbath school goal for 1958 was set at 613 for the entire division. This is an increase of more than 400 over what has previously been achieved. Another important action was the setting of a Sabbath school offering goal based on tithe receipts that presents an objective for the Southern Asia Division of at least Rs. 165,000 (about U.S. \$34,650) for 1958, an increase of more than Rs. 20,000 (U.S. \$4,200).

The following action was taken to encourage daily study of the Sabbath school lesson:

"Voted, That parents be encouraged to set aside a regular time each day dedicated to family worship, at which time a portion of the Word of God as outlined in the Sabbath school lessons for the week be studied with their children.

"Further, that in villages where there may be illiterate believers, workers conduct, or



encourage literate believers to arrange, an evening worship period in the village, at which time a portion of the Sabbath school lesson be studied each night for the benefit of those who cannot read, and that these worship periods be so conducted as to encourage the illiterate to learn to read the Word of God for themselves."

In our Sabbath school institute work in various parts of the division held prior to the division council, O. W. Lange, the division Sabbath school secretary, and I were made very conscious of another great need in many parts of the field. To assist in filling this need, the following important action was taken at the council:

"Voted, That workers and church pastors

be encouraged to conduct training classes in every church and company for the purpose of developing the latent talents of church members for leadership in the Sabbath school, such as Sabbath school superintendents, Sabbath school secretaries, Sabbath school class teachers, branch Sabbath school leaders, et cetera. Further, that the training of the local talent be implemented in the following manner:

"a. Union and local section Sabbath school secretaries conduct training institutes in May and June for the benefit of workers and pastors.

"b. These institutes to be followed by classes conducted by workers and pastors in the local churches under the supervision of the union and/or local section Sabbath school secretaries."

We have conducted nine institutes throughout the division, with one or more in each union except Burma. Besides these institutes, numerous shorter meetings were held in the interest of Sabbath school work.

L. L. MOFFITT

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 15, 1958

The Lost and Found

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

Christ made an unrelenting search for "the lost." "For the Son of man is come to save that which was lost" (Matt. 18:11). This lesson deals with the lost sheep, the lost silver piece, and the lost son (Matt. 18:12, 13; Luke 15:1-32).

1. *Jesus and the Lost.* Luke 15:1-3.

"This man receiveth sinners." Those spiritual aristocrats, the scribes and Pharisees, were quick to observe and resent Christ's association with sinners. The scribes were teachers and interpreters of the moral law; the Pharisees were the religious ritualists and supernaturalists. The sanctimonious attitude of these leaders drew something from a misinterpretation of Habakkuk 1:13: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." That becomes a horrible thing when appropriated by sinful man and applied to himself.

Jesus, by contrast, knew that men cannot reach up to God, hence they were lost unless God came down to them. He therefore kept the purpose of His incarnation before Him, and sought sinners wherever He could. Luke 15 is really one parable of lost things.

2. *The Shepherd and His Sheep.* Luke 15:4-7.

"If he lose one of them." The rabbis were quick to see that the shepherd's solicitude for the lost sheep represented God's love for publicans and sinners, but it also represents His love for this one lost world and each individual sinner in it (*Christ's Object Lessons*, p. 190). There is persistence in divine love, for the Shepherd seeks His sheep "until he find it."

On every side today there are lost sheep, and we are Christ's undershepherds. "How many of the wandering ones have you, reader, sought for and brought back to the fold?" "Publicans and sinners" have not been pleasant company in any age, but "angels pity these wandering ones," and Christ died for them (*ibid.*, pp. 191, 192).

3. *The Lost Silver Piece.* Luke 15:8-10.

"If she lose one piece." Women often wore a forehead frontlet of coins which, while intrinsically small in value, were precious because they in some way represented their betrothed or married state (see *Christ's Object Lessons*, p. 193). The loss of one piece was serious, whether from a woman's dowry or from her meager purse, hence the diligent search in the dingy house till it was found.

"The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition."—*Ibid.* Only a militant church, an aggressive faith, can go out searching for lost sinners. Exclusive self-righteousness can shut us in today as it did the spiritual leaders who opposed Jesus.

"Of all the joys earth has to offer, there is no joy like that of finding a lost sinner and bringing him to Jesus."—*The SDA Bible Commentary*, on Luke 15:9. "The joy set before Christ, the joy that sustained Him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every follower of His, the spur to his ambition."—*Prophets and Kings*, p. 172.

4. *The Lost Son.* Luke 15:11-21.

This has been called "the pearl and crown of all the parables of Scripture," "the Golden Parable," et cetera. It is one of the most impressive portrayals in the Bible of "God's pitying love for those who are straying from Him."—*Christ's Object Lessons*, p. 198.

"The younger son." The restraints of home left this boy feeling "cabin'd, cribb'd, confined." Improperly, he demanded his share of the patrimony usually distributed at the father's death. If given before decease, it was always at the father's discretion.

"Into a far country." The boy went willfully into the world, and "wasted his substance with riotous living." Friends and sycophants were around him while his money lasted, then he sat alone in the swine field, hungry, bankrupt of money, honor, and self-respect.

"When he came to himself." He now knew a lot more, but it was outside the laws of filial duty. He knew "the habits of swine and the taste of husks" (Ruskin), the fickleness of friends, the futility of sinful pleasures, the feel of rags, and the consciousness of moral and spiritual depravity.

"I will arise and go to my father." This poor youth—much the weaker by having done wrong—recalls the lesson of Zechariah 3:1-5, where Joshua the high priest was clothed in the filthy rags which represent "all our righteousnesses." Not our *sins*, but our *righteousnesses*! When we realize this we can but cry with the prodigal: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

5. *The Homecoming.* Luke 15:22-32.

"Bring forth the best robe." The father "takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance."—*Christ's Object Lessons*, pp. 203, 204. Shoes and the father's ring then help to restore the feeling of sonship.

"Thou never gavest me a kid." The second son was enjoying all the privileges of sonship, but his attitudes were wrong: (a) "He was angry" without cause; (b) he refused to join the rejoicings; (c) he called his brother by a scornfully impersonal "this thy son"; (d) he begrudged the calf on the ground that there had never been given to him, the obedient son, even a kid. Herein he made "the fatal mistake of Pharisaism. The elder son regarded all as of merit and reward, as work and return."—EDERSHEIM, *Life and Times of Jesus*, vol. 2, p. 263.

"Joy shall be in heaven" (Luke 15:7). The second son took "umbrage at the rejoicings of grace" because those who think they are just can never understand salvation by faith for the unjust.

"The Pharisees understood Christ's parable as a rebuke to them" but they continued their neglect of "the publicans and sinners." (See *Christ's Object Lessons*, p. 192.) The ninety-and-nine are not neglected by God, for they are safe in His care, but the emphasis is not on their *safety* in these parables; it is on the one who is *lost*.

The reason for this emphasis lies in the atonement: "Christ will never abandon the soul for whom He has died. The soul may leave Him, . . . but Christ can never turn from one for whom He has paid the ransom of His own life."—*Thoughts From the Mount of Blessing* (1956), pp. 118, 119.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Home Religion

By Mrs. E. G. White

The work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The mem-

bers of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honor the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time

each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labor successfully for your



A. DEVANEY

A happy home, where there are smiles and good fellowship, attracts not only the angels but all who come under its influence.

children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You

are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful

recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed.—*Signs of the Times*, Feb. 17, 1904.

Housekeeping for Heaven

By Mrs. Ella Fry

What if my home, as well as my character, should have to be ready for translation? What if all God's people had to present their homes, each made fit to be transplanted to a perfect land? But, no, God is preparing a lovelier home for us above, and He is just gathering good housekeepers to live in the mansions. That makes it nearly the same, though. I should be an excellent housekeeper, that I may be trusted to keep house in a mansion in the Holy City. Still, I'm glad that my earthly house doesn't have to be translated—that God wants me, not my house.

But wait! All we have is His. I remember reading, "Let it be your first aim to make a pleasant home," and, "Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*The Ministry of Healing*, pp. 369, 352. Then He does want my home. He wants it now, to be a miniature sample of heaven.

I know what I'll do. I'll read the Spirit of prophecy book *The Adventist Home* and let it be my guide. I will teach my children neatness and order, that they may present "an appearance that honors God and the truth."—*The Adventist Home*, p. 22. For its atmosphere I will take this motto, "Home should be a place where cheerfulness, courtesy, and love abide."—*The Ministry of Healing*, p. 393. At our table we shall not "pass round a dish of criticism, faultfinding and scandal."—*The Adventist Home*, p. 440. I shall maintain simplicity, not luxury, and shall make my home "a place of refuge for the tempted youth" (*The Ministry of Healing*, p. 354) and "call the poor" (Luke 14: 13) and the unfortunate, as Jesus bids, to enjoy betimes a meal or a rest with us.

Help me do it, Lord. Fill me with Thy Spirit. The goal is high, but Thy wisdom and constant guidance can produce the image of the divine in me until from my home "will flow streams of healing, bringing life and beauty and fruitfulness."—*Ibid.*, p. 355. Then my home will become a little heaven here.

THE Children's Story

Daniel Sees Our Day

By ARTHUR S. MAXWELL

Did you ever wonder why the children of Israel did not ride into the Promised Land in jeeps? Or why David didn't kill Goliath with a revolver? Or why the Wise Men from the East did not follow the Star of Bethlehem in a jet plane?

Oh, you say, because jeeps and revolvers and jet planes weren't invented in those far-off days. True, but why?

The book of Daniel tells us why. In the last chapter Gabriel lets us into another secret.

He has been telling Daniel about many things to happen in the future, clear on down to the time when "Michael . . . the great prince" shall come to rescue His people from the worst time of trouble that ever befell them. Of that time of God's final victory over all evil, he says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Then Gabriel says to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Strange words these! What can they mean? "Seal the book." Which book? No doubt the book Daniel was writing at the time.

Until when? "Even to the time of the end"—the time just before God's final victory.

Then what is to happen? The book is to be unsealed. People will begin to read it, understand it, and learn of God's plans. They will begin to run to and fro, telling

other people the wonderful news, and there will be a great increase of knowledge all over the world.

Did you ever stop to think that this may be the reason why so many wonderful things have been invented lately—things that help people to travel quickly from place to place and make it possible for them to talk to one another over great distances?

How do you travel nowadays? On a camel like Abraham? On a donkey like Balaam? In a covered wagon like the American pioneers? No indeed. You travel by car at 60 miles an hour, or by train at 100 miles an hour. If you wish, you can go almost anywhere by plane at 350 miles an hour.

And how do you talk to your friend or neighbor? Do you walk half a mile and knock on his door? Of course not. You telephone him. If he lives on the other side of the country, you wire him—or telephone him, if you have the money.

And if you want to talk to a lot of people at the same time, what do you do? You get on a radio or television program. Then you can reach millions all at once.

When you stop to think of it, this is a most marvelous age we are living in, with its atomic power and hydroelectric power and every other kind of power to help us do the things we want to do.

Just look around your house a moment and see the things that your grandfather never had, nor even dreamed about. That electric washing machine, sewing machine, dishwasher, refrigerator, deepfreeze, television set, hi-fi set, and what not.

Look inside a modern hospital and see all the gadgets they have there to help make sick people well. Nobody knew about X-rays, penicillin, sulfa drugs, and things like that a hundred years ago.

Look around your school. Take another peek at all the books in the library, all the instruments in the science lab.

And they all speak of knowledge. More knowledge. Increased knowledge.

How marvelous that all of these wonderful things have come at just the right time to make it easier for people to learn that Jesus will soon appear.

Exactly \$110

By **W. A. Fagal, Speaker**
Faith for Today

When I was a senior in college I learned a lesson that made an indelible impression upon my mind; it showed me beyond all doubt that God keeps His promises to those who are faithful in returning to Him the tithe.

As far back as I can remember I always wanted to be a minister in God's cause. My parents encouraged me in my desire, making it possible for me to enroll in Atlantic Union College to secure this preparation.

College for me, however, came right in the midst of the great depression of the 1930's, and while my parents were anxious to help me all they possibly could, reversals limited them considerably after my first year. I was proud and happy to undertake the responsibility of working my way through college after that. While every moment had to be accounted for either in work or in study, yet it didn't seem hard, and each day brought me nearer my goal. During the summers I canvassed, and during the school years the college provided me with employment.

However, upon completing my summer's work just before my senior year and after applying all my earnings against a debt that had accumulated at the college during my junior year, I found that I was to start my last year in college \$110 in debt. That \$110 seemed enormous. I could not see how I could possibly get it paid before graduation.

In figuring out what I would probably earn during my senior year, I found that I could likely earn enough to pay all my current expenses, but I would have nothing left with which to wipe out the past debt. A rule of the college was that all indebtedness must be paid before a student would be allowed to graduate.

After thinking it all through, the thought came to me, "If I didn't pay tithe during my senior year, I would have just about enough to meet current expenses, wipe out the past debt,

and graduate with my class." As I continued to entertain the thought, the more certain I was that this was the solution. I reasoned that God would not want anybody to pay tithe while he was in debt. However, I decided to secure some counsel before entering on such a course of action.

The same afternoon, while walking across the campus, I met the head of the theological department, L. H. Hartin, whom I admired and respected greatly. While we stood beneath an old apple tree that grew close by the walk, I explained to him my dilemma and my solution. I asked him if he thought I was thinking clearly, concluding with the query, "Do you think God expects me to pay tithe when I am in debt?"

I shall never forget his reply. Earnestly he said, "You really are in trouble, aren't you? I had not realized your problem before, and if any individual ever needs a great deal of the Lord's blessing, I am sure you do. As a matter of fact, you need more of God's blessing than I do because you

are in debt and I am not." Then he added quietly, "There is only one way that I know of to secure God's blessing and that is to be faithful with the tithe. To those who will prove Him He has promised that He will open the windows of heaven and pour out a blessing so that there will not be room enough to receive it."

I had my answer. I decided to step out in faith and pay the tithe no matter what happened. Month after month proved to be just as I had figured it out. I had enough to meet current expenses after I had paid tithe, but not a penny to apply on the old indebtedness. A few weeks before graduation I was called into the business office and asked if I expected to meet this debt before graduation. I assured the business manager of the college that the bill would be met and that he could definitely plan on my graduating.

At the time I had no idea how the bill was to be met. Nevertheless, I sent out invitations for commencement weekend just as all the rest of the class did. I rehearsed with them and, in fact, undertook a responsibility in connection with commencement, for I had been elected president of my class. Still I had no idea how the bill was to be paid.

Then the "windows of heaven" started to open. Some of my relatives and friends who knew absolutely nothing of my problem sent gifts for graduation. The other students in the class received watches, fountain pens, et cetera, but I received not a single one of these. Instead, all of my gifts were cash, the total amounting to exactly \$110. The last ten dollars arrived the very morning of commencement, and just prior to the service I



I assured the college business manager that my bill would be paid before graduation.

walked into the business office and, while dressed in cap and gown, laid down the amount to completely wipe out my bill. Do you see why I am convinced that God keeps His promises when we are faithful with the tithe?

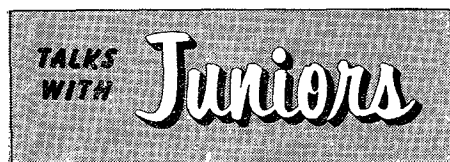
hailstone weighing one and a half pounds. I think it was the largest on record. Where can you find a prophecy in the Bible about falling hailstones? When that terrible plague strikes the earth, I want to be sheltered by God's angels, don't you?

Across the street from the General Conference office stands the beautiful Takoma Park church. Before the church was built, a triangular park occupied this ground. One day lightning struck a tree in the center of the lot. A man ran to the spot to investigate, and lightning struck and killed him. So you see that lightning can strike twice in the same place. In fact, photographs of lightning flashes taken during electrical storms have shown that lightning can strike as many as ten times in the same place. A single flash of lightning has been estimated to carry a charge of 100 million volts. "Meteorologists have estimated that if all the sparks that could be drawn from all the dynamos in the United States were piled and fused together, man could only produce about a half-sized flash of lightning." —*Strange and Amazing Facts*, p. 11.

In the Bible is the record of a man who would not believe that Jesus rose from the dead. But it was a fact. A week later, Thomas appeared in the upper room with Christ and the apostles. When he saw Jesus he fell at His feet, for he had said that he would not believe Christ had risen from the

dead unless he saw Him and felt the wound that the spear had made in His side. Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

We all have to struggle with unbelief and fear. These are our enemies. Jesus promises to forgive our sins, to cover us with His righteousness, and to cleanse us in His blood. This is a fact just as much as the physical phenomena about which I have been writing. Jesus promises to give joy and peace to us. Do you believe this? You should, juniors. Don't be like doubting Thomas.



Hard to Believe!

By D. A. Delafield

"Unnatural phenomena" are sometimes hard to understand and even harder to believe; but when we face the facts, we must either believe or deny our senses. Have you heard the story of the lightning that struck a sheepfold in Lapleux, France? All the black sheep were killed, but not a white one was harmed. Mysterious? No, just a coincidence. But it happened.

Have you ever seen a lunar rainbow? This is a natural phenomenon. I once saw a lunar rainbow on the island of Kauai in beautiful Hawaii. That was back in 1939. It was a lovely sight to see the beautiful arch in the sky. When moonlight passes through a sheet of mist or rain, the phenomenon is likely to occur. And perhaps you have seen a rainbow in a waterfall, or in the mist or steam that comes from a railroad locomotive. Yes, these are real rainbows.

About twenty-five years ago a great dust storm broke over a large Pacific Coast city. The people swept their porches clean the next morning. Do you know what appeared in the dust? Real gold. Fifty-six thousand dollars' worth, and eight thousand dollars' worth of silver. Someone observed: "Here was a windfall, if there ever was one!" You see, the wind from the desert blew in the dust laden with the precious elements, and laboratory tests revealed that about one and a half tons settled on the city.

Then think about hailstones. When I was with the Review and Herald, I was sitting at my desk one day when a sudden hailstorm struck Takoma Park. I got up to go into a room where I could get a better view of the falling balls of ice. Suddenly there was the crashing of a windowpane. When I returned to my desk, there were two large hailstones that had crashed in through the window and struck my chair.

On July 6, 1928, the people of Potter, Nebraska, picked up a single



● Fourteen Pacific Union College seniors have been named to appear in the 1957-58 edition of *Who's Who Among Students in American Universities and Colleges*. They are: Eleanore Berndt, Salem, Oregon; Bing Brinegar, La Mesa, California; Joy Coon, Felton; Wendell Dinwiddie, Mountain View; Susan Folkenberg, Northridge; Zoe Ann Gillespie, Blue Lake; Naomi Jungling, Lodi; Paul Moore, St. Helena; Stuart Mott, Burlingame; Janet Neufeld, Glendale; Jim Sconza, Oakland; and Nancy Weber, Bob Wells, and Lois Marie Woods, all of Angwin.

Irreverence

By VELVA B. HOLT

On a well-known TV broadcast some time ago a small boy was asked what his father did to earn a living.

"My daddy is a preacher," he boasted. "A preacher? And of what church?" he was asked.

"The Seventh-day Adventist," the boy quickly replied.

Then the master of ceremonies asked him to explain the difference between the Seventh-day Adventist Church and other churches. The boy thought a moment, then answered, "Our church is noisier than the others."

This reminds me of a letter that came to us once at a place where my husband was pastor. It was addressed to the SAD church. No doubt this was merely a typographical error, but there is nevertheless some truth in it. For instance, some of our churches are indeed sad where reverence is concerned.

One prayer-meeting night many years ago the group in attendance were kneel-

ing during a rather lengthy season of prayer when an elderly woman began to cough. As the cough became louder and more persistent she felt she must do something about it.

Having already attracted some attention, she tried to be as inconspicuous as possible, so, awkwardly making her way into the aisle, she crawled on her hands and knees all the way to the door of the church! She was undoubtedly sincere in her effort to cause as little disturbance as possible and to remain reverent, but I think you will agree with me that by doing the unexpected she caused more lack of reverence than if she had risen to her feet and walked out. The attitude of reverence can be achieved without going to such an extreme.

By keeping the soft pedal on our voices, our steps, and our actions, we could have reverence in the SDA church rather than irreverence in the SAD church. And all would be greatly blessed as a result.

THE POWERS OF DARKNESS

Against the Torch of Truth

THEY are coming, Mother. They are coming. Listen to their war song. It means destruction to our home and every one of us," said frightened little Abie as he looked into the calm face of his mother.

The story starts back in the days when J. R. Campbell and D. R. Simons brought the living message of Jesus' love to my wife and me. We rejoiced in our new-found faith and wished to share it with our relatives, who unfortunately thought us to be foolish and ridiculous. "Who ever heard of keeping Saturday for Sunday?" they asked.

Life was not going to be easy for us. Even our baptism was opposed. The people said we could not be baptized in the local stream. This difficulty was overcome after much talking and delay. The pastors pointed out to the people that the stream actually belonged to the God we were trying to follow.

Our children were of school age, but the little farm school where we lived operated irregularly, so we moved near a state school.

One might expect that where there are no telephones news would travel slowly. It was not so here, however. We had hardly arrived in this new locality when everybody knew about us. The Christians in that area were not going to let us live among them. Though the chief was a heathen, the Christians had not failed to inform him about us and our "strange" belief. Hence he was not willing to have us among his people.

"There is a place not very far away from my kraal," the chief said. "None of my people will risk staying there; neither will the Christians, as the spot is enchanted. If you left no graves of loved ones where you came from, you will surely do so if you live in this particular place."

I had heard that God calls for Chris-



tian families to go into the darkest places of the earth and work wisely and perseveringly for those who are enshrouded in spiritual gloom. I knew that self-sacrifice was required to answer such calls, but I did not say so to the chief. I only said, "Show me the place."

There were outstanding evidences that people had once lived in this area, but I said, "I will build my house right here." The chief was astonished.

The people out here are very superstitious. For instance, if only baby boys are born in a family, the day a girl is born the parents give it a boy's name and dress it like the rest of the boys. Doing otherwise would mean sure death to the child, they claim. One girl who had been dressed in this fashion did not leave it until the day of her marriage; she still bears a boy's name, Lucas.

If it does not rain, men go out to look for possible objects that an enemy might have left in the fields to stop the rain. Old rags hanging on trees must come down and be buried with all the suspected objects. The

men doing this job must not talk to anyone as they go to or from their search lest they make matters worse. If one is appointed to go on this search and fails to comply, he forfeits his cooking utensils. At one time when the men returned singing "Sam-phohu!" I knew they were coming for my pots, as I could not join such a search, thus denying the power of God and that He was the giver of rain.

It was in such surroundings that we settled. In fact, the heathen expected us to call their best witch doctors to fortify our home against the evil that they were sure would come upon us. Would the Lord protect us or would the evil one win?

One of the happiest events that came to our lives was the birth of twins, a boy and a girl. At first they grew well and fast under the care of a Christian mother. The people suggested that we get a nurse to help us, as the children were very lively and heavy. But this proved unnecessary, for ere long both twins died.

It was at the community well that the women who came to fetch water passed the sad word around. "Well, what would you expect when there were no tufts of hair left on the twins' heads to show that a protector had been engaged?"

Eventually someone asked, "Where are they going to be buried?"

"Surely not in our cemetery," said the Christians. So in the heathen cemetery we laid our little ones, there to await Jesus' trumpet call.

Satan seemingly triumphed, and in his victory wanted to see our flickering light go out altogether.

All subjects are required to plow, hoe, and reap the chief's fields. Since all worked in their own fields during the week, the Sabbath was an ideal day to attend to the chief's demands. This was a real problem to my wife,

KNES

By J. N. KOOPEDI

As told to Katie Pearl Koopedi

since it is the women who do most of the work. If one fails to comply, all the other women when returning from duty have the right to break down the walls and floors of the offender's house.

If you could see the beautiful floors and walls and the work of art done by our women, you would understand how a woman's pride is hurt after hoes, picks, axes, crowbars, and stones have gone through her home.

Our home had experienced this vandalism before, and when destroyers were coming the third time, more angry than ever, do you wonder that one of our children thought it was our end? No wonder he emitted the cry given at the beginning of this article.

The deafening song of the women was close by. The chief's wife took the lead this time. In front of the house all halted as her commanding voice rang out, "Job Koopedi, we want the blood of your wife today. We want her to know that Sabbath is nothing to us. Let her come out to us."

"You may go on with your work of destruction, but I will not let you touch my wife," was my answer to the chief's wife.

God did not prevent the enemy from destroying our home. When all was over we kept a light burning into the small hours of the morning trying to repair the damage done by both the heathen and the Christians. We were thankful for the power that is near to deliver from physical harm and distress and is also able to change hardened hearts.

I then left to work in the city of Johannesburg in order to keep my children at Bethel Training College, one of our Seventh-day Adventist schools. It was while I was here that the city police woke me up one night to give me a telegram which bore the sad news of the death of my two-year-old son.

Relatives suggested that we move from this place. Satan pointed with triumph at the graves of all the children who died here (for none of the children born at this enchanted spot lived). But we felt that if we moved we would be denying the power of Christ over Satan. Heaven was very near to us as we suffered.

Undaunted, we consecrated all our children to the Lord's work and the

task of keeping the torch of truth burning bright. As for the little graves, they preach their own sermon. The community knows of the hope that is in us and of the two resurrections.

Some of the people are now deciding to have Jesus as their personal Saviour and thus be in the first resurrection. Formerly barred doors are now being unbarred. My wife is called by both the heathen and the Christians to the bedside of their sick and dying to pray with them and to point them to the Saviour's loving arms outstretched to all who will come to Him.

Opposition to God's truth is breaking. The chief's wife and a large number of heathen people have forsaken many of their customs as the message of truth changes their hearts.

It would thrill you as it thrills us to see a church company gathering every Sabbath in our home, not to destroy as they did a few years before, but as living witnesses of how the torch of truth triumphs over the powers of darkness.

HARRY BAERG, ARTIST

"Listen to their war song. It means destruction to our home and every one of us," cried frightened little Abie.



Dental Health

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

[This is the third in a series of five articles dealing with dental health from infancy to old age—EDITORS.]

The problems of prenatal dental care of the mother and the aspects of dental health in infancy have been discussed in the two previous articles.

At the age of six, many things begin to happen in a child's mouth. First of all he begins to lose his baby teeth in front. This has an effect on his appearance and speech. Also at this time the first permanent molar begins to erupt just back of the last baby molar. Many times the parent is not aware that these have come in and neglects to have them examined by a dentist at periodic intervals. The result may be a toothache in the region and sometimes the loss of that very important tooth.

The loss of baby teeth and replacement by the permanent teeth continues until about the age of twelve or thirteen. If the normal time of eruption varies more than a few months, an examination and search for the cause of the deviation must be carried out by the proper specialist.

It is during this time of the so-called mixed dentition, that is, where part of the teeth are still baby teeth and part are permanent teeth, that special attention should be given to abnormalities in the alignment of the teeth. Many times if a little correction of a malalignment is carried out early in this period, it will save extensive orthodontic treatment later in the child's life.

Also it is very important throughout this period that the teeth be watched closely for the formation of cavities. If they form they should be filled at once.

At times, if a baby tooth is lost early because of decay, the dentist will neglect to mention to the parent that something should be done to save the space for the permanent tooth that is to follow. Many parents are not aware of the importance of this procedure, and as a result some children have deformed mouths that some forethought and advice undoubtedly could have averted.

It is very important to keep the spaces open for the permanent teeth. Many devices have been designed for

this purpose, and the dentist will recommend the type that is needed to function properly in a given situation. If the dentist does not bring it to the attention of the parent—usually an unintentional oversight—then the parent must assume the responsibility of inquiring about it and being sure that such treatment is carried out.

Also during this period the routine oral hygiene program becomes more and more difficult. The child feels that he is beginning to "grow up," hence resents parental interference, and the parent has a tendency to feel that the child is ready to take the responsibility of an adult, when in too many instances such is not the case. Adequate supervision must be given to ensure that the regular brushing and cleaning schedule is adhered to, because it is neglect in this activity that leads to much difficulty later in the dentist's office.

Proper Nutrition

Again, the importance of proper nutrition cannot be emphasized too strongly. The child often does not get an adequate start for the day in the form of a good breakfast and will satisfy his hunger at school by purchasing candy or soft drinks. Many times, because of the pleasurable activity of the playground, the lunch period becomes one of play rather than a period for nutrition, with the result that for the entire day the child has depended for his nutritional requirements almost entirely on carbohydrates. These not only have a detrimental local effect on the teeth but are inadequate for the needs of bodily growth and development.

It is in this period that we as parents begin to reap the fruits of the seeds we have sown in the earlier training of the child. If, as was mentioned previously, the child has the idea that candy and soft drinks are something special, to be desired as rewards for good behavior or scholastic attainment, what can be expected of him other than that when he has his own choice to make he will take the sweets first instead of better food?

In the later teens the susceptibility to decay begins to decline and gum infections assume a more important role in the dental health of the individual. A prevalent condition among high school and college students is an infection of the gums sometimes called trench mouth. This can be a very serious condition and should be treated immediately by a dentist.

Contrary to popular belief it is not contagious. It gives this appearance because many times, such as in dormitories, a large number of people are under more or less the same conditions, hence it will be manifested by many individuals simultaneously. This is because the same nutritional, stress, or other factors affect the entire group.

To be completely eradicated "trench mouth" must be treated by a dentist, but some home procedures of treatment are very effective and can be used by the individual. These are maintenance of proper nutrition, adequate rest, and, above all, keeping the mouth absolutely clean at all times. To help clean the mouth once the infection has started, use a mouthwash of one-third regular peroxide to two-thirds warm water two or three times a day, preferably after meals. Consultation with a dentist must be obtained because, although the acute symptoms of the infection may subside, the ravages are still evident in the mouth and must be corrected. Otherwise it will become chronic and lead to the eventual breakdown of the supporting tissues and loss of the teeth.

During adolescence and late teens routine periodic examinations should be performed by the dentist, because susceptibility to decay is highest at this period. Needless to say, if the mouth is neglected at this time, it will lead to unnecessary discomfort and expense to repair the damage that occurs owing to neglect.

It is at this period also that the youngster becomes aware of his appearance and begins to be concerned about his social status. If there is an obvious defect present, in many cases it will have an effect on the developing personality that will last a lifetime. Because of this, parents should make every attempt to get any such condition corrected before detrimental changes can occur.

Many times such things as an unreplaced front tooth, large, unsightly cavities, or crooked teeth, will have a marked effect on the career that an individual will choose for his life-work. Perhaps a very valuable person will be lost to humanity because he or she could not or would not face life in a certain occupation with the defect he has.

News From Home and Abroad

Progress Report From New Gallery, London

By Russell M. Kranz

To the discerning customer New York is Fifth Avenue; Paris, the Champs Elysées; and London, Regent Street. Thousands visit these famous thoroughfares every day in search of the best in quality and fashion. Adventists are indeed fortunate to have the New Gallery evangelistic center situated in the heart of London's premier street. It is midway between Piccadilly and Oxford Circus—in close proximity to such famous names as Garrards (Royal jewelers), Savile Row (center of the tailoring trade and fashion), and Albany Court (residential hotel for the gentry and home of many world-renowned people). Within half an hour's traveling time from our evangelistic center live almost 10 million people, the majority of whom have never heard of Seventh-day Adventists. We are glad to say that through a boldly aggressive plan of evangelism we are beginning to reach these masses.

The Center comprises a large main auditorium seating almost 1,500 people, a smaller chapel, a large youth center, an extensive library and reading room, a canteen, and sundry storage and working rooms for social service work. The building itself

houses many other offices with tenants. Rents received go toward meeting the Center expenditures.

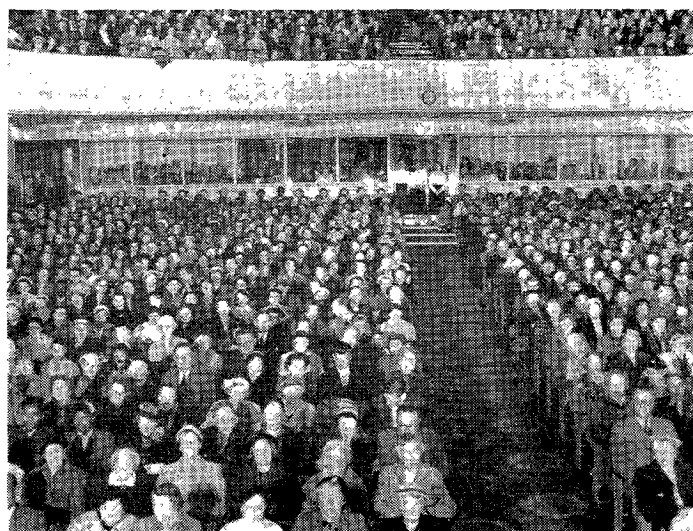
The tasteful interior decoration of the building contributes greatly to the pleasant atmosphere so many appreciate. Recently one of our ministers in Oslo, Norway, was making business calls in connection with Ingathering. He interviewed the director of one of Norway's largest shipping firms, who asked him what church he represented. When he replied, "Seventh-day Adventist," the businessman said, "Seventh-day Adventist—don't you have a place in Regent Street, London?" Our brother said we did, whereupon the shipping director told how he had seen our Center, was impressed by our frontage advertising, and on entering was further impressed by the quiet, reverent atmosphere, and the music and the spoken word presented in one of our daily programs. He said he would be pleased to contribute to a church sponsoring such a center, and gave our pastor a substantial donation.

The year just ended, 1957, has been most productive, in fact, the best on record. Supported by an evangelistic team that included Bible instructors

V. M. Warren and M. Ashworth, and Pastors V. H. Hall, B. Ball, M. Leeds, D. Elliott, and the writer, with further assistance from local pastors F. J. Wilmshurst, A. J. Mustard, and J. R. Lewis, E. J. Folkenberg has carried on two successful campaigns. The first effort resulted in 107 baptisms, conducted in the beautiful New Gallery baptistry. In the second, Sunday evening attendances have kept at a steady average of from 1,000 to 1,200. The Sabbath has already been presented, and many are beginning to adjust their work in order to keep God's holy day. Each Sunday sees from 300 to 400 staying for aftermeetings, in which there is much earnest seeking after God.

The present evangelistic interest has been too large for our small team of workers to handle. Lay members, particularly recent converts, have been used in closely organized, intensive house-to-house visitation. These dear folks are now rejoicing in the thrill of seeing people they have visited accept the message. Many of them followed Christ with great hardship. One young man, only 20 years of age, was discharged from a job that promised him a successful career in accountancy, because of his faithfulness in keeping the Sabbath. But the Lord miraculously opened up the way for him to obtain a position with a higher salary. He now is visiting in dozens of homes, using his experience to help others.

The New Gallery presents daily film worship services. In August we



Audience at New Gallery Center, London.



Part of the reading room at the New Gallery.

showed *One in Twenty Thousand*. Our appeal to the evangelistic audience to support this film with their money brought us \$1,500. This, together with an exceptional amount of newspaper interest, enabled us to show this fine film to more than 50,000 in four short weeks. English dailies gave prominent place to reports on the film, and large newspapers as far away as Finland, Sweden, and Australia gave full-length feature articles on our program. Our daily film worship services continue to build up an interest in the New Gallery. Audiences average above 1,000 per week.

One of the Center's most popular activities is its "Best Saturday Night in Town." This monthly religious variety program for youth attracts 1,500 to each presentation. Most seats are booked well before the scheduled date. A variety of such unique features as "Nature Tells the Truth," oratorical contests, Bible Question Box, Counsel Corner, "The Event That Changed My Life," supported by a host of musical items, comprise this evangelistic program for young people. Associated with this meeting is a midmonthly Friday Fellowship and a weekly youth club. The results of this work were reflected in 25 youth baptisms during 1957.

The New Gallery is equipped with the finest large stereophonic-record-reproducing system in England. Mid-day programs of music and meditation present the spoken word along with the finest classical recordings. A large number of businessmen and city office workers avail themselves of this opportunity to pause and listen in the rush of the city's activity.

The New Gallery singers form a permanent choir of between 30 and 40 voices, conducted by the writer. They sing at all the Center programs, and make a fine lay-member contribution to the different meetings. Twice a year they form a part of an enlarged group of 100 or more singers and, with some of Britain's best-known soloists, present Handel's *Messiah* and other well-known cantatas and oratorios. Attendances at these musical programs are exceptionally large.

A host of other features, such as health demonstrations conducted by Miss K. Mahon, the Central Dorcas Federation under the leadership of Mrs. A. F. Tarr, the lending library and reading room, are conducted at the New Gallery. All of these are making a tremendous contribution toward the growing influence of the Center. Four years ago a church of 45 members met in the New Gallery chapel. Today 250 church members, forming the Central London church,

are pastored by V. H. Hall, who ministers to the needs and spiritual development of the new members.

Financial support for the Center continues to grow. In 1957 approximately £3,600 (U.S. \$10,000) was received in offerings. We solicit your earnest prayers that the Holy Spirit will continue to work with greater manifestation in London.

Iran Educators Visit Adventist Schools in U.S.

By Howard B. Weeks

Four educational officials of Iran were guests of the denomination in Washington and vicinity for two days, December 9 and 10, as part of a three-month inspection tour of American education. The visit was under the auspices of the United States International Cooperation Administration, and was their last official call. It was the only appointment made to study a church-operated school system.

Top leaders of the delegation, Dr. Mohamad Yazdanfar, Iran's deputy minister of education, and Dr. Mohamad Mashayekhi, head of the department of research and curriculum, had assisted in obtaining government recognition last spring for the Adventist Vocational Institute in Teheran. Thus, because of their acquaintance with M. Earl Adams, education secretary for the Iran Mission, and a desire to gain a more complete picture of the kind of schools Adventists wish to

establish in Iran, they were more than casually interested in the things they saw.

Under the guidance of E. E. Cossentine, of the General Conference Department of Education, and a committee including other educational leaders in the Washington area, the visitors were first given background information and entertained at a luncheon. Their tours included observation of students and faculty in action at the Washington Sanitarium School of Nursing, Washington Missionary College, Takoma Academy, Sligo Elementary School, and Shenandoah Valley Academy.

The trip to Shenandoah Valley required a full day, and as at the other places visited undisguised enthusiasm was evoked from the officials. The combination of work and study seemed to come as near the ideal they have set for education in Iran as anything they had seen on their long tour. "If this is the kind of schools you want to conduct in Iran," said Dr. Yazdanfar, "it is exactly what we want." He added that he would even like to send some students from Iran to Adventist schools here.

In a special assembly at Shenandoah Valley Academy, the visiting educators spoke briefly to the students and heard from two student representatives, Richard Manuel and Barbara Miller. These two young people expressed the spirit that seemed to impress the Iranian officials at every Adventist institution they visited:

"We are here to learn how we can



PHOTO BY D. A. ROTH

Iranian delegation and hosts at Shenandoah Valley Academy, December 10, 1957.

help to make this world a better place, how we can prepare our lives for service. We long for a spirit of brotherhood among all men. Our great desire is that all the youth of the world may be as one."

Others among the Iranian delegation were Bahman Habibi, state chief of education for Rizaiyeh; and Abulfazl Elmi, state chief of education for Baluchistan. Accompanying the group was Teimoor Vaziri, State Department guide and interpreter.

Leper Children's Sabbath School at Songa

By Dorothy Dye Schaffner

In 1954 I visited the children's Sabbath school at Songa Mission Hospital and Leper Colony in the Belgian Congo. It had just been organized and was meeting in a grass-roofed hut with mud walls. It was understandable that the children who attended, having heathen parents, would not know how to act. They had never heard a Bible story. They had never heard of Jesus, in song or story.

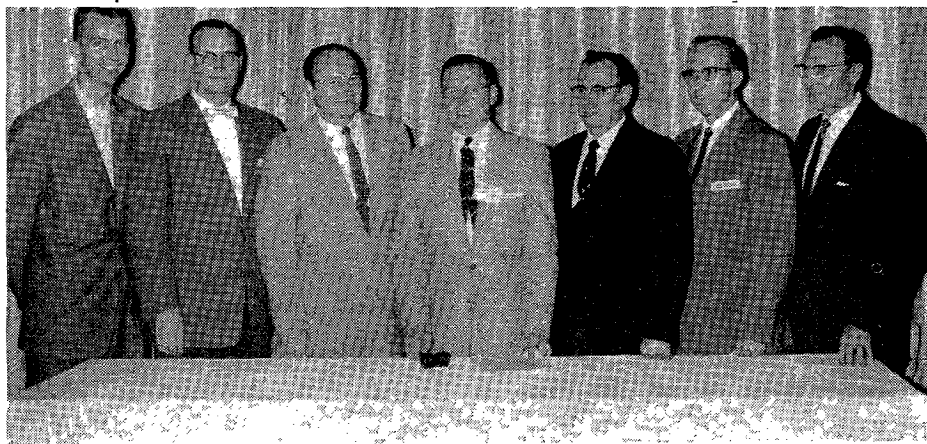
They ran in and out during the Sabbath school program, talked out loud, quarreled, pushed each other off the low cement benches, struck one another with their fists, did not know one gospel song, and paid little attention to the person in charge. The storyteller had to compete with wiggles, fights, crying, and a changing audience.

Was it worth the strenuous effort that it would take to get them in line? Could it actually be done?

Three years later, in 1957, I again visited the leper children's Sabbath school at Songa. When I arrived at nine o'clock, enthusiastic singing could already be heard and only two or three benches near the back were still empty. There were no songbooks, there was no instrument for accompaniment, but those children sang steadily and happily for 45 minutes, repeating only one song during that time. They sang in French, "With Jesus in the Family" and "The Seventh Is for Jesus." They sang in Swahili, "Into My Heart" and "We Sing." They sang in Kiluba, "Sabbath Is a Happy Day" and "Zaccheus." And they even sang one in English, "Fishers of Men." As they sang, more children entered, but only one child ran out, and he was a visitor.

After the secretary's report was read, the children answered in chorus such questions as "Who offered the opening prayer last Sabbath?" and "Who gave the mission reading?"

When their African superintendent, who has been trained and furnished



Adventist Dentists Hold Annual Meeting

The National Association of Seventh-day Adventist Dentists, frequently referred to as NASDAD, held its annual convention November 1 to 3, in Miami, Florida. As in previous years, the Adventist dentists' meeting was held in connection with the annual convention of the American Dental Association.

NASDAD, greatly strengthened by the establishment of the CME School of Dentistry, now numbers more than 400 members, 61 of whom were registered for the convention. There was a total of 114, including dentists, dental students, wives, guests, and honorary guests. Two dentists were in attendance from outside the United States.

Shown above are (left to right): Dr. Joseph Leech, Atlanta, Georgia; Dr. Eldon Carman, Marietta, Georgia; Dr. Walter Dorn, Silver Spring, Maryland, president-elect; Dr. John Bata, Jr., Hyattsville, Maryland, president;

Dr. J. Glen Linebarger, Jacksonville, Florida; Dr. Glenn H. Curtis, Loma Linda, California, secretary-treasurer; Carl Sundin, Los Angeles, California, chaplain. Dr. Franklyn C. Nelson, Pomona, California, was elected vice-president; and Dr. Gerald Mitchell, Loma Linda, California, historian. The writer was elected the seventh honorary member of NASDAD.

It was most encouraging to observe among the dentists at the convention a spirit of deep devotion to the cause of God and to foreign mission service. Several experienced and successful dentists expressed a desire to serve in mission lands should they be needed. Surely Adventist believers everywhere have reason to be grateful for the high ideals and excellent standards of Christian character in the members of this professional group.

E. W. DUNBAR

materials by Thelma Irvin, a nurse at Songa, told them the story of Joseph and illustrated it by pictures on the flannel board, their eyes were wide and fastened on the storyteller and his aids.

As time for classes was announced I remembered when they rose en masse in 1954 and scrambled for the only door. This time, each group in turn and in single file went quietly to its particular spot under the mango trees. Classes were well separated, and

it was amazingly quiet even when the class members were learning to repeat the memory verse in unison.

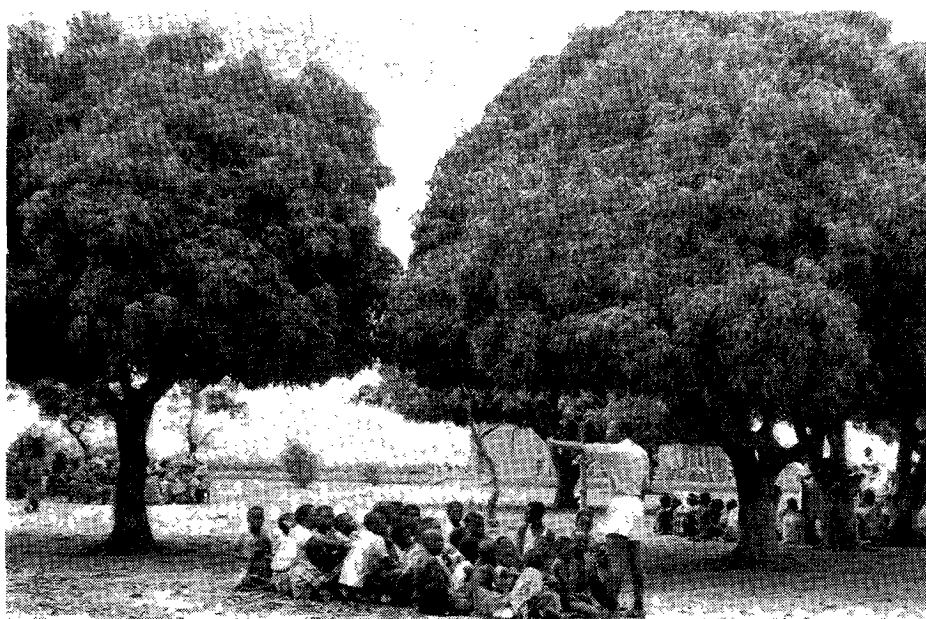
Lesson study over, all 170 children lined up and marched quietly across the road to the church. I remembered again my visit in 1954 and how they had scattered, screaming and chattering, to the four winds as Sabbath school was dismissed. On this Sabbath in 1957, as they entered the church, we heard soft strains of "Jesus Loves Me."

Did this remarkable change happen overnight? No. Was it easy? No. Miss Irvin has often come to church exhausted after her morning's work in the leper children's Sabbath school. Many of her evenings have been devoted to teachers' meetings and to making visual aids.

Does it pay? I wish you could hear those children answer the review questions about their Sabbath school lessons. I've never heard such unanimous or wholehearted responses in the homeland. They have no Sabbath school papers, but they know the stories they have been taught. They have no Memory Verse Cards, but they know their memory verses. "The lessons of childhood, good or bad, are



Thelma Irvin with group of leper children.



One of the leper children's Sabbath school classes with other classes and leper church in background.

not learned in vain. Character is developed in youth for good or evil."—*Testimonies*, vol. 4, p. 201.

When teaching them a new song one day, Miss Irvin asked one enthusiastic little singer, "Are you going to have Sabbath school when you go back to your own village?"

With sparkling eyes and a determined air, this straight-from-the-bush youngster replied, "Yes. I'm going to tell them what you've taught us—all the stories and all the songs."

"The habits formed in childhood and youth have more influence than any natural endowment."—*Ibid.*, p. 574.

As Moses, Samuel, and Joseph learned lessons in their early years that were to fit them later for greater responsibilities, so these African children are learning songs and stories that have already changed their heathen ways and could prove a deciding factor in making them workers who will help to finish the work in Africa. We ask your prayers for the leper children at Songa Hospital.

Youth Week Conducted in Portland, Oregon

By R. C. Schwartz

"This is the best thing that ever happened for the young people of Portland," was the comment voiced by one of the youth leaders and echoed in the hearts of teen-agers as the final meeting of the Portland area Voice of Youth "Week of Decision" came to a close December 7. The youth of Portland were privileged to have as their guest speaker E. L. Min-

chin, of the General Conference MV Department. Elder Minchin, in his own loving and lovable way, touched the heartstrings of the youth and led them to a renewed consecration to the Lord Jesus and new dedication to the unfinished task of taking the gospel to the world.

Extensive preparations were made for the success of the Week of Decision, which was sponsored by the Associated Missionary Volunteer Societies of the Portland area. Nearly every one of the nine MV Societies of the city took an active part in the Voice of Youth meetings in their local churches, in organizing Friendship Teams, or in some other form of youth evangelism to prepare the way for a great Week of Decision. As the youth engaged in this type of activity, a new spirit of concern developed for wayward young people in our midst, and a new selfless cooperation to bring them back to the Saviour was shown. As the time for the Week of Decision drew near, youth prayer groups met to pray for fellow youth.

Wide publicity was given to the meetings, and on the opening Friday evening the Stone Tower church was filled with young and old. As the meetings progressed, special prayer groups continued to pray for their success. More than 40 youth of Portland Union Academy met each day to pray for their fellow youth. Much inspiration was added to the services each evening by the fine music presented by the choirs and other musical groups of Portland Union, Columbia, Milo, and Laurelwood academies.

The last Friday evening of the week saw hundreds of young people find their way to the altar in response to Elder Minchin's call for a new dedica-

tion to God. Among those who took their stand for Christ was a young girl 13 years of age from a non-Adventist home. She had been making plans to follow a dancing career, but after accepting the Saviour she informed her teacher that she was discontinuing dancing. She has now decided to attend one of our nearby academies. Another to make his decision for the Master was the father of one of the young men of the Knights of Song Male Quartet, which was featured each evening in the musical program. Tears of happiness glistened on his face as he felt the joy of surrender. Hundreds of other youth made equally important decisions to be faithful to the principles of God's Word.

On the last Sabbath afternoon it was our privilege to hear a timely message especially for youth brought to us by the editor of the *REVIEW*. Again every available space in the Stone Tower church was filled, including the overflow rooms in the basement, and it was estimated that more than 200 people were turned away. Elder Nichol challenged the youth with the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The climax to the Week of Decision was the final service conducted by Elder Minchin on Saturday night, when hundreds of youth came forward to give their testimony and praise. Elder Minchin left behind in the Portland area a new spirit of fellowship and consecration, and a large group of youth who are determined to keep alive in their hearts the new fire that was kindled during the great Week of Decision. Indeed this was the "best thing that ever happened for the young people of Portland."

A \$10,000 "Thank You" to Porter Sanitarium

By H. E. Rice, *Manager*

No two days are alike in the Porter Sanitarium and Hospital. All of them are filled with hopes and fears, joys and sorrows, in different combinations and proportions. Every day begins with a prayer that the Great Physician will be in the halls to heal, and we see evidences which assure us that these prayers are answered.

Just a few brief weeks ago one particular day was different from any other. Except for one small event, it was much like other days. Sick people were being wheeled in and out of operating rooms. Anxious relatives waited as on other days, and inwardly they spoke to God and sought His help, though they might have been

reluctant to admit this outwardly. Our chaplain spoke words of comfort and encouragement to hearts open to receive spiritual help. And Christian nurses ministered not only to the bodies but also to the souls and spirits of our guests.

The event that made this day different took place in the office of the business manager. People came and went with their problems. During the course of the business hours a man quietly seated himself outside the office door unobserved and unannounced. Indeed, so unobtrusive was his approach that no one suspected that he wanted to see the business manager.

At last when everyone else had come and gone and the door was open, this man entered and stated that he wanted to do something to help the hospital in its service to mankind. He held out a piece of paper—a cashier's check for \$10,000! The donor, who wishes to remain anonymous, had received care at the Boulder Sanitarium many years before and more recently had received treatments in the physical medicine department of the Porter Sanitarium and Hospital.

How little do we know the inner thinking and the hearts of those we meet and serve! How very important every contact becomes when we realize that these contacts are the tools God gives us with which to influence

and impress the lives and hearts of men.

We at the hospital deeply appreciate this generous gift, and though we cannot reveal the name of the donor, God knows who he is. To the hospital, the dollars will be the means of touching yet other lives for good and for God.

Spanish Camp Meeting in Texas

By Wesley Amundsen

Some three hundred men, women, and children thronged the Valley Grande Academy grounds at Weslaco, Texas, for a weekend Spanish camp meeting, November 28 to December 1. In spite of chilling northern winds on the Sabbath, the attendance was gratifying. This is the first time that an all-Spanish meeting of this kind has ever been held in Texas, and the people voted unanimously to have another such meeting in 1958.

At the Friday night and Sabbath morning meetings, calls for a definite surrender to God were made. A number took their stand for the first time, and many more made a new covenant with the Lord.

The Texas Book and Bible House had an excellent display of Spanish literature. Housing arrangements

were adequate. It was a good meeting.

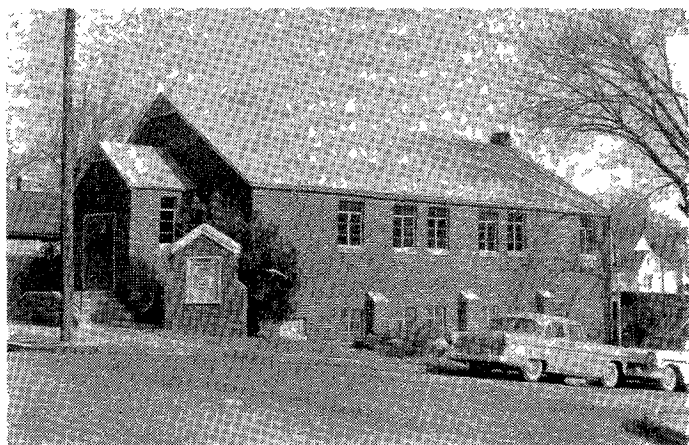
The Texas Conference has a total population of approximately 4 million people, one fourth of whom are Spanish-speaking. This means that there are possibly one million Spanish-speaking people within the conference territory. And yet, after many years of work among them, only about 500 are church members.

There are large areas of the vast territory of Texas that are almost completely Spanish. The large city of San Antonio, with a population of 600,000, is almost two-thirds Spanish. Many rural areas are totally Spanish.

It is interesting to note that today there seems to be a real revival of interest in the Word of God. Interests are springing up everywhere, but there is a lack of ministerial help.

R. H. Pierson, recently elected as conference president, is endeavoring to develop a strong evangelistic program for the Spanish people. The Barron brothers are to conduct a Spanish-translated effort in Corpus Christi and Carrizo Springs. Walter Schubert, of the General Conference Ministerial Department, is to conduct an effort in San Antonio. And another Spanish-language evangelist is to do the same in the Rio Grande Valley area.

The Rio Grande Valley of Texas is fortunate in having a loyal group of Seventh-day Adventist physicians.



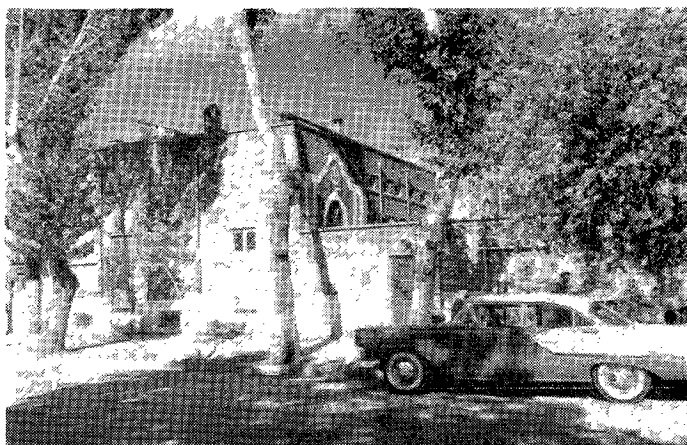
New Church at Saint Joseph, Missouri

Officials of the Central Union Conference, the local conference, and ranking city officials joined in the dedication of the Saint Joseph, Missouri, church of the Central States Conference, Sabbath, December 14. Construction on the building was begun ten years ago but progressed only to the point of providing a usable basement for services. Early during 1957 construction was resumed.

At the dedication service Theodore Carcich, president of the Central Union, delivered the address; F. L. Bland, president of the Central States Conference, read the Act of Dedication; and the writer, secretary-treasurer of the Central States Conference, offered the dedicatory prayer.

R. L. Woodfork, now of New Orleans, Louisiana, was pastor when construction began. C. R. Craig, of Topeka, was pastor during the completion stage. L. B. Mitchell is the present pastor of the church.

H. T. SAULTER



Rizaiyeh, Iran, Church Dedication

On Sabbath, October 26, 1957, church members of the Rizaiyeh district in northwestern Iran, near the Turkish and Russian borders, together with friends, leading officials, and others from the city, gathered for the dedication of their new church. The building, with a seating capacity of 150, is valued at \$15,000. The writer, president of the Middle East Division, gave the dedicatory address; L. L. Moffitt, Sabbath school secretary of the General Conference, gave the dedicatory prayer; Y. O. Sangerloo, secretary-treasurer of the Iran Mission, gave the history; and R. C. Skinner, president of the Iran Mission, led the congregation in the formal Act of Dedication.

An excellent interest has been created in this area through the work of the Voice of Prophecy Bible Correspondence School. Already more than 500 students have graduated from the course.

GEORGE J. APPEL

Their support of the church program is greatly appreciated.

With the present enthusiasm and planning for a strong evangelistic Spanish program in the Texas Conference in the year to come, it is reasonable to expect there will be many additions to the present membership and the possibility of new church organizations as well.

Southern European Division Winter Council

(Continued from page 1)

objective that the council set for the division was to greatly increase the baptisms. In reviewing the accomplishments the division secretary rendered a very encouraging report. In 1955 there was a total of 4,922 baptisms in the division. In 1956 a total of 4,828, and for the first nine months of 1957 a total of 6,591. This last figure included, however, 2,861 baptisms from Romania, a field that had been unable to report for several years preceding 1957. The delegates pledged themselves to return to their fields and stress soul winning and evangelism in every church and workers' meeting.

The departments gave encouraging reports of advance. The publishing department secretary, F. Charpiot, told of the faithful work of the 243 literature evangelists in the various parts of the division. The field with the largest number of colporteurs is Italy, which has maintained an average of 59 colporteurs for the past four years. These faithful workers in Southern Europe often work against strong opposition and know what it is to have fellowship with Christ in suffering and persecution. They have been delivering well over half a million dollars' worth of literature each year for several years.

The Sabbath school and home missionary secretary, W. A. Wild, gave an inspiring brief report in the form of a telegram. He reported 123,000 Sabbath school members, who through their offerings provide 30 per cent of the division's annual budget for their far-flung mission fields. The home missionary department is stressing lay evangelism, and last year, in 21 schools of lay evangelism, trained 1,257 laymen for soul-saving work. Already, excellent results are being witnessed.

One of the advance steps taken by the council was to pass a resolution to raise the standard of education for our ministers in Southern Europe. It is planned that all ministerial students must first pass the university entrance examination, which in France is the baccalaureate diploma, and then take

a three-year course in theological training and advanced Bible study at our seminary in Collonges, France. This will give our ministers in Southern Europe the equivalent of the course that has been outlined for our ministerial students in North America, i.e., a four-year college course plus one year at the Theological Seminary.

The union presidents from both Europe and the mission fields gave reports concerning the work in their respective areas. A. Lorencin, president of the Yugoslavian Union Conference, attended the council with five other delegates from his union. He gave a good report of progress and of the activities of the 85 workers and 8,000 faithful members in his union. It is now possible to print about 8,000 *Sabbath School Quarterlies* each quarter and also 5,000 copies of their church paper in two languages. They have also recently started a small training school. It opened in 1955 with 28 students, 25 of whom are now in the organized work. A new class of 26 is now in training.

The great need of the Yugoslavian Union now is for chapels. In their poverty the members save and give, and slowly they are erecting a few buildings. One sister recovered 3,000 dinars for a bedspread that had been stolen. She at once gave it all to the chapel fund. A brother had a small piece of land worth probably 60,000 dinars. He promised the Lord if he could get 100,000 dinars more than its market value, he would give it all to the chapel fund. He prayed earnestly, and as a result sold the land for 166,000 dinars (about U.S. \$258) and gave it all to the chapel fund.

Dreams Help Sell Book

Brother Chris D'Andrea, a former prize fighter, gave his heart to the Lord and became a literature evangelist. One day when he was canvassing he came to a beautiful home where he was very coolly invited in. As he was showing the couple the book *Bible Readings*, they both stopped him and looked at each other. The husband said to his wife, "Go and get him the money." The wife immediately left to get her purse.

Brother D'Andrea asked, "Well, what's this all about?"

The man replied: "The other day when we were reading in Revelation we ran across the words 'MYSTERY BABYLON.' We wondered what they meant. When my wife woke up the next morning she said, 'You know, I dreamed last night that we found a book that had those words in it, capitalized like they are in the Bible, with the explanation.'"

"I said, 'You did? Why, I had the identical dream.' Now here you are and there are those words, capitalized, 'MYSTERY BABYLON.' We know the Lord sent you to our home. We must have your book."

RUSSELL THOMAS

The work is progressing to a great extent through the faithful witness of our lay people. One day an Adventist brother took a seat on the train beside a man reading his Bible. They started to converse, studied the Bible together, and arranged for further studies. Nineteen new believers were baptized as a result of that one contact.

There is no colporteur work in Yugoslavia because our people are not allowed to sell literature. However, they have recently distributed more than 100,000 copies of three small books containing our message. These books present Christ as found in both the Old and New Testaments, with the Sabbath truth and His second coming. Good results are already seen. Our people in Yugoslavia are of good courage.

J. Pechtol, president of the Hungarian Union Conference, was present at the council and gave a thrilling report covering the past ten years. This was the first time in that period that Hungary had been represented at a division council. Through the trying ordeal of the recent revolution all our people were spared and stood firm to the truth. Very few fled the country.

One good thing that has come since the revolution is the recognition on the part of the government of the Seventh-day Adventist Church. For twenty years our people have been trying to obtain this recognition. This will now permit them to print literature and own property. Already they are publishing enlarged *Sabbath School Quarterlies* (they had small duplicated quarterlies before) and have obtained permission to print a church paper beginning in January, 1958.

During the years they were not allowed to print literature, some of the workers translated a number of Ellen G. White books. In the past year or two they have printed, with government permission, the Conflict of the Ages Series and other E. G. White books, making 12 in all; they have 8 other translated manuscripts ready. This is an unprecedented record of achievement and will certainly result in building up our people in the truth. All books printed to date have been sold to our people and others. This has brought great joy to the hearts of our believers in Hungary.

The Hungarian Union has at present 162 churches with 81 workers and nearly 7,000 members. For many years they have not been able to train young men for the ministry, and their workers are getting old. The government has now permitted them to start a school, and they have 12 young men beginning a four-year course. Others

will enroll each year. They hope thus to train some future workers.

T. Zigmund was present from Czechoslovakia. He brought a very encouraging report from that troubled land that has been cut off so long from the rest of the division. He told of a gathering of our people recently in Prague when more than 2,000 were present and 11 young men were ordained to the ministry. Elder Zigmund reviewed the history of our work in Czechoslovakia since it was started in 1896 with the organization of our first church in Prague. The work grew until in 1950 we had 6,000 members. In that year our work was taken over by the state, our seminary was closed, our churches were confiscated, and many of our ministers were thrown into prison. However, the work did not stop. Our people met in private homes and carried on even though the ministry was either imprisoned or in hiding.

In September, 1956, a change came. The Seventh-day Adventist Church was recognized by the government, many of our chapels were returned, our ministers were released from prison, and our people were allowed to reorganize their churches and again function as a religious body. This was a great day of rejoicing. We now have 46 organized churches. Some meet in chapels of other denominations and some in our own chapels or rented halls. Our ministers are officially licensed by the government and are assigned to a specific congregation. Care must be exercised not to preach on certain subjects, but there is liberty to preach Christ crucified, risen, and ministering for us in the heavenly courts.

There are many difficulties, but also many precious privileges. The churches can again meet together in worship and pray together. They were able to hold district meetings last summer, where from 2,000 to 2,500 church members gathered in annual meeting. This brought great joy to our people. The chapels are filled every Sabbath, and at least 30 per cent of those in attendance are young people. Last year 150 lay preachers brought into the truth more than 1,000 souls. Our people can again pay their tithe, and they rejoice that their tithe and offerings are again helping to advance the cause of God.

L. Beer reported for the Italian Union. In this Catholic country where the church is obtaining a stronger hold on the government with each passing year, our work is growing. We have 56 churches in Italy with 42 ministerial workers and more than 50 colporteurs selling 50 million liras' worth of literature annually among 50 million people. The ecclesiastical

authorities are constantly on the alert to oppose our work. When a colporteur enters a town and the priest hears of his coming, he will ring the church bell and call all the people to church to warn them of the "heretic" and his wares. Our church leaders often are called before the court and are sometimes imprisoned. But in spite of persecution the work is progressing. Some years ago a man was killed by his infuriated wife because he had become a Sabbathkeeper. Today we have a church of 120 Sabbathkeepers in that same town.

Other leaders reported for their respective fields, but limitation of space prevents including the interesting recital of progress given. The task that the Southern European Division faces is beyond human strength or present material resources. But "strengthened with all might, according to his glorious power" (Col. 1:11), the workers in Southern Europe are pressing on, knowing that they can be more than conquerors through the One who loves them and gave His life on Calvary for the redemption of every soul in that division.

• In Brief •

Atlantic Union

• John Littlefield, of Moodus, Connecticut, a graduate of Atlantic Union College, has been appointed as one of the publishing department secretaries of the Southern New England Conference.

• A new Spanish church was organized at 165 Columbia Street, Brooklyn, New York, on December 21, with 69 charter members. Some of the members came from Inter-America, and a number were brought into the church in Brooklyn by Jose Valentin. Dr. Carlos Huerta and his family have helped this group much with music and equipment.

• The East Brooklyn Spanish church was organized on December 14 with 46 charter members. Pedro de Jesus is in charge of this church, and R. V. Vinglas is the district leader. Francisco Megrant, who recently passed away, contributed much to the building up of this congregation.

• The Patchogue, New York, members, under the leadership of E. E. Cumbo, have purchased a building on North Ocean Avenue from the Baptist church. They held their first service there on December 21.

• The children of the Fitchburg, Massachusetts, church school, under the direction of their teachers, Miss Margaret Drown and Mrs. Lillian Menshausen, took complete charge of the church service on Sabbath, December 21.

• In the Atlantic Union 3,342 children and youth are enrolled in our schools. There are 550 in the college, 543 in academies, 156 in intermediate schools, and 2,093 in the elementary schools. This is a gain of 303 over last year.

Central Union

• W. A. Howe reports that the Central Union MV Societies reached their full Madagascar Mission project goal by the end of November, 1957.

• C. G. Cross reports that by the end of November the churches of the Central Union had purchased 26,097 copies of the missionary book of the year, *What Jesus Said*. The Colorado Conference set the pace by distributing 12,489 of the 26,097 copies. The Fort Collins and Loveland churches of the Colorado Conference, under the leadership of R. B. Wing, were the first to exceed the conference goal of five missionary books of the year per member. Their 345 members purchased and distributed more than 1,725 books.

• The literature evangelists of the Central Union met in their annual institute at Topeka, Kansas, December 27-January 1. C. G. Cross was in charge of the institute, assisted by W. A. Higgins, of the General Conference, and the local conference publishing secretaries. Special speakers included Theodore Carcich and the local presidents of the Central Union.

• Theodore Carcich recently officiated at the dedication of the Akron and Brighton churches of the Colorado Conference, and also the regional church in St. Joseph, Missouri.

Columbia Union

• Lawrence Rhoads, of Asbury Park, New Jersey, has been elected president of the newly organized North Jersey Sabbath School Association. Other officers are Mrs. Kenneth Berry, Mrs. Lillian Wrigley, and Mrs. Ethel Dunburg.

• The eleventh health and welfare center in Ohio was officially opened at Napoleon on November 4. City officials joined with conference officers and the pastor, Charles Everest, in the opening ceremony.

• H. V. Shafer, singing evangelist for the Ohio Conference, has accepted a call to the Southeastern California Conference in the Pacific Union. He has been associated with the Duffield-Shafer-Collar evangelistic group for the past two years.

• Boston L. Raith, pastor of the Paterson-Passaic district in the New Jersey Conference, is the new pastor of the Salem church in south New Jersey. He replaces Joseph Jeffries, who is temporarily on leave of absence from the conference because of illness.

• C. A. Yarnell, former publishing secretary, is the new manager of the Book and Bible House of the West Virginia Conference. He replaces Dale Conner, now with the Potomac Conference Book and Bible House.

Northern Union

• R. G. Lucht, of the Marinette district in Wisconsin, has accepted a call to the

North Dakota Conference as pastor of the Minot district.

- The Rapid City, South Dakota, church has been sold, and the members are renting the First Baptist church temporarily until their new building is ready for occupancy. L. J. Meidinger is the pastor.

- The Centerville, Iowa, Missionary Volunteer Society won first prize in their city's annual parade, with a float depicting the golden anniversary of Missionary Volunteers.

- Construction of the Muscatine, Iowa, church is progressing nicely, and the members hope to be using the building in the near future. The church school will be operated in the basement of the new building.

- J. A. Vixie, a Grand Forks, North Dakota, church member, while soliciting an Ingathering donation from a farmer who has contributed each year, feared that perhaps because of heavy losses from crops freezing this man would not be able to give. He was surprised when the man contributed \$100.

North Pacific Union

- Recently 160 copies of *The Desire of Ages* were placed in the Marcus Whitman Hotel in Walla Walla, Washington. If this hotel receives a favorable response, books will also be placed in 24 other hotels in western United States.

- Harold A. Peckham, who has been pastor of the Salem, Oregon, church, has accepted an invitation to serve as revivalist in the Oregon Conference. For more than 28 years Elder Peckham has labored successfully as Bible teacher, pastor, and evangelist in Oregon, Washington, and California, and has served as a foreign missionary in India.

- December 8 to 12 found the Oregon Shock Troopers (literature evangelists) invading the city of Grants Pass, Oregon. As a result of this concentrated effort more than \$5,000 worth of orders for books were taken and more than \$2,500 worth were delivered. There were 150 enrolled in the Bible course, and 26 families expressed a desire to have Bible studies in their homes. L. G. Whitten, publishing secretary of the Oregon Conference, reports that one out of every 4 homes contacted enrolled in the Bible course, and one out of every 13 homes contacted will take Bible studies.

- Since camp meeting the following new workers have located in the Oregon Conference: E. L. Broder, of Los Angeles, is pastor of the St. Helens district; Theodore Carcich, Jr., of the Upper Columbia Conference, is pastor of the Astoria district; W. K. Chapman, of Lincoln, Nebraska, is pastor of the Mount Tabor church; Kenneth Cummings, of Northern California, is serving as assistant publishing department secretary; Vernon J. Jester, of Union College, Nebraska, is serving as assistant treasurer; Lorraine Johnston, of Union College, is receptionist and stenographer; Donald E. Lang has taken up work in the Bible House; A. P. Ritz, of Singapore, is pastor of the Brookings district; Harry Sharp, of Los Ange-

les, is pastor of the Sutherlin district; A. F. Wellman, of Kansas City, Missouri, is pastor of the Montavilla (Portland) church.

Pacific Union

- The new Burbank, California, church was dedicated on Sabbath, December 28. The dedication of this classic structure, which seats a total of 600, culminates four years of intensive work, prayer, and sacrifice on the part of the faithful members. The church has grown from a membership of 68 in 1953 to nearly 300 at the time of dedication.

- Carl Becker, president of the Northern California Conference, welcomed the nearly 200 in attendance at the workers' meeting in December. F. D. Nichol addressed the conference on three important topics. Other speakers were F. W. Schnepfer, president of the Pacific Union Conference; L. H. Hartin and H. E. Douglass, of Pacific Union College; D. E. Rebok, of La Sierra College; and D. E. Venden, president of the Central California Conference.

- H. M. S. Richards and the entire Voice of Prophecy group will be featured in a ten-day series of evening meetings at the White Memorial Evangelistic Center in Los Angeles, January 31 through February 9.



PETERSEN.—Bernard Petersen, born Aug. 20, 1884, in Denmark; died in Loma Linda, Calif., Dec. 19, 1957. In 1902 he came to the United States and a year later was baptized. He spent 3 years at Union College, preparing for service, and during that time did part-time colporteur work. In 1906 he connected with a tent effort in Chicago, then spent 2 years studying in Denmark. In 1908 he returned to Union College and taught in the Scandinavian department. He again engaged in evangelistic work in Chicago, where he continued for 4 years, after which he transferred to Nebraska. About this time he was ordained to the ministry. Next he was called to pioneer our work in Manchuria, and preparatory to that service he studied at the Foreign Mission Seminary, Washington, D.C. In 1913 he was married to Bertha Erickson, and they went to Manchuria. For 17 years Elder Petersen had charge of our work in that field, for 9 years serving as mission director, and for 8 years as superintendent of the Manchurian Union Mission. The next 5 years he was director of the Anhwei Mission of the East China Union Mission. After 22 years of service in the Orient, the Petersen family returned to America. For 7 years he labored among the churches of a district in the Iowa Conference. Then he was transferred to the Upper Columbia Conference, where he continued in the ministry for another 6 years. During the last 7 years Elder and Mrs. Petersen have resided in Loma Linda, Calif. He is survived by his wife and a sister.

GREGG.—Lizzie Gregg, born May 28, 1875, in England; died at Glendale, Calif., Nov. 20, 1957. Beginning in 1893 she was engaged in literature evangelism and later became tract society secretary, serving in several conferences of the Australian Union. In 1911 she was appointed MV and Sabbath school secretary of the New Zealand Conference, and labored in that capacity until called to the General Conference to assist in the Home Missionary Department. In 1915 she became assistant to the manager of the periodical department of the Review and Herald Publishing Association. After 5 years the Canadian publishing work needed her services, and she accepted the position of assistant periodical secretary of the Canadian Watchman Press. In 1926 Miss Gregg returned to Washington, D.C. to serve for more than 13 years as registrar of the Home Study Institute. She retired in 1939. Mourning her loss is her sister, Mrs. Edith Sutter.

GILL.—Pearlette Ernestine Gill, born Sept. 4, 1906, in Hamilton, Mont.; died at Portland, Oreg., Nov. 19, 1957. She graduated from nurses' training at the Portland Sanitarium and Hospital in 1928 and devoted her life to denominational work. She was director of nursing service at Portland Sanitarium

and Hospital from 1932 to 1936. She held the same position in the Seoul (Korea) Sanitarium and Hospital from 1936 to 1941, and in the Tokyo (Japan) Sanitarium and Hospital from 1941 to 1951. In 1953 she connected with the Paradise Valley Sanitarium and Hospital as director of Nursing. Her B.S. degree was received at Walla Walla College in 1947, and she was completing work for an M.A. degree at Oregon State College at the time of her death. She is survived by her mother, Mrs. Pearl Gill; a sister, Florence Gill, and a brother, Leonard Gill, all of National City, Calif.; also another sister, Mrs. Ethel Howell, of Hamilton, Mont.

MCINTOSH.—Duncan McIntosh, born Sept. 1, 1871, in Paisley, Scotland. He came to America and was employed as a printer in Boston. His first marriage was to Catherine Sandeen, who died a year later. Having accepted Christ, he joined the Salvation Army, and later became a Seventh-day Adventist. He was our first colporteur to Bermuda, and it was through this means that our first church was established on that island. After returning to the United States, Brother McIntosh married Edna Pringle. He operated dairy farms in various places, and furnished the city of Bath, Maine, with milk and dairy products for nearly 30 years, often donating milk to the needy. Left to mourn are his widow; a son, Roland, of Bath, Maine; 2 daughters, Mrs. Ruth Deiminger of the New England Sanitarium and Hospital, and Mrs. Ruby Redding of South Berwick, Maine; 5 grandchildren, and 3 brothers.

LEHMANN.—Emma Elizabeth Lehmann, born Aug. 28, 1899, in Rosthern, Sask.; died at Loma Linda, Calif., Nov. 25, 1957. Miss Lehmann joined the staff of Battleford Academy, Canada, in 1926 and served there for 3 years before going to Walla Walla College, where she received her B.A. degree. For a number of years she was principal of our junior high school in Winnipeg, Manitoba. In 1937 she accepted a call to head up the Middle School in Rangoon, Burma, but was forced to flee early in 1942 when Burma was bombed. Home in Canada for 5 years, she served as Bible instructor in Nova Scotia and preceptress at Oshawa Missionary College, Ontario. In 1947 she returned to Southern Asia, where she connected with the Vincent Hill College as preceptress and English teacher. At the end of 1954 she was transferred to the Bangalore Middle School, where she remained two and a half years. When medical care became necessary she returned to the United States. Left to cherish her memory are 3 sisters, Mrs. Hannah Nickel of Loma Linda, Calif.; Mrs. Arthur Deer of Canora, Sask.; and Luise Lehmann of Portland, Oreg.; and 4 brothers, Albert, Wilhelm, John, and Herbert, all of Rosthern, Sask.

WOOD.—Pearl Geraldine Holser Wood, born Nov. 26, 1883, at Battle Creek, Iowa; died at Takoma Park, Md., Dec. 8, 1957. When Pearl was about 4 years old the family moved to Basel, Switzerland, her father, Elder H. P. Holser, being appointed president of the European field, which at that time also included the Near East. At the age of 16 she returned to the United States with her parents. Her father's health had failed because of exposure, privation, and imprisonment for his missionary activities, and he passed away in Colorado. Then the family moved to Battle Creek, Mich., and later to Berrien Springs, Mich. After she attended Emmanuel Missionary College for 2 years, she went to the Tri-City Sanitarium in Moline, Ill., for her nurses' training. In 1905 she was married to Elihu Charles Wood, who was employed in the construction of the Washington Sanitarium and Hospital. In 1908 the family was called to the West Indian Training School in Jamaica, where they served as teachers until 1913. They returned to Takoma Park, Md., where her husband was connected with Washington Missionary College for 13 years. In 1926 she and her family moved to Shanghai, China, where her husband became the builder for the Far Eastern Division. She labored as matron and also served in many other capacities at the Shanghai Sanitarium for a number of years. In 1942 she returned to the United States, due to war conditions, in advance of her husband. Her memory is cherished by the Japanese until 1944. Her memory is cherished by her husband, Elihu C. Wood, of Takoma Park, Md., and her son, Wilton H. Wood, a teacher at Emmanuel Missionary College.

BUEHLMANN.—Ruth Buehlmann, born Aug. 17, 1892, in Brooklyn, N.Y.; died in National City, Calif., Dec. 7, 1957. Sister Buehlmann was reared in an Adventist home. She was a resident of the San Diego, Calif., area for 37 years. Left to mourn are 3 sons, James T. Slater of San Diego, and Victor and William Buehlmann of Oakland and La Jolla, Calif., respectively; 3 daughters, Mrs. Kathleen O'Donnell of Otay, Calif.; Mrs. Dollie Lewis of La Jolla, Calif.; and Mrs. Marjorie Sargeant of Chula Vista, Calif.; 13 grandchildren; and 2 brothers, Elder Paul Williams of San Francisco, Calif., and Gerald Williams of San Diego, Calif.

BUTLER.—Luvernia Davis Butler, born Nov. 28, 1871, in Coalfield, Tenn.; died in Jennings, La., Nov. 12, 1957. Sister Butler joined the church in 1894. She was the mother of 8 children, 6 of whom survive. She also leaves 10 grandchildren and 9 great-grandchildren.

DAIL.—Kittie Jane Dail, born in 1878, in Kans.; died in Napa, Calif., Oct. 31, 1957. She was married to Dr. Clarence F. Dail, who predeceased her. Surviving are 2 daughters, Mrs. Fern Dambly of Napa, Calif., and Mrs. Richard Lewis of Los Altos, Calif.; 4 grandchildren, and 4 great-grandchildren.

DAVIS.—Clayton Davis, born in 1871, in Iowa; died at Colusa, Calif., Sept. 7, 1957. He is mourned

by his widow, Isabelle; a son Ralph, both of Colusa; 2 grandchildren; 5 great-grandchildren, and 3 sisters.

DUNN.—Christopher Columbus Dunn, born Aug. 26, 1889, at Gainesville, Mo.; died at Moab, Utah, Nov. 21, 1957. He was married to Hazel Rhodes in 1915. They had been giving Bible studies 6 nights a week, the last one being given the night before his death. Left to mourn their loss are his wife and 3 children.

HUMPHRIES.—Frank Waldo Humphries, born Dec. 3, 1937, in Panama; died Oct. 20, 1957. He was fatally injured in an automobile accident near Escondido, Calif. He planned to be a foreign missionary and was a member of the Paradise Valley church.

JONES.—Lula McCratic Jones, born Feb. 3, 1900, at Harrison, Ark.; died in Arkansas, Nov. 4, 1957. In 1917 she was united in marriage with J. Fred Jones. She was a member of the Gentry, Ark., church. Surviving are her husband, 2 sons, a daughter, 4 grandchildren, a brother, and 2 sisters.

MC CULLY.—Cyrus H. McCully, born Aug. 13, 1864, in Chatham, Ont.; died in Lodi, Calif., Nov. 20, 1957. He was married in 1929 to Clara M. McLellan, who predeceased him. Brother McCully attended the earliest camp meetings in the Middle West, and he and his wife mailed out thousands of papers and tracts to all parts of the world.

STEARNS.—Myrta Maria Mead Stearns, born April 28, 1868, at Fair Haven, Minn.; died at Sanitarium, Calif., Nov. 12, 1957. Her parents were Elder and Mrs. Andrew Mead. Left to mourn is a daughter, Mrs. Maud Patterson of Sanitarium, Calif., 12 grandchildren, 15 great-grandchildren, and 2 great-great-grandchildren.

POST.—Charles B. Post, born June 25, 1880, in Kansas; died at Sanitarium, Calif., Nov. 6, 1957. For many years Brother Post was a building contractor. He leaves his companion, Emma T. Post; 5 children. Lewis Post of Sonoma, Calif., Mrs. Nettie Ensminger of St. Helena, Calif., Frank Post of Modesto, Calif., Mrs. Iola Halter of Napa, Calif., Mrs. Charlotte Amaral of Richmond, Calif., 6 grandchildren, 7 great-grandchildren, a brother, and a sister.

MILLIKEN.—Everett L. Milliken, born Dec. 16, 1884, at Brownfield, Maine; died at Rochester, N.H., Nov. 4, 1957. He was baptized in 1935. Those left to mourn his passing are his wife, Katherine A. McQuaid Milliken; a son, Harold, a teacher at Shenandoah Valley Academy; a daughter, Mrs. Wilbur Quittmeyer of Helderberg College, Cape, So. Africa; 9 grandchildren, and a brother.

HIGGINS.—Hittie E. Higgins, born in Blue Hill, Maine; died at Ellsworth, Maine, Oct. 10, 1957. She was baptized in 1956. Besides her husband, Eugene, she leaves to mourn a sister and a brother.

ULRICH.—Walter Edwin Ulrich, born Feb. 11, 1898, in Ortonville, Minn.; died in Glendale, Calif., Nov. 1, 1957. At 21 years of age an accident caused partial paralysis, which confined him to a wheel chair for life. Previous to the accident he had attended business college in Minnesota. He determined not to be idle because of his affliction. At first he made artificial flowers; then he took a course in sign painting. He became the owner of a hand printing press and taught himself to be a printer. In 1940 he married Louise Jones. Faithfully they served the Lord. Mourning their loss are his wife; his mother, Mrs. Rosie Ulrich; four brothers, and two sisters.

MUENCH.—Richard Hugo Muench, born April 19, 1873, in Saxony, Germany; died in Orlando, Fla., Nov. 9, 1957. He accepted the truth in 1930, and in 1947 became an employee of the Florida Sanitarium and Hospital. Surviving is his wife, Gertrude Harriet Muench.

MORROW.—William Floyd Morrow, born Aug. 16, 1884, in Neb.; died in Dinuba, Calif., Nov. 22, 1957. He accepted the truth in 1939. His widow, Mary, 11 children, and 5 sisters survive him.

NEHRING.—Carrie Borg Nehring, born Dec. 15, 1887, at Clintonville, Wis.; died at Loma Linda, Calif., Sept. 20, 1957. She was baptized in her early teens. Her husband preceded her in death 10 months. Left to mourn are 4 brothers, Elder S. T. Borg, I. F. Borg, A. C. Borg, and N. H. Borg; also 2 sisters, Thora B. Smith and Mary B. Field.

NEUFFER.—Julia Richardson Neuffer, born May 3, 1869, at Davidson, N.C.; died in Takoma Park, Md., Nov. 19, 1957. She taught piano and voice most of her life. In 1904 she married Claude Victor Neuffer. Sister Neuffer accepted the Advent message in 1930. She leaves to mourn a daughter, Julia Neuffer, of the Review and Herald Publishing Association; a son, Claude V., of Newburgh, Oreg.; and a sister.

PEPPER.—Samuel Pepper, born Sept. 22, 1892, in New York City; died at Takoma Park, Md., Nov. 19, 1957. He married Marie Schweizer in 1915, and in 1920 they accepted the message. Left to cherish his memory are his wife, a son, and 3 grandchildren.

RICKMAN.—Helen Irene Rickman, born Sept. 30, 1919, in Tulare, Calif.; died in Pacoima, Calif., Nov. 30, 1957. She united with the church several years ago as a result of being a patient in one of our sanitariums. Surviving are her husband, Harry, a son, her mother, and 3 sisters.

PRITCHARD.—Arthur C. Pritchard, born Jan. 27, 1919, in Kansas City, Kans.; died in San Fernando, Calif., Nov. 1, 1957. Brother Pritchard joined

the church a few months ago. Mourning their loss are his wife, Lillian E. Pritchard, his grandmother, and 2 sisters.

HOWELL.—Mary Hortense Howell, born March 20, 1872, at French Grant, Ohio; died in Los Angeles, Calif., Sept. 24, 1957. She attended Mount Vernon Academy and Battle Creek College, and for 33 years served as Bible instructor in the Ohio Conference, laboring in Cleveland, Portsmouth, Cincinnati, and Columbus. Her sister, Jennie Howell, and brother, Elder Warren Howell, predeceased her.

DULING.—Florence Barbee Duling, born in 1882, in Schuyler County, Mo.; died in Lincoln, Neb., Nov. 28, 1957. She had been a church member since she was 15 years of age. She leaves to mourn besides her husband, 3 children: Dr. Wilbur Lundquist of Savannah, Ga.; Ardyece Handlery and Lyllis Currier of Orinda, Calif.; 7 grandchildren, 3 sisters, and a brother.

CLEGG.—Thomas Franklin Clegg, born July 6, 1879, in Kentucky; died at Arlington, Calif., Dec. 10, 1957. Those who survive include his wife and son, 2 brothers, and 3 sisters.

HINTZ.—Dolores May Hintz, born May 3, 1907, at Stevenson, Minn.; died at Minneapolis, Minn., Nov. 9, 1957. She accepted the truth in 1953. Mourning their loss are 5 sisters.

CUNEY.—Roy Chetwood Cune, born Nov. 9, 1875, near South Whitley, Ind.; died in Wray, Colo., Nov. 8, 1957. In 1902 Brother Cune married Lydia Lohman, and to them 3 children were born. He became a member of the church in his later years. Left to mourn are his wife and a grandson.

SPEICHER.—Christena Brown Speicher, born Aug. 2, 1871, near Tisqua, Ill.; died at Wray, Colo., Aug. 29, 1957. In 1889 she was united in marriage with F. E. Speicher, and to them 5 children were born. Sister Speicher became an Adventist in Wray, Colo.

SUTTON.—Quinton Moore Sutton, born in 1889 in Chloride, Mo.; died at Glover, Mo., Dec. 20, 1957. In 1923 he married Mollie Fay Hughes. Brother Sutton became a church member in 1954. He leaves to mourn his wife, 5 children, 3 brothers, and 4 sisters.

ADAMS.—Florence C. Adams, aged 82, died Nov. 6, 1957, in Seattle, Wash. She was the widow of Anderson Grant Adams, who at one time was an officer in the General Conference. Left to mourn are 2 sisters.

NOTICES

Literature Requests

McDonald Mark, Cumuto Village, Trinidad B.W.I., wishes used copies of *Signs, Review, Listen, Instructor*, Bibles, and other suitable missionary literature.

WANTED by Jane James, Southfield P.O., Jamaica, B.W.I., a continuous supply of missionary literature, including small books and children's papers.

A continuous supply of missionary literature is desired by Ceferino J. Manzano, Sto. Domingo, Nueva Ecija, Philippines.

Adelina Vegafria, Pigcawayan, Cotabato, Mindanao, Philippines, wishes *Quarterlies, Workers, Reviews, Little Friends*, picture cards, *These Times*, small books, and all other types of missionary literature.

Missionary literature including small books, copies of *Little Friend, My Bible Story, These Times, Guide, Instructor, Worker, Quarterly*, and *Review*, and picture cards is wanted by Benjamin Garaza, Pisan, Kabacan, Cotabato, Mindanao, Philippines.

DISCONTINUE literature to Mae Zoerman, 1112 N. Michigan, Saginaw, Mich., as she has all she needs for the present.

DISCONTINUE literature to Mrs. John Henritze, Meludra Court No. 9, Johnson City, Tenn.

D. B. Nix, Rt. 1, Box 71, Turtletown, Tenn., desires *These Times, Signs* and *Listen* for use in a bus station.

Mrs. Hyacinth Kelly, Enfield P.O., St. Mary, Jamaica, B.W.I., requests used greeting cards, used Bibles, and songbooks for missionary work.

Missionary literature including *Signs, These Times, Review, Instructor, Worker*, picture cards, MV Kits, children's stories, finger plays, children's songbooks, used Bibles, choir anthems, Bible textbooks, *Church Hymnal, Quarterlies*, small religious books, *Little Friend, Message, Guide, Life and Health, Primary Treasures*, and *Ministry*, is desired by Nessa E. Wray, Crofts Hill P.O., Clarendon, Jamaica, B.W.I.

Shirley Williamson, Axe-and-Adze, Mt. Peto P.O., Jamaica, B.W.I., wishes a continuous supply of used literature, Bibles, and small religious books for use with children.

All types of religious literature are needed by R. C. Anderson, 8 Whart St., St. Ann's Bay, Nova Scotia.

General Conference Session

Official notice is hereby given that the forty-eighth session of the General Conference of Seventh-day Adventists will be held June 19-28, 1958, in the

Cleveland Public Auditorium at Cleveland, Ohio, U.S.A. The first meeting will open at 7:30 p.m., June 19, 1958. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

R. R. FIGUHR, *President*
W. R. BEACH, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 a.m., June 24, 1958, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of the Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 a.m. on June 24, 1958, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 a.m. on June 24, 1958, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *President*
R. H. ADAIR, *Secretary*

Church Calendar FOR 1958

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
Home Missionary Offering	April 5
Ingathering Campaign	April 5-May 17
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
IMV 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, Signs of the Times, and 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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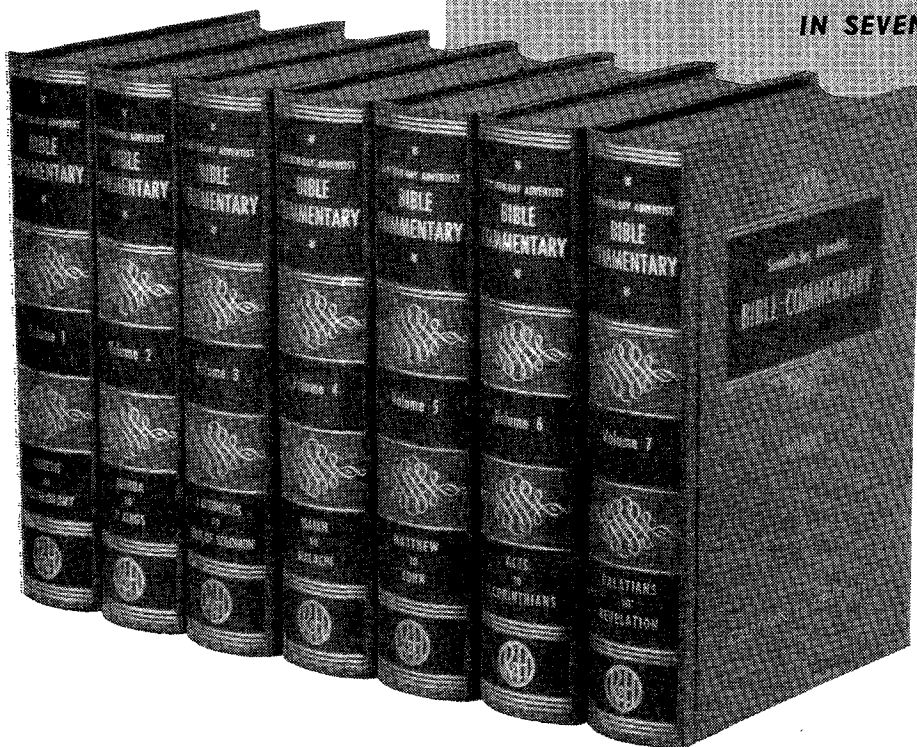
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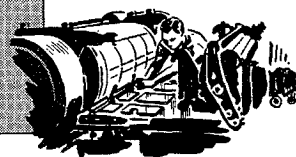
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As We Go to Press



Two New E. G. White Books Due Soon

We are pleased to make this prepublication announcement of two new Spirit of prophecy volumes to be known as *Selected Messages*, Books I and II. The publishers will be the Review and Herald Publishing Association.

The twin volumes represent the careful selection of rare and out-of-print pamphlets and brochures from the pen of God's inspired messenger, Mrs. E. G. White. Outstanding periodical articles and tracts that enjoyed a wide acceptance in the field at the time of their publication years ago are included. A number of statements appear that have never been published before.

An example of the materials to be included is the complete series of six articles, "Disease and Its Causes," which appeared in the early pamphlet *How to Live*. The choice tract "Justified by Faith" is doubtless the best statement on justification by faith presented since Paul, not excepting the writings of Luther.

The following represent in each case a rather large section of the work: "The Use of Medicinal Agencies," "Christ and the Doctrines," "Fanaticism and Deceptive Teaching," "Unwise Affiliations," "Erroneous and Subversive Movements." A section titled "Comfort and Encouragement" will bring hope and sunshine to those who must face bereavement or death. The two books close with a section titled "As We Near the End."

These books will soon be off the press. Watch for the publisher's announcement.

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From Home Base to Front Line

Drs. Roger T. and Ethel Read Nelson, and three children, left San Francisco, California, January 3, returning to Bangkok, Thailand. The Doctors Nelson are graduates of the College of Medical Evangelists. In June of 1951 they first went overseas. To enable Dr. Roger Nelson to take postgraduate work, the Nelsons were authorized an extension of their recent

furlough. They will continue in medical service at the Bangkok Sanitarium and Hospital.

James L. Pogue left San Francisco, California, November 29, 1957, and Mrs. Pogue and the two children embarked on January 4, 1958, en route to Guam. Mrs. Pogue, whose maiden name was Lola Jane Rowland, attended Union College in Lincoln, Nebraska. Elder Pogue graduated from Union College, and was employed for a time in the North Dakota Conference. Since 1946 the Pogues have served in the Far Eastern Division, having had one previous furlough. They are returning, following their second furlough, to the Far Eastern Island Mission, and will be located at Agana, Guam.

Mr. and Mrs. Robert E. Anderson, recently of Takoma Park, Maryland, sailed from New York City on the S.S. *Ryndam*, January 9, en route to Lebanon. Mrs. Anderson's maiden name was Elsie Lowry. She attended Pacific Union College, Angwin, California, and has had secretarial experience. Brother Anderson graduated from Pacific Union College, and was for a time superintendent of the College Press. He has responded to a call to serve as manager of the Middle East Press, in Beirut, Lebanon.

Drs. Clarence S. and Edith Isabel Low-Ing, of Stockton, California, left Miami, Florida, on January 9, for British Guiana. After graduation from the College of Medical Evangelists in California, the Doctors Ing engaged in private practice for a number of years as physicians and surgeons. They have accepted an appointment to service in the Davis Memorial Hospital, in Georgetown.

Mr. and Mrs. George Edward Bryan and daughter, recently of Cottage Grove, Oregon, left Portland, Oregon, January 15, going to Peru. Mrs. Bryan, whose maiden name was Dorothy Frances Phelps, attended Walla Walla College and has had training as a musician. Brother Bryan is a graduate of Walla Walla College. Since completion of his college course he has been employed in departmental and ministerial work, in the Oregon Conference. He will serve as a departmental secretary in the Upper Amazon Mission, with headquarters in the city of Iquitos, Peru.

J. I. ROBISON

Thirteenth Sabbath Overflow

All Sabbath school members, and especially friends of India, will be glad to hear that the overflow of the Thirteenth Sabbath Offering taken on September 28, 1957, amounted to \$56,297.03. This went to assist in building a hospital in New Delhi, and also to help rebuild the training school buildings in East Pakistan.

Our 27,918 Sabbath school members in Southern Asia all join in saying a heartfelt *Salaam*.

ERIC B. HARE

Literature Wins in South America

Through the literature ministry many in various parts of the world are accepting the truth. In a recent report from Nicolas Chaij, publishing secretary of the South American Division, we find that Adventist literature in that vast field is winning many to the Lord Jesus Christ. Here is what he says:

"A few weeks ago we learned about the seventh group of Sabbathkeepers found as a result of reading our books in 1956. There were thirty-two persons, one of whom wrote to our mission asking for a worker to visit them and instruct them. When the worker arrived, he found them keeping the Sabbath, and they gave him tithe equivalent to the salary of one of our workers for one month. We are happy for the good personal work our colporteurs are doing. Last year they gave almost 39,000 Bible studies, interesting more than 3,000 persons in the truth, with 1,008 accepting the Sabbath; 637 were baptized. The most outstanding report comes from the Peru Mission where 460 were baptized. Of this group, 169 were won by colporteurs. This is 36 per cent of all the baptisms in that mission last year."

The work of consecrated literature evangelists is precious in the eyes of God. They contact needy souls on the fringe of civilization where the living preacher rarely goes. Through these friendly visits honest souls are brought to full surrender to the Master. In your personal devotions, please pray for these hard-working men and women.

GEORGE A. HUSE