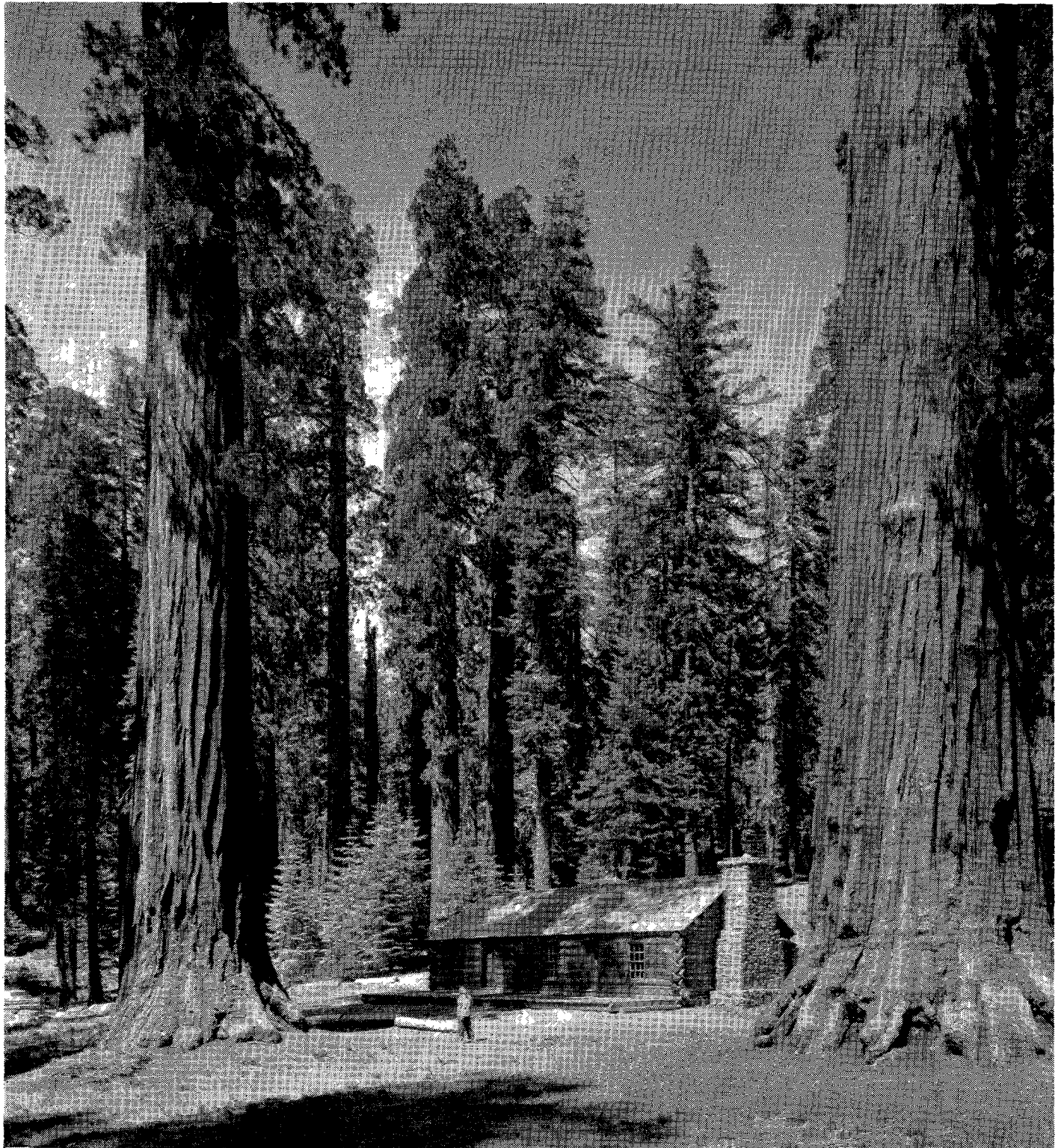


THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



DON KNIGHT

"When I consider . . . the work of thy fingers . . . ; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:3, 4.

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## THE ADVENTIST SABBATH

# REVIEW AND HERALD

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All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

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Subscription rates:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C. post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C. Vol. 135, No. 57.

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## A Thought

FOR THE WEEK

(Based on phrases in well-known hymns.—EDITORS.)

### "Lift High His Royal Banner"

As a boy I lived near some railroad switchyards. The sound of train whistles by day and night was so familiar that I paid little attention to them. Yet they had meaning for the crews who made up the long trains of cars. Sometimes there were small flags of different colors on the engines and cars standing on the sidings, each color having its particular significance.

I learned that a blue flag on a railroad car meant that a repairman was working on it, and no one could move that car until the hand that placed the flag there took it off, not even the superintendent of the division. While that blue flag was flying from its special socket no brake could be released and no engine could bump the car, lest the repairman's life be endangered. He alone had authority to remove that insignie of danger, and it was done only when his work was finished.

God has given us certain responsibilities over which only we may have jurisdiction. The decisions in certain spiritual areas are ours alone and we cannot delegate authority to others. While the blue flag of fidelity to God's commandments is flying from our standards Satan cannot jostle us or jeopardize our position. If we forget or grow careless and fail to show that insignie of warning, we must not complain if others misjudge us.

Just as the railroad repairman's safety lies in the respect of the crewmen for the rules of the road, so our spiritual security rests in flying God's banners in every time of crisis. We must let the world know where we stand. God has made the code, within which we may find true principles and directives for every needed action. Let us, like David, see God's wisdom in His requirements and sing, "We will rejoice in thy salvation, and in the name of our God we will set up our banners" (Ps. 20:5).

H. M. TIPPETT

## Well Said

Our opportunities to do good are our talents.—C. Mather.

The true ornament of matrons is virtue, not apparel.—Justin.

Parents wonder why the streams are bitter, when they themselves have poisoned the fountain.—Locke.

Live one day at a time. You can plan for tomorrow and hope for the future, but don't live in it. Live this day well, and tomorrow's strength will come tomorrow.—Chas. W. Shedd.

REVIEW AND HERALD

# The Beatitudes—Part 1

By R. L. KLINGBEIL

No greater sermon was ever spoken than the Sermon on the Mount. Jesus Christ, the eternal Son of God, became flesh that He might dwell among us. " (We beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

This sermon is not a collection of disconnected maxims, as too many are prone to think. It is rather a portrait of a perfect man. At its center stands the lofty injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). In the first forty-five vibrant verses (beginning at Matthew 5:1) Jesus endeavors to help us see that the goal, though attained only by divine grace, is yet to be wrought out in human relationships.

The perfect life is characterized by twenty-seven marks. The Beatitudes portray this perfection with regard to one's own life, in nine distinct, yet interdependent steps. Blessedness is the accompaniment of each.

Impressively, rhythmically, the declarations of blessedness fall from the lips of the Saviour. The multitude listens with bated breath. "Blessed," He says, "are the poor in spirit: for their's is the kingdom of heaven." We call men happy who are cheerful, good-natured, or loved by many friends. No doubt this is a happy circumstance. But blessedness is more profound.

Blessedness is inward and abiding.

Prosperity cannot give it; neither can adversity take it away. It is not an outward ornament that the superficial or lukewarm Christian is entitled to wear. It is imparted by God Himself to one whose life is in tune with His own.

The blessedness of a Christian does not depend on circumstances. It is achieved within the heart by the presence of God's Spirit. Christ and the believer, intimately united, constitute an indestructible unit that is impregnable to Satan's most violent assaults. Hence the blessedness that reigns there.

What are the steps that lead into the blessed life? First comes poverty of spirit. The religion of Jesus here strikes its blow at the root of human evil—self-sufficiency. Poverty of spirit, its opposite, is the gateway to perfection. Self-assertion is the portal of destruction. Yet multitudes have advocated the latter method to attain to a higher type of humanity.

Nietzsche asked, "Are the 'meek and poor in spirit' always to be allowed to 'have their say,' and thus continue to 'torture' the ears of him who 'remembers with a shudder that mankind's fate depends upon the success of its highest type?'" Indeed, the fate of mankind does depend on the highest type. But this is not the person who asserts himself, who elbows his way into recognition, or who considers meekness to be weakness.

Poverty of spirit is a true and honest renunciation of all claims to self-help. It is a state of unconditional surrender, a laying down of all arms of the flesh in preparation for the reception of the arms of the Spirit. It leads to a complete renunciation of self, in order that all confidence may be placed in the Saviour.

Jesus here asks for the surrender of the only possession we have—self. It is comparatively easy for a sinner to give up his possessions, or even his father and mother, his wife or brother. In heathen lands there are multitudes who have severed their connections with society for the sake of finding "god-realization." They have renounced the world. But they are not blessed. Self still reigns supreme.

One may be very poor in material things, yet not be poor in spirit. Too often when self is crossed it rises up and flashes back in anger. To world renunciation must be added that of self. Only then will one be free. In the bath of self-renunciation the soul is washed clean from a thousand conflicting desires. The sinner now asks for nothing but salvation. Every gift that God now gives him, is sheer gain. Life becomes a continual surprise, a Heaven-guided adventure.

The poor in spirit, those who have given up both the world and self, do not withdraw from men in mournful contemplation of their sins. Although

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## One Night in Bethlehem

By SELINA PUTNAM

How weary Mary was when evening's gloom  
Fell o'er the town, and they had found no room!  
No thought of luxury, their one behest  
Was for a place where they could wait and rest,  
But none who heard had heeded their request.

And Joseph, tired and footsore from the road,  
At the inn laid down his heavy load,  
Then to the keeper of the inn, his plight  
Made known and said, "Just for tonight;  
I fear her strength is spent beyond her might."

The keeper said, "I have no room, but stay!  
The barn is filled with sweet and fragrant hay.  
There you can rest, for you have journeyed far;  
Make up a bed, and by the well's a jar—  
There water draw—you've light by that bright star."

How soft the hay! How restful Joseph's sleep!  
But Mary had a rendezvous to keep.  
No clothing had she brought for one so small;  
Her baby must be wrapped in her own shawl,  
Swaddling it was, but adequate withal.

And in the inn the travelers unaware  
Slept on; but Mary breathed a prayer,  
And in her heart a song was sweetly gay,  
For by her side the sleeping infant lay.  
(Gethsemane was years and years away.)

She did not know a star had brightly flamed,  
Nor did she know God's angels had proclaimed  
The joyous news to shepherds on a hill  
That this child's birth did prophecy fulfill;  
She only knew how calm the night, how still.

they weep in secret in genuine repentance, they also weep with them that weep. In other words, they go forth to lighten the burdens of those who are heavy laden. Theirs is a balanced life. Emptied of self through self-renunciation, they are now capable of that practical sympathy that wins others to trust in the Saviour.

"Blessed are they that mourn," Jesus says. Christianity in no wise encourages the "escape mentality" so common today. Followers of Jesus will not hold themselves aloof from the world's needs. They will identify themselves with the sufferings of mankind.

No man was ever more touched with the feelings of our infirmities than was Jesus. Although He was constantly blessed and enjoyed an abiding peace within, yet He boldly immersed Himself in the streams of human grief. He felt deeply, and sympathized deeply. For this very reason He could speak words of genuine cheer and encouragement.

We are admonished to walk in Jesus' footsteps. We too must take upon ourselves the cross of self-denial, that we may be free to enter into the griefs of others. When we love others as God loves us we too will suffer when others suffer. And therein we will find the secret of true companionship with God. His comfort will be ours. His strength will sustain us.

## "Ye Are My Friends"

By H. L. Rudy

God has always informed His servants of His plans and purposes. Through His chosen representative upon earth, God has ever revealed His will to His children. Under the new covenant, or the gospel, a special relationship exists between Christ and His followers—a relationship that assures an exchange of all knowledge necessary to man's salvation and welfare.

This relationship was most affectionately stated by the Lord when in addressing His disciples He said: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants . . . but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14, 15).

Jesus gave His disciples the rank of friends. Hitherto the relationship had been one of master and servant (slave). Now it is transformed into a form that provides perfect freedom.

Our Lord continues by declaring, "Blessed are the meek: for they shall inherit the earth." Although meekness is often sadly misrepresented as weakness, it emerges here as the combination of the two preceding admirable qualities. Meekness is a blend of the heroic choice that dares to be renounced and the Godlike passion that sympathizes so deeply with others that it gives itself away for the benefit of others. One has fitly described the meek as the "terrible meek." They are invincible. They cannot be bought or sold. They cannot be induced to compromise with self in order to gain any temporal advantage.

Jesus Christ before Pilate was invincible because He was meek. He desired only to give Himself for sinful man. On Calvary He stood calm and self-possessed because He was meek. He desired only to give His life for a race that was crucifying Him.

Because the meek possess themselves, they will some day possess the earth. Meekness is so strong, so patient, so unselfish, that it is fit to inherit the earth. The entire future will be in the hands of those who now serve and save the world. The meek have learned the truth of Jesus' statement, "He that is greatest among you shall be your servant." He is not greatest and most blessed who has the greatest number of servants, but who serves the greatest number.

His disciples are taken into their Master's confidence, and as friends they share all that He has heard from the Father.

In this brief, succinct passage Christ has given a meaning to friendship that is without parallel. Real friendship, He tells us, involves a certain drawing together between two individuals, a kinship of spirit that overshadows any differences that may exist. It is a willingness to spend oneself for the other. It consists of a frank, unhesitating opening of one's heart and whole mind to the other, without shyness or secretiveness. Real friendship, He implies, is a trust in the other—a trust that believes in him, stakes all on him, never doubts his loyalty, and always looks to him with confidence.

It is to this intimate and wholehearted relationship that Christ calls us. He asks for more than mere obedience, such as a slave would render.

## ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

### Israeli Government Authorizes Sect's Immigration

Immigration into Israel of the Russian Christian Sabbatical sect, known as Subbotniki, was authorized by the Israeli Government in Jerusalem. It said the ruling also applied to other religious groups wishing to enter the nation. All immigrants must pay their own passage to Israel, the government announcement said. The Subbotniki sect left Russia as the Communist revolution in that country was getting under way in 1917.

### Methodist Publication Board Announces \$24,400,000 Sales

Gross sales of \$24,400,000 during the past fiscal year were reported by the Board of Publication of the Methodist Church at its annual meeting in New York. Lovick Pierce, president and publisher, told the board the figure was a record and an increase of \$1,600,000 over the preceding year. More than 4,700,000 books were produced by the board, he said. The Abingdon Press, the board's book publishing division, issued 81 new titles.

### Daily Prayer Said for Each Church Member

A daily prayer for every member of the Philadelphia Presbyterian church in Atlanta, Georgia, is said by another member under a new program adopted by the congregation. Known as the Undershepherd Program, its name comes from Christ's description of Himself as "the good shepherd" in the Bible. Attempting to "bring lost sheep into the fold and care for those already in the flock" as Christ did, each of 20 undershepherds is assigned to a flock of five families for whom he prays every day. Carefully selected by the pastor, the undershepherd is urged to review the list for his flock daily and call at each home at least four times a year. Between visits he keeps in close touch with every member through personal contact at church and by telephone.

### Clergyman Uses Hypnotism in Pastoral Counseling

Hypnotism is used by a Methodist pastor in Conyers, Georgia, in counseling members of his congregation on personal, marriage, and family problems. Trained as a hypnotist, the Reverend J. Douglas Gibson, pastor of the First Methodist church, said hypnotism has proved an invaluable aid in his counseling work. After studying and experimenting with hypnotism, he found that posthypnotic suggestions aided alcoholics among prisoners to overcome their problem. Later he attended an Atlanta clinic where doctors and dentists received instruction in hypnotism. Then he asked the board of his church to approve its use in his counseling. Official blessing was given.



We are summoned to something warmer and more spontaneous. We are to be His friends.

This was the kind of relationship that existed between the Lord and Abraham, the father of the faithful. Abraham was known as "the Friend of God" (James 2:23). God spoke of him as "my friend" (Isa. 41:8). When Sodom was to be destroyed, the Lord would not carry out His plans without first revealing them to His "friend." "Shall I hide from Abraham that thing which I do?" the Lord asked. So He appeared to Abraham in the plains of Mamre and talked with him as friend with friend.

This same relationship exists now between Christ and His followers. As the result of this relationship Christ makes known His Father's will. He fully informs His friends. Of this friendship it can be said that it means "the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which men and women are capable."—JEREMY TAYLOR.

Having established this relationship, Jesus hastened to say, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Christ went to His Father, not to leave His disciples alone in darkness and uncertainty but to receive of His Father's bounties and to pass them along to His servants. The great Paraclete, the Helper and Comforter, was sent. "He shall glorify me," said Jesus: "for he shall receive of mine, and shall shew it unto you" (John 16:14).

There was never a dearth of the knowledge of Jesus. Through the ministry of the Holy Spirit the knowledge of Jesus continued to grow and enlarge. Christ was to be continually glorified through the Spirit. The Spirit's instruction is the same as that of Jesus, for "he will take what is mine and declare it unto you" (R.S. V.). He tells us. Just as the Son's words and works glorified the Father by revealing His nature and purpose, so the glory of the Son is being made known by the Holy Spirit.

Christ was precious to the first disciples. They looked upon Him with their physical eyes. They touched Him with their hands. They heard His blessed words as He ministered to the needs of all those surrounding Him. None of this great treasure was lost by His departure. Through the ministry of the Holy Spirit their intimate knowledge and

friendship with Jesus increased and became more glorious. When they spoke of Jesus in later years, the apostles could truthfully say: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

Peter, in describing the experience of the believers scattered throughout Asia, exclaimed, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

Paul expressed the fondest desire of his heart when he said, "That I may know him" (Phil. 3:10). Everything else in life that could be considered of great value Paul counted but loss, "for the excellency of the knowledge of Christ Jesus my Lord" (verse 8).

Each age since apostolic days has made new discoveries in this inexhaustible Christ, and has handed them on as a part of the common

possession of Him. Today, in this last generation, the glory of Christ transcends that of all time. Now He is to be acclaimed "worthy," as the Lamb that was slain, "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). Soon great voices in heaven will announce that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Through the presence and glory of the church Christ is manifesting His power and revealing the fullness of truth.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. . . . The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9.

## Full of Years — AND GOOD WORKS



Mrs. Pauline Tamka, 96, with her daughter (left rear), granddaughter, and great-grandchildren—four generations in all.

### Mrs. Pauline Tamka

Mrs. Pauline Tamka, ninety-six years of age, was born in Russia but now lives in California. Her family left "the old country" in 1891 to seek a home in wonderful America. They first settled in Wisconsin. It was in 1897 that an Adventist woman

brought some of our German papers to Mrs. Tamka's door. Her sister, Mrs. Julia Figuhr, now deceased, could read the German, and so together they compared the teaching of the papers with their Lutheran beliefs, and decided that our papers were anti-Christian. However, these two sisters were impressed with the message of the Lord's second coming.

They continued to study and finally became deeply interested. Mrs. Tamka's husband's attitude was bitter. When his wife later informed him that she was going to be baptized, he forbade it and locked the house doors every night. Hardships followed for Sister Tamka. A German minister was sent to their town to prepare the two sisters for baptism. The service was set for a certain night at ten o'clock. By means of strategy the baptism took place.

Sister Tamka became a real helper in advancing the cause she loved. Her daughter recently wrote: "One Sabbath, while listening to a stirring mission appeal, mother sent me home during the service to bring her the money can hidden in the kitchen cupboard, containing money that she was saving to buy herself a needed coat. She emptied the can into the collection basket. . . . She is still very economical, always saving for church offerings. She does not want new clothes, feeling that she must wear out the old ones and thus be able to give more. . . . No one comes to the home without hearing mother tell of her faith and God's great goodness to her."

R. R. Figuhr, president of the General Conference, is sister Tamka's nephew. His mother was a great help and comfort to Sister Tamka in the early years of their church membership. The writer recently met Sister Tamka and was much impressed with her enthusiasm. At ninety-six she has the faith and courage of a young missionary.

ERNEST LLOYD

Again and again the powers of evil have sought to destroy the church on earth, but they have always been frustrated in their plans. The words of Christ, "The gates of hell shall not prevail against it" (Matt. 16:18), have always stood true.

In his book *The Strangeness of the Church*, Daniel Jenkins writes:

"What is truly strange is the power of internal renewal which appears to be at work in the church. It constantly happens that the church in a particular place seemed to be on the point of dissolution, and men have begun either to rejoice or to lament at its demise, when, often in quite a new way, the Spirit has breathed upon it once more and made its dry bones to live."—Page 13.

This situation led Adolf Keller to say that "the test of faith through which the church is passing today is one of the most astounding signs of the times." Then he asked these searching questions: "Will she stand the test? . . . Can faith still breathe if it is denied the Word of God, religious liberty, brotherly fellowship? Has she a future if a new generation should arise without a Christian education? Will faith stand not only these persecutions but also the temptation of compromises, the seduction of power and success?"—*Christian Europe Today*, p. 127.

The answer to these questions is found in the witness of the men and women who have experienced the transforming power of the gospel. Throughout all the years of suffering for Christ there has always been a faithful body of Christians, a kind of colony of heaven who have not bowed their knees to Baal, who have preferred suffering to wisdom, witness-bearing to eloquent silence, the ignominy of Christ to peace or compromise. Although a minority without secular support, hated and rejected by the world, these faithful witnesses have lived and continue to live in peace with God, against all the blockades of faith which the demonic forces have set up against them. They are not content to maintain a defensive attitude, but consider themselves called to active witnessing.

Christ, the Head of the church, is today manifesting "the exceeding greatness of his power to us-ward" (Eph. 1:19) and stands true to His promise, "Lo, I am with you always, even unto the end of the world." His presence assures the existence and glory of the church until the day of final triumph. Evil forces may attempt to remove Him from their sight, but He reappears again and again through the witness of His children.

When the Church of the Eternal Wisdom in Constantinople was captured by the hosts of Islam and turned into a mosque, the great mosaic figure of Christ enthroned over the east nave was defaced and blotted out with paint. But as the years went by, the imperishable mosaic wore, as it

were, its way through the fading veil, and the calm face of Christ once more looked down on those who bowed beneath.

So it is with His church today. It continues to reflect the life and character of its Lord, and no wicked power can prevent the miracle.

## Cheer Somebody Today

By Mrs. Varner J. Johns

The greatest of all joys in this world is the happiness of making others happy. Surely this is the mission of every Christian. Such an experience reacts upon ourselves. How true is the saying: "Those who bring sunshine to the lives of others cannot keep it from themselves."

Did you ever stand on the street corner in a large city, waiting to meet a friend, and study the faces of those who pass by? Some were sad, few were glad; some were hard and cruel in expression, others looked sick, as though they would never pass that way another day. If you have been with Je-

(Prov. 15:23, 26; 16:24). A certain woman was said to radiate health. Upon one occasion when she was calling upon a sick friend who wanted nothing to do with her religion, the patient introduced her to her doctor as the "sunshine lady." "The religion of Jesus Christ gives peace like a river. . . . It does not restrain cheerfulness, nor cloud the sunny, smiling face."—*Ibid.*, p. 121.

There are just two sides of life—the dark and troubled side and the bright and sunny side. Upon which side do you choose to dwell? Are you walking in darkness, misrepresenting your Saviour and your religion, or are you on the sunny side, scattering sunshine? "Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy."—*Ibid.*, p. 116. I once heard a little verse that ran something like this:

"If you talk about your troubles  
And tell them o'er and o'er,  
The world will think you like 'em  
And proceed to give you more."

If we dwell upon the sunny side, there we will find Jesus, the Light of the world. Even amid trials and perplexities we can still abide in the light of His love, in His divine presence. I once had a very sweet neighbor who was dying of cancer. Her face was always wreathed with smiles in spite of her pain. She ever dwelt in the light and love of her Saviour. All who came to cheer her left that sickroom cheered themselves, with a brighter hope and courage to face the future. Sometimes I wonder whether those with the greatest troubles aren't those with the largest faith and brightest hope. Spurgeon once said, "He who climbs above the cares of this world and turns his face to his God has found the sunny side of life."

A discouraged soul not only casts a shadow across the pathway of others but also shuts out the light of heaven from his own soul. Are you living a

### Belief

By ROY Z. KEMP

This, I believe:

There is a hope for all the hearts that grieve;  
That darksome, pain-filled night  
Will turn to morning beautiful and bright;  
That every sin and wrong  
(Triumphant now) will wield no scepter long,  
And righteousness will reign;  
Two joys be given for each single pain.

sus, you can bring a ray of sunshine from the Light that dispels all darkness and despair. The smile, the words spoken, the tone of voice, the facial expression, and even our very presence can bring cheer and lift a load from another.

Here is a quotation from that marvelous little book *Steps to Christ* (pocket ed.), page 120: "By our unconscious influence others may be encouraged and strengthened, or they may be discouraged, and repelled from Christ." I think of a woman I once knew, a member of the same church to which I belonged, who told me that she loved to sit in church where she could see the happy and joyous face of a certain sister—it brought courage to her soul.

The wise man tells us of the value of cheerfulness (see Prov. 17:22; Prov. 15:13). Our words spoken in due season can be as honeycomb, sweet to the soul, and health to the bones

self-centered life or are you living for others and for your Saviour? "If you put God in the frame of your life, you'll get a different picture."

"Turn your eyes upon Jesus," we often sing. We read in Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith." If you look all about you and see the faults of others, or even dwell upon your own failures, you will be sure to become discouraged. Keep your eyes fixed upon Jesus who began a good work in you and is able to finish it.

Have you ever noticed the sunflower, how it faces the sun? It actually follows the sun, until at the close of the day it faces the west. In less than an hour after sunrise it has turned eastward, again to repeat its daily course. The sun puts the blush in the rose and paints with delicate hues the tiniest of the flowers of the field. Likewise, the Sun of Righteousness will send His rays of light to make our lives beautiful and fragrant with deeds of love and sympathy.

Only those who live under the meridian sun, with the shadow of self under their feet, can be prisms through which the divine light may shine out, coloring and lighting a world in darkness. We have no light in ourselves; we must get our light from Jesus, the Light of the world. The only truly happy person is the Christian who dwells in the light of His presence.

Our hope is in Christ—His life, His death, and resurrection. There is no hope outside of Him. His resurrection, a chief cornerstone in the Christian faith, gives us confidence that if we die, we shall live again. Jesus will come to break the bands of the tomb and take His children home with Him. What a glad reunion that will be when our loved ones come from their dusty beds and we all meet together with Jesus in the clouds at His second coming (1 Thess. 4:13-18; 1 Cor. 15:51-55). That hope brings us comfort and cheer, which cannot be taken from us.

Neither can we find happiness elsewhere, for there is no happiness apart from Christ. Jesus, our example, came "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them. . . the oil of joy for mourning."

Are you bringing hope and cheer to your downcast neighbors and friends? Have you taken time to look about you to find someone worse off than yourself? Some years ago in Denver a woman started out one day to do that very thing in her neighborhood. A very sad woman met her at one door, her heart breaking and filled

with despair. The kind visitor went in and told her of the love of Jesus, of how He had suffered on the cross to save her. Then she prayed with her.

After prayer, tears streamed down the woman's face. She then took the kind lady to her kitchen and showed her a little bottle of poison on the table. She told her of her grief, of how her husband had left her for another. She was preparing to take the contents of the bottle just as the doorbell had rung. What a change had come to her!

Now hope sprang up. She began to study the Bible and to be a Christian.

## Minute Meditations

### The Bright Light in the Clouds

"And now men see not the bright light which is in the clouds" (Job 37:21).

At first this text seems strange and unusual. Why should men not see the one bright spot in the whole heavens? It is the only gleam amid the gloom, the only shining amid the shadows. However, it does seem that for every one who looks at the shine, one hundred men look at the storm.

Elihu evidently was not talking about actual sun and clouds. But when afflictions, sorrows, losses, difficulties, and sore trials surround men, they refuse to see the one bright, hopeful spot above. They prefer to dwell upon their own misery than upon God's mercy.

But there must be shade as well as shine. All sunshine makes the desert. Longfellow said:

"Be still, sad heart! and cease repining;  
Behind the clouds is the sun still  
shining;  
Thy fate is the common fate of all,  
Into each life some rain must fall,  
Some days must be dark and dreary."

A heavy piece of iron is fastened securely on one side of the great driving wheel of the locomotive, as a counterbalance. Even so the heavy, cold, dismal days of darkness serve as a counterbalance in life's intricate machinery.

There was never a storm cloud that swept over the soul and blackened the sky of the saint but was rent by a rich radiance from above. Remember, the sun is always shining above the clouds.

"I walked a mile with pleasure;  
She chatted all the way,  
But she left me none the wiser,  
For all she had to say.  
I walked a mile with sorrow  
And ne'er a word said she;  
But, oh, the things I learned from her  
When sorrow walked with me."

—Author Unknown

So let us look up and keep our eyes on the bright light in the clouds. Then some glad day all the clouds will be rolled away, and there will be a shining on the hills of glory with a light that shall never go down.

C. G. BELLAH

She began to share her faith and tell others of her joy and comfort in Jesus. From just a little visit and a prayer, a life was saved for this world and for all eternity.

"We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love.

"Rich and abundant are the promises made to those who are watchful of opportunities to bring joy and blessing into the lives of others. 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'"—*Prophets and Kings*, p. 327.

Friend, what is your life? Have you taken time to look up today and by faith behold Jesus, your Friend, your Saviour and Mediator, in the courts above, interceding for you? Are you dwelling in the atmosphere of grace, above the miasma of sin? Like the water lily pure and white, growing out of and above the slush and slime of its surroundings, so we may choose to live above sin, ever dwelling in the sunlight of God's presence. Have you taken time to pray today and to study God's Word?

Moses had no fears, for Jesus was his helper. He could see Jesus, by faith, standing by his side (Heb. 11:27). Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Of course, we cannot get this experience in our own strength. Only as we look to Jesus, keeping our eyes fixed on Him, depending upon Him, can we succeed. He it is who gives us the victory. Jesus gives us joy and peace. He gives us courage and hope.

Are we sharing that joy and love with those who are dwelling in darkness? We have in our possession that balm which, administered in love and sympathy, will heal the brokenhearted and bring hope and courage and life eternal.

"O what a wonderful thing to be  
Bearing a torch that the world may  
see

Just a bit plainer in the night  
Because of my flaming, searching  
light.

Being a torch bearer, O I must  
Ever be faithful to my trust."

—IDA M. THOMAS

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Clean and Unclean Meats

*In view of the doctrine of clean and unclean meats, how would you explain Romans 14:14; and 1 Timothy 4:4?*

Romans 14:14 and 1 Timothy 4:4 read as follows: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

If in these verses Paul was speaking of the ancient Levitical prohibition against the use of unclean animals for food, then, indeed, it would appear that the distinction between clean and unclean meats was no longer to be regarded by New Testament Christians.

However, the context of these passages shows clearly that this was not in the apostle's mind. The following rule of Bible interpretation applies here: In any given passage the endeavor of the interpreter must be to discover what the Bible writer meant by the words he employed. The interpreter must not rest content simply to discover what the words themselves might be interpreted to mean, for often words, phrases, or sentences in and of themselves convey more than one meaning. Therefore to determine what meaning is valid in any instance the question must be answered, "What idea did the inspired Bible writer wish to convey in any given statement?" This can usually be determined by a careful study of the context, the literary style and vocabulary, and by due consideration of the historical background.

A comparison of Romans 14 with 1 Corinthians 8 shows that most probably the problem discussed in Romans 14 is that of the propriety of Christians' eating foods that had been sacrificed to idols. Since "an idol is nothing in the world" (1 Cor. 8:4) there could be no inherent uncleanness, so that foods sacrificed to an idol were not unclean of themselves (Rom. 14:14). However, if a Christian felt that some form of defilement was involved, and that he could not partake of these foods with a free conscience he would sin if he ate them, for "he who has doubts is condemned, if he eats, because he does not act from faith; for

whatever does not proceed from faith is sin" (Rom. 14:23, R.S.V.).

In 1 Timothy 4:4 the problem is somewhat different. There Paul is speaking of a certain heretical sect that would follow demon-inspired teachings, its principal tenets being celibacy and abstinence from certain foods. There is no hint whatever that this demon-inspired doctrine about foods had anything to do with the law in Leviticus 11. To teach that it did is entirely unwarranted.

It should be noted that the word translated "meats" in 1 Timothy 4:3 is from the Greek word *brōmata*, a word describing foods in general, not merely flesh foods. Furthermore, the word for "creature" (*ktisma*, verse 4), is literally "something created." The word is not limited in its meaning to living things.

## "Infant of Days"

*Please explain Isaiah 65:20.*

This verse has puzzled many Bible interpreters, for the passage in which it is found seems to be describing the glorious future heaven and earth (verses 17-25), yet death is mentioned, which, according to Revelation 21:4 is to be absent in the future life. Either this death must be explained figuratively or some other solution must be found.

A further problem is presented in verse 23. The words "bring forth" could have various meanings, but the Hebrew word *yalad*, thus translated, clearly means to beget children, unless it is used metaphorically. But "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30). The inspired comment on this saying of our Lord is: "There are men to-day who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth."—*Medical Ministry*, p. 99.

If his words are taken literally, Isaiah is describing a land in which there is still death, and where children

are still being born. Some feel therefore that some figurative meaning should be attached to his words, others set forth some strained interpretation quite unwarranted in the context.

There is, however, a principle of interpretation clearly set forth in the Bible and the Spirit of prophecy writings which permits an understanding of this passage that is neither strained nor allegorical, but is straightforward and logical. Briefly stated, the principle is this: The prophets of Israel and Judah who predicted a glorious future for the chosen people, did so in terms of how things would have worked out if the people had fulfilled their divine destiny. Note, for example, the following statements that show how different might have been Israel's future: "Had Israel remained true to God, this glorious building [Solomon's Temple] would have stood forever, a perpetual sign of God's especial favor to His chosen people."—*Prophets and Kings*, p. 46. "If Jerusalem had known what it was her privilege to know, and had she heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, . . . established as the mighty metropolis of the earth."—*The Desire of Ages*, p. 577. For an extended discussion of this principle see *The Seventh-day Adventist Bible Commentary*, volume 4, pages 25-38.

According to this principle, the Isaiah passage describes conditions as they would have worked out if Israel had heeded the light from heaven. In the establishment of Jerusalem as the mighty metropolis of the earth there would have been a period when the conditions there described would have been literally fulfilled. As the blessing of God rested upon His people premature death would have been abolished. This is what Isaiah 65:20 is predicting. The following translation, though somewhat interpretative, brings out the meaning that is in the Hebrew and in the context: "And there shall no more pass from her young or old, without completing his full length of life; but the youngest shall die a hundred years old, while he who falls short of a hundred shall be counted accursed" (Smith and Goodspeed).

Does this passage have any application to the future? Yes. With the failure of Israel, the promises made to ancient Israel will be fulfilled in the Christian church; however, not in every precise detail. New Testament writers inform us as to the manner and degree of such fulfillment. Hence these ancient prophecies must always be studied in the light of New Testament revelation. See *The SDA Bible Commentary* on this passage.





# • EDITORIALS •

## Congratulations

When news flashed around the world that Cardinal Roncalli had been elected Pope, messages of congratulation began pouring in to Vatican City. The telegram from President Eisenhower, directed to Pope John XXIII, read: "Your Holiness, it is with great pleasure that I have learned of your election as Supreme Pontiff of the Roman Catholic Church. I join with other Americans in extending my congratulations on your elevation to this high office. My best wishes for the success of your endeavors are, I am certain, shared by men of good will everywhere."

Since the Pope is head of a state as well as a church, it is understandable that the President should offer congratulations on the cardinal's "elevation to this high office." Congratulations are entirely in order when a man reaches a pinnacle of secular achievement. No doubt it was on this basis that President Eisenhower sent his greetings to Pope John. If, on the other hand, the good wishes were sent to the Pope because of his spiritual position as leader of the world's Catholics, we might question the propriety of the President's act. He surely has not accorded similar honors to the head of the Lutheran Church. Or the Methodist. Or the Baptist.

### An Unfortunate Practice

Leaving this thought, we would like to say a word about the use of the word "congratulations" when placed in the framework of the church. Frankly, we believe that when an individual achieves success in a spiritual, ecclesiastical organization, the word "congratulations" should be avoided. Unfortunately, even within our own church well-wishers sometimes congratulate leaders following their election to office, especially when the new responsibility might be considered a promotion. We are sure that those who do this are prompted by high motives. To them "Congratulations" means, "We trust that the Lord may greatly bless you in your new responsibilities." Or "We shall pray that the Holy Spirit may be bestowed on you in a special way." Or "You may count on our full and loyal support." Good wishes such as these bring courage to the individual upon whom heavy responsibilities have been laid.

We believe, however, that the word "congratulations" should be avoided in this context, for it carries with it strong overtones of politics or of merely secular achievement. When a man is elected governor of a State it is right and proper that he be congratulated. Or when elected Senator. Or President. But not when spiritual office is involved. If the Lord selects a man to serve in a certain capacity—as we believe He does through committees and constituencies—shall we offer a leader "congratulations" on being chosen? No. To do so shows little understanding of the sacred nature of his appointment. Can we imagine that the brethren clustered around Stephen when he was chosen deacon, and congratulated him? Can we picture Moses, or Joshua, or Paul, or Philip, or James White, or J. N. Andrews being congratulated for being called to fill important responsibilities in the cause of God? Unthinkable!

When God calls men to office in the church, whether

that office be considered high or low, the one called feels humble. He feels the need of a special anointing of the Spirit of God. He feels challenged to obtain a more adequate understanding of the Word of God. He feels the need of prayer. Surely, then, it is not seemly to "congratulate" a worker, thus making it appear that he is being rewarded for his past achievements or because he is greatly superior to his fellow workers.

We call attention to this not because we believe that those who offer congratulations have a secular outlook but because of the way the practice appears to onlookers. The work of the church is extremely sacred, hence we should not by word or deed make it appear common or worldly.

### Ordination to the Ministry

In this connection we might also mention ordination to the gospel ministry. How often we have seen young ministers "congratulated" following the ordination service. While we have never questioned the love and sincerity of those offering such congratulations we have always felt that it would be much better to say, "May the Lord greatly bless you," or "May the Holy Spirit make you a powerful witness for truth," or "Our prayers for you will continue."

Let the world heap its congratulations on the Pope of Rome for being elevated "to this high office" if it chooses; but let the people of God show a greater sensitivity to sacred affairs. And let each humble Christian do his work so faithfully for God that he shall someday hear Christ say, "Well done, good and faithful servant." Can human congratulations rival commendation such as that?

K. H. W.

## A Firm Foundation

For nearly two thousand years the faith and hope of every ardent Christian have stood securely upon "the foundation of the apostles and prophets" (Eph. 2:20) and their witness to Jesus Christ as Messiah and Saviour. In other words, the integrity of our faith depends in turn upon the integrity of the Scriptures.

For many years W. F. Albright, recognized as this country's leading contemporary archeologist, has stood forth also as one of its leading champions of the authenticity and reliability of the Scriptures. In an article entitled "Return to Biblical Theology" in *The Christian Century* for November 19, Professor Albright observes that the Bible "has in many respects suffered more from its well intentioned friends [critical Bible scholars] than from its honest foes [outright agnostics]," but that, despite their withering attacks, its historical records "have all been confirmed and illustrated to an extent that I should have thought impossible forty years ago."

### The Deeper Meaning of the Dead Sea Scrolls

The writer takes special note of the increasing value of the Dead Sea scrolls, which were discovered only ten years ago, as they continue to confirm and clarify the New Testament. "The internal evidence [formerly] supposed to prove the late date of many New Testament books has vanished," he says, as a result of the study of these

documents. "There is no longer any concrete evidence for dating a single New Testament book after the seventies or eighties of the first century A.D.—though this does not mean that such an early date is already proved. The external evidence also has vanished with partial publication (since 1949) of the epoch-making contents of the Gnostic library at Chenoboskion in Upper Egypt." The Dead Sea scrolls have proved "the historical unity of the Old and New Testaments" and "any attempt to go back to the sources of Christianity without accepting the entire Bible as our guide is thus doomed to failure."

In summing up the evidence he says that "we can now again treat the Bible from beginning to end as an authentic document of religious history," and adds that "the Bible towers in content above all earlier religious literature."

Making a practical application of scholarly testimony to the reliability of the Bible, Mr. Albright observes that "Protestantism is in peril of becoming engulfed by a new phase of Gnosticism, which may prove even more dangerous than the Gnostic heresies that almost destroyed the Christian church in its early centuries." He finds "only one way out of the apparent impasse" now confronting the church, and that is to "return again to the Bible and draw new strength from the sources of Judeo-Christian faith. . . . It is clear that God has been preparing the way for a revival of basic Christianity through enlightened faith in His Word. It is no accident that archaeology and its ancillary [related] disciplines have revolutionized our historical approach to the Bible."

### A Call to Renewed Study of God's Word

As conservative Christians, Seventh-day Adventists are grateful indeed for the contribution archeology has made to confirming the reliability of the Bible. To be sure, we do not believe in the Bible merely *because* archeology attests its authenticity, for we accepted it as God's Word before the archeologist's spade rescued it from the critic's den. But, like Mr. Albright, we rejoice at every new witness resurrected from the dust heaps of past millennia to testify in its favor.

If non-Adventists sense an urgent need to return, at long last, to a diligent study of the Bible to find strength to meet the perils of our crassly materialistic era, how much more should we ourselves reconsecrate the best energies of the minds God has given us to a clearer understanding of its message to us today. We have not followed

cunningly devised fables. Then let us give the more diligence to make our calling and election sure, in order that one day soon we shall find entrance to the eternal kingdom of our Lord and Saviour Jesus Christ. "The foundation of God standeth sure" (2 Tim. 2:19).

R. F. C.

## Rain

Those people in various parts of the world who feel that it always rains every time they plan a picnic (or an Ingathering field day), or immediately after they wash the car, or just as they are about to hang out the family laundry, ought to stop feeling sorry for themselves. It has just been reported that a little town in India—Mawsyram—last year received 670 inches of rain. That's more than 1.8 inches a day, on the average! The staggering total enabled Mawsyram to take away from neighboring Cherrapunji the title, for that year, of "the wettest place in the world."

We are not envious of Mawsyram. We cheerfully accord to this little village in Assam all the honor it deserves. Thirty times more rain than London receives in a year is a lot of water! We only wish it were possible for some of earth's parched areas to share the blessing. If this could happen, places now barren would spring to life and beauty. Flowers would grow. Green vegetation would appear. The desert would "rejoice, and blossom as the rose."

### Holy Spirit Needed

In the spiritual realm a similar phenomenon would take place if the Holy Spirit were poured out in greater measure. In many parts of the world the seed of God's Word has been planted generously, but with few apparent results. The soil of the human heart seems hard. Yet the seed has not been wasted. A harvest will come. When the Spirit quickens the seed of truth, it will bear fruit.

Today in all lands the Holy Spirit is falling in moderate measure. Some souls are being converted. But let us not be satisfied. The Lord has greater things in store. Said the prophet: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). For this outpouring let us pray.

K. H. W.



### Progress in India

So far as we know, Georgia Burrus, the first Seventh-day Adventist missionary to the Southern Asia Division, started the first Sabbath school in Calcutta more than 60 years ago. With the coming of other missionaries, Sabbath schools were begun in various fields. Records show that by 1915 there were 24 Sabbath schools with a membership of 713.

The early major advances seemed to be in South India, where J. S. James started the first Sabbath school with eleven members. Now this field has more than 276 Sabbath schools with a membership of 11,544, or an average membership increase of 250 a year for 44 years. During the past year, 1,056 Sabbath school members in South India were

baptized. Today in the division there are 621 Sabbath schools with a membership of 27,800.

In the early years new work and new Sabbath schools were begun by overseas missionaries. The advance was in proportion to the number of new missionaries sent into the field. But how different it is today! Almost all new Sabbath schools are begun by national believers. Lay members started many of them as branch Sabbath schools. This is the greatest evidence of progress that our work has seen. The Sabbath school work is advancing on the sound basis of indigenous leadership.

As I write this little report I am sitting in a Sabbath school council conducted in a small local mission under the strong leadership of a consecrated national union Sabbath school secretary. Sixty-two per cent of those in attendance are lay members.

Fifty-five per cent of the churches and companies of the field are reported to have been started by laymen through branch Sabbath schools. In this district one lay worker

has been instrumental in creating interests through branch Sabbath schools that have resulted in three churches and companies. Branch Sabbath schools are one of the strongest evangelizing agencies of the church in this mission.

The Sabbath schools in this division have supported the mission program through the years. Poverty and low standards of living have made the support appear small in comparison with that of some other divisions. However, it is quite possible that the sacrificial gifts of God's faithful ones in this field will shine as bright gems in the treasury of heaven, like the widow's mite in Jesus' day.

Never has the Sabbath school work appeared so bright as it does today. Never has the courage of our laymen and workers been higher. The Lord has marvelously led the Sabbath school work in the Southern Asia Division in the past. The future glows with brilliant opportunities.

O. W. LANGE  
Sabbath School Secretary  
Southern Asia Division

# Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 27, 1958

## Paul, a Prisoner and Martyr

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

During his first imprisonment in Rome, Paul wrote: "If I be offered," et cetera, which was a reference to his possible death (Phil. 2:17). During his second incarceration the possibility had deepened into a probability, so he wrote: "I am now ready to be offered, . . . my departure is at hand. I have fought a good fight, . . . I have kept the faith," et cetera (2 Tim. 4:6, 7). To know that death, violent death, is near, and to be ready—triumphantly ready—is there anything grander in epic story than this?

### 1. Chained in a Castle.

Acts 21:27-34. Paul was in Jerusalem to persuade the Hebrew Christian churches to accept the Gentile Christian churches. His reception had been cordial, but trouble arose over the problem of law and grace. Paul did not believe in salvation through law, but in this interim period he carefully observed the law as a Hebrew. "Paul had ever exalted the divine law. He had shown that in the law there is no power to save men from the penalty of disobedience."—*The Acts of the Apostles*, p. 393.

When seen in the Temple (on the misguided advice of the elder) he was charged as an enemy of the people, the law, and the Temple—a tissue of falsehood created by religious bigotry. For safety, the Gentile military authorities rescued Paul and chained him in the castle. When Paul heard the hateful cry, "Away with him" how he must have thought of his Master. See Luke 23:18.

Acts 23:10, 11. After a tremendous defense (Acts 22:1-25), he appealed to his Roman citizenship. He then received the divine word in prison: "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

Acts 23:12, 31-33. A band of Jewish conspirators vowed to kill Paul, but his young nephew overheard their plot and reported it to Claudius Lysias, who promptly transferred his prisoner to the jurisdiction of the procurator Felix, in Caesarea.

Acts 24:24, 25. It was before Felix and Drusilla that Paul "reasoned of righteousness, temperance, and judgment to come," and elicited the famous evasive answer: "When I have a convenient season, I will call for thee." "So violent and cruel had been the course of Felix, that few had ever before dared even to intimate to him that his character and conduct were not faultless. But Paul had no fear of man."—*Ibid.*, p. 423.

Acts 26:26-29. Paul's refusal to go back to Jerusalem for trial by Festus, and his appeal to Caesar now made the hazardous journey to Rome inevitable. Meantime, Herod Agrippa's curiosity led him to request Paul's presence, as his great-uncle Antipas had once desired to see Jesus (Luke 23:8). However deeply affected, "Agrippa put aside the proffered mercy, refusing to accept the cross of a crucified Redeemer" (*ibid.*, p. 438).

### 2. In Perils on the Sea

Acts 27:1-44. The eventful journey to Rome occupies Acts 27 to 28:15. The arrival was the high point, indicated by such statements as: "I must also see Rome" (Acts 19:21); "so must thou bear witness also at Rome" (23:11); "unto Caesar shalt thou go" (25:12); "you must stand before Caesar" (27:24, R.S.V.); "so we came to Rome" (28:14, R.S.V.). Seen in this way we have the combination of the pioneer disciple's strategic sense of Rome's importance in Christian evangelization, and the divine will in sending him to "the eternal city."

Luke and Aristarchus (see Acts 19:22; 20:4; Col. 4:10) were in Paul's company, the one perhaps as his physician, the other as his personal attendant. It was customary to permit such attendance to Roman citizens who were under arrest. Four stages in the journey are apparent: (a) from Caesarea to Fair Havens, Acts 27:1-8; (b) the delay at Fair Havens on account of weather, 27:9-12; (c) the storm, 27:13-38; (d) the shipwreck, 27:39-41; (e) the safe arrival, 27:42-44. Looking over this tempestuous journey, we see our hero, small in stature but great in soul, crying out above the confusion: "Sirs,

be of good cheer: for I believe God." "The apostle, though himself suffering physically, had words of hope for the darkest hour. . . . He grasped by faith the arm of Infinite Power, and his heart was stayed upon God."—*Ibid.*, p. 442.

### 3. Life in Rome

Acts 28:12-15. "Where [at Puteoli] we found brethren." The origin of the Roman church is unknown, but here is proof that about the year A.D. 60-62 there were Christians in Italy. This made the last 140 miles by road to Rome much easier, and Paul "thanked God, and took courage." On arrival he was favored, doubtless because of reports from Festus and Julius, with a dwelling shared only by his guard.

Acts 28:17, 23. "Persuading them concerning Jesus." Paul still cared for the Jews, and this interview convinced some that Jesus was the hope of Israel. See *The Acts of the Apostles*, page 452. It was, of course, for the hope of the resurrection that he was imprisoned (Acts 23:6; 24:15, 26:6-8).

Acts 28:30, 31. "Preaching the kingdom of God." Now in a house he was able to hire, Paul freely preached and taught. He sometimes "expounded" (Acts 11:4), as others testified (20:21), and in 28:23 he both "expounded and testified." These differences should not be pressed, but the first involved explanation, exegesis, or exposition, while the latter involved personal experience.

### 4. Near the End of the Road

Acts 28:30, 31. "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This is a marvelous last picture of Paul. His prison became his pulpit. Here he interviewed, taught, and wrote epistles for two whole years. The prevailing view is that judgment was temporarily deferred, and that Paul died later under Nero. See *The Acts of the Apostles*, page 509.

2 Timothy 4:16, 17. "At my first answer no man stood with me." Probably this was his first arraignment during his second trial. When he most needed human comfort, it was largely lacking, owing to ferocious enmity against the Christians. But he did not despair. "Until his latest hour the life of Paul testified the truth of his words to the Corinthians: 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' . . . The apostle was looking into the great beyond . . . with joyous hope and longing expectation."—*The Acts of the Apostles*, pp. 510, 511.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

### Heritage of the Pioneers—Part 18

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, her father brought his family across the plains in a covered-wagon caravan. Surrounded by the hardships of pioneer life, Clara grew up in the Pacific Northwest, went to district school, and then married. Five children were born into the home. While they were living at Vancouver Lake, in the western part of Washington State, they accepted the Seventh-day Adventist faith, and in 1892 they moved to College Place, Washington, to secure the educational advantages of Walla Walla College, which was about to be opened. Mother Clara entered the college as a full-time student when her youngest daughter, Alberta, started to school, and graduated in 1898, the same year her eldest daughter, Ada, graduated. The following year Mother Clara joined the Walla Walla College faculty. In addition to teaching, she was preceptress for a number of years, and the girls found in her a real "other mother." Then one year a new president was elected, and Mother Clara, along with a number of the other older teachers, was not asked to continue her connection with the college.

"You're certainly not going to do it!" Dorothy's tone was abrupt, stern. The girl had stopped in after the day's work at the conference office, to chat with her preceptress of the previous year—the day never seemed quite complete without a talk with Mother Clara. It had been a golden autumn day, and in College Place the chief interest was naturally centered around Walla Walla College and the opening of the fall school term.

Dorothy had brought the word that though school was scheduled to begin in two days, a preceptress had not yet been found—only to learn to her astonishment that the president had that very day called Mother Clara in to ask if she would take the work again this year as they had been unable to secure anyone else.

"Those men at the college haven't been fair to you, waiting until now to ask you to be preceptress. They're just taking you as a last resort, and they certainly don't deserve any consideration." Dorothy's pink cheeks were pinker than usual and she boiled inwardly at the thought of the injustice.

"Yes, Dorothy, I *am* going to do it." There was a look of decision on Mother Clara's sweet face. "I am not doing it for those men. I am thinking of the young people who have left their homes and have come here for an education. I am thinking of the parents who are sacrificing that their



children may attend a Christian college. I am doing it for them. And I could not fail them."

Sherman was in trouble again. Even if you had not heard it whispered around the school, you could have read it that Sunday morning in the droop of his usually alert body as he sauntered along the boardwalk that skirted the college building.

"And it's the last time," he was saying to himself. "I'm on third base now, and it's just for the president to give the word, and I'll be sent home quicker than—than anything. What's the use of trying anyway? Just because I was put out of school last year, the faculty has pounced on every little thing I've done this whole year. Wish I had a dollar for every time I've been on the green carpet. I'd have money enough to get a long way from this jail—and would I go! Wonder what they'll say about me in faculty meeting this afternoon. Wish I could be there to hear. Maybe——"

The boy drew up sharply in front of the main entrance to the college building, pushed open the door, and in three flying steps reached the top

of the stairs. He headed for the right front corner room, where faculty meeting was always held. He knew the way well enough. He slackened his steps as he neared the door. The room was empty. "Let's see, I might hide behind that old organ across the corner. No, that's too risky. And I'd certainly be found if I got under the desk. Professor Cady would be sure to discover me. Where? Ah, I have it."

The boy's bright eyes had spied a rather large hole in the wall over by the corner, where the steam pipes came into the room. It wouldn't be hard to make a similar hole close to this opening in the low ceiling of the old gymnasium. It was used now only as a storeroom; so no one would be likely to come in. He could sit down there with his ear to the hole and hear everything that went on, and be absolutely invisible.

The dinner line was minus one usually very ardent member that noon. Sherman didn't have much appetite today, and, anyway, he had other business. When everyone was safely in the dining room, he crept stealthily down under the porch of the boys' dormitory wing, pried up a window, and made his way to the far end of the big, gloomy basement room. Now, this was under the faculty room—right over here would be the best place.

Bang. Bang. A few well-directed blows on the low ceiling with a hatchet, and a board gave way. Not

## A Mother's Prayer

By ALICE STRATEMEYER

God bless the dear children now far away;  
God bless them now, each hour and each day.  
God keep them from evil, from harm, and from wrong;  
God put in their hearts each morning a song—  
A song full of praises to the Saviour we love,  
A song full of hope for heaven above.  
Bless them that they may be workers for Thee;  
Witness of God's mercy all through eternity.





too big an opening—there, he could chisel away this piece. That would be just fine. No one coming into the room upstairs would ever notice. And these old boxes piled up here would make a good seat. "I might as well listen to my doom in comfort," the boy thought with a shrug.

Dinner was still in progress as the boy pulled himself stealthily out of the basement window, carefully leaving it open a few inches.

Sherman loitered around the college building that afternoon. His hands were dug deep into his pockets, and an unhappy furrow between his eyes gave the lie to the cheerful whistled tune he forced from his lips now and again to keep up his spirits. No use studying—he'd be packing to go home tomorrow anyway. And he didn't feel like joining the ball game that was under way enthusiastically and noisily in the field across the road.

The boy wandered nonchalantly around the corner. Seeing Professor Cady coming toward the school building, he wheeled and started back the other way. One of the other teachers appeared, coming from that direction. It must be about time for faculty meeting. Yes, there was still another of the teachers who would soon be sitting in judgment on him. He had better be taking his box seat for the performance. No one seemed in evidence at the side of the building just now. Here was his chance.

Quickly Sherman pulled up the window and jumped to the basement floor. Noiselessly he crossed the shadowy, littered storeroom and took his seat on the boxes just in time to hear the first words of the prayer with which the faculty meeting was opened.

There were a few items of routine business—then the hidden listener gave an involuntary jerk as he heard his name. He was all attention. But his heart sank in spite of himself as he listened to Professor Cady's opening remarks. Evidently the president thought that they had borne with him long enough, and that the time for action had come. "Well, if that's the way he feels about it"—the boy was steeling himself for what seemed inevitable—"I'll certainly not impose myself upon him any longer." Another voice—that was the preceptor—agreed with the president. A third voice—the commercial teacher—was of the same mind. "At least, I know what they think of me. I don't have a friend in this whole place"—bitterness seasoned the boy's thoughts.

"Well, now, Sherman has two classes in my room, and he always has good lessons." That easy drawl the listener recognized as coming from

Professor Nelson, his German and Latin teacher. "I think there is hope for a boy if he gets his lessons."

Under his breath the boy whispered, "Hurrah for Professor Nelson!"

Almost all had spoken. A pause, and then a woman's voice, soft and clear. As he listened, Sherman could see in imagination the tiny, gray-clad figure of his literature teacher—her sweet face crowned by a halo of fluffy white hair. And Mother Clara was pleading for him—he realized with a start—pleading like a mother, pleading with tears in her voice. Mother Clara had always been kind to him, but his warped imagination had interpreted her actions as pity. Now he knew that she was really, sincerely interested in his welfare.

"I believe he is really a good boy," her quiet voice said. "I think we should give him another chance. The cause needs young energy like his.

I want to see that boy in God's work."

There was more deliberation, and it was finally agreed to give Sherman one more chance. But before the faculty vote was taken, a boy sitting on a pile of boxes in the basement with his ear to a hole in the low ceiling, took a vote in his own heart, and this was the decision he whispered solemnly to himself: "Dear Mother Clara, God helping me, you will not need to shed any more tears for me. This faculty will never again have to waste time considering my wayward actions."

And the faculty never did.

Years later, Mother Clara, retired from teaching, received a letter from this youth. It carried a foreign postmark, and its message was: "Your desire for the bad boy of Walla Walla College has been fulfilled. I am in God's work—as a missionary in a far land."

(To be continued)



## "Glory to God!"

By ARTHUR S. MAXWELL

Suppose you had been living in Bethlehem the night when Jesus was born. What would you have seen and heard?

Imagine for a moment you are there. You and your brother. It is a warm night, so you are lying on a bed on the roof of a flat-topped house. The rest of the family are asleep but you are awake, looking up at the sky, trying to count the stars.

"I never saw so many people in our town before," you say.

"Nor I," says your brother. "I wonder how long they will stay?"

"Till the taxing is over, I suppose."

There is silence for a moment. Then you say, "I've been wondering."

"Wondering what?"

"About what father has been telling us lately. You know, about the Messiah's coming. He says the time is nearly up and the prophecies must be fulfilled soon."

"Isn't He to come to Bethlehem?"

"Yes. He's to be born here. The prophet Micah says so. I wonder when?"

There is a pause. Then you shout, "Look at that! Up there in the sky!"

"What? Where?"

"That beautiful light. What can it be?"

"Looks like a star. It's right over the inn. No, it isn't. It's over the stable behind the inn. What can be happening? Let's go and see! Quietly now. Don't wake everybody!"

Silently you both creep downstairs, cross the road, and walk toward the inn. Suddenly you stop, for the light seems to have moved outside the town.

You run past the sleepy guards at the gates and cut across the fields to the place where the shepherds keep their sheep at night for safety.

You see a group of men standing open-mouthed as a glorious being talks to them.

Can this be the Messiah? you wonder. Surely not. Then it must be an angel! You hear him saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

"Did you hear that?" you ask. "He says Messiah is here, that He has just been born!"

"Sh-sh! Listen. The angel is speaking again."

"And this shall be a sign unto you," the angel says. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Suddenly you see a perfectly marvelous sight. Right before your eyes appears a multitude of shining angels, thousands upon thousands of them, all singing together, "Glory to God in the highest, and on earth peace, good will toward men."

The whole heavens are flooded with light. It is as bright as day. You can see the rugged mountains all around, the awe-struck shepherds, the trembling sheep, and every building in Bethlehem. Oh, yes, and the angels. So many angels, all singing their loudest as though they had been waiting for ages and ages to sing this song.

"Glory to God! Glory to God! Glory to God in the highest!" The majestic music seems to roll clear round the world and out toward the stars. "Glory to God in the highest!"

Then, more gently, "On earth peace, good will toward men." How tenderly and hopefully they sing these closing words of their lovely hymn of praise! It is as if they long to see men everywhere welcome their Saviour with open arms and make Him the Lord of their lives.

As suddenly as they came, the angels disappear. Darkness settles again over the fields and hills. You watch the shepherds to see what they will do. You hear them say, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

"Let's go at once!" they all cry.

## What Is Good Music?

By Nathaniel Krum

I shall never forget the inspiring songs we sang in our home at worship time when I was a boy. During the week we children had the privilege of requesting that our favorites be sung, but on Friday evening it was father's turn to select the hymn. Nearly always it was this:

"Day is dying in the west;  
Heaven is touching earth with rest;  
Wait and worship while the night  
Sets her evening lamps alight  
Through all the sky."

As through the years I sang these sacred songs at morning and evening worship, and then hummed or whistled the melodies while at work and play, the words gradually found lodgment in my heart, and helped me form Christian ideals.

When I grew older, however, I began to associate with a few worldly young people who sang popular songs that were decidedly unlike the music I had sung at home. The words of some of these jazzy songs were almost vulgar, and shocked me when I first heard them. But as I continued to listen to them, they seemed less and less objectionable, till finally I began singing snatches of the songs I had at first condemned.

This experience reminded me of Pope's famous observation on the seductive nature of vice. In his *Essay on Man* he says:

"Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet, seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

As my addiction to popular songs grew, my conscience began to prick me. I knew that I should not sing them, but it seemed that everybody was doing it so why shouldn't I? And for a time I did.

But I soon discovered that my enjoyment of popular songs was leading me away from Christ. I began to lose interest in the religious hymns that formerly had meant so much to me. Fortunately, about this time I discovered some statements in the Spirit of prophecy volumes that warned me

of the danger I was facing. They showed me that the questionable songs I had been singing "deprave the imagination and debase the morals."—*Testimonies*, vol. 4, p. 653. I learned further that such music is often "one of Satan's most attractive agencies to ensnare souls."—*Ibid*, vol. 1, p. 506.

As I read more such statements I began to realize that I had been turning to a diet of musically worthless husks, when I might have fed my soul on the whole grain of heaven's harmony.

I read, also, that "the ability to sing is the gift of God," and should "be used to His glory"—*Gospel Workers*, p. 357. I asked myself, What am I doing with the musical talent the

Lord has given me? Almost nothing! So I decided to reconsecrate my musical abilities to God, and put out of my life all music that was not pure, noble, and elevating.

Today there are thousands of young people who are slaves to the jazz, calypso, bebop, and rock 'n' roll music that has taken America by storm. Much of this music originated in pagan lands, and has been further degraded by "musicians" in our own country. These jazzy, meaningless, barbarous melodies—denounced even by Iron Curtain countries as a nefarious form of American hooliganism—come by the thousands from the music publishers of the country, spread over the musical sky like a blazing meteor, then die suddenly, and leave but a trail of ash to darken the atmosphere.

And what shall we say of the sirupy "love" songs that modern radio and TV performers croon? Many of these drag true love from its pure and holy estate, and fling it down to the gutter of sentimentality and even salaciousness.

The extremely transitory nature of popular songs should be a warning to all young people who desire to de-

"What I Like Best About My School"—10

## Helderberg College

By C. L. SCHRODER, Editor, *The Echo*, 1957-58



It would be difficult for me to tell what I like best about Helderberg College without comparing the school with other places I have known in my past experience. You see, I accepted the gospel of Christ as taught by

Seventh-day Adventists only five years ago. Up to that time I had attended state-aided schools and universities, and I enjoyed to the full what they offer in the academic, social, and sporting fields. Now I am at Helderberg College, taking the four-year theological course.

Although Helderberg College might have the appearance of being much like other places of education—with students, classrooms, desks, blackboards, a library, and teachers—it is different from all the popularly accepted schools, colleges, and universities. Here at Helderberg, Christ is lifted up and kept before us as our perfect Teacher, Example, and Saviour from sin.

All young people look for a hero. They talk about someone that they ad-

mire and they receive inspiration from their hero. Literary students look up to Shakespeare, psychologists to Freud, doctors to Pasteur; and we could go on enumerating great men who receive world recognition. But how disillusioned some hero worshipers would be if they could only know of some of the foolish things their idols have done. I often wish that they could have Jesus lifted up before them as we do at Helderberg. Helderberg College holds up a hero who is omniscient and perfect.

I have listened in awe to some of our country's foremost intellectuals, but none have influenced me as deeply as the faculty members at Helderberg College. Our teachers are spiritual men. Intellectualism is empty when disconnected from God. But when men think and act under the positive influence of God, and base their fundamental beliefs on His Word, then I am confident that their instruction and reasoning power will lead me in the ways of right spiritual thinking.

What do I like best about Helderberg? I like the abiding confidence that God is near.

velop a taste for good music. Like Sputnik I, these songs circle the musical world, become the talk of the town for a few fleeting weeks, but soon die and are forgotten. Who now sings "Yes, We Have No Bananas"? Yet, just a few years ago this number was immensely popular. Such music caters wholly to the whims and pleasures of man, and does nothing to develop character; hence it has no permanent value. It cannot be classed as good music.

What is good music? There could be many qualified answers, but it seems to me that good music is basically music of the type that has stood the test of time—it was good yesterday, it is good today, and it will be good as long as time lasts. Why? Because it reaches heavenward instead of earthward—because it sings of man's deeper experiences, which center in his relationship to God.

Some religious leaders have feared that the centuries-old impact of sacred music might be swept away by the dark flood of secular musical jargon that has enveloped our country in recent years. But they need not fear such a catastrophe. The soul-tested gospel songs and religious hymns are as alive and potent today as ever. In such songs as "Nearer, My God to Thee," "Jesus, Lover of My Soul," "A Mighty Fortress Is Our God," and scores more, men have ever found and still find a soul satisfaction that the sentimental popular song can never give.

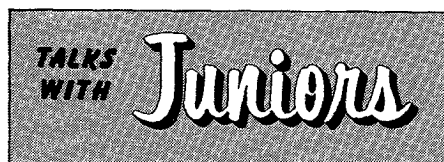
Also, in such oratorios as *The Messiah*, which so feelingly portrays the love of our Saviour, and *The Elijah*, which sings of the victory of God's truth over error, one finds samples of the noblest kind of music. One never tires of such masterpieces. They ever inspire to godlier living, and awaken in the soul genuine devotion and gratitude to God.

I shall never forget the night my father died. As mother sat beside his bed at sunset, she read from God's Book, and then sang a stanza of his favorite hymn—"Day Is Dying in the West." As she sang, father joined her faintly. No trashy song came from his lips at that solemn moment. For him, it was the time of the end.

We too are living in the time of the end. Knowing this, how can we join worldlings in singing the trashy, sentimental ditties that blare at us from every radio and TV set across the land? If our hearts are centered on worldly things, we will join the unconsecrated multitude in singing light, popular songs. But if our hearts are centered on Jesus, His sacrifice for our sins, and His return to earth in glory to take His faithful children home, our hearts will burst forth in

songs "of praise to the Creator, exalting His name and recounting His wondrous works."—*Fundamentals of Christian Education*, p. 97. Like David, we will "sing unto the Lord, . . . and give thanks at the remembrance of his holiness" (Ps. 30:4). If this is our experience, music will fulfill in our lives that holy purpose God intended it should serve.

What kind of music will you sing? The popular and transitory? Or the time-tested masterpieces that uplift and inspire? You must make the choice. May God give you the courage to choose music that will bring a blessing, not a curse, into your experience.



## Phew!

By D. A. Delafield

It was bad enough to be in the airplane bumping around in the sky with nothing but clouds and darkness about us. But when the woman in front of me blew her nasty cigarette smoke into the air in such a way that I got a big whiff of it, I felt that that was a little too much; but I controlled myself and said nothing.

Phew! I get sick when I smell tobacco smoke, don't you, juniors? But wherever you go, in buses, trains, ships, or airplanes, you have to live with it.

Most tobacco smokers are careless and thoughtless. They think that because they enjoy the filthy weed, everybody else does too. They never stop to think that some people hate tobacco.

Recently I heard about a tobacco company sending packages of cigarettes to high school boys accompanied by this explanation:

"We are sending you a package of our finest cigarettes. We hope you will use them to your satisfaction and want more."

But they didn't realize that some boys hate tobacco. One of the boys was very clever. He wrote back, "I received the package of cigarettes and used them to my satisfaction. I steeped them in a quart of water and sprayed our bug-infested rose bushes. Every bug died. These cigarettes are sure good poison. I want more next spring if we have more bugs."

Wouldn't it be fine if we could all watch for opportunities to educate people away from this bad habit? Juniors are sometimes corrected by older folks because they do things that are

wrong. I think, juniors, that there may come occasions when you can tactfully correct adults who smoke.

Now I have a suggestion for you. The following quotation is one of the most forceful statements I have ever read against smoking. It is titled "Ten Reasons Why I Smoke." The author of this statement here uses a powerful weapon in argument known as irony or satire. Let me quote it, then I want to make a suggestion.

"I smoke because—

1. It is such a clean, refined habit.
2. It makes my breath so pleasing to everyone.
3. It sets such a good example for children.
4. It proves I have self-control.
5. It makes my fingers and teeth so pretty and yellow.
6. It makes me look so manly (or womanly).
7. I just love to spit.
8. It starts fires and destroys millions of dollars' worth of forests and property. This is fun.
9. I want to see how much poison my body can take before it kills me.
10. It is my way of obeying God, who says, 'Keep thyself pure.' 'Touch not the unclean thing.'"

Now my suggestion is this: Talk to your church temperance secretary and have him run off several hundred or a thousand copies on the mimeograph machine. See if you can't arrange for the juniors to get together some afternoon, then just divide the sheets up among the juniors and sit down and have a good old-fashioned mailing bee. Send the little clipping to neighbors and friends who smoke, along with a copy of *Smoke Signals*, which can be ordered from the International Temperance Association, 6840 East-ern Avenue NW, Washington 12, D.C.

Maybe if we could get all the juniors in the church aroused to do something along this line, and enlist the cooperation of the young people of other churches, we could dissipate this smoke screen that is poisoning the lungs of millions of Americans.



● Jerry Boynton is president of the International Club of Washington Missionary College.

● Sunday night meetings at the Boston Mission chapel are being conducted by Greater Boston Academy students, with Morris Lowry as director. The four boys preaching are Charles True, Richard Coffen, John Grayson, and Gary Sturtevant.

# Bombs and Bomb Shelters

## A Report on Civil Defense

By the Editor

**N**OT LONG ago I received a letter from the Federal Government inviting me to attend a meeting of religious editors for a two-day briefing on plans for civil defense in the event of an enemy attack. I knew that among the endless Government units there was one devoted to civil defense, but I knew little beyond that, and my friends of whom I inquired seemed to be in the same state of apathetic ignorance. Of course, we all knew that high explosive bombs might unexpectedly fall someday with disastrous results, but we never thought through to what might be done to meet such calamity. The urgency of the invitation, twice renewed, led me to take the journey to Battle Creek, Michigan, where is housed the Government unit known as the Office of Civil and Defense Mobilization, or, more briefly, the OCDM. I arrived there late on a Monday afternoon.

### A Visit to the Battle Creek Sanitarium

As the OCDM meeting was not to begin until Tuesday morning, I decided to go up to the Battle Creek Sanitarium. As most of our readers know, this sanitarium, the first of our worldwide chain of medical institutions, was separated from the denomination early in the twentieth century as the result of certain theological and personality differences, reinforced by certain legal moves. The sanitarium prospered amazingly for some years, that prosperity being evidenced by the tall and stately structure that was reared about the year 1929 and still dominates the Battle Creek landscape. In the depression years it went into receivership with a rather definitely dwindling volume of business. In the 1940's the Government bought the great structure for a military hospital. Later the hospital was closed, and the Government turned the building into a Federal center, housing there, among other units, the OCDM.

Up the street a couple of blocks

is a very respectable, though older, building into which the Battle Creek Sanitarium moved when the Government took over the larger structure. But the patronage continued to decline, so that finally an endeavor was made to have Seventh-day Adventists



BATTLE CREEK ENQUIRER AND NEWS

This OCDM expert is plotting areas of probable damage from known "Ground Zero," the point at which a nuclear bomb has supposedly exploded. To get an approximation of the damage and loss of life suffered by a city, four zones are marked off by concentric rings around Ground Zero, the rings being lettered "A," "B," "C" and "D," ranging from the "A" zone of total destruction to the "D" zone of buildings so lightly damaged that they may be inhabited during repairs.

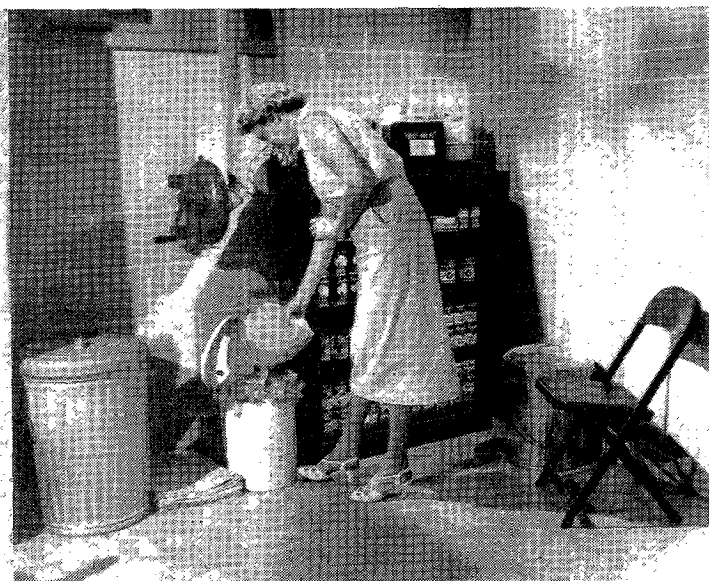
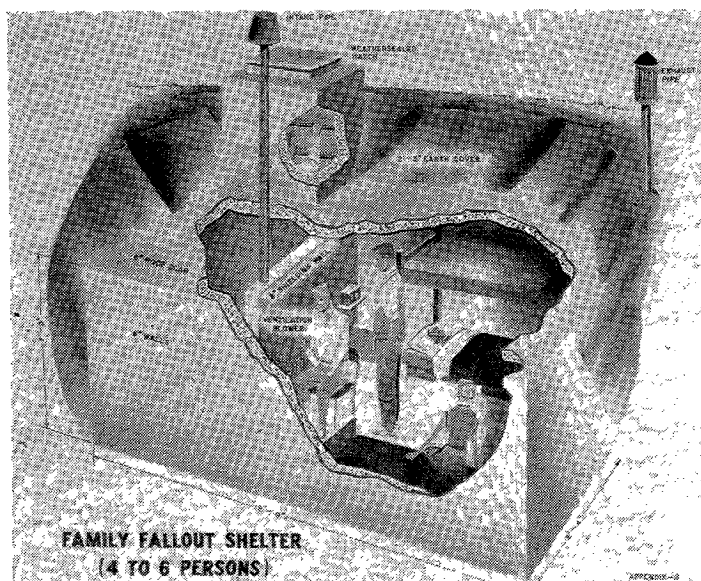
take over the institution again. The result was that a group of courageous, loyal Seventh-day Adventist physicians, banding together within a legal framework, took over the sanitarium about a year ago. They are now seeking to build it up, both as to plant and patronage, and to infuse it once more with that elusive but very real thing called the Adventist spirit in medical work. These doctors are working closely with the conference administration in that area. It is good, after all these years, to see this bond of unity again.

I thought I might stay at the sanitarium. The odor of disinfectants isn't nearly so distressing as that of toasted, filtered tobacco, that dominates hotels. But there wasn't a vacant room. The patronage was good. All the rooms that were not filled by patients were taken by the Association of Seventh-day Adventist Self-supporting Institutions, the ASI, as we know it in our church circles. They were having their annual meeting for the eastern portion of the United States. Some 150 persons were present. They are a group of business men and women who are carrying on their varied activities, particularly in the field of medical and nursing institutions, within the framework of church ideals and objectives. They have voluntarily banded together to maintain certain goals, standards, and objectives, and are represented at the General Conference by a secretary. An evening spent with these folks assured me once more that business and professional men of the Advent Movement are as dedicated to the goals and ideals of the movement as are the ministry.

Tuesday morning I went to the OCDM offices, and found myself in the midst of another earnest and dedicated group of men, men who feel that they have a mission in life—the mission of saving human lives from possible fiery death. A whole new world opened before me as I listened to them address us, these men whose Government task it is to lay plans,

REVIEW AND HERALD





**FAMILY FALLOUT SHELTER**  
(4 TO 6 PERSONS)

PHOTOS BY OFFICE OF CIVIL AND DEFENSE MOBILIZATION

Various types of fallout shelters have been devised for family use in case of nuclear or thermonuclear attack. The detached reinforced concrete shelter pictured above has been designed to provide a high degree of protection from radioactive fallout for up to six adult occupants. All necessary facilities for family living over a period of two weeks, including forced circulation of filtered air, are provided for in the plans.

In this model shelter a member of the family demonstrates how to dispose of material supposedly contaminated by radioactivity. Newspapers or other disposable wrappings are recommended by the Office of Civil and Defense Mobilization. Other items suggested for home shelters include a 14-day supply of food and water, a first-aid kit, a battery-operated radio, and some reliable form of lighting with an independent power source.

preventive and remedial, against the lethal power of hydrogen bombs. In a room just behind what was once the large and sumptuous dining room of the great sanitarium, they described to us, first, the nature of the potential danger that confronts the country, and then they offered defensive procedures.

If anyone thinks that plans are being laid to meet *atomic* bombs, he should revise that thinking immediately. Atomic bombs were only the initial step in the exploration of the atom for diabolical ends. Atomic bombs are now in the firecracker classification as compared with the current hydrogen bombs. The measure of the strength of an atomic bomb was in terms of kilotons, a kiloton being the equivalent of a thousand tons of TNT. For example, the bomb that exploded over Hiroshima was a 20-kiloton atomic bomb. With the advent of hydrogen bombs a new measure of power, a megaton, had to be devised. A megaton represents the power released by the explosion of a million tons of TNT.

The Atomic Energy Commission, the tight-lipped group of men who control all experiments in this field, have never disclosed the megaton strength of the hydrogen bombs that they have detonated in their tests in the South Pacific. But the OCDM men in their lectures consistently spoke of a 20-megaton hydrogen bomb to describe the destructive results of hydrogen bombs. They told us that all the bombs dropped on Germany in World War II by the Royal Air Force and the United States Air Force in the thousands of raids, totaled only one and a half

megatons, or one and a half million tons of TNT. That was another way of saying that a single hydrogen bomb of only 3-megaton size could release twice as much destructive energy as did all the air raids over Germany in World War II. Multiply that up to 20-megaton bombs and your imagination must go freewheeling to visualize the destructive forces that would be let loose on the country as the result of an air raid.

#### Effects of a Hydrogen Bomb

The heat generated by a hydrogen bomb is like that originating in the sun. This heat radiates with the speed of light. An exploding 20-megaton bomb would cause third-degree burns on exposed human skin as far away as 30 miles from the point of explosion. Such a bomb would presumably kill everyone within a radius of five miles and destroy all buildings in that area. A radius of five miles from the center of most of our great cities would take in the larger part of the population of that city. This five-mile radius is described as the A-zone. In the B-zone, that is, the area five to ten miles from the point of the explosion, few buildings would be fit for repair and about 50 per cent of the people would be killed. In the C-zone, the area from ten to fifteen miles from the actual blast, buildings would be so damaged as to have to be vacated while repair work was done on them. About 15 per cent of the people in this zone would be killed. In the D-zone, fifteen to twenty miles from the point of explosion, buildings could be repaired without evacuation, and only about 18 per cent of the people would be injured.

Now this death and destruction from such a bomb has been stated only in terms of the blast and the heat effects. But there is another and even more deadly danger. The explosion of such a bomb pulverizes and evaporates large quantities of earth and other matter. These dust particles are impregnated with radioactive fission fragments. This deadly debris rises far into the sky and, scattered by winds, spreads like a mantle of death over areas far beyond the A, B, C, D zones, perhaps even hundreds of miles from the point of explosion. This is known as radioactive fallout. Just how deadly this fallout may prove to be in terms of distance and concentration is still a matter of some debate, but that it is deadly in a substantial degree no nuclear physicist questions.

It is estimated that in the event of war there are about 300 key spots in the United States that would be likely bomb targets—great cities, key ports, large airfields, and the like. It is further estimated that no matter how effective the air defense of the country might be, some attacking planes would get through. When it is remembered that one large hydrogen bomb on a strategic center is sufficient to wreak havoc, it needs no lively imagination to picture the potential disaster if war should come.

And what is the defense that is being set up against this? From a military standpoint, of course, the defense is a counterattack, an attack so overwhelming as to wreak havoc on the attacking country. The net result would be two countries destroyed instead of one. However, as the OCDM spokesman made clear to us,

military matters are wholly outside their sphere of assigned responsibility.

### Bomb Shelters

Then what nonmilitary defense did they have to offer? When you cut away the trimmings, the answer comes down essentially to this: The citizenry should make provision against attack in the form of shelters that can be built in the basements of homes or office buildings and similar structures. Exhibits of such shelters, small and large, were shown to us. The shelter is to protect not simply against the immediate and disastrous effects of a powerful blast, but also against heat and radioactive fallout. We were told that a family might need to stay in their basement shelter, or a great group of office workers in their subterranean office-building shelter, for possibly as long as two weeks before it would be safe to go out. That means it would be necessary to have on hand a supply of pure drinking water, and at least a limited amount of food. In the absence of drinking water, the shelter might prove a tomb.

A related defense against bombs is evacuation. Various plans have been devised by cities to evacuate population in a limited time. If everything has been well planned and rehearsed, it would look theoretically possible to evacuate a rather large city in a few hours' time. Just where everyone would go to safety, and just how a great host of uprooted people would be fed, is a major problem in itself, a problem to which no clear solution has been provided.

### How Much Warning?

But will there be two or three hours of warning? The OCDM lecturers were frank on this point. They told us that we are rapidly moving into the age of intercontinental ballistic missiles, or ICBM's. These missiles can be shot from Europe over into America. What is even more terrifying, apparently it will soon be possible to shoot these missiles from submerged submarines just off the coast.

And how much warning would we have of such an attack? At most, probably fifteen minutes. It might be only a minute or two. How long before the ICBM age will be here? Probably in the early 1960's. And of what aid will evacuation plans and basement shelters be under those conditions? The answer is obvious: Of virtually no value. Of course, though the loss of life would be much greater from ICBM attacks, there would still be the injured and homeless at the periphery of the explosion. And for these a work of healing and rehabilitation must be done.

This suddenness and vast sweep of potential disaster has led the OCDM to urge organizations, civic and private, to take the necessary steps to set up a line of succession of responsible officers and leaders. In other words, if a great city is bombed and the mayor and certain of his key officials are killed, who would head up the city, or what remains of it? There are some cities that have already taken steps to provide an extended line of succession, so that under no conceivable circumstance would there lack a man to give direction and order to any plans for rehabilitation.

I've tried to compress as briefly as possible what was told us at this special meeting. It is true that the meeting lasted only two days, but enough was told us in that time to distress and overwhelm our spirits for a long while to come. No one can go to such a meeting of the OCDM and come away the same man.

### Long Thoughts on Leaving

As I turned my face homeward the feeling of the magnitude of the task of civilian defense took hold upon me. With this was coupled the feeling that perhaps any endeavor made would be pathetically inadequate. I could have only the highest admiration for the zeal and efficiency of the OCDM men who are grappling with a problem that is almost insolvable and that may someday threaten the life of the nation. I'm sure they are doing all that is within their power to do. They work against great opposition, the opposition of apathy and ignorance. The average man on the street has a dim realization that something terrible might happen, but he is very busy earning his daily living, and anyhow, the country has come through all past wars quite safely, why be too concerned now? That same mood controls a large percentage of businessmen, professional men, in fact, most Americans. What we all seem to forget is that we live in a new age when the innate iniquity of the human heart is reinforced by the scientifically sharpened minds of sinful men. Unless there is an awakening now as to the potential danger, there may be a horrible and disastrous awakening later.

Here is an opportunity for all of us who are members of the Adventist Church to show our love for our fellow man, to say nothing of the preservation of our own lives, by giving strong cooperation to the whole program of civilian defense. Every reader of the REVIEW, every church member, every church officer, every conference administrator in our ranks, ought to read attentively, and put

into action, the resolution voted at the Autumn Council on this subject. (See REVIEW of November 27, page 8, for text of resolution.)

There is something more than co-operation with the civilian defense program that ought to concern us in so grave an hour. The reason for all wars is that men are alienated from God and have given over their minds to the evil one. Never before in history has the significance of the church been more evident than now. The battle today is for the minds of men. The heart of our great mission task is the winning of men's minds for God.

Seventh-day Adventists do not involve themselves in the political and international issues that dictate the course of nations and so often produce tragic results. We are neither for nor against any civil state as such. We are for all men, whom we seek to win for the kingdom of God. And by such an attitude and program we believe that we are able to give the most loyal and truly patriotic service to the country of which we may be citizens, for we owe a service both to God and to the state.

### The Challenge

Challenged, awed, yes even oppressed in mind and spirit, I left Battle Creek. Never before had I heard such appalling descriptions of potential disaster from the lips of sane, sensible, and serious men. And I heard all this in Battle Creek, the city that had been the headquarters of the Seventh-day Adventist Church for the first half of its history. I heard all this within the four walls of the first great sanitarium founded by this church. In earlier years the average appraisal of us, both by the learned and the unlearned, was that we were a strangely doleful people telling of wars and disasters ahead, in defiance of the wisest, most confident forecasts that the world was moving steadily toward a millennium of peace. What changes time can make, a very short time at that! Adventists no longer have their headquarters in Battle Creek. The OCDM is centered there now, and how terrifying the picture they paint.

Let's give our strong support to the OCDM program for saving and rehabilitating lives in the event of another dread war. At the same time, let us give renewed support to the church's worldwide mission program of preaching the gospel of peace, of love, of fellowship with God and all men. Only thus can we fulfill the civic obligation upon us, and only thus can we fulfill our spiritual task of saving men against the soon-coming day of God's judgment.

# News From Home and Abroad

## Evangelism in Tanganyika

By J. D. Harcombe

The commission of Matthew 28: 19 and 20 is indeed a challenge to the mission workers in Tanganyika. The population of 8,666,336 is composed of numerous racial groups and many different languages are spoken. At present our church membership is a little more than 12,000 under the care of only 25 pastors and evangelists.

In the past we have used Sabbath schools, MV Societies, and rural efforts to bring the third angel's message to the people of Tanganyika.

God has wonderfully blessed these avenues, and we are continuing to use them. However, it is time we launched out into the deep with larger and better methods of evangelism, for there are vast areas that still have to be reached before we can even begin to think of saying we have heeded the great commission.

The Voice of Prophecy is now assisting us to enter many isolated corners. Already results are testifying that God has blessed. Some have al-

ready been baptized and companies have been formed.

Literature evangelism is also being used in a mighty way to open the doors to unentered territory. Seven colporteurs, with their wives and families, have answered the appeal to leave their homes and go as foreign missionaries to spread the truth-filled literature in the darker parts of our territory. This means that they have to sell their homes and remain in the field of service for five years. We know this plan will be blessed of God and will succeed. Fruits have already been harvested as a result of the seed sown. Branch Sabbath schools have been started where these men are laboring, and in some instances companies have been organized. Elsewhere, others are ready for baptism.

In order to hasten the work of spreading the gospel we have recently planned to utilize more fully the manpower in our churches. Our pastors are training and organizing the church members so that a laymen's effort may be conducted in every church. Already we are receiving reports of the plans that have been made and many of these lay efforts are already in progress.

Our committee recently voted to hold major efforts in the larger towns of Tanganyika, including the capital, Dar es Salaam. We have already launched out into two of the towns, Musoma and Mwanza.

At Musoma, F. Muganda and his assistants began their effort in January. This effort yielded 97 converts, and all are now preparing for baptism. The evangelist who was left to do the follow-up work reports that these converts are still faithful and that others are also becoming interested. Negotiations are now under way for a plot of ground where a house of worship will be erected to the glory of God.

The second effort, held in Mwanza and conducted by the writer and six African workers, commenced in March. In this town there was a small company of believers who, not having a building in which to worship, met faithfully each Sabbath under a large mango tree. Those who attended the Mwanza effort were earnest and eager to learn the great truths of God's Word. The decision card was signed by 52 people, and at the close of the effort 35 joined the church. Still others are in the valley of decision.

## *The Power of God's Word in the Middle East*

By RAYMOND H. HARTWELL

An illustration of the power of God's Word to save those with no Christian background took place in the Middle East early this year.

A young Arab who had spent about ten years in the army was released and came to us for baptism. The baptism took place in the Mediterranean Sea between Beirut and Sidon on Sabbath afternoon, April 26. Here is the story he told me of his conversion.

In 1950 he saw, in a dream, a sheik with a beard, and a lady dressed in white. When he asked his Mohammedan mother what it could mean, she was of the opinion that he had seen Jesus and His mother, Mary. From that time forward his curiosity was aroused to know more about Jesus.

In 1954 a Christian neighbor was kind enough to visit him during his Ramadan feast. So when Easter time came he went to pay back the Christian's visit. In the home of this Christian neighbor he saw a picture on the wall. He was told that the man in the picture was Jesus. "Yes," he said, "I saw him in a dream four years ago." As he gazed at the picture he saw that something was behind the picture. Going over, he pulled out a little white paper.

"What is this?" he asked.

"Don't pay any attention to that; it is Jewish," was the reply. After more talking the time came to leave.

"If you don't mind I'll take this paper with me," said the young man. His Christian neighbor said, "You are welcome, but don't pay any attention to it—it's Jewish."

Of course it wasn't Jewish. It was a Voice of Prophecy enrollment blank. The young

man was delighted with the first ten lessons, but suddenly he missed them. Later he discovered that his sister had cut them up and thrown them away. After that he had them sent to another address. He also began attending evangelistic meetings.

Someone reported this, so one dark night a man came with a gun to kill him on the way home. God helped him to speak wisely and the murder was postponed.

Some time after this his uncle came and told him that since he was becoming a Christian he planned to do something. He said, "I have three sons. Two of them are very good, but one is a wicked devil. I will send the wicked one to kill you and then the government will handle him, and I will have only two good sons. But, better yet, the wicked one will go to Paradise because he killed a Christian."

This young man advised his uncle to wait a while, because he was not yet a Christian, and in such a case the cousin could not go to Paradise for killing him. At times the uncle would ask the young man's mother and sister if he were a Christian yet, but they always replied that he was not.

At the time of his baptism he explained how very hard it was to part with his sweetheart, whom he had loved for two years, but who was not at all interested in Christianity. And hardest of all was the fact that he must leave his precious mother, who was very close to him. "But," he said, "I have Jesus, and no one can separate me from my blessed Lord."

It is wonderful that by a study of the Word of God such a glorious victory could be gained for the crucified Saviour.

The evangelist doing the follow-up work reports that seven others have now taken their stand, making a total of 42.

The believers in Mwanza have decided to build a church. Already they have collected approximately \$95 for this project. The church plot has been applied for, and we have been assured that it will be granted us. In the meantime the Lord has opened up the way for us to rent a small hall for our people to worship in.

Last year 52 smaller efforts were held in rural areas. God blessed this work, and altogether 948 joined the hearers' classes. The Lord will continue to bless these endeavors.

Plans are now being laid to conduct an effort in Dar es Salaam, the capital of Tanganyika, and in other larger centers.

## A Funeral in New Guinea

By Roy O. Yeatts, M.D.

The natives of New Guinea have a firm belief in poisoning. There are deposits of arsenic or some other poisonous mineral nearby and the natives know how to use them. However, there are many cases of "poisoning" in which the patient imagines he or she has received poison and consequently proceeds quickly to die. We have to use a combination of psychology and quick-acting drugs to cure this kind. We have to laugh at the fears of the natives and tell them that the white man's medicine is more potent than any poison the black man can make. We then give them an enormous dose of castor oil to drive out the poison. They soon recover.

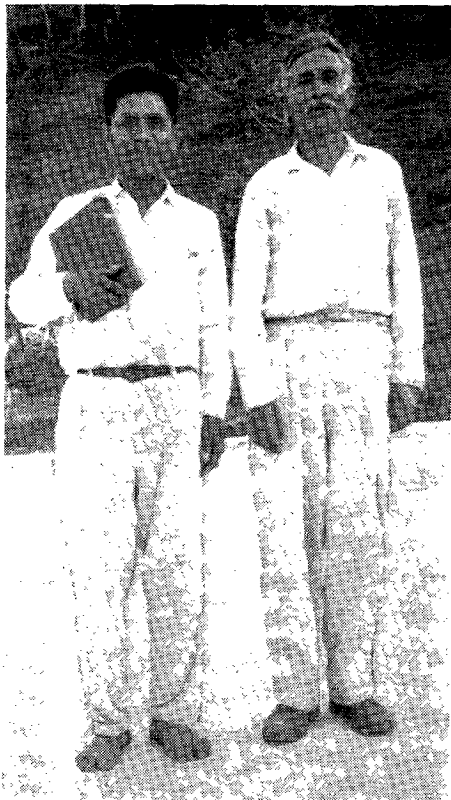
### "What a Fine Radio!"

"Patrón ["boss"], what a fine radio you have! I wouldn't be surprised but what you could pick up stations from every city in Mexico with that machine."

"Oh, yes, Miguel, not only can I listen to stations in Mexico but I can also listen to many foreign countries. It's a powerful instrument. I bought it only a few days ago."

"Is it possible to get Guatemala on your radio?"

"Oh, certainly."



Barefoot Miguel Solís, a Chiapas layman, with Bible in hand, stands with his employer who was baptized into the faith together with 35 others after learning the Advent message because Solís guided his employer in the use of his new radio.

"Well, then, have you ever heard a program from Guatemala called La Voz de la Esperanza [the Spanish equivalent to the Voice of Prophecy program], which comes over the radio every Sunday night at nine-thirty?"

"No, I haven't heard that program yet."

"I recommend it to you as one of the finest and most worth-while things you could ever listen to."

"Miguel, I'm inviting you to come to the big house Sunday night and help me find that program."

"Con mucho gusto, señor ["with much pleasure, sir"]. And I was just thinking how delighted all your peons [hired men] and helpers, and maybe their families, would be if they had the privilege of listening to that lovely radio Sunday night."

"That's a great idea. Let's tell them to come and listen."

So it started, the regular Sunday night gathering at the big house for the purpose of listening to La Voz de la Esperanza from Guatemala.

Miguel Solís is a humble, zealous, alert Seventh-day Adventist layman who has employment on a farm called San Pedro la Grandeza in the state of Chiapas, Mexico. He observed that his employer had recently purchased a radio. Miguel felt that it was part of his Christian duty to help his employer get from that radio "that which God intended radios for—proclaiming the message of truth." Because of this conviction the dialog took place that I have related to you. Miguel was always present at the Sunday night radio-get-togethers. He watched for those who manifested special interest. After the broadcasts he made fitting comments and asked provocative questions.

A genuine interest in the Advent message developed. In time he organized a Sabbath school with 79 members. The school has now grown to 99 members. Of these Sabbath school members, 36 were baptized into the faith during the second quarter of 1958, including Miguel's employer. Others will follow in baptism soon.

Thank God for La Voz de la Esperanza and for devoted laymen like Miguel Solís.

ARTHUR H. ROTH

One morning—November 29, 1955—a man from our cargo line came to the hospital asking that I conduct the funeral of his mother who had died of poison. We walked down the road to the Turuk River, crossed the bridge, and then took off up a steep, slippery, muddy hillside through the bush. We walked a half mile along the ridge, down through another deep gorge, and out onto a plateau, the path winding and twisting through gardens and jungles. About one and one-half miles from the hospital we came to a sing-sing ground with its three living-tree altars, and turned into the thick, tangled jungle. After a hundred yards or so, we came on two men still busy digging the grave. The young Kanaka was quite annoyed that the grave had not been finished and that he had to wait till the digging was done.

The grave was quite short, only about five feet long. One end was about six feet deep and the other about four and a half feet. This step-like arrangement is to make room for the feet down in the deep portion, while the body and head rest on the higher portion. The grave was beautifully decorated with ferns hanging down over the sides till no earth could be seen. Then the body was brought, wrapped in a burlap sack, banana leaves, and a sort of casket made of *pit-pit* sticks about six feet long. Wild vines were placed across the grave as lowering ropes, and the long pole on which the body had been suspended and carried by two men was removed. The son of the woman and three of his friends were the only persons present.

Since the *pit-pit* was longer than the grave, it was removed, and the son carefully unwrapped the face. The expression of pain and agony on the face was intensified by the position of the hands, the right index finger against the clenched teeth and the left hand digging into the neck. This would indicate to me that the woman had probably died of a heart attack rather than poisoning. It is rarely possible to get a post-mortem examination because of heathen beliefs. Since the people go about practically naked, I could see a mass of pig entrails lying on the dead woman's stomach, blackened and drying.

Imagine, if you can, trying to preach a sermon under these circumstances. I read the simple story of the creation and fall of man, how death came into the world, and how Jesus came to pay the penalty for our sin. Then I told of the promises of His return when the gospel message is finished.

The body was then lowered into the grave. The ferns were thrown in

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and the pandanus leaf umbrella belonging to the dead woman was placed on top. The grave was now nearly filled with green leaves and these were weighted down with short sections of logs and sticks, almost completely filling the hole. This was to keep the pigs from digging down and eating the body.

The son now escorted me back to the hospital. I think I could easily have become lost in the twisting, turning trails in the area. On the way back I tried to get more of the story of what had happened. The young man said that his mother was poisoned and that he wanted to call me, but the relatives forbade him to do so. He has been coming to Sabbath school, and he defied them and asked for a Christian burial. He could not prevent the pig's entrails being placed on her body and was still pagan enough to provide money for her food on her journey. But at least he has received a little light from his contact with the mission and has no faith in pig worship. It is interesting to note that the members of this tribe all belong to another mission, which has done nothing to change their heathen ways.

## God Still in Control

By W. H. Bergherm

In times such as these, when the peace of the world seems to hang by a slender thread, it is good to remember that God is still in control.

While addressing the delegates of the Continental Congress, Benjamin Franklin gave voice to this solemn truth in the following immortal words: "I have lived a long time, and the longer I live the more convincing proof I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible for an empire to arise without His notice? We have been assured in the Sacred Writings that except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that without His concurring aid, we shall succeed in this building no better than the builders of Babel."

History is replete with instances of God's hand at work, restraining the power of him whose "only delight is the wretchedness of men" and in scattering sorrow and destruction about the world. (See *The Great Controversy*, p. 286.) We are told that "Satan delights in war. . . . It is his object to incite the nations to war against one another." We are also reminded that "it is God that shields His creatures, and hedges them in from the power of the destroyer" (*ibid.*, p. 589).

In 1943 I had the privilege of witnessing a series of miracles demonstrating God's great love for all His creatures. By fogs and favorable seas He shielded men, so that 10,000 lives about to be snuffed out were saved. Pertinent aspects of this story were revealed to the public only a few months ago in an article written by a Japanese editor, Kasataka Chihaya. His article is now published in "U.S. Naval Proceedings," February edition, 1958.

It was during this year of 1943 that I was appointed chaplain aboard an Army transport engaged in moving



## Harstad, Norway, Church Dedicated

Far north of the Arctic Circle in the Norwegian town of Harstad a beautiful little church was dedicated on Sabbath, August 23. A. F. Tarr, president of the Northern European Division, gave the dedicatory sermon. T. Torkelsen, president of North Norway Conference, and the writer also participated, together with Pastors Odd Jordal, R. Guleng, and J. Struksnes.

The church, as designed by one of the members, Kaare Danielsen, has a seating capacity of 160. The balcony, which is separated from the auditorium by movable double glass windows, is planned for mothers with small children. For special occasions the windows can be removed. The glass front of the baptistry is unique. Though watertight when in position, it can easily be removed when the baptistry is not in use, thus enlarging the platform to the rear wall.

Local authorities were present at the dedication, and friendly greetings were received from the Lutheran State minister, the local Baptist pastor, and the Catholic priest in Harstad. The press gave able and favorable publicity to the dedication.

Immediately after the dedication Rolv Berge Hansen, Arne Friis, and Aage Nordvaag were ordained.

ALF LOHNE, President  
West Nordic Union

troops from one Aleutian Island to another in July, August, and September. We were on Attu Island when it fell. Only 28 of its defenders out of an original 2,500 survived the invasion of that island. Our men buried the enemy dead in long trenches dug with bulldozers. We were painfully aware too that many of our own comrades had perished on Attu, including one of my own chaplain friends.

Our ship was next ordered to join the invasion of Kiska Island. It appeared this would be an even greater slaughter of men, for there were twice as many defending this island as there had been on Attu. According to the Attu pattern, it could be expected that most if not all of these 5,200 men would choose death rather than to surrender. Perhaps an equal number of men on our side could be counted upon in one way or another to yield their lives before the complete occupation of the island could be achieved. All to be gained by this sacrifice of life would be the possession of an uninhabited island set in a fog-bound sea. Yet to possess this island, it appeared that some ten thousand fine young men in the prime of their youth must lay down their lives.

How well I remember the prayers we offered the night before the invasion as we neared Kiska and approached H hour. I remember those lines of young men waiting at my door for spiritual comfort as the hour of action approached. There could be no doubt that the opposition was ready to defend the island to the last man. We all knew about our own blockade set up around the island to prevent the enemy from escaping. We knew of the patrol ships that for weeks had been guarding carefully all the approaches by which an evacuating force might sneak in.

When H hour finally arrived on the morning of August 15, we discovered that with us were battleships and destroyers, many fighter and bomber planes, and a dozen transports loaded with men. Soon 34,426 men were emerging from their landing crafts onto the shores, nervous fingers pressing their guns, bent upon the destruction of the enemy. Some of our Seventh-day Adventist men were there as medics. Would the slaughter begin at once or would it be delayed until the evening? Mysteriously, it never came at all!

The reason was that there were no defenders left on the island. A miracle had happened—one of God's gracious miracles of mercy. Described by the Japanese themselves as accountable only because "of an unbelievable succession of events brought about

through the helping hand of a divine Providence" (see Mr. Chihaya's article), 5,200 doomed men had been quietly evacuated, notwithstanding the patrol maintained by our ships, without the loss of one man. At the very moment we were seeking them, they had been safely returned to their homeland.

How had this happened? Eighteen days earlier the patrol ships guarding the island had been ordered to a point about a hundred miles S.S.E. of Kiska for purposes of refueling. On that one unguarded day the seven vessels the Japanese had sent out from Paramushiro nine days before, without knowing it was the one unguarded day, quietly slipped into Kiska Bay at three o'clock in the afternoon. Just fifty-five minutes later, with 5,200 liberated men safely aboard, they lifted anchor and quietly sailed away.

Did this "just happen"? Did those seven ships "just happen" to evade the vigilant eye of radar-equipped vessels and planes, and stumble by accident upon the only day they could have gotten away with their evacuation attempt? It would be difficult to convince the Japanese of this. They gave the credit to God.

Surely He who is "not willing that any should perish, but that all should come to repentance," had placed His covering hand over the Japanese forces by sending fogs and guiding winds.

This mysterious evacuation of Kiska, with its tremendous saving of life, is by no means an isolated revelation of the merciful hand of God at work among the affairs of men and nations. We think of Dunkirk, of the calming of the waves at Casablanca, of Coral Sea, and of the numerous instances since World War II when it seemed the world once more was on the very verge of another international conflict. There is still a point beyond which the Master has decreed that the forces of destruction shall not pass.

Today the international outlook may seem dark, but God is not dead. He still sits above the circle of the earth, keeping watch over His own. His plans for this world will never change. They will be realized in His own time and way.

We are told concerning those plans: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18).

This world was not created that its righteous people might someday be destroyed by an H-bomb or that its

surface be seared by atomic explosions. It is to be inhabited by living people. It will all be purified someday, and sin will never rise again within it. Seventh-day Adventists should

## Between Bozez and Seneh

By C. G. BELLAH

"There was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh" (1 Sam. 14:4).

Jonathan and his armorbearer had no other way to go than between these two sharp rocks, if they would smite the Philistines. And that is exactly what they did.

All must have a Bozez and Seneh experience. Then we must do as Jonathan and his comrade did and go on up into the sunlight and victory. However, between these two sharp, jagged rocks untold multitudes have perished. Single trouble has felled many, but double trouble has slain infinitely more.

"As many as I love, I rebuke and chasten" (Rev. 3:19). Sometimes it takes a heavy heart to give weight to character. The darkroom is where the picture is developed. Kites fly against, not with, the wind. There must be a stone in every shoe. Stars appear when the gloom falls. But the darkest night that ever fell upon the earth never put out a single star of promise.

Broken things are useful to God and man. It is on crushed grain that man is fed. It was by broken pictures that Gideon triumphed. It was on broken pieces of the ship that Paul and his companions were saved. It was by the broken bodies of the saints that the truth triumphed in the Dark Ages. And it was a broken heart that killed our blessed Lord on Calvary.

"I shrink from no suffering, how painful soe'er,

When once I feel that my God's hand is there;

For soft on the anvil the iron shall glow,  
When the smith with his hammer deals  
blow after blow."

From the German

never look to the future with doleful forebodings about a world catastrophe triggered by the hand of man. To us belong the promises of God, as they do to all who will accept them.

Says the psalmist, no doubt looking forward to our day: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." What wonderful promises these are, and how greatly we should rejoice in them all.

The powers of darkness with all their ingenious tools of destruction will never be able to prevent the working out of God's divine purpose for this beautiful earth. Someday—and this promise cannot fail—"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

## Religious Liberty Featured at Michigan State Fair

By A. K. Phillips, Secretary  
Religious Liberty Department  
Michigan Conference

The Michigan Conference float in the Michigan State Fair parade, in Detroit, Friday morning, August 29, was built around the theme of religious liberty. The float was constructed and decorated by one of our Flint laymen, Albert Needham. This attractive float was viewed by thousands as it made its way up Woodward Avenue, proclaiming that "Religious Liberty Is Our American Heritage." Grace Anne Kehney, Emmanuel Missionary College student, and daughter of Elder and Mrs. H. R. Kehney, portrayed Miss Liberty.



The Adventist float in the Michigan State Fair parade, August 29, featured religious liberty. The eagle and liberty bell were golden, while the lettering and trim were blue and red. Grace Anne Kehney, Emmanuel Missionary College student, portrayed "Miss Liberty."

At the Adventist tent on the fairgrounds the film *One in Twenty Thousand* was shown along with the American Religious Town Hall TV films, where clergymen of all faiths discuss two subjects, "Shall the State Establish a Sabbath?" and "Should America Repeal All Sunday Blue Laws?" The filming took place last April in Philadelphia with A. A. Leiske, of St. Paul, Minnesota, the moderator.

Michigan's genial and friendly governor, G. Mennen Williams, and his official party honored us with a visit, staying through the entire film showing. They also paused long enough for an informal chat and to accept a cooling refreshment and literature on Sunday legislation, temperance, and general subjects related to Seventh-day Adventism.

Harold G. Rutherford, of Detroit, was superb as he summoned the crowds over the public-address system. All painting of signs was done by Earl Heslop, of Reed City, Michigan. Elder and Mrs. Kenneth Strand, of Kalamazoo, gave valuable assistance, as did laymen of the Detroit area churches, who helped in the distributing of thousands of pieces of literature. Dale Munson, Jr., of Lansing, acted as our projector operator, watchman, and general helper. Howard Burbank, home missionary secretary, and Morten Juberg, public relations secretary, supervised.

We were gratified with the number of youth who watched *One in Twenty Thousand*. Many declared they would never smoke again. Some people returned repeatedly to view this picture, bringing friends with them. Uppermost in the minds of fairgoers are amusement and a good time, but *One in Twenty Thousand* sobered them and left them in a thoughtful mood.

John Weaver, a literature evangelist, and Edna Tardiff were on hand to supervise the attractive book display and to invite visitors to sign for a free drawing of *The Children's Hour* set of books that was given away at the close of the fair.

Many requests for additional literature were made, and numbers of former Adventists introduced themselves, showing a definite interest. By participation in this project another public relations medium to foster good will for the Seventh-day Adventist Church has been utilized. Our religious liberty, lay evangelism, temperance, public relations, and publishing departments worked hand in hand to lead strangers nearer our church doors, where they can receive the warmth and Christian fellowship which the message of a living Christ brings to all who accept Him.



### Church Dedication in Fort Wayne, Indiana

More than 450 were present for the dedication of the new Seventh-day Adventist church in Fort Wayne, Indiana, October 10 and 11. Construction on this Bedford stone edifice began four years ago under the able leadership of J. G. Penner. The present pastor, C. O. Kinder, has faithfully supported the program. The estimated value of this new church is \$160,000. Almost half of the work was done by members, both skilled and unskilled.

Arthur Kiesz, president of the Indiana

Conference, gave the sermon at the consecration service Friday evening. Melvin K. Eckenroth, pastor of the church 20 years ago and now president of the New Jersey Conference, preached at the eleven o'clock hour Sabbath morning. Jere D. Smith, president of the Lake Union Conference, gave the dedicatory sermon at two-thirty in the afternoon. The Honorable E. Ross Adair, Congressman from this district, gave an appropriate message for the occasion.

ARTHUR H. WELKIN

### Advances in WWC School of Nursing

By Mrs. William Lay

For the third consecutive year the Walla Walla College School of Nursing has participated in the Federal Professional Nurse Traineeship program established in recognition of the current critical need of nursing leadership.

For the school year 1958-59, 12 of the professional nurse traineeships have been allocated to WWC, one of the 47 colleges and universities chosen to participate. The recipients were selected from a large number of applicants for the scholarships, on the basis of high scholarship, successful nursing and administrative experience, and qualities of leadership, says Prof. Fred Hanson, dean of the school of nursing. Six of the WWC traineeships are prebachelor grants, six post-bachelor grants. All applicants are registered nurses planning for careers as nurse teachers, supervisors, or administrators in nursing.

The nurse traineeships available under the Professional Nurse Traineeship program administered by the Division of Nursing Resources, Public Health Service of the U.S. Department of Health, Education, and Wel-

fare, cover tuition and fees, travel expenses, and cash stipend for living expenses and dependents for four quarters. The National League of Nurses and the American Nurse Association are giving their hearty support to the program.

Funds for the program are provided through Congressional appropriations for the department for advance preparation of nurses in two areas: public health; and administration, supervision, and teaching. WWC's grants are under the second category.

In 1956-57 a total of 4 traineeships were allocated to WWC. In 1957-58 a total of 7, and this year a total of 12. This year's recipients come from the States of Washington, Oregon, California, Montana, Florida, and Maryland.

Established in 1946 as a collegiate school of nursing with the Portland Sanitarium and Hospital as its clinical division, Walla Walla College School of Nursing has since received State accreditation in Washington in 1948, in Oregon in 1950, and full national accreditation by the National League for Nursing in 1953. Headed by Professor Hanson, graduate of WWC with an M.A. degree from the University of Washington, the department has expanded until degrees are now

offered for a B.S. with a major in nursing, and a B.S. with majors in nursing education or health education. Assistant Professor Hanson in the school of nursing is Mrs. Carl T. Jones. Her B.S. in nursing education is from Washington Missionary College. She holds an M.S. degree in nursing education from Oregon State College and a Master of Arts degree in education from W.W.C.

On the graduate level, students may obtain the master's degree in education with fields of concentration in nursing education and health education.

Currently attending are 111 on the College Place campus, 109 at the clinical division in Portland, and 6 graduate students.

## South Central Conference Workers' Meeting

By E. E. Cleveland, *Associate Secretary, General Conference Ministerial Association*

From October 1 to 3, officers and workers of the South Central Conference met at the Riverside Sanitarium chapel for their final workers' meeting for the year 1958.

Reports of evangelistic advance presented at this meeting were most heartening. It was especially encouraging to hear of the large percentage of conference-sponsored efforts held in previously unentered territory. This work is a tribute to the faith and planning of W. W. Fordham, the

conference president, his executive committee, and the persevering zeal of the evangelists who ventured forth. R. C. Brown, Edwin Humphrey, N. Lindsay, and R. Peay conducted efforts in small Tennessee, Alabama, and Kentucky towns. This type of pioneering had been done previously by B. W. Abney, Jr., who raised up new churches in Canton and McComb, Mississippi. Jesse Wagner, assisted by two laymen, held a successful effort in Huntsville, Alabama, with more than 50 baptisms resulting.

The working force was eager in its acceptance of the union-sponsored plan Operation Southland. This plan is unique in that it harnesses the energy of the laymen with the work of the ministry in soul winning. This is according to the divine blueprint. The brethren in the conference have implicit faith in the soundness of the program and in their ability under God to execute it.

On October 1 the new conference office building was dedicated. It is a beautiful structure, completely functional in every respect. The Honorable Ben West, mayor of Nashville, addressed the assembly and highly praised the work of Seventh-day Adventists. Also present were Don R. Rees, president of the Southern Union; Dr. M. P. Turner, president of the American Baptist Theological Seminary; and others.

The building is a credit to the denomination and will prove a definite asset to the speedy finishing of God's work.

## Praying Physicians Fill Important Place

By Horace Walsh

Every consecrated Seventh-day Adventist physician has a glorious opportunity to minister to the spiritual needs of the many patients who come under his professional care. The Lord's inspired servant expresses this fact forcibly in the following words: "What an opportunity the consecrated physician has to show a Christ-like interest in the patients under his care! It is his privilege to speak encouragingly to them, and bow at their bedside to offer a few words of prayer."—*Medical Ministry*, pp. 31, 32. We will never in this life be able to fully estimate the tremendous influence for good that has been exerted upon patients through the many prayers offered for them by Seventh-day Adventist physicians. As a hospital chaplain I have been privileged to minister to many patients whose interest in God's truth has been stimulated and nourished by the prayers of their dedicated Seventh-day Adventist physicians.

It is the practice at Loma Linda to make an effort to pray with every pre-surgical patient. It is natural for patients to be apprehensive on the evening before surgery, and many of them are afraid. It is very rewarding to see confidence and faith replace anxiety after prayer has been offered and their lives have been committed to the trust of the divine Physician of both soul and body.

The prayers of a chaplain or Bible instructor, however, do not take the place of the prayers of the surgeons and physicians into whose hands precious lives are to be entrusted. Many times I have seen cases where the prayer of a dedicated, missionary-minded physician accomplished far more for the patient than did the prayers of the chaplain or his assistants. One such case will be related here as an illustration of the great good that can be accomplished by the doctor who prays for and with his patients.

While making daily hospital rounds I was privileged to visit one of the most radiantly happy postsurgical patients one could possibly meet. The reason for her happiness should prove to be both an inspiration and a challenge to every Seventh-day Adventist doctor in this great world medical endeavor. This patient seemed very eager to tell her story and share the source of her confidence and happiness. She said, "Chaplain, this is the first time I have ever been in a hospital. I was very fearful when I came here. When I was advised that it



Participants in opening-day ceremonies for the new office of the South Central Conference. Left to right: L. E. Ford, conference treasurer; W. W. Fordham, conference president; Don Rees, president of the Southern Union; the Honorable Ben West, mayor of Nashville, Tennessee; E. E. Cleveland, associate secretary, General Conference Ministerial Association.



would be necessary for me to part company with my gall bladder I was petrified with fear. I did not see how I could possibly go through such an experience. Somehow, however, I managed to gain the courage to go through with the surgery. I was almost overcome with fear when I was wheeled down to surgery, but then the most wonderful thing happened to me! The surgeon stepped over to my side and, in a voice radiating confidence, asked if he might ask the Lord to guide his hand, and also to bless me with the strength to come through surgery and make a complete recovery. No prayer ever meant so much to me as this one did. Every trace of fear left me. In confidence and faith I relaxed in the Lord. I had no difficulties in surgery and have had very little pain. This experience has been one of the most wonderful things that ever happened to me."

This experience proved to be a turning point in this woman's spiritual life. She was so deeply impressed

with what she had gained at Loma Linda that she was almost reluctant to leave. She asked if it would be possible for someone to teach her the principles of the Seventh-day Adventist faith. She was eager to know what was responsible for the spiritual influences of Loma Linda. Arrangements were made for her to take Bible studies. For many weeks this good lady came to the hospital for Sunday afternoon studies given by one of the student-nurse Bible study groups. Her husband was stationed at a distant Air Force base, but through the influence of his wife he enrolled in a Bible correspondence course. This mutual Bible study brought about an even firmer marital relationship between this couple.

It was not long before this former patient joined her husband at his post of duty, but she has not forgotten Loma Linda or the truths she studied here. A recent letter was filled with many expressions of appreciation for all she had gained at Loma Linda be-

sides physical healing. The seed has been sown, and we ask you to join us in prayer that it will germinate under the influence of the Holy Spirit, and soon result in a full acceptance of the third angel's message.

Wrote Ellen G. White: "The Lord is to be the efficiency of every physician. If in the operating room the physician feels that he is working only as the Lord's visible helping hand, the Great Physician is present to hold with His invisible hand the hand of the human agent, and to guide in the movements made. The Lord knows with what trembling and terror many patients come to the point of undergoing an operation as the only chance for saving life. . . . They feel as if their life were in the hands of one whom they believe to be a skillful physician. But when they see their physician on his knees, asking God to make the critical operations a success, the prayer inspires them, as well as the physician, with strong hope and confidence. . . . Impressions are made upon minds that God designed should be made."—*Ibid.*, pp. 34, 35. We know the truth of this statement, because we have seen it fulfilled many times.

When a physician prays with his patient, both patient and physician come to stand upon the same ground, and both realize the helping presence of the Great Physician. There is no more effective means of doing the kind of medical evangelism that breaks down prejudice and opens the windows of the soul for the future infilling of the saving truths of the gospel of Jesus Christ.

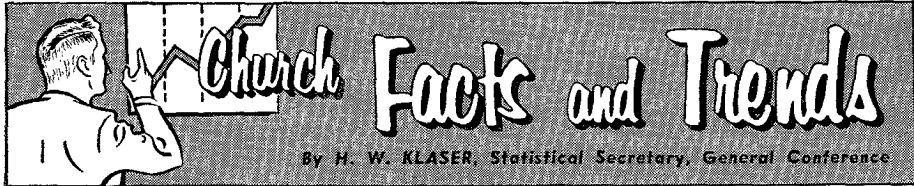
### Idyllwild Medical Retreat for CME Personnel

By W. B. Ochs

For the second consecutive year it was my privilege to attend a retreat for the College of Medical Evangelists faculty and administrators and their families at Idyllwild, California. This year's meeting was held October 4, 5. Prayer bands, sermons, panel discussions, and simple Christian fellowship provided the means for the nearly 500 present to search for spiritual direction.

This need for spiritual guidance, for the individual as well as for the college, is the expressed primary purpose of the annual retreat at Idyllwild. These meetings play an important part in the cementing of bonds of active, healthy friendships and social relationships among the members of the CME family.

On Sabbath afternoon two activities were planned. The first was a



### North American Division Statistics

"Every day 11,000 babies are born in the United States!" That was the heading of an advertisement I read recently. In addition, many are born in Canada, Hawaii, and Bermuda—all within North American Division territory. When we note that additional thousands of adults and children immigrate from other countries each year, it becomes obvious that we are confronted with a major challenge in the North American Division!

During 1957, 18,221 persons joined the family of Seventh-day Adventists. Not once in the past ten years have we reached the 20,000 mark. Each year we lay to rest some 3,500 of our

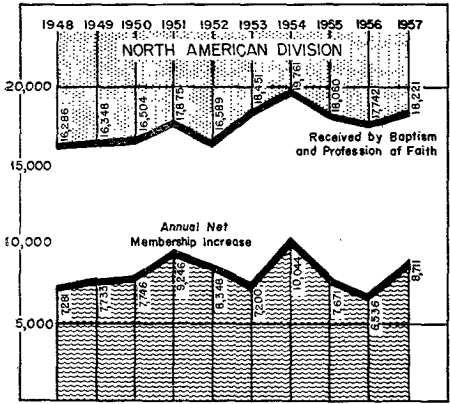
members and drop nearly 7,000 by apostasy or as missing.

Other denominations are receiving millions of people into their churches until in the United States 62 per cent of the population are church members; 35.9 per cent are Protestants and 20.7 per cent are Roman Catholics.

The Seventh-day Adventist Church membership in North America at the close of 1957 was 308,695. If every member set out to win but one additional member each year and stayed by to help, to encourage, and to love that person until he was fully established in the truth, we would double our membership in a very short time. And nothing would bring more strength and courage to our own souls! Note the following comparisons:

	1948	1957	Increase
Evangelistic Workers	3,953	4,777	824
Institutional Workers	9,927	12,385	2,458
Baptisms and Professions of Faith	16,286	18,221	1,935
Net Increase in Members	7,281	8,711	1,430
Apostasies and Missing	6,530	6,924	394
Deaths	2,595	3,460	865
Churches	2,794	3,103	309
Church Membership	235,460	308,695	73,235
Sabbath School Membership	217,845	305,479	86,634

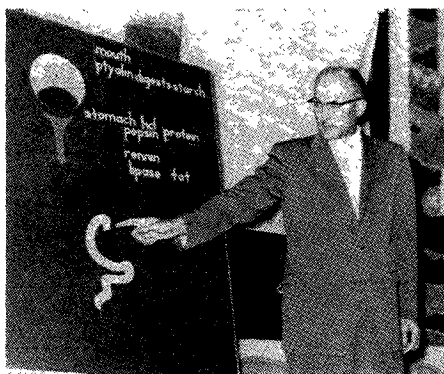
What a privilege it is to be a member of God's remnant people, the little flock who "keep the commandments of God, and the faith of Jesus." May we ever be faithful to this high calling!



nature hike. This provided an outlet for the boundless energy of the scores of children who had accompanied their parents, as well as an opportunity for the leaders to underscore the marvels of the creations of God. The other activity was the panel discussion, in which six faculty members explored the various methods the college has and is currently using, with a large degree of success, to interest students in mission service.

Those who were present at this retreat heard of two last-summer programs in which dental and medical students were sent to remote areas within the United States and abroad to sample mission life firsthand. They were also told of the work of the Medical Missions Committee and of firsthand experience in India. This panel re-emphasized how the College of Medical Evangelists is attempting to meet its divinely appointed obligation to prepare men and women for service to their fellow men in North America and overseas.

Although the time spent in communion with God while at these meetings passed all too quickly, the members of the college left the mountain mentally and spiritually enriched after their walk with their Creator.



## Cooking Course in Great Falls, Montana

A successful, seven-week cooking course was conducted in Great Falls, Montana, in late spring by Mrs. E. W. Voyles, wife of the local pastor, now of San Jose, California. The instruction not only proved to be a help to long-time members but was a revelation to new converts recently added during the Harris-Wyman evangelistic meetings. Five young men were among the 53 enrollees in the course.

A banquet at the YMCA concluded the lessons, with Dr. R. S. Hamilton, of Conrad, Montana, the featured speaker (pictured above). Stressing the physical and spiritual effects of diet, he used a flannelgraph chart to illustrate his remarks. Dr. Hamilton is director of health service for the Montana Conference and is a graduate of the College of Medical Evangelists. He assisted Mrs. Voyles in presenting certificates to 45 of the 53 enrollees who completed the requirements in the health and nutrition course.

Classes were conducted in the Hospitality Room of the Great Falls Gas Company. On one occasion the gas company's cooking demonstrator visited the class and was amazed at the number attending.

"I wish I knew your secret for getting people out," she said. "I work a whole day to get ready for a public demonstration and offer prizes such as whole cooked hams, turkeys, and angel food cakes, but only two or three women come out."

**MRS. J. E. THIEBAUD**  
Great Falls Press Secretary

## Central Union

● Arlene Foster has recently come to the Missouri Conference office as secretary to G. L. Sather, secretary-treasurer of the conference. Miss Foster comes to Missouri from New York, where she was secretary in the Book and Bible House.

● Several new workers have joined the working staff of the Nebraska Conference. H. M. Williams has located in North Platte, Nebraska, and is working in the evangelistic program of the conference in connection with the new TV program *It Is Written*. The Williams family come to the Nebraska Conference from the Illinois Conference. Alfred Heitsmann and family will be associated with Elder Williams in the evangelistic program. He comes from the Arkansas-Louisiana Conference. From the Texas Conference come Elder and Mrs. G. E. Rhoads, and they are heading up the Imperial district.

● J. R. Carner has accepted a call to the Wyoming Conference and is located in Lander, Wyoming. Elder Carner was formerly in the Arkansas-Louisiana Conference. Harold Burden is working as an intern in the Wyoming Conference and is associated with E. E. Patton in the Sheridan, Wyoming, district.

● On Sabbath, September 27, 25 candidates were baptized at Shiloh church, Chicago, making a total of 80 souls thus far this year. Revival services were held in the Parish Hall, September 13-20. Calvin E. Moseley, Jr., preached each evening, and the attendance was exceptionally fine. Many gave themselves anew to God. Others applied for membership and will be baptized as soon as possible.

## Columbia Union

● Ned Bresee, of Elmira in the New York Conference, has been appointed new pastor of the Bradford district in the West Pennsylvania Conference.

● Stanley Steiner, from the West Pennsylvania Conference, is the new pastor of the Scranton-Honesdale-Lake Ariel district in the East Pennsylvania Conference. He takes the place of John Kroncke, who is now the pastor of the Harrisburg-Carlisle-Hershey district in the same conference.

● George Valentine, former pastor of the Bradford district in the West Pennsylvania Conference, is now on the staff of the New York Conference with specific responsibility in the Union Springs district.

● The fourth annual Institute on Mental Health was held at the Harding Sanitarium, Worthington, Ohio, November 17-20. It was cosponsored by the Harding Sanitarium and Potomac University. In charge was Dr. Harrison Evans.

● Daily radio broadcasts are now being sponsored by the Pittsburgh Shadyside church in the West Pennsylvania Conference. The programs are heard Monday to Friday, 1:15 to 1:30 p.m., on station WPIT, 730 kilocycles. The speaker is W. B. Quigley, pastor of the Shadyside church.

● It was reported at a recent Allegheny Conference workers' meeting that more than 1,000 souls had been baptized in the conference by the close of the third quarter this year. This is an all-time high.

● Station award plaques have been presented to TV stations throughout the Columbia Union Conference from representatives of the Faith for Today program. The awards have been well received by the participating stations giving public-service time for the denominational TV program.

● More than 150 decisions for Christ were registered during the Detamore evangelistic series at the Sligo church in Takoma Park, Maryland.

● Walter Kloss, assistant pastor of the Pittsburgh-Butler district in the West Pennsylvania Conference, is the speaker for a daily five-minute devotional program on WISR-Radio, Butler, Pennsylvania, at 8:15 a.m. Monday to Friday.

● A new welfare center has been opened at Staunton, Virginia, in the Potomac

## • In Brief •

### Atlantic Union

● Eduard Magi, pastor of the Ukrainian church in the New York Center, reports that a weekly Ukrainian broadcast has been started over station WEVD in New York City. Nikolas Ilchuk of Canada, having donated tapes to be used in the broadcast, is the speaker. Musical selections are furnished by the Ukrainian SDA choir of Winnipeg, and others.

● H. Reese Jenkins, superintendent of the Bermuda Mission, has arranged for the series of *It Is Written* films to be shown on television in the islands.

● John Hayward, pastor of the Hartford, Connecticut, church, conducted the fall Week of Prayer at Greater Boston Academy.

● Donald E. Wright, pastor of the Wilimantic, Connecticut, district, was invited to speak before a group of college students at Nichols Junior College in Dudley, Massachusetts, about the belief and work of Seventh-day Adventists.

● Evelyn Damazo, who taught for several years in the Greater New York Conference and more recently in Detroit, has accepted a call to teach at the Stoneham, Massachusetts, church school. This gives the Stoneham school four teachers, with 80 pupils in the elementary grades.

Conference, reports W. M. Buckman, conference home missionary secretary. Mrs. Betty Hevener is the director, and R. C. Kistler is the local pastor.

● M. L. Hale, secretary-treasurer of the West Virginia Conference, has accepted a call to become secretary-treasurer of the South Dakota Conference.

● Merlin Foll, from the Wisconsin Conference, has responded to the request of the executive committee of the West Virginia Conference to become pastor of the Parkersburg church. He takes the place of Leonard Lee, who is now the Bible school pastor with the Faith for Today TV program in New York City.

#### Lake Union

● Three new workers have joined the Indiana Conference recently. E. W. Amundson, from St. Paul, Minnesota, follows M. G. Johnson as pastor of the South Bend and Plymouth churches. Robert Necker, from Texas, is filling the vacancy created in the Logansport district by the death of Carl W. Pruitt. Paul Mufo, from the Michigan Conference, is the new pastor at Shelbyville, where Edwin Wilson has been serving.

● Of the 949 students enrolled at Emmanuel Missionary College, 83 per cent are employed on the campus. Practically every student engages in productive employment of some kind a few hours each day—an average of 10 to 20 hours a week. Approximately half the students earn half their expenses; one fourth earn more than half.

● Fifty-eight Vacation Bible Schools were held this past summer in the Lake Union. Total enrollment was 4,300, of which 50 per cent were non-Adventists. Among these non-Adventists 126 enrolled in the regular Sabbath school, 19 are now in church school, 14 attended junior camp, 273 enrolled in the Voice of Prophecy Junior Bible Correspondence Course, and 47 of the parents are now receiving Bible studies.

#### North Pacific Union

● On the opening night of the Mittelreider-Cummings effort in Puyallup, Washington, approximately 450 people were present to hear the presentation on "The Mark of the Beast." The meetings began November 9.

● As a result of the Flight of Prophecy evangelistic campaign in Montesano, Washington, October 12 to November 2, 12 additions were made to the church—one on profession of faith and 11 by baptism. Duane H. Anderson was speaker during the series, and Clinton Shankel was director of the musical program and soloist. They will hold campaigns from February to May in Aberdeen-Hoquiam, Shelton, and Raymond.

● A writers' conference held on the Walla Walla College campus, November 7 to 9, was another successful "first" in important leadership ventures. In attendance were English teachers from Northwest academies, staff members from WWC, students interested in writing, and part-time writers. Walter T. Crandall, editor of the *Youth's Instructor*, was chairman for the conference with K. A. Aplington,

## A New Book

DESCRIBED BY H. M. TIPPETT

### Africa Has My Heart

By VALDEMAR E. TOPPENBERG

Pacific Press Publishing Association, \$3.50

Was it not Livingstone who requested that his heart be buried in Africa? After one reads this stirring narrative of forty-three years of service among the ebony peoples of the land of Moffat and Livingstone he feels that the title of the book is well chosen. And one does not read very far into this exceptionally well-written story of mission adventure before he catches the zeal, good humor, and enthusiasm of the author. No matter how many stories of missions you have read, you must not fail to read this one. For acute observation of the life and customs of primitive peoples this book is truly unique. Brother Toppenberg's travel money ran out before he reached his destination, and his forlorn situation in straitened circumstances compels one's admiration for his fortitude. Another reviewer has called it a pageant of service and sacrifice; but unlike any staged pageant there are gaps in the procession where no banners wave and the only music heard is that of the fear-some noises of jungle beasts and vultures fighting over carrion. We read in other accounts about blackwater fever, but here is a graphic description of the disease you can never forget. In pioneer days a third of the missionaries were struck down by this terrible scourge, the result of long sieges of malaria. This book takes you through two world wars and their rigorous impact on Christian missions. On every page there are graphic details that grip your interest—some sickening, some humorous, some almost unbelievable, but all fascinating. Read this and Africa will have your heart too.

head of the department of English, was host. Speakers included Dr. John O. Waller, Mrs. Stanley Bull, Miss Ruth Burgeson, Miss Roberta Moore, Mrs. William Lay, WWC staff members; and Jan Doward and Horace Gates, free-lance writers.

#### Pacific Union

● Bertha F. Parker, R.N., has been appointed director of the Paradise Valley School of Nursing. Miss Parker has been assistant director of the school since 1954 and fills the position left vacant by the death of Ernestine Gill in 1957. She is a graduate of the Boulder Sanitarium and Hospital School of Nursing and received her B.S. degree in nursing education from Washington Missionary College and her M.A. degree from Pacific Union College. James Oss, director of patients' business at the hospital for the past ten years, has been named assistant administrator. He is now in his thirty-second year in Adventist institutional work and has served at Boulder Sanitarium, Union College, Oakwood College, and Pacific Union College.

● Eight young men were ordained to the ministry by the Southern California Conference in special Sabbath afternoon services, November 1, at the White Memorial Center in Los Angeles: Jack M. Doggette, William M. Henry, James H. Melancon, Lee Price, Clayton R. Pritchett, Harold L. Rich, Emmett D. Watts, and Leston B. Wolpert. Officiating at the service were H. M. S. Richards, Voice of Prophecy speaker; Dennis T. Black, Los Angeles pastor; J. L. McElhany, former General Conference president; F. W. Schnepfer, president, Pacific Union Conference; and R. R. Bietz, Southern California Conference president.

● Dedication services for the San Bernardino Spanish church were conducted Sabbath afternoon, November 1. Taking part in the ceremony were R. C. Baker, Southeastern California Conference president, who gave the dedication sermon; W. E. Guthrie, conference treasurer; and Pedro Alvarez, Paul Diaz, H. G. Vences, Thomas Requenez, and Francisco Lopez, all pastors of other Spanish churches in the conference.

● Charles W. Teel, associate director of the Division of Religion at the College of Medical Evangelists and pastor of the Loma Linda College church, spent a week at Thunderbird Academy in Arizona where he held two meetings a day and talked with many students who came individually for counsel.

● Four literature evangelists of the Northern California Conference—T. E. Dean, Pete Kamilos, Don Moran, and Ducas Blackburn—manned a literature booth at the recent California State Fair, where they sold 25 sets of books valued at \$1,881.25.

● Eric B. Hare, associate secretary of the General Conference Sabbath School Department, appeared recently as guest instructor in four junior-size Sabbath school institutes in the Central California Conference.

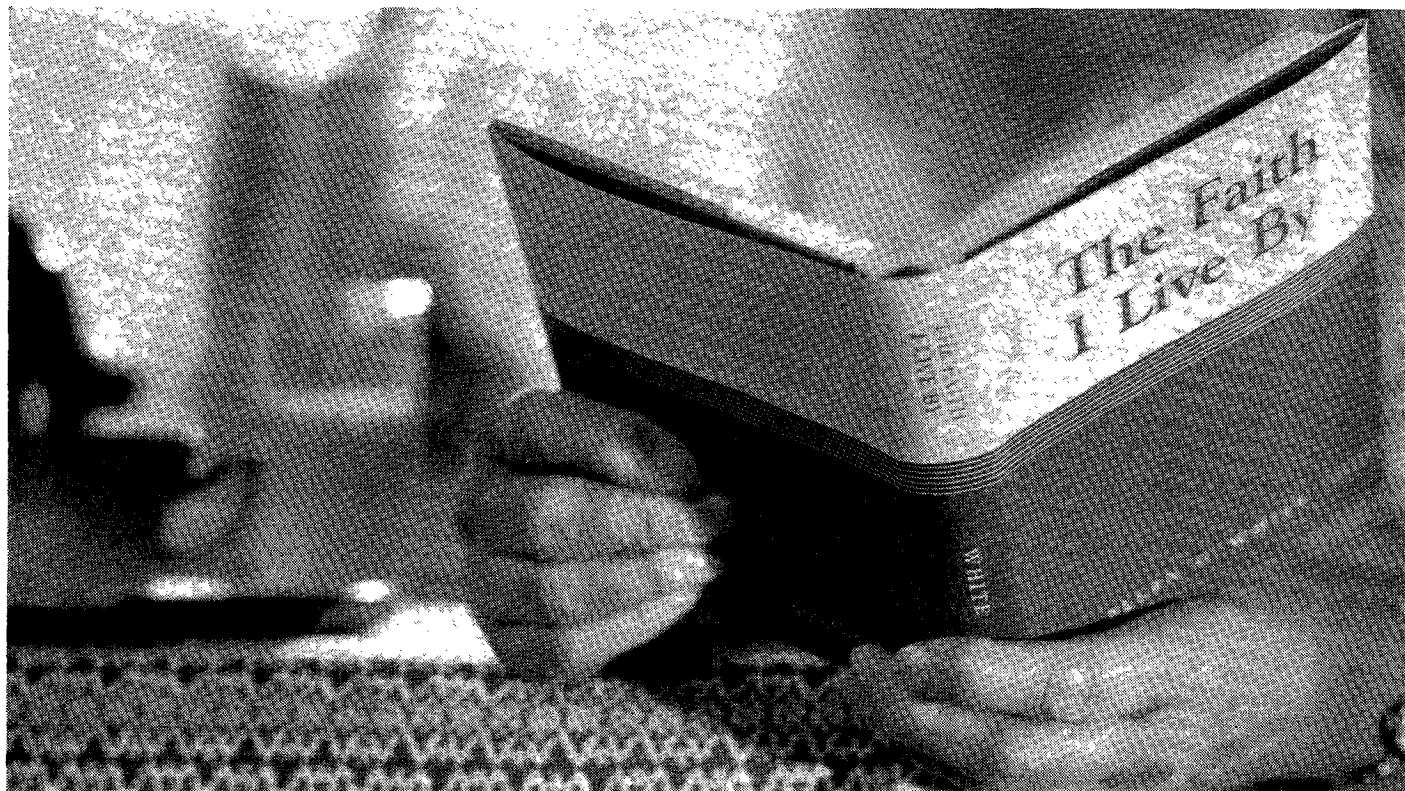
● Four Vacation Bible Schools were conducted in the Nevada-Utah Conference during the summer by the Lake Tahoe, Quincy, Susanville, and Milford churches.

## Church Calendar FOR 1958

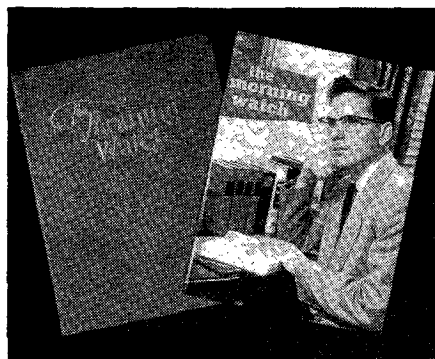
Thirteenth Sabbath Offering (South America)	December 27
1959	
Home Missionary Day and Offering	January 3
Religious Liberty Campaign	January 10-17
Religious Liberty Day and Offering	January 17
Christian Home and Family Altar	February 7
Christian Home Week	February 7-14
Home Missionary Offering	February 7
Television Offering	February 14
Temperance Commitment Day	February 28
Home Visitation Day	March 7
Home Missionary Offering	March 7
Missions Advance Offering	March 14
Missionary Volunteer Day	March 14
Missionary Volunteer Week of Prayer	March 14-21
Thirteenth Sabbath Offering (Southern African Division)	March 28
Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign ( <i>Signs of the Times, These Times, Message</i> )	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9

*The daily  
guide for  
family worship  
in 1959*

# The Faith I Live By *Ellen G. White*



## The Morning Watch for 1959



This devotional book of day-by-day readings for 1959 speaks out on behalf of the foundation truths that brought the Advent people into existence. It deals with the central truths of Christianity as set forth in the writings of Ellen G. White.



Twelve vital topics are dealt with in this book on such important themes as • The Word and Works of God • God's Remedy for Sin • Walking as Christ Walked • and nine others—one for each month. Without question, this is one of the most exceptional compilations of readings ever published from the writings of Mrs. White. An excellent gift for neighbors and friends. Order from your Book and Bible House. Two lovely bindings—cloth @ \$1.75; deluxe, gift boxed @ \$2.50.

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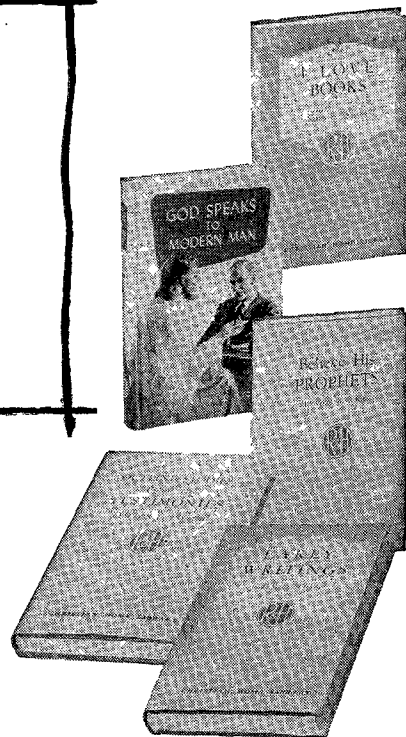


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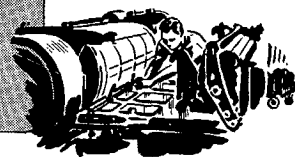
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# As We Go to Press



## Spirit of Prophecy Books in New Languages

The office of the Ellen G. White Publications has received two new books representing progress in publishing the *Testimonies* to meet the needs of our worldwide work.

Mail from Finland brings *Testimony Treasures*, volume 1, beautifully bound in green limp keratol. This is the first of the three-volume series of Testimony counsels which our publishing house in Finland is now making available to our 7,000 church members in that northern land. Our brethren in Finland are to be commended for bringing out this attractive volume, which in the homes of our believers will join *The Desire of Ages*, *The Great Controversy*, *Steps to Christ*, and a dozen other Ellen G. White books which have been circulated by the thousands.

We have also just received the first copy of *Testimony Treasures*, volume 2, in the Chinese language from the Malayan Signs Press in Singapore, as published for use in the Far East for our Chinese-reading church members.

It is hoped that soon all three of the 600-page volumes of *Testimony Treasures*—standard world edition of the *Testimonies*—will be available to those who read the leading languages of the world.

ARTHUR L. WHITE

## From Home Base to Front Line

Dr. and Mrs. Reuben A. Sprengel and two children, of Escondido, California, left San Francisco, November 10, en route to Bangkok, Thailand. Before marriage, Sister Sprengel's name was Helen Jane Tarasenko. She is a graduate of the Glendale Sanitarium School of Nursing. Dr. Sprengel is a graduate from the College of Medical Evangelists, class of 1953. For two years he served in the U.S. Army Medical Corps. In recent years he has engaged in private practice. He has accepted a call to service in the Bangkok Sanitarium and Hospital.

Elder and Mrs. Ronald D. Spear and two children, of Seattle, Washington, sailed on the S.S. *Ile de France* from New York City, November 10, their destination being the Belgian

Congo. Sister Spear's maiden name was Betty Louise Mink. She is a graduate nurse with several years' experience in various lines of nursing. Brother Spear completed the theological course at Walla Walla College, and has had four years' experience in the ministry. He has accepted appointment as director of the Rwese Mission.

Mr. and Mrs. William J. Moffat and two children, of Watsonville, California, left New York City November 11, going to Uganda. Prior to marriage Sister Moffat was Alice Josephine Carlin. She graduated from the Madison College School of Nursing. Brother Moffat has a Master's degree in education from the University of California. He served two years as a surgical technician in the Army. For three years he taught in Monterey Bay Academy. His appointment is to teach agriculture and biology in Bugema Missionary College.

Mr. and Mrs. Fred E. Wilson, of Jackson, Tennessee, sailed on the S.S. *Stavern* from New York City, November 14, their destination being the Belgian Congo. Sister Wilson's maiden name was Barbara Jean Kelly. She is skilled in general office work. Brother Wilson obtained a theological degree from Southern Missionary College, and has been employed as an evangelist and pastor in the Kentucky-Tennessee Conference. He will act as director of the Songa Mission Station.

Elder and Mrs. E. L. Longway left San Francisco, California, November 14, en route to Taiwan, following furlough. Sister Longway's maiden name was Inez Ruth Miles. Brother and Sister Longway are missionaries of long experience, having served 40 years overseas. They have worked in the following fields: Siam, Japan, China, and Taiwan. Brother Longway will resume his work as president of the South China Island Union Mission, with headquarters in Taipei.

R. M. Milne, returning after a short furlough, left New York City, November 16, for Thailand. Sister Milne will return within a few months' time. Brother and Sister Milne have a record of 38 years in overseas service. In 1920 they were sent to South China. Later they labored in Malaya, India, Colony of Singapore, and more recently in Thailand. Brother Milne will continue his work as president of the Thailand Mission.

W. P. BRADLEY

## Addition to Religious Liberty Department

W. Melvin Adams, Jr., Sabbath school and religious liberty secretary for the Southeastern California Conference, has accepted a call to the International Religious Liberty Association of the General Conference. Love for religious freedom has been a deep conviction in his heart, and we feel he will add strength to the department. We expect Elder Adams to arrive in Washington about the first of the year.

J. A. BUCKWALTER

## Appreciation for CME Offering

The largest single offering ever contributed by our people for the College of Medical Evangelists was given on CME Day, June 14. The amount of that offering was \$44,436.81.

On behalf of the faculty and student groups at the College of Medical Evangelists I express our deep gratitude to the church membership of the North American Division for the generous support extended to the college on CME Day.

G. T. ANDERSON  
President, CME

## Able World Reporters

Shortly after the Autumn Council eight of our leading General Conference officers set out for lands afar to counsel with the mission leadership, attend division meetings, and bring inspiration to the farthest reaches of our world mission undertaking. To each of these leaders goes weekly an air-mailed copy of the *REVIEW* to keep him in touch with the whole movement. Also to each has gone a letter requesting brief, air-mailed reports as he journeys. This is one of the ways we hope to keep our people in the homeland closely in touch with the entire sweep of the worldwide work. We are happy to have such able reporters in the service of the church paper.

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