

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Golden Anniversary

OF THE MESSAGE IN THE TAMIL FIELDS OF INDIA

By I. KANAGARAYAN MOSES

In 1893 a religious meeting convened in Chicago under the auspices of the World Fair. Among the several speakers was a Seventh Day Baptist minister who spoke on the activities of his church. His speech was published in book form and a copy of it came into the hands of Sattam Pillai, founder of the Hindu Christian Church, established about 50 years before in Mukuperi, Nazareth, South India.

The booklet aroused great interest among the leaders and members of this church, who were Sabbathkeepers, and they immediately wrote a letter of appreciation and sent it to

"Seventh-day Keepers, New York City, U.S.A." The letter was eventually delivered to the Seventh-day Adventist Church at Battle Creek, and the secretary of the General Conference promptly replied. Along with his letter he sent some leaflets and books to Sattam Pillai at Mukuperi.

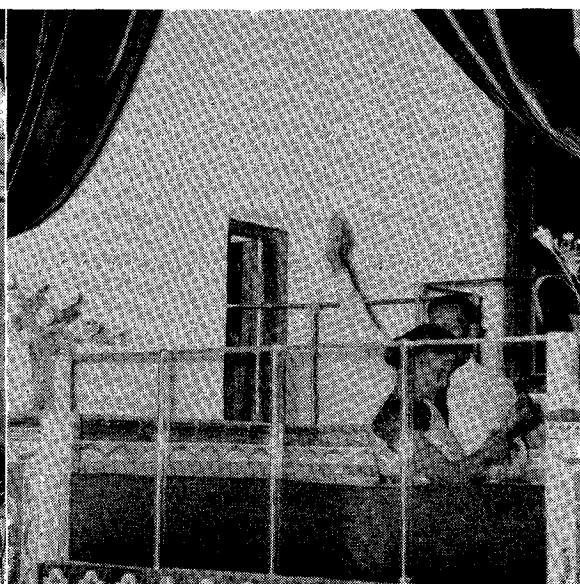
For 12 years nothing further was done by our leaders either in Battle Creek or in Calcutta, where our work already had a foothold. But in 1907 J. L. Shaw, G. F. Enoch, and J. S. James came to Thirunelveli, and later to Mukuperi.

The members of the Hindu Christian Church met the visitors, accorded

them a hearty welcome, and made arrangements for them to stay for ten days in their school buildings. The visit of these missionaries resulted in J. S. James being sent by the mission committee in Bangalore to Prakasapuram, an adjoining village of Mukuperi. The members of the Hindu Christian Church gave a two-acre piece of land, valued then at Rs. 1,000, as a gift to the mission for a bungalow to be built for Elder James.

A good number of people gave ear to Elder James's preaching, and many were baptized. A young man who was deeply interested in the message be-

(Continued on page 24)



Pastors C. Moses and G. Gurubathan lead out in the opening service of the Prakasapuram church Golden Anniversary meetings. Pastor E. L. Sorensen, president of the South India Union, is seated on the extreme right. (Right) The first baptism in the new baptistry of the Prakasapuram church. The baptistry was donated to the church by a layman.

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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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.]

Kin of Slain Missionaries End Visit to Auca Tribe

Two Protestant women missionaries returned to civilization after 53 days deep in the Ecuadorian jungle making friends with the "stone-age" Auca Indian tribe who slew five male missionaries three years ago. The women are Mrs. Betty Elliot, 32, Moorestown, New Jersey, widow of one of the slain missionaries, and Rachel Saint, 40, of Huntington Valley, West Virginia, sister of another. With them on their peace-making mission to the jungle tribe was Mrs. Elliot's four-year-old daughter, Valerie. To reach the Auca village on the Curaray River they traveled three days by canoe from the missionary outpost of Arajuno. In their party were one Auca woman who left the tribe 13 years ago and six others who had gone to Arajuno to invite the missionaries to settle in their village. Death came to the five male missionaries while on a similar peace-making and evangelistic mission to the South American tribe in January, 1956. The tribe reportedly explained later: "We thought they were enemies and wanted to eat us."

Reports 480 Clergymen Martyrs in Red China

Italian-born Roman Catholic Archbishop Petronio Lacchio, of Changsha, China, who was expelled from his See in 1952, said in Washington D.C. that 180 foreign clergymen have been killed or have died in jails on the China mainland. More than 300 Chinese clergymen have met a similar fate.

Nearly All Alaskan Indians, Eskimos, Now Christians

Nearly all of the 3,000 Indians and 16,000 Eskimos in Alaska have been converted to Christianity, a Roman Catholic missionary who has served in the 49th State for two years reported in Washington, D.C. Father Pasquale Spoletini, S.J., said that about one third of the converts are Catholics. He declared that the missionaries' main task in Alaska now is to consolidate gains already made, adding that "our biggest job" is to build new schools for the converts.

Accreditation Decision on Baptist Seminary Deferred

The American Association of Theological Schools has deferred for one year a decision on the removal of accreditation of the Southern Baptist Theological Seminary, Louisville, Kentucky, because of a controversy between the school's administrators and faculty that resulted in the dismissal of 13 professors. Trustees of the seminary were informed that its status will be decided next year on the basis of "a full inquiry as to whether they have taken adequate steps to repair the damage to the seminary and to the dismissed professors."

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• EDITORIALS •

“The Awesome Night”

“The awesome night.” Thus the *New York Times* for December 9, 1958, reminisced about the memorable meteoric shower of November 13, 1833. The profound impression made by that unique celestial display, upon astronomer and ordinary citizen alike, lingers on after the passing of a century and a quarter. Said the *Times*: “Inhabitants of the Americas cringed as the sky lighted up with thousands of shooting stars. Hardened sinners fell to their knees. Prayers were said. Bells tolled. In terror, men and women awaited the end of the world.”

The world has not forgotten. Nor have astronomers, who the very next day, as the *Times* observes, launched in earnest a new branch of astronomy—the study of meteors. At the same time those who awaited the coming of the Lord turned with new interest to a study of His words recorded in Matthew 24, for this, the falling of the “stars,” was “the last of those signs of His coming, concerning which Jesus bade His disciples, ‘When ye shall see all these things, know that it is near, even at the doors.’” (*The Great Controversy*, p. 334).

As if to remind us of that awesome event 125 years ago, a few scattered meteors still streak across the sky on the thirteenth of November, or thereabouts, each year. Astronomers expected a repetition of the display on a major scale in 1866 and again in 1899, but the showers in those years were disappointing in comparison with that of 1833. In recent years there have been other remarkable displays, such as those of October 9, 1933 and 1946, associated with the Giacobini-Zinner comet. (There may be a repetition of this shower soon after sunset on October 9 this year.) But none of these begin to compare with the famous shower of 1833.

The stars in their courses, even shooting stars, are under the control of Him who bids men to prepare for His soon return.

R. F. C.

Cleveland Churchmen’s Meeting Appraised

Last week we gave a reporter’s story of the recent three-day meeting of some 600 Protestant leaders at Cleveland, Ohio, on the relation of the church to the world crisis in the realm of armament, human rights, and related problems. This meeting, fifth in a series of World Order conventions, was called by the Department of International Affairs of the National Council of Churches.

And what shall we say of this conference? Here was a meeting of key representatives of Protestantism, or at least most of Protestantism, in the United States in the year 1958. Such a conference cannot be passed by lightly. Certainly the 600 delegates present gave evidence of being highminded men, men who sincerely endeavored, according to their light, to grapple with vast and terrifying problems. But as I listened to them, I might easily have imagined myself present at a committee of men of the United States State Department rather than a committee of churchmen. As stated in our news story last week, they

discussed matters largely on the plane of the relation of nation to nation and of man to man. Their interest was in terms of the validity and workability of this particular foreign policy or that. We kept pondering the question: What would the apostle Paul say if he were drawn into a meeting like this? Undoubtedly he would have declared with fervor: “I think I must start out at once on another of my missionary journeys, to preach to men the gospel, which is the power of God unto salvation.”

The Significant Silences

The most distinguishing mark of the whole conference was not so much what was said as what was not said. It was not State Department men in conference but churchmen, whose first and chiefest task is to bring to men the gospel of Jesus Christ. The apostles faced a pagan, hostile world, as evil as ever confronted the church. They went out armed with nothing but the gospel and turned the world upside down, winning ever increasing numbers to the Christian religion, the religion of peace, good will toward men.

We would question neither the good intentions of the delegates nor the seriousness of the suggestions they offered for easing the tensions of the world. Their suggestions were as good as any that anyone has ever offered on the plane of the secular and of humanitarian goodwill and fellowship. We repeat: It was what they did not say that is the real and valid criticism of the conference.

We had at Cleveland an exhibit of the long-range, corrosive work of modernism, which has so steadily moved away from the strictly spiritual, supernatural gospel approach to the problem of sin and the salvation of men. It was when modernism began to take over in the churches a half century ago that a new phrase began to be heard—“the social gospel.” The idea was that we can make this present world a kind of heaven on earth, and bring all people up to better standards, morally as well as socially, by creating better environments, more just laws, better housing, and the like. This viewpoint finally carried over into the foreign mission program, so that many missionaries came to think of their task as that of lifting the economic and social level of foreign peoples. We felt, as we sat through the Cleveland meeting, that we were watching an exhibit of the logic that produced the social gospel, and also an exhibit of its inadequacy in the face of the threat of world annihilation.

However, we should credit the delegates with seeing something that modernists of a few decades ago were quite unable to see—that the world is evil and that the chances of a beautiful millennium seem to have been quite driven out by the danger of nuclear world explosion. But their realization of this—indeed, their frank confession of it—only makes their proposed solutions the more transparently inadequate.

We do not say that they excluded altogether the appeal to the spiritual or forgot to make any mention of the gospel. No. We simply say that the discussion was so dominantly on the material plane, the plane of the humanitarian and social, that the few references to the gospel and the strictly Christian approach were almost

lost in the discussion. Indeed, the few references, in terms of the strictly spiritual, seemed to have a distressingly vague quality, quite far removed from the way the apostle Paul, for example, spoke.

An Honest Appraisal

These words are not intended to be hard, at least not any harder than the facts most evidently demand. Before all else a reporter should give an honest appraisal based on an examination of all the available facts. We came away with a heavy heart. We had met such admirable gentlemen. Indeed, we had met Christian gentlemen, according to the modernist definition of the word. But we had met men who, with certain striking exceptions, had lost something out of their spiritual life, had lost that which is the most distinguishing feature of the Christian religion—reliance, first, last, and all the time, upon the mysterious power of the gospel, the renewing grace of God, as the solution of the problems of men and of nations.

As we walked from the public auditorium we could not but compare that meeting with the General Conference of Seventh-day Adventists held only about six months before. Adventists are as poor, frail creatures as other men. But our Cleveland meeting was different from this one we just attended. The nine days we were together we prepared no report on disarmament, nor did we presume to tell the United States State Department how to solve any other international problem. We concerned ourselves wholly and only with how more effectively to preach the gospel of Jesus Christ. We thought of the different people and races that were present at our General Conference session, all loving the Lord together, and calling each other "brother" and "sister." What we need is more activity by the Christian church that will cause people in all lands to salute one another in this Christian way, with a consciousness of belonging to one great family. Here lies the only hope for peace. But that hope is nurtured primarily by the preaching of the gospel, not by church committees on disarmament.

F. D. N.

Adventist Architecture

The design and architecture of church buildings has been in the news of late.

In Oslo, a new Lutheran church described as "the most original in Norway" was recently dedicated. According to Religious News Service "the church has a soft-drink bar under the organ loft, a large safe under the concrete altar, and an aquarium built into the walls of the porch." Original indeed!

In Colorado Springs, Colorado, the Air Force announced that construction on its modernistic chapel will begin early this year. Its design has been the subject of controversy ever since drawings were first unveiled nearly three years ago. Some Congressmen described the proposed structure as "pagan," "materialistic," a "polished aluminum monstrosity," and just plain "ugly." Others have defended it vigorously.

In Chicago Dr. Truman B. Douglass, executive vice-president of the Congregational Board of Home Missions, expressed dismay over present-day church architecture in general. He told the National Council of Churches' General Board that there are scores, if not hundreds, of church structures that are "banal, sterile, repetitive, and examples of the hopeless architectural cliché." He said that they "proclaim a faith that used to live for someone else in another age," and declared that the church building boom that began after World War II "represents the

tragedy of missed opportunity, which will stay missed for a half-century or more in most instances."

We make no profession of being able to speak with authority on building designs. But we recognize, with others, that structures of all kinds—whether they be churches, offices, department stores, hospitals, or homes—provide unmistakable clues to the character of their owners and designers. They speak of economy or extravagance, of conservative or extreme tastes, of a desire for efficiency or merely of display, of defeat or hope, of a yen for conformity or for originality, of timidity or courage, of poverty or wealth. This has been true ever since the Babel builders proclaimed their bold defiance of God by thrusting their massive structure heavenward.

Since millions of people will form mental concepts of the Adventist message merely by the design and appearance of our buildings, we believe it is absolutely essential that careful thought be given to every church and other edifice we erect. "We must . . . remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration?"—*Testimonies*, vol. 7, pp. 91, 92.

We grant that the problem of making our architecture witness to our faith is a complex one, with no easy solutions. In the first place, true economy is seldom achieved by building poorly or cheaply. Furthermore, we live in an age when building codes, fire ordinances, and other factors govern the limits of one's freedom along certain lines. We believe in these regulations. They are for the good of the community and the safety of those who occupy public buildings.

At the same time we must do everything possible to see that we proclaim, not deny, our faith by the structures we erect.

"As Noah in his day warned the world in the building of the ark, so, by the faithful work that is done today in erecting the Lord's institutions, sermons will be preached, and the hearts of some will be convicted and converted."—*Ibid.*, p. 94.

Factors to Be Considered

What are some of the factors that should be considered in erecting denominational buildings? Here are a few, with no attempt being made to list them in order of importance. First, economy. "In all our advance work we must regard the necessity of economy. There must be no needless expense. The Lord is soon to come, and our outlay in buildings is to be in harmony with our faith."—*Ibid.*, p. 92. Second, serviceability rather than display. "In erecting buildings we should not be influenced by a desire for appearance."—*Ibid.*, p. 60.

Third, absence of luxury. "We could not consent to have our sanitariums [or any of our buildings] furnished according to the luxurious ideas of the age. Christian influence is too valuable to be sacrificed in this way. All the surroundings, inside and outside our institutions, must be in harmony with the teachings of Christ and the expression of our faith. Our work in all its departments should be an illustration, not of display and extravagance, but of sanctified judgment."—*Ibid.*, p. 93.

There are sound reasons why these principles should be followed, apart from the fact that the very appearance of our buildings speaks volumes concerning our faith. We mention but two. First, there is an ever-present danger of emphasizing external appearances rather than internal values. This can be combated somewhat by carefully heeding the principles just mentioned. The world seeks to impress others and create strong influences partly by mammoth and luxurious structures.

But our influence must be created through spiritual means. "It is not large, expensive buildings; it is not rich furniture; it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is the atmosphere of grace that surrounds the believer, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work."—*Ibid.*, p. 93. (See also p. 92.)

Second, as we follow these basic principles we will be able to do a stronger work throughout the world, rather than in only a few places. Thus we shall think in global terms, rather than in provincial terms; and selfish interests will not control us. "Every building is to be erected with reference to the need for similar buildings in other places. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in a few favored places, or in one or two lines of work, all the means that can be secured."—*Ibid.*, p. 53.

Buildings are needed with which to carry forward the Lord's work successfully and efficiently. We need thousands more than we now have. Perhaps before earth's last hour there will be many times the number now existing. This is good, and we rejoice in it. But as new buildings are erected let us make certain that they speak with maximum effectiveness concerning the faith we profess. As we succeed in this endeavor, many souls will find salvation who otherwise might be lost. K. H. W.

Why Is a Home?

Are there homes and home life on other worlds? We do not know. But we do find it difficult to conceive of a society composed of rational beings who know nothing of the tender sentiments and ennobling influences that we associate with "home." Our fondest memories are usually linked with such words as "father" and "mother," "brother" and "sister," "son" and "daughter"—collectively, "home."

In all lands since the dawn of history human society has centered in the home. Even among the most primitive peoples, home life has always existed in some form. Furthermore, the character of home life is one significant factor that determines—and is a measure of—the degree of advancement from barbarism to civilization. A society in which the home is held in low esteem deteriorates and tends to disintegrate, while one where lofty concepts of the home are prized and safeguarded tends to endure. It is generally agreed, for instance, that the virility of the Chinese people as a race is due in large part to the importance they have attached to the family.

A Fearful Experiment

In one part of the world an attempt is now being made on a national scale to obliterate the home. Children are being taken from their parents in infancy to be reared en masse by the state, and both parents are required to do a full day's work at common labor. The parents live in public dormitories—the men in large wards by themselves and the women by themselves. All meals are served in large community dining rooms. Home cooking utensils are providing scrap metal for other uses. Dwellings are being torn down to supply building materials for the community dormitories and other public projects.

Naturally, we look with profound horror upon a program such as this. But may it be that we, in nominally Christian lands, are accomplishing essentially the same result, albeit in a more gradual and thus less obvious way? Social conditions, particularly in our large cities,

testify that the subtle process of erosion has already reached an advanced stage. What happens to a *home* when the partnership is dissolved and man and wife choose to go their separate ways? Even more to the point: Is a home still a *home* when its soul has taken flight and only a skeleton of certain perfunctory forms remains? Where is the *home* when both parents are so busy, at work or in pursuit of their own pleasure, that they have little time for companionship with their children, or sometimes even with each other? Oh, the members of the family may continue to eat and sleep under the same roof, but where is the bond of love and loyalty that makes the dwelling a home? Intrinsically, and for practical purposes, there is little difference between the increasingly prevalent deterioration of the home in Christian lands and the current program in certain non-Christian lands to obliterate it at one fell swoop. So far as character is concerned, the effect is the same.

The Purpose of the Home

Thus the question, *Why* is a home? The fundamental purpose of the home as an institution, we suggest, is to provide a favorable environment for the nurture of character. Whereas a dog, for instance, matures in a few months and a horse in two or three years, human beings require approximately eighteen or twenty years to reach maturity. Presumably, man's physical and mental growth *could* proceed much more rapidly. But character development requires time, and we suppose that a wise Creator ordained the physical and mental growth of human beings to keep pace with character development. The latter comes only through experience. It requires a favorable environment. It needs patient, sympathetic, intelligent, principled guidance.

The rearing of a child calls for consummate tact and skill, but even more it requires patience and the warmth of personal affection. An intimate association with other human beings who *care* in a very personal way is essential to the formation of a symmetrical character and a well-adjusted personality. Character can never be achieved by the mass production methods now being experimented with in some parts of the world. A strong wind may successfully pluck the apples from a tree all at once—and with great uniformity—but it always mars them.

Tightening the Ties That Bind

The Christian home is characterized by a bond of loyalty between husband and wife and between parents and children. Two of the Ten Commandments—the seventh and the fifth, respectively—were designed to safeguard the home by strengthening these ties that bind it together, and only where the spirit of loyalty characterizes relations between husband and wife, parent and child, can sturdy, symmetrical character be developed. The masterpiece of satanic ingenuity is a broken home—or one that is broken in spirit if not in letter—and in a world of such "homes" the devil reigns supreme.

Every home owner knows the constant efforts requisite to the upkeep of a dwelling. Will less attention suffice to keep the family as an institution functioning efficiently? We suggest the first month of the new year as an excellent time for parents to conduct a careful inspection of the family, to discover where repairs may be needed. That master guide to family engineering, *The Adventist Home*, will be found an excellent handbook for such an undertaking. And let us never forget that the place to begin repairs, if such be needed, is the family altar.

At the hour of prayer, also, would it not be appropriate for every Adventist family circle to remember Adventist homes in parts of the world where a concerted program is under way to obliterate home life? R. F. C.

The Separated Life

By J. Walter Rich

JESUS, in praying to His heavenly Father about His disciples, said, "They are not of the world, even as I am not of the world" (John 17:16). They were in the world, but were not to be part of the world. The reason is evident, and is set down by John in the following passage: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

It is clear from this that there are two different ways of living life in this world. These two ways do not mingle in their purposes and plans. They are to be as distinct as day and night, as different as right is from wrong. That is the distinction that is made by John.

There are those who think the distinction is too closely drawn, and that a mingling can be achieved that is not detrimental. To see the lesson distinctly, let us note the lives of two men—an uncle and his nephew, Abraham and Lot.

We find both men at home. Abraham was living in a tent on the plains of Mamre. The Lord appeared to him as he sat in the tent door in the heat of the day. Abraham was a hospitable man, and seeing a traveler coming toward his home with two attendants, he arose to meet them and bowed before them, inviting them into his home. There he gave them every honor his station afforded—a basin of refreshing water and a well-prepared meal. They accepted the invitation and their presence blessed Abraham's home.

Lot's home also was visited, not in the heat of the day but in the evening. His home was not a tent, but a house. Like Abraham, Lot also was a hospitable man, and earnestly invited his guests to come in. He entertained them as royally as did Abraham, but his neighbors were inconsiderate and offensive to his guests.

There were several similarities in the entertainment offered by Abraham and Lot, but there were more differences. Both were supposedly God-fearing homes. But one man by his surroundings confessed that he was a stranger and a pilgrim here on earth. The other was identified as one of the residents of the city of Sodom, whose grip had taken a firm hold on all that he had—his home, his heart, his surroundings. All were of the city, and it would have been difficult to see much contrast between his home and that of the neighbors of the city. He was not living the separated life.

Abraham and Lot well represent two types of Christians. Abraham, dwelling in a tent, proclaimed himself to be a pilgrim traveling through this world, making ready for a world to come—a heavenly country in which there is a city whose builder and maker is God (Heb. 11:10, 16). Lot represented the type of Christian

living in and for this world. Thinking of bettering himself here, he chose the fertile plains of the Jordan, and so pitched his tent toward Sodom. It was a good place to raise cattle. But having pitched toward Sodom, he soon moved into town, and his home and life became identified with the homes and life of the city.

In Sodom, Lot and his family seem almost completely to have forgotten, or paid no attention to, the principle of not being unequally yoked together with unbelievers. Apparently, Lot had just enough religion to make himself miserable. He couldn't forget all that God had done for him, and his conscience pricked him continually. Peter says of him, in telling us about the overthrow of the wicked city: "And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, *in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds*)" (2 Peter 2:7, 8).

Lot's religion had just enough hold on him that he was unable to give it up, but not enough to cause him to change his residence. Because of this weakness on his part he lost all that he hoped to gain by moving into the city among ungodly neighbors. Yes, he made money, but he lost it all when he was obliged to flee Sodom to save his life. He made friends, but their friendship was of no value when it came to eternal interests. It offered little even in temporal advantages. When the town was overrun and taken by a band of plunderers, his friends were of no value, for they were taken prisoners with him. His family, which he should have trained for God, became so attached to the city and its life that when he came to urge them to leave with him because of its impending doom, they only laughed at him. He was compelled to leave the majority of them to their fate in the ruined city.

Lot's failure to separate himself and family from the contaminating influences of idol worship and other

Take Cheer, O Lonely Heart

By *CHERIE F. BOBBS*

Take cheer, O lonely heart, for life can still be good!

See sunshine's liquid gold, which spills on tree and bud;

And hear the vibrant songs as birds their carols raise!

If you but pause to heed, you too will thrill with praise.

Take cheer, O lonely heart, nor let yourself repine,

For God still rules this earth with sympathy divine,

And from His heart of love there flows around you sweet

The peace that only comes when you your Saviour meet.

Take cheer, O lonely heart, for there will soon appear

The earth made new, where never loneliness or fear

Distress, nor can the soul be pierced by Satan's dart.

So laugh and love and lift—and be not lonely, heart!

eyils brought about the loss of all that has value. Morally he was weakened. Economically he was ruined. Spiritually he was dwarfed. A terrible loss came to Lot for his failure to live the separated life.

What does it mean to live the separated life? Obviously, the separation is not physical in the sense that one should live a monastic type of existence. We have been placed here in the world. It is our home. It is where we make our living. And more, it is where we make our life and determine our future. Said Jesus, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

Separation, then, means to separate from everything that is opposed to the will of God; from everything that would lower the tone of our spirituality; from everything that would cripple a godly influence or injure our usefulness for God. It means separation from everything that would compromise our witnessing for Christ.

Abraham, we have found, lived a life separated from the world and its associations. Abraham was a happy man. He was recognized by Heaven as being a friend of the things that Heaven was interested in doing. James speaks of him in this way: "Abraham believed God, . . . and he was called the Friend of God" (James 2:23). Isaiah speaks of him thus: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" (Isa. 41:8).

Lot was not happy. The best he could do was to be ill at ease. He lacked sufficient religion to leave his old environment, so he stayed, and thus kept himself in constant misery.

Would there be anything in your home and mine that would make us uneasy if we were to entertain angels? Suppose they should look through your library. Would you feel embarrassed to have them take up certain books? What would be the expression on their faces as they discovered what you were reading? Where would they find your Bible?

Suppose they should go to the piano and look over the music to be found there. Suppose the members of the family had their friends in for the evening, and should spend their time as usual, talking, planning, playing, reading, acting. Would you be embarrassed if angels also were your guests?

I am sure Lot was very much embarrassed by the visit of the angels to his home. He had not separated himself or his home from what was displeasing to God. Perhaps there are some other homes like that now. Yours may be one of them. If so, what are

you going to do about it? There is no time like the present to be separate and to live for God.

There are other advantages of having a home dedicated to God, compared with one that has not been so dedicated. Abraham bequeathed to the world a posterity that has blessed mankind more than any other family that ever lived. It was through his family line that Christ was born into the world, and thus the earth has been doubly blessed because Abraham saw the importance of having right surroundings for his children and separated them from those who were ungodly and evil.

Compare the two posterities and think for a moment of the posterity that Lot gave to the world. Most of his children were lost in the ruins of Sodom. The two daughters who did escape each became the mother of an illegitimate child. These later established two tribes or nations of people, the Moabites and the Ammonites. Both were idolators, and brought untold sorrow to Israel when God's people were seeking a new home in

Palestine. Home influences make a difference, and who can doubt that those homes in which the selfish pleasures of life are not denied will someday reap a harvest as unsatisfactory as that reaped by Lot?

Abraham lived long and well. He died at a good old age, loved and esteemed. He was able to enjoy what he had in this life, and in the life to come he will be permitted to enter and have his family with him. He missed the city of Sodom, but he will enter the Holy City built by God's own hand. Lot gained Sodom for his children, but he lost a much better place for them later.

Would you have your children and friends with you in that better world? Are you willing to pay the price to get there? It will cost much to win heaven, but it will cost far more to lose. Part of the cost of winning heaven is to live the separated life. If you are willing to pay the price, you may have the eternal joys and blessings that will come to those who are prepared to go with Jesus when He comes.

A Prophet Like Unto Me—2

The Penalties of Leadership

By Beatrice Short Neall

GOD had supplied Israel with food, but now the people faced another crisis. "There was no water for the people to drink. . . . And the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children . . . with thirst?" (Ex. 17:1-3). The God of infinite resources now directed Moses to stand before the rock and smite it. "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers" (Ps. 78:15, 16).

Jesus came to offer better water, of which the water from the rock was a symbol. He, the true Rock, was "smitten of God" that the water of everlasting life might flow from Him to all who will come and drink. He stands and cries, "If any man thirst, let him come unto me, and drink" (John 7:37). "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Throughout Moses' experience of

leadership he was subjected to endless provocations. Abuse was heaped upon him lavishly whenever an obstacle was encountered, and complete lack of appreciation was shown by those for whom he had sacrificed dearly.

But in all this Moses was only tasting the cup Jesus drank to the full. The Saviour received little thanks for His tremendous sacrifice. "He came to his own home, and his own people received him not" (John 1:11, R.S.V.). A world for whom He suffered beyond human comprehension responded by apathy or bitter opposition.

"Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). Repeatedly he remained calm before his raging people, leaving it to God to defend him. But there was one occasion when he failed to reveal a likeness to the Saviour. In a moment of great stress he "spake unadvisedly with his lips" (Ps. 106:33).

Jesus' testimony of Himself was, "I am meek and lowly in heart" (Matt. 11:29). He could never be provoked to an impatient word or look. In the

face of an infuriated mob screaming for His blood, He stood surrounded with an atmosphere of patience and calm. Where Moses "spake unadvisedly with his lips," Jesus "opened not his mouth" (Isa. 53:7).

Moses' greatness shines most brightly when he pleads for fallen Israel. "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31, 32).

What nobility and selflessness! It is a great sacrifice to give up one's life for a friend ("Greater love hath no man than this," etc., John 15:13). It is a greater sacrifice to lay down one's life for enemies. But this refers only to sacrificing mortal life. What would it be to lay down the hope of eternal life for one's people, friends, and enemies!

Moses was, in fact, offering to bear the sins of his people and die for them. "But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. 'Whosoever hath sinned against me,' He said, 'him will I blot out of my book.'"—*Patriarchs and Prophets*, pp. 326, 327.

Separation From God

The great sacrifice that Moses offered to make, Jesus made in full. When the Saviour cried, "My God, my God, why hast thou forsaken me?" He felt that the sins of men were separating Him from His Father. "The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal."—*The Desire of Ages*, p. 753.

The astonishing fact is that Jesus, in the face of such a terrible risk, still went through with the sacrifice. The taunts of the priests could not induce Him to come down from the cross, nor could the fear of eternal separation from His Father. He did not turn back even from eternal death, if that was involved in this endeavor to save lost mankind.

This means that when our Saviour gave His life for us, He gave it not for three days, but for all eternity. Even if He were to be blotted out of the book for our sakes, He was willing to make the sacrifice.

Moses' death was lonely and mysterious. He received the stern command from God: "Get thee up into this mountain Abarim, unto mount Nebo . . . and die in the mount whither thou goest up" (Deut. 32:49, 50.) "Moses

had often left the camp, in obedience to the divine summons, to commune with God; but he was now to depart on a new and mysterious errand. He must go forth to resign his life into the hands of his Creator. Moses knew that he was to die alone: no earthly friend would be permitted to minister to him in his last hours. There was a

mystery and awfulness about the scene before him, from which his heart shrank."—*Patriarchs and Prophets*, p. 470.

How like the death of Jesus! With a mysterious dread He climbed His mountain—Calvary. He had interceded for men; now there was no one to intercede for Him. His arms had uplifted others; now there were none to receive His drooping head. He trod the winepress alone, and of people there was none with Him (Isa. 63:3).

But as solitary as Moses' death was, he did not die alone. He was sustained to the last by the Divine Presence. He had the assurance of sins forgiven, and knew he was accepted of God. And God must have been very near, for "he buried him" there. (Deut. 34:6.)

Jesus' death was infinitely more solitary. Not until the very last was He sustained by the Divine Presence. God was by the cross, but His presence was not revealed. "He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man."—*The Desire of Ages*, p. 753. Jesus died under the weight of sin. "It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Ibid.*

Resurrection and Ascension

Satan tried to hold Moses in the tomb. He claimed the grave as his territory and Moses as his captive. When the Prince of life approached the grave, for the first time to give life to the dead, Satan disputed with Him over the body of Moses (Jude 9). But he was defeated. "Moses came forth from the tomb glorified, and ascended with his Deliverer to the city of God."—*Patriarchs and Prophets*, p. 479.

So also with Christ. Satan "dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner."—*The Desire of Ages*, p. 782. Once more he suffered bitter defeat. Unable to stand before the invading angels of heaven, he saw his prey taken from him. Jesus came forth in majesty and ascended in triumph to heaven.

It was a great moment in Moses' life when Israel arrived at the very borders of Canaan. For this moment he had labored and suffered and triumphed. This was the fulfillment of his life's calling for which God had protected him as an infant, his mother had trained him, and for which he



Gentry P. McCorkle



Few men today look and act as young at 89 years of age as does Gentry P. McCorkle, of Glendale, California. He was a Tennessee boy. Beginning at the age of 19, he was engaged for many years in the banking business. At the age of 20 he organized a bank in Trimble, Tennessee, and served as the cashier, the youngest in the State at that time. He remembers the Jesse James gang of bank robbers, and on one occasion saw him for a few moments.

After managing different banks in Tennessee, Georgia, and New Mexico, he moved to the Pacific Coast with his family. The writer met him first in northern California 25 years ago, and discovered that Gentry McCorkle had been reading *The Great Controversy*, *Marvel of Nations*, *Thoughts on Daniel and the Revelation*, and also the *Signs of the Times*. He seemed to be waiting just at that time for someone to come along and invite him to join the Seventh-day Adventist Church. A hearty invitation was extended and shortly thereafter Brother McCorkle joined us.

For some years he operated a sound-equipment business in Hollywood. After moving to Glendale he served for several years as church clerk and missionary secretary of the Glendale Sanitarium church. At 89 he is now manager of the Glendale SDA Credit Union, which position carries much responsibility. In his spare time Brother McCorkle is working on a manuscript that will cover his life story. It promises to be highly interesting reading. Both he and his wife are active and faithful in church work. Brother McCorkle wants to encourage our people everywhere to read again *The Great Controversy*, and listen each week to the Voice of Prophecy message.

ERNEST LLOYD

had acquired the wisdom of Egypt and the wilderness. Only a few hours to Canaan—but then a heartbreaking delay of forty years. After that, failure and exclusion. His hopes must await fulfillment in another way.

Jesus has been anticipating a certain moment ever since the fall of man—the moment when the redeemed will enter the heavenly Canaan. For the joy of that moment He “endured

the cross, despising the shame” (Heb. 12:2). Yet that moment of consummate joy, when Jesus “shall see of the travail of his soul, and shall be satisfied,” has been repeatedly delayed while modern Israel wanders in the wilderness.

They are still waiting, Moses and Jesus, to lead their people into Canaan’s land. How much longer will the event be delayed?

bears the name of its author, an inefaceable mark that shows the authority of each. It is our work to lead the people to understand this.”—*Testimonies*, vol. 6, p. 352.

The strange power that the false sabbath has over men’s minds is nowhere better seen than in discussions and articles about Seventh-day Adventists. Except for the Sabbath, men of penetrating mind and trained in logical, scholarly thinking concede that nearly all Adventist doctrines are scriptural. But to the Sabbath they seem to be blind. They are willing to divorce themselves from scholarship, logic, and the plainest statements of the Bible to the extent of tearing the fourth commandment out of the Decalogue, and while agreeing that nine commandments should be accepted as the rule of life for all Christians, they declare the Sabbath commandment to be ceremonial, thus no longer binding.

The Catholic hierarchy leaves the Sabbath commandment where it belongs, in the Decalogue, claiming authority to change the day from the seventh to the first. To what extent Protestants will accept the Catholic view or persist in their illogical interpretation of the Decalogue remains to be seen. Either way, the

Before Christ Returns—3

The Advent Message at Full Tide

By Richard B. Lewis

AS THE destructive judgments of God—storms, floods, earthquakes, disasters by land and sea—increase, we enter the period just before the close of probation, when the latter rain has been poured out in full measure upon those who, having the truth for this time, were willing to enter into a close relationship with God. These modern apostles go forth to proclaim the Sabbath more fully,

just as the apostles of old proclaimed the resurrection of Jesus beginning at Pentecost.

The Sabbath becomes the great issue that distinguishes true Christians. The seventh-day Sabbath is God’s sign of sanctification and Sunday the mark of authority of the false church. Controversy rages on this battlefield. “Each sabbath institution [the spurious sabbath and the genuine one]

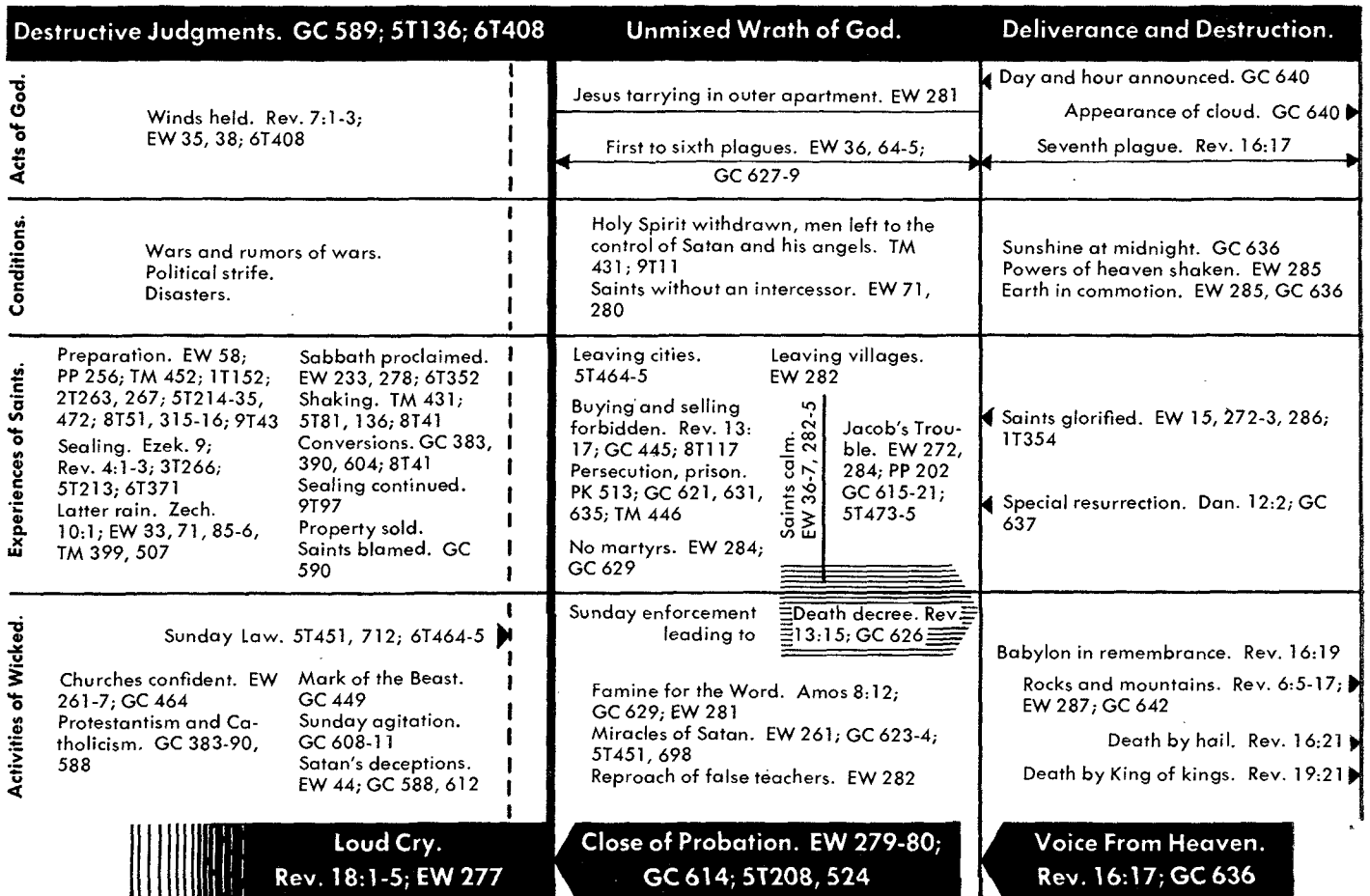


Diagram showing approximate order in which last-day events will take place. Abbreviations of references are identical with those in the *Index to the Writings of Ellen G. White*.

great controversy over the Sabbath will be the means of bringing conviction to the loyal servants of God in all churches.

"Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. . . . But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant."—*Early Writings*, p. 261.

Now comes the saddest scene in the whole drama of last-day events. As the controversy waxes hot, some protagonists grow faint. The battle is uneven enough at best—a handful of Sabbath-keepers against the multitudes of professed Christians—but in this trying time not a few will join the enemy of truth.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal."—*Testimonies*, vol. 5, p. 136. "Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads."—*Ibid.*, pp. 213, 214.

There is a glad scene to match the sad one. "Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—*Ibid.*, vol. 8, p. 41. As the Sabbath question becomes a point of sharp controversy in religious jour-

nals and newspapers, in pulpits and forums, on radio and television, and in the courts, honest thinkers will see the fallacies of the false sabbath. Many will have the courage to stand for their convictions. The behavior of God's witnesses under trial and persecution will lead many to see the light.

Sunday Law Enacted

During this period of relatively mild trouble preceding the close of probation, our nation will officially put itself on the side of the false sabbath. "To secure popularity and patronage, legislators will yield to the demand for a Sunday law."—*Ibid.*, vol. 5, p. 451. "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."—*Ibid.*, p. 712.

Sunday laws have been enforced before in limited areas, but this will be the first such law on a national scale. We have in the past been directed to avoid a clash with enforcement authorities by doing missionary work on Sunday. But when this national law is enforced, we will not be silent. It seems likely that the aim of the Sunday forces will be not merely to stop Sunday labor but to force Sabbath-keepers to violate their consciences.

The enforcement of the Sunday law will draw a sharp line between those who serve God and those who choose to serve another power. "But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God,

to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image."—*The Great Controversy*, p. 449.

Since we are told that leading men in the nation will defend Sabbath-keepers on trial for violation of the Sunday law and will join the remnant people, it is clear that the door of salvation is still open after the Sunday law goes into effect. But the work of God's people for sinners is about to close. "The assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Testimonies*, vol. 5, pp. 464, 465.

There will be no nominal Adventists in these last exciting days just before the end of the period of destructive judgments. Those who have not been fully dedicated to God will join the enemy, while those who remain true will witness under the most trying circumstances. Persecution will be severe. Some may lose their lives. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men."—*The Great Controversy*, p. 612. There is a great battle on for the minds and souls of men. What joy there will be in seeing thousands accepting the true Sabbath!



Canadian Activities

Our Canadian Sabbath schools are growing. There are 197 Sabbath schools in the union with 15,113 members. This represents 110.2 per cent of the church membership. Of these, 90 per cent attended Sabbath school during the second quarter of 1958. The attendance improves during the summer months when the roads are better. Winter and spring weather make traveling difficult in many rural areas in Canada.

These faithful members give loyal support to the program of missions. During

the second quarter of 1958, \$52,394 was given, which is more than \$4,000 above the previous year for the same period.

We are glad to report that the percentage of those studying their lesson daily in our Sabbath schools is high. We believe that having small classes in our schools contributes greatly to this success.

The following experience reveals how Vacation Bible Schools open the way for the evangelist and break down prejudice. In one conference recently a large church had been built and several efforts had been conducted, but very few people attended the meetings. Only a few joined the church. The membership in this place was small, and the believers were very anxious to fill the new church building. In this town Seventh-day Adventists were looked upon as good people, but the attitude of most was "Don't have anything to do with them."

Then came the Vacation Bible School. Invitations were sent out and personal calls were made. The children began to come, and the attendance increased for several days as news spread in this small town. When graduation time arrived, the parents attended. A number of these students began to attend Sabbath school; some went to our JMV Summer Camp. Then homes were opened for Bible studies. Our evangelist held an effort and baptized a fine group. They had another Vacation Bible School this past year, with a fine attendance. Vacation Bible Schools in Canada are opening doors for our neighbors and friends to receive the last-day message.

Canadian Sabbath schools join the Sabbath schools of the world in upholding the ideals of the Sabbath school.

J. M. HNATYSHYN
Sabbath School Secretary
Canadian Union Conference

Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 31, 1959

Christ Jesus the Only Deliverer From Sin

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

IN ROMANS 6:12-23 the apostle still presses the argument that justification and a life of sin are incompatible. This passage reaches its high point in words that are immortal: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The other part of this week's lesson (chapter 7) deals with: (1) the law and sin, in verses 7-13; (2) the inability of the carnal nature to conquer sin, and the only conqueror, Jesus Christ, in verses 14-25.

1. *A Fallen Kingdom and a Change of Masters*

Romans 6:12-14. "Sin shall not have dominion over you: for ye are . . . under grace." The exhortation "Let not sin therefore reign in your mortal body," teaches freedom from the tyranny of sin. Its reign is broken by union with Christ. "He breaks the cruel power of sin, He sets the prisoner free" (Charles Wesley). "Lust" is the translation of a Greek word meaning a strong desire of any kind, whether good or bad. It is translated in a good sense in Luke 22:15; Philippians 1:23; and 1 Thessalonians 2:17. Elsewhere its sense is bad, and its sphere of operation is "your mortal body." Verse 12 is said to be sufficient warning to leave the lustful without excuse (*Testimonies*, vol. 2, p. 454).

Romans 6:15-18. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." This is another question after the order of that in verse 1, and it is answered by his great statement: "Ye are . . . under grace." Chapter 6:15-23 shows what "not under the law" does *not* mean—freedom to sin; chapter 7 reveals what it *does* mean, and chapter 8 gives a picture of what "under grace" means. Romans 6:18 indicates the broken and canceled power of sin in the believer, who becomes a servant of righteousness. "The cleansing blood" of Christ is the sole provision whereby man "can be released from the thralldom

of sin" (*Patriarchs and Prophets*, p. 73).

Romans 6:19-23. "But now being made free from sin, . . . ye have your fruit unto holiness." This section opens with the admission that earthly similes cannot adequately describe the life of grace but Paul says: "I am speaking in human terms" (R.S.V.). From "iniquity unto iniquity" describes stages in lawlessness, which is defined as "the transgression of the law" (1 John 3:4). "To righteousness unto holiness" is "to righteousness for sanctification" in the R.S.V., the last word describing both process and result in increasing consecration and perfect love. Saints are called in Greek *hagioi* ("sanctified ones") from *hagios* ("holy"). Compare the use of sanctification (*hagiasmos*) in 1 Corinthians 1:30; 2 Thessalonians 2:13; 1 Peter 1:2. See *Christ's Object Lessons*, pages 65, 66.

2. *Delivered From the Condemnation of Law*

Romans 7:1-6. "Now we are delivered from the law . . . ; that we should serve in newness of spirit." Paul is not here discussing marriage and divorce, as he does in 1 Corinthians 7. He is using a single legal fact that with the death of a woman's husband she is free from the law which bound her to him. When a man accepts Christ and dies to sin, he is no longer under condemnation. Now he is married to the risen Christ, fulfilling God's purpose that he should be the bride of His Son.

Romans 7:7-12. "Wherefore the law is holy, and the commandment holy, and just, and good." Note Paul's question in verse 7: "Is the law sin?" Also his assertion: "I had not known sin, but by the law." If there had been no law, there would have been no sin, and no moral character, which is based on the choice between good and evil (Gen. 2:17). The law that reveals our sin is not to blame for our lawlessness, any more than a mirror is responsible for the defects it reveals.

Notice verses 5 and 8, where the

inworking and *outworking* of sin combine to slay the sinner. When the sinner finds Christ's redeeming grace he is empowered for obedience, delivered from sin and death, so that the law that revealed his lost condition is to him "holy, and just, and good." "In those who believe, the Law attains its end by leading them to Christ: Gal. iii.24."—J. A. BEET, *Romans*, p. 196. Contrariwise, "all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed" (*The Desire of Ages*, p. 309).

3. *The Internal Discord of the Divided Heart*

Romans 7:13-20. "For the good that I would I do not: but the evil which I would not, that I do." Paul has now shown that the law reveals the fact of sin (Rom. 7:7), its occasion (verse 8), power (verse 9), deceitfulness (verse 11), effect (verses 10, 11), sinfulness (verse 13). He proceeds now to show in this much-debated passage, his own agonizing conflicts as he sought to serve God with his higher self ("my mind," verse 23), while "another law in my members," the carnal nature, operated to recapture his allegiance to sin.

The preaching of the Word produces in sinners both conviction of sin and a sense of God's holiness (*The Great Controversy*, p. 461). Paul is not "supposing a case, but, on the contrary, is telling an experience . . . one that is characteristic of all men in like circumstances."—W. H. G. THOMAS, *Epistle to the Romans*, on Rom. 7:14-25.

The goal of the sanctified life is "perfect love, perfect obedience, perfect conformity to the will of God," but "we are not yet perfect," and wrestling against evil is not unknown to the life of grace (*The Acts of the Apostles*, p. 565).

4. *The Wretched Man Finds His Deliverer*

Romans 7:24, R.S.V. "Wretched man that I am! Who will deliver me from this body of death?" Here the word "wretched" is used of a man's inner consciousness of his calamitous condition. In Revelation 3:17 it is used of collective spiritual pride which is in God's sight "wretched, and miserable."

Romans 7:25, R.S.V. "Thanks be to God through Jesus Christ our Lord!" "The cry is heard. In the moment of deepest darkness, a light shines forth, and sorrow is turned into joy. The cry of anguish is lost in a triumphant and grateful shout of *thanks to God through Jesus Christ*. . . . This implies deliverance, of which we shall hear more in ch. viii.2."—BEET, *Romans*, p. 205.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Parents, Check Your Home

(Concluded from last week)

By Denton E. Rebok

14. Are you generous in praising your child for trying and accomplishing?

Yes or No

Do you take time to look at his mud pie, his model airplane, his homemade rocket? Do you commend him for his good grades and encourage him to do better in his poor ones?

15. Does your child carry out assigned household responsibilities?

Yes or No

Have you taken time to work out a schedule of assigned duties for each member of the family? Have you taught each procedure? Have you checked and corrected each step in the process? Habits of industry and the bearing of responsibility begin right here. The secret is in beginning it at a very early age, and then consistently following through.

Discipline, obedience, regularity, and punctuality all have their place in a well-ordered and happy household. There are a few questions that might be asked in this area:

16. Do you really have confidence in the character and capabilities of your child?

Yes or No

17. Within reason do you keep your promises to your child?

Yes or No

18. Are you consistent in disciplining your child rather than harsh one moment and easygoing the next?

Yes or No

19. When you punish your child does he understand the reasons and think you are fair?

Yes or No

20. Do you avoid dwelling on an unpleasant incident after it is over?

Yes or No

21. Do you really try to understand

your child's fears, tempers, letdowns, so that you can help him work them out?

Yes or No

22. Is there an established home routine for eating, bathing, and bedtime?

Yes or No

23. Do you plan ahead for your child's future education, vacations, et cetera?

Yes or No

These questions help parents to evaluate their own maturity, remembering that maturity or immaturity is reflected in their children. Unpleasant incidents should be met and dealt with as they come one by one. Never should they be allowed to accumulate, nor should they be settled in a fit of anger or an outburst of temper. When once settled, normal relations should be restored and the incident forgotten. To fail to settle unpleasant incidents, or to bring them up in the presence of others is unfair and unkind as well as a sign of immaturity.

The loving, patient, kind, considerate parent will take time and put forth effort to look into the causes of his child's fears, his temper tantrums, and his letdowns. Then only is the parent prepared to administer disci-

pline or instruction. This builds confidence between parent and child and avoids crises, making the child more likely to come to the parent without fear or hesitation whenever help is needed.

The Bible says, "A child left to himself bringeth his mother to shame" (Prov. 29:15). That was true when Solomon gave expression to the warning; it is more true in 1959. Many of our youth problems today spring from the absence of mother from the home.

24. When you are not at home, do you provide *responsible* supervision for your child?

Yes or No

How often are you away from home? What time of day are you absent? For how long a time are you away from your child? Do you know what is going on at home while you are absent?

25. Do you believe that your husband (wife) is setting a good example for your child?

Yes or No

This is something that deserves your most serious and absolute honesty. Children imitate their parents in both good and bad ways. They learn much by observation, and we need not be surprised when we see a "pint-sized" reproduction of ourselves.

We close this survey of you and your home with one more question, and it is vital in your child's life.

26. Do you encourage your child to join in organized activities suited to his age?

Yes or No

This includes group activities organized and carried on by your church, the school, and the community. The absence of such approved activities will leave the child to find his own, and who knows what they will be?

Children of good character are not the product either of accident or of chance. They come from homes of good character, from a situation that is optimum in every way.

Drs. Eleanor and Sheldon Glueck found that out of such homes where "family life is adequate, the chances are only three in a hundred" that a child will be delinquent. On the other hand, if a child's "family relations are strained the chances are ninety-eight in a hundred that he will succumb to a delinquent career."



EVA LUOMA

By encouraging children in group activities we may help them to form right characters and personalities.

[AUTHOR'S NOTE: This article was first given as a talk to parents. It is based upon research done by Drs. Eleanor and Sheldon Glueck of Harvard. The 26 questions in this article were taken by permission from an article that appeared in *Parade*, May 11, 1958. The questions have been rearranged as to sequence so as to appear in groups designed to set forth certain great principles. Those who heard the talk requested that it be made available through THE REVIEW AND HERALD to a much wider circle of vitally concerned parents.—D. E. R.]

We may draw a general conclusion from the work of these two investigators, namely, that little change in the national picture on juvenile delinquency can be expected until "the home relationships between parents and children" can be improved and strengthened.

Bishop Fulton J. Sheen declares that "the principal cause of juvenile delinquency in the final analysis, is delinquent parents in the home. Bad behavior is due less to outside environmental factors than to the temper and quality of the household in which the child lives." He adds these most serious facts: "Three out of five juvenile delinquents are from homes where there is discord between parents, seven of ten from homes without real family life; many come from broken families; few get any religious training."

All of this leaves us with the question: Where do we go from here? What can we do about it? Here are a few suggestions:

a. Begin at the source of the trouble—the home (your home; my home).

b. Fathers and mothers should sit down calmly and prayerfully to study the list of questions presented above. Answer each one of them honestly and accurately; not as you wish conditions were, nor as you hope to make them, but actually as they are, as they have been. Face the facts.

c. Set to work earnestly to correct or remedy each situation. Seek the help of your minister, of a recognized and approved Christian psychologist, or of an experienced teacher. Pray for the help of the Lord, for miraculous changes may be necessary.

d. Let Christ take up His abode in each of your hearts by faith—father, mother, son, daughter. It is then that you have a *Christian home*. It takes Christ in the home to make it Christian, and Christ comes into the home *only* through the lives of those who live there.

e. Parents, love your children. Show them real affection every day. That love will bind them to you and to the home. They need a sense of security, a feeling of belonging, a certainty of being wanted and appreciated.

f. Don't bring children into the world unless and until you are prepared to assume this full responsibility and are qualified to be *good parents in a good home*.

g. Live close to God and to His standards in everything.

If most of your answers are No, then your home is becoming a source of trouble to your community and a breeder of incipient delinquents. Set about immediately to change *your ways* and thus save your children.

If half of your answers are No, then check each item carefully to see wherein your methods are faulty. Begin on the most important items and rectify them. Take them one by one and talk them over in a family council so that all may work together to close the gaps in your family life and routine.

You are most fortunate if your answers are all Yes, or even nearly so. Just keep up the good work, and be eternally vigilant, for the enemy of such homes will put forth a special

THE Children's Story

Journey to Egypt

By Arthur S. Maxwell

Slowly, very slowly, Joseph and Mary made their way southward with their precious Baby. It was a long, tiresome journey, for much of the road lay through a dry, sandy desert, where there were no comfortable places for anybody to rest.

It is only about a hundred miles from Bethlehem to the border of Egypt, and today you could travel that distance in a couple of hours; but then it meant three or four days of hard traveling.

Poor Mary! How she must have wondered why all this should happen to her. Why should Herod want to kill her Baby? And if little Jesus was indeed the Son of the Highest, as Gabriel had told her, why couldn't she have a home in which to care for Him? Why did she have to wander about like this, owning nothing in the world save the few things tied on the donkey's back?

To all her questions she could find no answer—not then.

At last they crossed the border into Egypt. There was not much difference in the scenery—just more sand, more desert—but oh, what a relief to know that they were safe at last!

How far they went into Egypt the Bible does not say, but doubtless they passed the pyramids that Abraham had seen when he came this way. And they must have walked by the Nile, where Moses had been laid in the bulrushes when he was a baby.

Just where they lived in Egypt or how long they stayed there nobody knows. It could be that Joseph got work as a carpenter to help pay expenses, while Mary stayed in some humble home and cared tenderly for her Baby.

One night, when Jesus was perhaps between two and three years old, "the angel of the Lord" came again to Joseph, this time with good news.

effort to sneak in and gain a foothold. Every member of the family is a target, and Satan strikes at the weakest point, especially when you may be off guard. Give him an inch and he will take a mile. He works through every possible avenue—through radio, TV, the newspaper, magazines, the "comics," the cheap novel, even the advertisements.

Your daily prayer should be, "Dear God, set a watch over *everything* that goes into my heart and over *everything* that comes out."

King Herod was dead, he said, and it was now safe for them to return to Palestine.

"Arise," said the angel, "and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."

When Joseph told Mary what the angel had said I imagine she wept for joy at the thought of going home. True, God had been good to them in Egypt. With the money Joseph had been able to earn and the gold that the Wise Men had given them, they had been able to live comfortably; but always they had felt they were strangers in a strange land. Never a day had passed but they felt the tug of their homeland.

Now they could go back and see their friends and loved ones again. It was too good to be true!

Packing up once more, they prepared to leave the land that had given them shelter in their time of need. One bright morning they set out northward for Palestine.

Did you ever wonder what Jesus thought about it all? He had come into Egypt in his mother's arms, but now He was able to walk. Of course He was too little to walk very far, and no doubt Joseph had Him ride on the donkey beside Mary most of the way, but like all healthy little boys, He was eager to act "grown up" as much as possible.

He was just beginning to talk too, and must have asked an endless stream of questions. I can almost hear Him inquire: "What's that animal, Mamma? That one with the big hump on his back?"

"That's a camel, dear."
"And that one with the pointed things on its head?"

"That's an ox; and the pointed things are its horns."

"And what's that funny house over there?"

"That isn't a house, dear. It's a place where the Egyptians buried one of their kings long, long ago. They call it a pyramid."

So He asked questions and questions and still more questions about everything He saw. Patiently Mary answered them all as best she could.

Torpedoes on the Track

By Lois Christian Randolph

ONE day, while walking down the railroad track on my way to school, I saw the track inspector putting up two red flags on a stand. "I need to stop all trains because of the excavating they are doing on the bank farther on. One of the large shovels might be poised above the track when a train came by."

"Are you sure the engineer will see these two flags?" I asked.

"Yes, and he'll see me carrying a red flag. He'll stop for his orders; then he can proceed at very slow speed." The inspector showed me the official copy of the orders.

"What if the engineer won't stop?"

The man looked at me as though I had asked a silly question. "Then I'll lay my flag on the track so that he runs over it. Believe me, he'll really be in trouble then—loss of seniority, a deduction in pay, . . . maybe even dismissal. No engineer will risk his privileges in the railroad brotherhood for some notion of his own. He is always under orders."

The inspector continued, "I forgot to tell you about the four torpedoes I've put down at regular intervals." He took several small red envelopes out of a steel box. The envelopes were filled with explosives and were marked "Southern Pacific Railroad. Danger."

"These envelopes are fastened to clamps so that they can be attached to the tracks. Each of these four torpedoes will give off a noise like a gun report. It'll warn the engineer that he's approaching a red flag and a stop."

Another morning I was just far enough ahead of a freight train so that I heard the report of the four torpedoes, saw the engineer stop to receive his orders, and observed the train crawling at a snail's pace until it was well past the workmen. The system worked.

"Wouldn't it be wonderful," I thought, "if there were some torpedoes that would go off when we are in danger of saying the wrong thing, so we could stop our train of thought

before our tongue had harmed us or someone else."

Torpedo No. 1 might be *Don't Quarrel*. When I was eight years old I carried on a regular correspondence with my grandfather in Minnesota. We lived in Milwaukee, Wisconsin. Each time I wrote I sent a good Bible verse for grandpa to read. I discovered one day a good Biblical version of a two-word expression I was not allowed to use: "O that ye would altogether hold your peace! and it should be your wisdom" (Job 13:5). My next letter contained this postscript: "Greetings with Job 13:5."



The author of this article suggests four torpedoes that can be helpful in stopping one's train of thought before the tongue harms the speaker or someone else.

My father looked dubious. "Are you sure you ought to send that verse to your grandfather? What has he done?"

"Nothing. It's an interesting verse, and might do him some good."

Father let it pass, knowing that his father would consider the age of the sender and not be greatly troubled. In less than a week I had grandpa's answer.

"DEAR GRANDDAUGHTER LOIS," he began, "I thank you for your last letter, especially for the good Bible verse. It helped me out. As you know, I am the church elder. We had a business meeting to discuss some changes to be made in our church building. There were two groups who could not agree. They talked for two hours, and some of them got angry. I could not think of what to do when something whispered, 'That letter in your pocket.'

I had received it that morning and read the Bible verse. So I told the members: 'I had a letter from my granddaughter, Lewis' little girl, and she sent me a good Bible verse.' After I had read it, no one said a word, except that one man suggested, 'Let us have another meeting in two weeks.' I closed the meeting with prayer, and everyone seemed friendly as we left the church."

Talking things over calmly, when everyone has his emotions on leash, can settle differences. Quarreling settles nothing. Avoid it.

Torpedo No. 2 might be *Don't Brag*. The principal of a school was telling a group of visiting teachers about how much better the school was running since she had taken over the past three years. Her young primary teacher, to whom the principal was a heroine, was listening. When the visitors had left, Miss Young remarked, "I am disappointed, very much disappointed."

The principal pressed her to know the reason. "You bragged of what you had done as if there had not been a God to help you." The primary teacher, startled at her own audacity, went on, "Perhaps it was the way I was trained as a child. My mother told me about how Nebuchadnezzar looked over the hanging gardens of Babylon and boasted, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?' At once God said, 'Thy kingdom is departed from thee.' For seven years the king was without his reason and judgment, until God restored his sanity. Then the king admitted, 'Those that walk in pride he is able to abase.'"

Thoughtfully the principal said, "You are right. Hereafter I shall give God the glory for any of my small successes."

There is a touch of humor in Paul's admonition, "If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). The implication is that such a person is deceiving himself, but not others. Sooner or later we are accepted for what we are. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth" (Prov. 27:1, 2).

Torpedo No. 3 might be *Don't Complain*. A wife noticed that often when her husband came home from the office at six he would complain about various trifles. This spirit in turn would irritate her, and she would answer him in cross tones. As she was

folding pillowcases and towels one day she noticed the His and Her ones, and evolved a plan. When her husband came home that night and began to complain about the stupid people he had encountered during the day, with a smile she hung a placard around his neck—"Him-possible." Then she put the matching one on herself "Her-ritable." They both laughed.

These placards were used until the evil habit had been broken, and each homecoming was a joyous reunion. On rare occasions when the complaining mood seized either one of them, the more cheerful mate would bring out the placards for them to have another good laugh.

True enough it is that "each day has its burdens, its cares and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might suppose we had no pitying, loving Saviour, ready to hear all our requests."—*Steps to Christ*, p. 121.

It is likewise true that "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."—*Ibid.*, p. 116. Unfortunately the word *saints* rhymes with *complaints*, but the hymn writer, Isaac Watts, has told us what to do with them:

"Up to the hills where Christ is gone
To plead for all His saints,
Presenting at His Father's throne
Our songs and our complaints."

Torpedo No. 4 might be *Don't Gossip. Gospel*, the good news of salvation, and *gossip* are related words, but the latter term does not now connote good news. Instead it has come to mean juicy tidbits about our neighbors' faults and failings, the assigning of motives that we have invented.

What is gossip? It is a tale—real or imagined—told to the detriment of another's reputation, usually with the intent of also heightening the prestige of the gossip. Often it begins: "Did you know that So-and-so is really in trouble?" Another earmark of gossip is that the teller delights in his information. He does not suggest that the two of you had better pray about the unfortunate brother or sister. He does not suggest that the two of you might labor for the one who has fallen. Instead he gets sadistic pleasure out of knowing that someone—in his estimation—is not so good as he himself.

As we avoid quarreling, bragging, complaining, and gossiping, let us substitute something better. "When you take the hand of a friend, let praise to God be on your lips and in

your heart. This will attract his thoughts to Jesus." "How important that we speak only those things that will give spiritual strength and life!"—*Ibid.*, p. 119.

Junior Talks

Flying Saucers

By D. A. Delafield

By this time you have heard a great deal about unidentified flying objects, commonly called flying saucers. These fiery disks in the night skies are causing a lot of excitement, but so far their exact identity is not known. The United States Air Force explains the mystery by referring to known objects such as weather balloons, et cetera. But this hardly explains the remarkable speed with which these saucers travel and their ability to make right-angle turns and perform all sorts of aeronautical gymnastics.

Dr. Carl Jung, the father of analytical psychology and chief psychologist for the Aerial Phenomena Research Organization, has come out and declared, "I can . . . say for certain these things are not mere rumor. Something has been seen."—*Washington Post*, July 30, 1958. What is more, he declared that flying saucers cannot be explained as natural phenomena. Speaking of the disks, he said that they "do not behave in accordance with physical laws, but as though without weight, and they show signs of intelligent guidance by quasi-human pilots, for their accelerations are such that no normal human could survive." There is no psychological factor involved in the UFO sightings, Dr. Jung believes; they are real.

My missionary brother told me that one night while he was on the island of Molokai, in the little Hawaiian town of Kuanakakai, he saw what appeared to be a burning object moving slowly across the sky. It finally stopped over a man's house, then disappeared.

One of the Hawaiians explained that the kahunas (priests), survivors of the old paganism, occasionally were approached by angry people who might ask that a curse be pronounced upon an enemy. A branch from the Mauna Loa bush was torn from the plant and a piece of glass was scraped against it. The sawdust was collected in a little pan filled with water. The priest would then make his way to the doorway, throw the water with the sawdust into the air, and pro-

nounce a curse upon the victim. Immediately the contents of the vessel "turned" to fire. The Hawaiians call this *akua lele*, meaning "fire god."

This flying object supposedly would slowly make its way through the air like a great burning ball toward the home of the doomed man, and then disappear. The next morning the man would awake severely ill, and reports have been carried of actual death resulting from the kahuna curse.

The Bible speaks of the angels as "a flame of fire." "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1:7). This text is quoted from Psalm 104:4. Although this verse is referring to good angels, may it not be possible also for fallen angels to reveal themselves to men as "a flaming fire"?

We are living, juniors, in the last days, and the signs of the times are taking place before our eyes, as Jesus said. Please read Luke 21:11. What does that text say? While Satan works to destroy, we must work to save. He works to deceive; we must work to tell the truth. While we do not know yet all about the flying saucers, still it is possible that Satan has his ugly hand in these appearances. We should do all we can to tell others about the meaning of our times and inform them that Jesus' coming is near.



- Principal Richard J. Hammond of Greater Boston Academy reports that the student body of the academy has assumed the responsibility of supporting for one year a native student in our mission station at Malamulo, South Africa, and two native students at our training school in Lake Titicaca.

- Fourteen Pacific Union College seniors were named recently to "Who's Who in American Universities and Colleges": Ralph Allen, Mary Lou Anderson, Bert Beiler, Philip Ching, Fredine Crosby, Robert Hancock, Dwight Herbert, David Hernandez, Robert Hunter, Harold James, Jr., James Phang, Eugene Stiles, Charles Todd, and Ronald Whitney.

- Under the direction of club pastor Ronald Franzke, Pacific Union College Men of Grainger sponsored a special week of devotion, "Men of God Week," November 17-21. Student speakers for the morning devotionals were Bob Hunter, Bob Hancock, Bill Maxwell, David Hernandez, and Ron Franzke. Evening meetings were in the form of personal testimonies by former students of the college now serving as ministers, doctors, and laymen.



A Seventh-day Adventist Relief Worker Tells

Why the Birds Cry on Quemoy

By **WILBUR K. NELSON**, Secretary, Missionary Volunteer Department, South China Island Union Mission

JUST after midnight the artillery batteries of Amoy on the Chinese mainland began shelling Quemoy. Today, November 11, was to be one of bombardment, in harmony with the announced plan of shelling the island on odd-numbered days.

Sleep on Quemoy is difficult at best, but for one unaccustomed to gunfire, it is almost impossible. I listened and wondered where the next projectile would land. I had not long to wait, for soon I heard the shrill whistle of a shell as it passed over and exploded. In a nearby banyan tree a nesting flock of birds responded to the blast with a terrified cry. Another shell passed over. Another explosion. And the same frightened cry of the birds.

Little wonder that even the birds cry on Quemoy! There the destroyed villages and scarred fields tell of the horror and destruction of war.

The following is a report taken from my diary. I was the first Seventh-day Adventist missionary to visit Quemoy Island (also called Kinmen) since the Nationalist Chinese evacuated the mainland:

(Monday, Nov. 10, 1958. 7:00 A.M.)

Fleecy clouds pillow the peaks of Formosa as our war-worn transport

plane wings west. Our destination is Quemoy, Free China's outpost of defense. Our mission is the air delivery of 2,000 pounds of SDA donated relief clothing and several boxes of Testaments, Gospels, and tracts.

My writing is interrupted by a



Homeless children on Quemoy play near the hillside caves where they live since the destruction of their homes by artillery fire from the Chinese mainland.

youthful Chinese flier who hands me an inflatable life vest and remarks: "In a few minutes we will be over the water." The bundles of clothes stacked high in the cabin, being speeded to meet urgent needs on this priority flight, is a sight that I know would make happy the hearts of our Dorcas sisters. Sitting beside me is the only other passenger, Mr. Lin, of the Free China Relief Association. His organization made the arrangements for this trip.

Today the sky is smooth and sunny, and it is hard to believe that this is the battlefield of the Pacific, where MIG and Nationalist jets frequently fight. Hummingbirdlike, a helicopter spins by below on a reconnaissance mission.

For ten years or more no Seventh-day Adventist minister has visited this off-shore island, but it is known that a faithful member, Brother Tsai, has lived and witnessed there for the message since the fall of the China mainland.

The noise of the engines makes conversation with Mr. Lin impossible, but I see he is earnestly reading an Adventist booklet entitled *Faith for Today*, as is an airman stretched

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ically, the name of this devastated village is Old Peace
nt. Refugees from here were the recipients of the
enth-day Adventist relief clothing distribution on No-
vember 11, 1958.

out atop the relief clothing which is stacked high in the plane. Across the cabin on the navigator's table the altimeter reads 1,100 feet. It is 8:00 A.M. and now midway over the Taiwan Strait we pass Peng-hu Island, part of the Pescadores. Dropping low over this isle, we see well-kept paddy fields and ancient fishing boats, which seem a strange contrast to the military vehicles speeding over a concrete highway that stretches across the island.

Now less than 100 feet over the water, we take the last lap into Quemoy 30 minutes away, hoping to be overlooked by mainland radar and coastal gunners. As the shore line comes into view, a smiling pilot opens the cockpit door and announces that we will arrive in ten minutes.

Mr. Lin puts his truth-filled pamphlet back in his pocket with an enthusiastic, "This is good!" From another pocket he takes out the program of yesterday's evangelistic service in Taipei, conducted by Pastor Milton Lee. He is reading the Chinese translation of the song, "Jesus Saviour, Pilot Me"—fitting words for a flight over these troubled waters.

The beach and the gravel runway have a sunburned look from our plane. The hillsides are pitted with the cliff dwellings of the island defenders. Rolling into a submerged shelter, our plane stops and is quickly unloaded, for no plane stays long on the ground here. An American correspondent and a representative of the city government, who will help us plan our distribution, escort us by jeep into Kinmen City. The town has the appearance of something out of another era, except for soldiers and the tenseness of war, which is everywhere noticed. Changing to khaki clothes and donning a helmet, we begin our survey of the damage done and the relief needs of the civilian population. This is what we saw today:

Our first stop was what had been a fishing village but which now is a mass of destruction. Little children played on the hillsides near the caves that are now their homes as tired mothers tried to make soup over small fires near the mouth of the holes. A sweet little lad with a terribly scarred face and blinded eye became interested in my picture-taking, so I asked him how his eye got hurt.

"A shell," he replied simply.

"Long ago?" I asked.

"Yes," he said, "long ago." But by

the looks of the wound it probably wasn't too long ago that his handsome little face had become thus disfigured. To a child, living in the fear of war, a week of explosions must seem like an eternity. Little wonder that even the birds cry on Quemoy!

Into Kinmen City again, the hostel kindly accommodated me with a vegetarian lunch and we prepared to go out to a point known as Ning-to, where even more devastating destruction awaited us. For half an hour I walked the streets of this abandoned village. No house was spared. Occasionally from the ruins or from a hole in the ground a somber face would appear, and then quickly retreat. In one broken house a deep hole had been dug in the kitchen floor and there a little family huddled for their photograph. They were comforted by the knowledge that friends from far away were interested in them. These were the people to receive the shipment of relief clothing our plane carried.

Another nearby village presented a similar scene of destruction. I was pleased by two little boys who, delighted with books I had given them with Jesus' picture on the cover, posed with them in front of a broken Buddhist shrine. How I pray that the love of God will capture those young hearts!

The distribution, including Army blankets and clothes, was carried out with wonderful efficiency. Supplies were given first to those in the most urgent need. All of them had lost their homes. It was amusing to see a little old Chinese woman hold up a pair of men's trousers that were nearly as big as she was. They had been rationed to her. She wanted to

trade them for a coat, and her face broke into smiles when the exchange was made. An old farmer amused us all with the long-haired woman's fur coat he received. To the delight of on-lookers he donned the coat and posed for a picture. Well he knew that in the cold nights to come the coat would shield him from chilling winds.

It was planned that I should preach following the relief distribution. Kinmen City has a single Christian church, and the local government had advised the pastor in advance that I would be speaking there. Not wanting to take the pastor's pulpit without his invitation, I told the authorities on my arrival that I would be happy to have an outdoor service for all who would care to attend. All having agreed to this, I was about to leave my room when old Pastor Su of the Chinese Christian Church arrived at my door. He was upset and wondered why I asked to preach outside when there was a church to meet in. He assured me that he very much wanted the service in the church. Then, helping me with the Gospels and literature distribution at the relief center, Pastor Su tried to see that each one who got a garment also received a Gospel and one of our papers.

Brother Tsai, our church member, worked with Pastor Su and was overjoyed by our visit. He asked many questions about the progress of the work, and smiled broadly when I showed him the recently published Chinese *The Desire of Ages*. "Oh," he remarked, "we never tire of reading Sister White!" When I put the \$500 (about \$14 U.S.) into his hand, which the mission workers had sent as a gift,

(Continued on page 21)



Clothing rations are gratefully received at the distribution center in Kinmen City. En route to Quemoy are 8,000 pounds more of Seventh-day Adventist relief clothing. This large shipment will do much to relieve suffering during the cold winter months.

News From Home and Abroad

Middle East Division Council

By R. R. Figuhr

[The president of the General Conference reports by air mail from Beirut, Lebanon.—Editors.]

IN AN atmosphere of comparative peace and quiet, where in recent months there has been so much political unrest, the Middle East Division met in its quadrennial council in Beirut, Lebanon, to review past achievements and lay plans for greater future accomplishments. All fields in the division territory were represented, although not all who desired to attend were able to secure clearance to come.

The new division president, R. A. Wilcox, arrived in time for the council and received a hearty welcome. We feel certain that this experienced leader will prove a real strength in the Middle East.

George Appel, who has been division president during the past eight years, is returning to North America because of a health problem. Pastor and Mrs. Appel have given 38 years to foreign service, a remarkable record of devotion to the cause of missions. The Middle East will miss him, for he has greatly endeared himself to the workers and members.

This division is not an easy one in which to work. Things move slowly here, and fruitage is not so readily apparent as in some other parts of the world. But our leaders and other workers move forward in faith, assured that results will follow faithful seed sowing.

There are encouraging evidences of progress and of promise for the future. Some 7,000 people have taken and finished the Voice of Prophecy Bible Correspondence Course. Surely much of this good seed will produce fruit. In Sabbath school membership compared with church membership this division leads the entire world field. Sabbath school membership is 150 per cent of the church membership.

The temperance work and our health principles provide a common platform with the millions of Mohammedans in this area, whose teachings are against the use of alcohol, tobacco, and the flesh of certain un-

clean animals. This leads not a few to look upon Seventh-day Adventists in a friendly manner and as different from other Christian groups. When acquainted with what we teach and believe, they feel sympathetic toward us and our work.

Strong emphasis is being placed upon every form of evangelism. To

conserve all possible funds for this most important feature of our responsibility, careful study has been given to uniting much of the East Mediterranean Union activity and organization with that of the division, so as to reduce office, personnel, and travel expense. This has now been largely effected. As the membership is small, this can be done without injury to the cause.

The territory included within the boundaries of the Middle East at present contains probably the most restless part of the world. One knows not what a day may bring forth. Yet our missionaries are going steadily for-



New Voice of Prophecy Interest in Bombay State

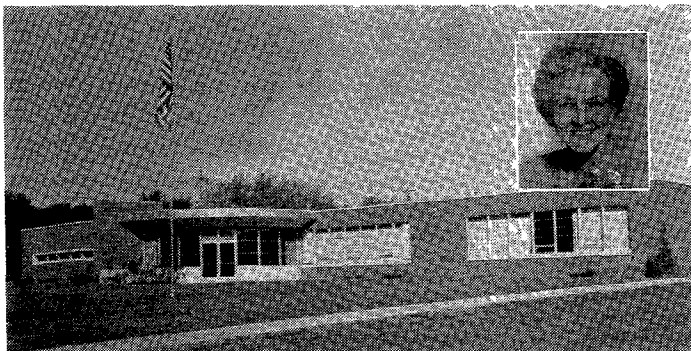
In recent months a new interest has been developed at Bhor, in the Bombay State, through the direct influence of the Voice of Prophecy lessons. In this section of the country an interested gentleman, Mr. L. A. Tribhuwan, took our lessons in the Marathi language. So impressed was he by what he learned that he recommended the Voice of Prophecy Bible course to his friends and neighbors. Soon others were seriously studying our truth.

When news reached the Marathi office in Poona of the growing interest, plans were laid for our Marathi Branch School director, S. B. Engles, to make the trip to Bhor, a round trip of about 80 miles, to contact this interested group. So profit-

able was this initial visit that further plans were laid for Brother Engles and his wife to meet with this earnest company of believers every Sabbath afternoon for additional study and prayer.

This little group of Marathi students has progressed so rapidly in their study and acceptance of the Bible that it will not be long before they are ready for baptism, Brother Engles reports.

In the accompanying picture, seated at the left are Mr. and Mrs. S. B. Engles and their little boy. Seated at the right are Mr. and Mrs. L. A. Tribhuwan and their child. Standing behind them are the other members of this Marathi group of believers. A. E. RAWSON



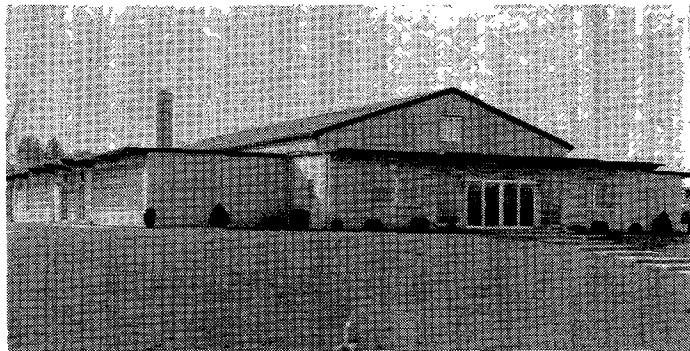
Helen Hyatt Elementary School Lincoln, Nebraska

On October 19, 1958, a service of dedication was held on the spacious lawn in front of the elementary school operated by the College View Seventh-day Adventist church, Lincoln, Nebraska.

The school is named for Helen Hyatt, a former teacher and principal, who also spent many years in Africa as a teacher and director of teacher training at Helderberg College. The cost of the building, including equipment, was approximately \$140,000.

The accompanying picture shows a front view of the building with an inset of the portrait of Miss Hyatt.

GERRY E. THOMPSON, *Principal*



South Bend, Indiana, Church School

For many years the South Bend, Indiana, church has been needing a new church school building. Recently under the leadership of M. G. Johnson, and with the moral and financial support of the Indiana Conference, money has been raised and a building erected. This new structure provides modern classrooms, a principal's office, and rooms for home economics, shop, and music; also a large gymnasium-auditorium.

This building was dedicated free from debt on Sabbath, November 1, 1958. It was a happy day for the South Bend congregation.

W. A. NELSON, *Educational Secretary*
Lake Union Conference

ward with their task. When called upon to flee, it is only a temporary move, and they return at the first opportunity.

The new division staff, we believe, will bring strong help to the fields. R. A. Wilcox is president of the East Mediterranean Union as well as of the division. R. E. Osborn is division treasurer and also temperance secretary. R. H. Hartwell is secretary of the division and also of the home missionary department. This gives the division three officers in place of two, as formerly.

G. A. Keough is the division educational, religious liberty, and public relations secretary. R. C. Darnell, now on furlough, is the managing editor at the publishing house and also secretary of the publishing work. Anees A. Haddad, of Lebanon, is to carry the Missionary Volunteer and Sabbath school work in the division. And Wayne Olson is to devote his entire time to ministerial association work, counseling with and training workers in evangelism. As he is a successful evangelist in this part of the world, it is felt that he is qualified to give practical and much-needed help to our evangelists.

Dr. William Wagner, in addition to carrying the medical superintendency of the Baghdad Hospital, is also medical secretary for the division. By careful planning he is able occasionally to get away from the hospital to counsel with the brethren in the various areas regarding the medical work.

The division staff will also carry the responsibilities of the work in the East Mediterranean Union administratively as well as in the departments. With savings thus effected, it is hoped to greatly strengthen and build up the work in the local fields.

In the restless Middle East we have a noble band of missionaries and national workers carrying on in schools, hospitals, the publishing house, offices, and the field. They face their great task with courage and faith, confident that He who has called them to His service will bless their ministry.

Ethiopia on Fire With the Message

By C. L. Torrey, *Treasurer*
General Conference

[From the Northern European Division Council, held this year in Denmark, Elder Torrey sent the following air-mail report of recent progress in the land of Ethiopia, a mission field of that division.—
EDITORS.]

I want to share with you a portion of the report given by Axel Varmer, president of the Ethiopian Union Mission, at the Northern European Division meeting in Skodsborg, Denmark, in November, 1958. This report is of special interest since the work in Ethiopia has gone very slowly in the past. A new awakening has come to that historical land, the kingdom of the Queen of Sheba of early Bible history. Brother Varmer says:

"Ethiopia is one of the countries of Africa over which a certain aura of

romance and mystery still hangs. For centuries the history of Ethiopia was connected with the romantic legend of the Prestor Johannes, who as a mighty Christian emperor helped the Western world to stem the sweep of the Moslem armies across Asia, Africa, and parts of Europe. In fact, Ethiopia was the only country in Africa that resisted Islam and where a national Christian church has survived.

"As far as we know, Christianity came to Ethiopia from Egypt in the fourth century, and the Coptic Church, like the Roman Catholic Church, has through the centuries diverged far from the purity of the gospel of Christ. Among the primitive tribes only a touch of Christianity is left.

"Including Eritrea, Ethiopia covers about 436,566 square miles. The population is composed of many races of widely differing stock speaking over 30 distinct languages. It is said that at least a dozen of these languages have never been learned by any European. The Bible, or Bible parts, are printed only in a few of the languages spoken in the Ethiopian empire. It is a great advantage that the Amharic language is now being taught in all government schools, but the great majority of the 20 million people in Ethiopia are illiterate.

"Ethiopia is a great country, and you will get an idea of its size and the distances we have to travel when I tell you that from Massawa in the

north to the border of Kenya in the south is 2,200 km. (1,400 miles). The distance from Italian Somaliland in the east to Sudan in the west is equally as great.

"The highlands of Ethiopia form a plateau some 6,000 to 7,000 feet above the surrounding plains. Above the plateau rise many irregular mountain ranges up to 15,000 feet high. Only by traveling over this plateau and the mountain ranges can one begin to form an idea of the great contrasts in topography and climate in Ethiopia. As one travels around he is often held spellbound by the sudden views of breath-taking beauty of this mountainous country. The whole aspect of Ethiopia is wild and fantastic, and it is not an easy land in which to travel.

"Many years ago an English soldier said, 'They tell us this is a tableland. If it is, they have turned the table upside down and we are scrambling up and down the legs.'

Recent Progress Most Encouraging

"The progress of the Advent message in the Ethiopian Union, in the last three or four years in particular, has been very encouraging, and we are deeply grateful to the Lord for the powerful work of the Holy Spirit

which we have been witnessing here.

"Since 1954 our membership in the union has more than doubled. In the last six months we have baptized nearly one third of our present membership. In many parts of the great Ethiopian field we are witnessing the miracle of grace upon newly converted hearts.

"Two days by jeep west of Gimbie a number of people have accepted the Sabbath. A church of 75 members has been organized in Enfilo, and two hours' walk from there a new group of 50 are keeping the Sabbath and preparing for church membership. The latest news comes from another place named Gulliso, a day's journey by jeep west of Gimbie, where more than 100 people are keeping the Sabbath. They have built their own church and they are now pleading for a school and a clinic. The work in Gulliso began in a remarkable way. Here is the story:

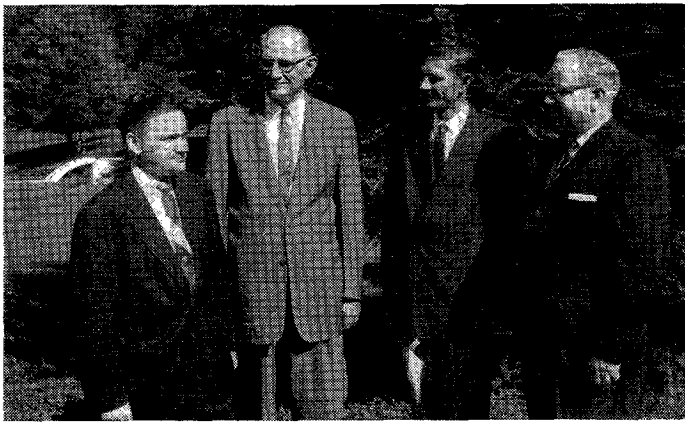
"A man from Gulliso married a Coptic girl. Six months later they went to visit his mother-in-law. But when she found out that her son-in-law was not a Coptic, she refused to allow her daughter to return with her husband. In his distress the young man prayed for God's help and guidance. Where should he go? He felt he could

not return to his own village without his wife, so he decided to go where he was unknown. He had heard of a mission at Gimbie, but never about the Adventists. Three times he cast lots, and each time it fell on Gimbie. He immediately set out for the mission there. Upon arriving he saw our church.

"When he entered the compound the first thing he saw was a group of people outside our clinic, studying the Bible with our Bible instructor. He joined the group, became interested, and requested more instruction. He remained for several months, accepted the message wholeheartedly, and was baptized. Since returning to his village he has been an ardent witness for the truth. Now more than 100 people are enrolled in baptismal classes and meeting regularly in their new church from Sabbath to Sabbath.

Two Coptic Priests Baptized

"Two Coptic priests have recently accepted the message and attended our Bible and evangelistic course at Kuyera. One of them comes from Adua in the Tigre province, where our mission has never had work. This man will now go back to his country as a witness for the Advent message there.



Georgia-Cumberland Doctors' Retreat

The Georgia-Cumberland Conference is proud of its medical work and the many Christian doctors in its territory. Some of these doctors gathered at Camp Cumby-Gay, the conference youth camp, for a retreat the weekend of August 29 through September 1.

Drs. Joe S. Cruise and E. E. Carmen, conference medical and dental secretaries respectively, laid plans for the weekend and organized the program. Spiritual, social, and physical refreshment were provided in abundance. Of special interest was the visit of Neal Wilson from the Middle East.

Shown discussing the program (left to right) are: Dr. Joe S. Cruise, conference medical secretary; N. C. Wilson, conference president; Neal C. Wilson, president of the Middle East Union; A. C. McKee, conference treasurer.

E. S. REILE
Public Relations Secretary

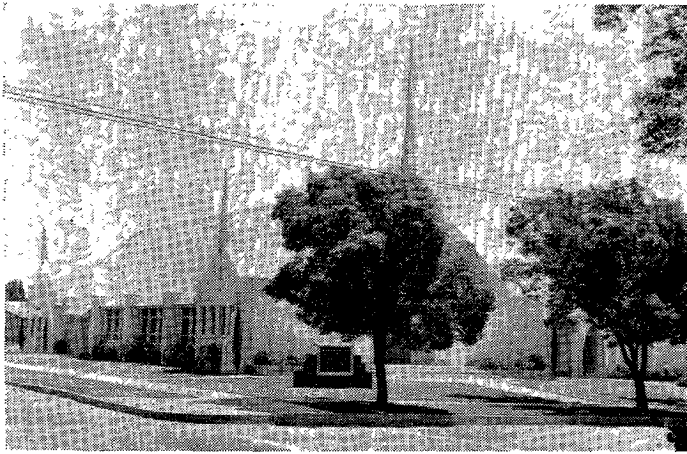


Columbia Union Medical-Ministerial Fellowship

More than 250 persons attended a three-day ministerial-medical retreat at Camp Kaufmann, Maryland, sponsored by the Columbia Chapter of the College of Medical Evangelists Alumni Association. The weekend program was directed by Dr. Delbert Dick, president of the chapter.

Main speakers were Joseph Barnes, of the New York Center; Roland Hegstad, of the Southern Publishing Association; H. J. Capman, president of the Potomac Conference, and M. E. Loewen, president of the Chesapeake Conference. Other conference officials and ministers who participated included L. E. Lenheim, president of the Columbia Union Conference; C. H. Kelly, union secretary-treasurer; C. E. Wittschiede, of Potomac University; and William Loveless, Jr., associate pastor of Sligo church, Takoma Park, Maryland.

D. A. ROTH
Public Relations Secretary



Church Dedication in Ontario, California

Dedication services for the Ontario, California, church were held Sabbath, November 8. The dedicatory sermon was given by R. C. Baker, president of the Southeastern California Conference, and the dedicatory prayer was offered by H. H. Hicks, former conference president. A brief church history was presented by F. L. Abbott who was pastor of the church when the building program was begun in June, 1955.

Built at a cost of \$86,216, the structure includes a sanctuary and an overflow room with a capacity of approximately 400, and adequate classrooms for the Sabbath school as well as a Dorcas room. It is our prayer that this beautiful new church will shine as a lighthouse to show the way to heaven to many who now walk in darkness.

ROBERT L. WHEATLEY, *Pastor*



Terre Haute, Indiana, Church Dedication

More than 300 members of the congregation and guests attended the dedication of the Terre Haute, Indiana, church on Sabbath, November 8, 1958. Jere D. Smith, president of the Lake Union Conference, delivered the dedicatory address. Arthur Kiesz, president of the Indiana Conference, offered the dedicatory prayer.

Former pastors R. T. Heiner of New Albany, Indiana, and C. E. Allen, retired, were also featured in the program. Guests from the Indiana Conference office included W. E. Wasenmiller, treasurer, and Carson Adams, Book and Bible House manager.

The first Terre Haute church was founded in 1873, the second Seventh-day Adventist church in Indiana. From this church have gone many denominational workers.

W. H. WARD, *Pastor*

"In October it was my privilege to visit Makile in the western part of Tigre. Some of you have heard the story of the ten teachers in the government school in this stronghold of the Coptic Church. They all studied the Voice of Prophecy lessons and accepted the message. Brother Smart and I spent a weekend there, and all Sabbath and Sunday we had meetings attended by from 12 to 16 people in a little hut not more than 36 feet square. But how sweet it was to study the Bible with these people and visit them in their homes.

"For some years we have operated a small mission press, which has brought much blessing to our work in Ethiopia. It has enabled us to print Sabbath school lessons, Voice of Prophecy lessons, some books, and recently a series of 32 tracts.

"This summer 18 young men from our training school in Kuyera went out canvassing during vacation time and placed about 3,000 books in the homes of the people. One student sold about \$70 worth of books."

Brethren and sisters, this is the latest story from Ethiopia. Now is our opportunity. Ethiopia is astir and light has broken through. A new day has dawned. Let us help fan the flames of these gospel fires, so that every heart may hear the message.

Why the Birds Cry on Quemoy

(Continued from page 17)

he was deeply moved. It was a privilege to kneel with this brother, so long separated from fellow believers, and to thank God for the blessed hope that binds our hearts together.

It was a ragged-looking crowd that came to Pastor Su's chapel, those homeless refugees of Quemoy. For most of them it was probably their first time in a Christian church. Pastor Su, though 73 years old, raised his directing stick and started a song service. He taught them a quaint Chinese melody with words that said, "It is a world filled with trouble; fearfully we run to and fro. But please come believe Jesus; He will give you rest." My message was "Jesus, Our Hope and Our Salvation." When the call was made to leave idolatry and accept Christ, a good response of about 50 hands was seen. At the door of the church a fine little fellow, with his blanket and coat under his arm, stopped to give me a big smile. "Will you love Jesus?" I asked. He answered a heart-warming Yes!

Our second day in Kinmen began early with mainland gunfire shortly after midnight, announcing the be-

ginning of another fighting day. I lit a candle to notice the time, and then lay down again under the mosquito netting to listen to exploding shells—and Quemoy's crying birds. Before dawn, by candlelight, I read with Mr. Lin (of the Chinese Relief Association) the promise of protection given in Psalm 91, and we studied the simple steps to salvation. Thank God for this man's conviction to accept Christ as his Saviour!

The sun was just coloring the clouds when our transport plane was seen skimming over the waves toward the airfield and the waiting refugees and wounded soldiers. Its only passenger from Taiwan was a Far East correspondent for *Time* magazine. As we visited beside the plane he remarked to the other newsmen who had been my guide, "Of all the 'do-gooders' in the Far East, the Seventh-day Adventists are at the top of my list! They saved my life in their hospital in Singapore last year."

As we waited to board the plane a mother with her little flock of children clinging to her told me of her despair while living for weeks in a hole during the fierce shelling that destroyed their home. But she was a Christian and testified that were it not for her faith in God, life would be without hope.

[The diary concludes:]

Taiwan is in sight now. Across from me are horrible reminders of the evil of war. The bare legs of the soldier facing me have the skin burned from them. Another wearing a cast sits motionless. As I offer him an enrollment blank for the Voice of Prophecy Bible course he nods his acceptance, and I tuck it into the pocket of his shirt, for he cannot raise his arms. The American newsman who spent the day showing me Quemoy looks up as I take my seat and inquires, "Do you have any of those tracts in English? Bring some to my office when we get back to Taipei." Then we sit in silence at the picture of pain around us. Little wonder that even the birds cry on Quemoy! I put down my pen to wipe away a tear, and pray, "Lord Jesus, come quickly!"

South American Division Committee Meets

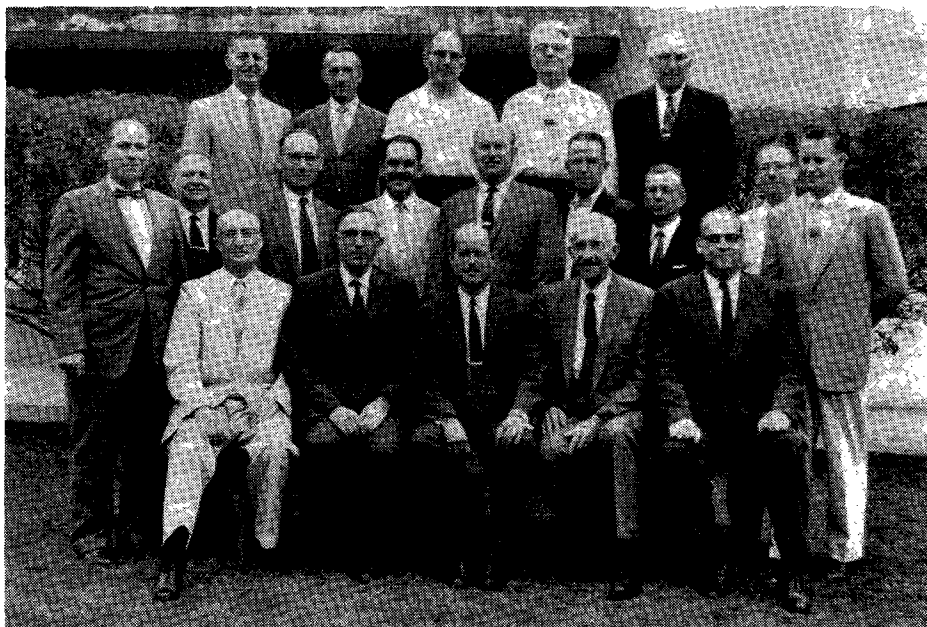
By H. L. Rudy, Vice-President
General Conference

[Elder Rudy is meeting appointments overseas in the interests of the worldwide program of the church. He sends this air-mail report from South America.—
Errors.]

November 24-30, 1958, the division office at Montevideo, Uruguay, was the scene of the annual meeting of the South American Division committee. The General Conference was represented by F. R. Millard and the writer. It was Elder Millard's first visit to South America, but one gained the impression that he must have grown up among Spanish people. Almost immediately he began conversing and preaching in the Spanish language. For the writer the occasion was a pleasant renewal of acquaintance made two years before.

The election of J. J. Aitken to the presidency of the South American Division did not result in much change in the manner of conducting the proceedings of the committee. In the few months since the General Conference session Elder Aitken has acquired a good knowledge of the Spanish language, even to the point of using the newly acquired tongue in public. Having also made a rapid survey of the fields throughout the division before this meeting of the committee, he was in a position to give intelligent leadership in the various plans that came up for consideration.

The success of this important meeting, however, must be attributed to the well-coordinated and efficient teamwork of the president and his associate officers. L. H. Olson, secretary of the division, had the data pertaining to the agenda well in hand so that every item received due atten-



South American Division committee, with J. J. Aitken, president, in the center of the front row. He is flanked by F. R. Millard and L. H. Olson on his right, and H. L. Rudy and K. H. Emmerson on his left.

tion with good dispatch. K. H. Emmerson, the treasurer, very ably handled the financial and budgetary affairs. When the reports of the finance and budget committees were presented, the members of the division committee were greatly pleased and impressed with the liberal and equitable financial provisions worked out by the treasurer and his efficient staff. We thank God for the loyal, consecrated, and efficient officers at the head of His work in South America.

What has been said of the officers can also be stated of the division departmental secretaries in their respective responsibilities. They, together with their associates and helpers in the various offices, are doing the Lord's work efficiently and well. Their combined services are greatly appreciated throughout the division territory.

There are three union conferences and two union missions in South America. The work is carried on in two principal languages, Spanish and Portuguese. The Spanish language is used in all of the countries except Brazil. From Ecuador to Chile, across the Andes in Peru and Bolivia, in Paraguay and Uruguay, Spanish is the lingua franca. Organizationally this territory is covered by the Austral Union Conference and the Inca Union Conference. Brazil is organized into three unions—the South, East, and North Brazil unions.

Each language area has its own type of institutions. The Buenos Aires Publishing House (Asociacion Casa Editora Sudamericana) publishes literature in Spanish, and the Portuguese literature is published by the Brazil Publishing House (Casa Publicadora Brasileira), São Paulo, Bra-

zil. River Plate College (Colegio Adventista del Plata) Puiggari, Argentina, provides college training for the Spanish countries, and Brazil College (Colegio Adventista Brasileiro) offers college work to the youth of Brazil. Besides these colleges there are many primary and secondary schools in both language areas throughout the various South American countries.

At this meeting study was given to the need for developing the program of training nurses in Brazil. The need for nurses with denominational training is acute. While a practical training is now being given in the Rio de Janeiro Hospital, it is not sufficient. It is anticipated that a regular nurse's training program can soon be developed, either at Rio de Janeiro or in connection with our college and hospital at São Paulo. A strong course in nursing is now offered at Puiggari, Argentina, where our hospital and college are located. Provision was made by the division committee to greatly improve the housing facilities for the students at Puiggari.

The urgent need throughout South America is for more adequate housing, more and larger churches, additional dormitory facilities at our boarding schools, and better classrooms for the rapidly growing number of primary schools. This is a natural result of the fast increase in church membership, which reached 94,381 as of September 30, 1958. In 1957 baptisms reached a total of 9,304, and the year 1958 will record a higher figure. It is anticipated that in 1959 baptisms will reach 1,000 a month, or 12,000 for the year! With this goal as the primary objective in their work for the ensuing year, the presidents of

the unions, supported by the various departments and institutions, returned to their respective fields from this inspiring meeting. In a few months from now the church membership of the South American Division will have passed the 100,000 mark.

Changed Lives in New Guinea

By M. V. Campbell, *Vice-President
General Conference*

[Elder Campbell sends this up-to-the-minute report from the Australasian Division, where he is traveling in connection with our worldwide mission program.—
EDITORS.]

In the highlands of New Guinea there are still sections where white people are not admitted, owing to the fierceness of the natives. Cannibalism is still being practiced by a few tribes. I have just visited one section, Prosa, which until a year ago was entirely closed. The people of this region until the last few months have been cannibals, and have practiced the revolting custom of eating their own dead. They would eat even their nearest and dearest relatives, regardless of the disease that caused their death.

While the natives were still indulging in this practice, and were too fierce for white people to be allowed into their territory, the truth entered. Some young people from Prosa traveled to Kainantu, the nearest Adventist mission station, and attended school. When they had accepted Jesus as their Saviour they returned to their homes and began missionary work among their people.

During the past year, since the territory has been opened, S. A. Stocken, the missionary in Kainantu, has made several trips to this village, though it is reached by the most difficult roads and the last section of the journey must be made on foot.

It was in company with this missionary and A. D. Pietz, the mission president, that I made my visit to this wild territory. The isolation of these people was impressed upon me by the new roads that had so recently been carved out of the mountains toward their country. In spite of the exhaustive labor expended upon the construction of these roads, many are still almost impassable because of the steep grades and the primitive bridges across the many rivers.

When we reached the end of the road it was night. Pastor Stocken sounded the horn of his car, and it was not long before we were surrounded by a milling throng of naked savages. It was immediately evident that they regarded Pastor Stocken and his associates as honored friends. They

were, however, very boisterous as they received us with shouts and screams, and shook our hands and embraced us.

Several natives quickly loaded our equipment on their shoulders and started off into the darkness. The others joined us in the journey by foot over mountains and down narrow, wet slippery paths. In leading us through



At 120 Her Eyesight Is Not Dim

This is Mrs. Maria E. Dacuycuy, one of our faithful members in the Philippine Islands. Her friends and the townspeople where she lives say that she is at least 120 years of age. She was baptized into the Seventh-day Adventist Church on January 20, 1926, by Manuel Valera, in the Bacarra River in Ilocos Norte. She is a charter member of the Pasuquin church, and now lives with Mrs. Caudida C. Ranjo of that town.

Sister Dacuycuy was unable to read or write when she joined our church at the age of 88. Now she not only can read but does so without glasses. She studies her Sabbath school lesson every day. She likes to sing, her favorite song being "He Leadeth Me," which she sings from memory.

Her husband, a farmer, died before she became a Seventh-day Adventist. She has been active in missionary work, particularly Ingathering, and has distributed many tracts, given Bible studies, and visited the sick. To her knowledge she has won two persons to the truth—a great-nephew and niece.

R. A. VAN ARSDELL

the darkness they tried to help us stay on our feet by taking us by the hands and arms. Occasionally, however, they were unwittingly the cause of our falling by getting under our feet. When we came to a river they waded through water up to their waist and carried us across without our getting wet.

Upon arriving at their village I was surprised to find a commodious church that had recently been built of woven bamboo. Its pews consisted of flattened logs. Soon every log was crowded with occupants and the church was full. It was then that I learned the nature of the equipment Pastor Stocken had taken with him. He had automobile batteries, transformers, a tape recorder, a projector, and a screen.

First he showed Kodachrome slides of these native people themselves. The pictures had been taken on his previous trip. It was clear that this was one of the attractions to which the whole village was looking forward. All were loud in expressing their admiration or amusement.

Next a filmstrip of the life of Jesus was shown, and with it the tape recorder was used. A mission student from this village had translated into their language the story of Jesus as depicted by each of the slides, and they heard his voice from the tape as the various pictures were shown. The film was clearly intended for a civilized audience, and contained beautiful paintings from the world's best artists. These pictures showed people in colorful garments. They were, however, greatly appreciated by these poor savages.

The following morning, as soon as we were awake and before we had eaten, the church was again full of people. This time I was the speaker, and there were no films and tape recorder. I wondered whether I would be able to interest them by only the spoken word. Another handicap was the need of translation. All that I said had to be translated first into pidgin English, and from it into the language of the people.

I spoke of my visits to the Holy Land, where Jesus had lived and taught, where He died for us, was raised again, and ascended to heaven. I dwelt particularly upon His death to save us from our sins, and of His soon coming to take us home. I then made an appeal for them to accept Jesus as their Saviour. It was amazing to see the interest these people showed, and their evident comprehension of what was said.

A testimony meeting followed. A few of the villagers had already been baptized and they were the first to speak of their joy in serving the Lord, and of their answered prayers. Others who are in the baptismal class

told of their acceptance of Jesus. Then some who had not previously associated themselves with us spoke, several telling of their decision to give up their old ways and to be Christians.

Four young men from another village had been brought in by one of our boys who had recently been baptized. These four men had all been sorcerers. They had given up their sorcery and were attending their first Christian meeting. They told of their decision to follow Jesus.

In the highlands of New Guinea there is a vast difference between the pagans and the Christians. One can see almost at a glance the power of Christ to change lives. The pagans usually have boar tusks in their noses and are adorned with ornaments of sea shells. Their hair hangs in hundreds of small strings in which are wound grasses and thin weeds. They are filthy and repulsive. One of the first things they do after conversion is to cut their hair, ridding themselves of all the filth intertwined with it. They remove their ornaments and take what is perhaps their first bath. They immediately give up their revolting, sinful practices. The expressions on the Christian faces show a marked contrast to their pagan relatives.

These people are opening their hearts to the gospel and many are giving their lives to the Saviour. We should greatly increase our mission force in this land and not leave it to other mission societies to reap the harvest. This is a most fruitful field, and in the heavenly kingdom we will undoubtedly meet many from this part of the world who today are still wild, pagan cannibals.

Golden Anniversary

(Continued from page 1)

came his language teacher, and later became one of the strong leaders of the cause. His name was E. D. Thomas. Elder Thomas served in many capacities in the Southern Asia Division and was laid to rest a few years ago after a brief illness in Poona.

The first mission bungalow in the Tamil field was built in Prakasapuram in 1909 at a cost of Rs. 4,000. In the same year another missionary, G. G. Lowry, and his wife were added to the force of workers in the Tamil field.

Time and space will not permit the narration of the details of the history of the work in the Tamil fields. However, suffice it to say that the Prakasapuram church has grown to be one of the strongest churches in the South India Union.

Two Air Force Sergeants Baptized in Alaska

At the close of our Servicemen's Retreat in Alaska last May, two of the young airmen present, who came from Ladd Air Force Base and Eielson Air Force Base respectively, one a staff sergeant and the other a technical sergeant, together with their families, were baptized. These fine young people accepted the message through the ministry of A. L. Moore, pastor of the Fairbanks church. Another young airman made his decision at the meeting Sunday night, May 11. He had not been attending church or keeping the Sabbath since coming into the Air Force. He decided to rededicate himself to the Lord and to ask his commanding officer for Sabbath off. We thank God for these victories.

Fairbanks is only 90 miles from the Arctic Circle and is the farthest north of any of our organized churches in North America. During the past three or four years a number of servicemen have accepted the message through the efforts of Brother Moore. In fact, the largest portion of his converts have come from the military bases of this area. According to this earnest worker, young men in this period of life constitute a most fruitful field for missionary labor. Altogether there were about 30 military personnel in attendance at the retreat, from Anchorage, Fairbanks, and Whittier.

WM. H. BERGHERM

In order to remember in a tangible way the beginnings of the work in the Tamil fields, the South and North Tamil sections (missions) of our union arranged for a golden anniversary celebration at Prakasapuram in conjunction with the biennial meetings of the sections, September 2 to 6, 1958. Nearly 300 delegates from all over the two sections were invited to these meetings. As a result we had a total attendance on the Sabbath of about 500 persons. Historical and devotional items were presented on the program during the five days of the meetings.

In his report G. Gurubathan, president of the field, told us that in 1915, when the first church was organized, there were 49 charter members. A few of these charter members were present for the golden anniversary celebration.

Since the time when the work first began here, many young men and women have gone through our schools including Spicer College, and are now holding important positions in various parts of the division. In South India the name "Prakasapuram" has become almost synonymous with the Advent message. Today the membership at Prakasapuram is more than 250, and the church that was built in 1921 and dedicated by the late W. A. Spicer is now too small. There is talk of enlarging the building. At the time

of the golden anniversary celebration a new baptistry was added to the church, and on the Sabbath day six people were baptized.

The present leader of the church, Pastor Y. G. Thomas, in conjunction with the local presidents, G. Gurubathan and C. Moses, and secretary-treasurers, V. Benjamin and Johnson Koilpillai, spared no pains in preparing for the function. The service rendered by Elder and Mrs. J. S. James and Mrs. Bertha Lowry was gratefully remembered, and the members expressed the wish that it might have been possible for them to be present. The good wishes of the members were sent to them.

We were happy to have with us at the meetings L. C. Shepard, one of the pioneers of our work in South India, who came to South India in the year 1919. The Southern Asia Division was represented by D. S. Johnson, secretary of the division.

When the Lord comes to gather His own, we believe there will be a large number from the Tamil fields of India who will be ready. May God bless the devoted men and women from lands afar who have given their lives in service for the people of this area.

Missionary Departures

Mr. and Mrs. Edward Dalegowski and child, of Angwin, California, left their home by car on December 1, going to Montemorelos, Mexico. Prior to marriage Sister Dalegowski's name was Naomi Wright Davis. She has had musical training and one and one-half years' experience in a bookbindery. Brother Dalegowski has been a compositor for eleven years and a linotype operator for three years. He has accepted appointment as manager of the print shop in the Montemorelos Vocational and Professional College.

J. L. Sprout, recently of Takoma Park, Maryland, sailed December 6, from New York City, on the *Queen Elizabeth*, going first to France and from there to Iran. Sister Sprout and the daughter preceded him, having sailed for France on November 5, to visit relatives. Sister Sprout's maiden name was Monique Lebreton-Savigny. She has a B.A. from a university in Paris and has had teaching experience. Brother Sprout has an M.A. from the SDA Theological Seminary. This family served as missionaries in the French Cameroun from 1951-1954. Brother Sprout taught in the training school in Nanga-Eboko. His appointment at this time is to teaching work in the Iran Training School near Teheran.

REVIEW AND HERALD

Theodora L. Zuercher, of Loma Linda, California, sailed on the *Queen Mary* from New York City, December 13, to England, her destination being Lepi, Angola. Miss Zuercher is a registered nurse from Switzerland. She spent nearly two years at the Loma Linda Sanitarium and Hospital. She will serve as a nurse in the Bongo Mission Hospital.

Dr. and Mrs. Robert J. Steele and three children, of Thornhill, Ontario, Canada, left San Francisco, California, December 18, en route to Singapore. Sister Steele's maiden name was Ethel Margaret Payne. Since graduating as a nurse from the Washington Sanitarium and Hospital she has had several years' nursing experience. Dr. Steele completed the medical course at the College of Medical Evangelists in 1950, and interned in the Oshawa

General Hospital. For the past seven years he has engaged in private practice. His appointment is as physician in the Youngberg Memorial Hospital.
W. P. BRADLEY

Victories in Atlanta Georgia

By E. L. Minchin

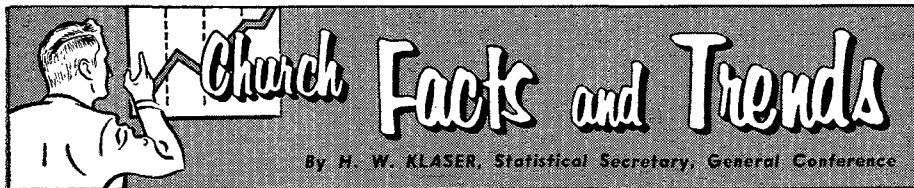
A remarkable outpouring of the Holy Spirit occurred during the recent nine-day revival effort held in the Beverley Road church, Atlanta, Georgia, for all the churches in that area. The program was sponsored by the Missionary Volunteer departments of the union and local conferences and was wonderfully supported by the presidents and local church pastors.

A strong background of thorough preparation and earnest prayer preceded the meetings. The Sabbath before the meetings began was a day of fasting and prayer. Sixty Friendship Teams visited more than 200 former and discouraged church members, and brought many to the services. Unprecedented crowds filled the church and the adjoining rooms. Night after night the interest grew. The people were hungry for spiritual blessing.

The crowded aftermeetings for prayer were times of unusual reaching out to the Lord. Wrongs were made right, backsliders were reclaimed, and families were reunited in a new and more tender relationship. Victories over lifelong sinful habits were claimed in faith. Christ our all-sufficient Saviour was lifted before a hungry people.

Each morning the pastors met with the staff of the local conference office for a time of Bible study, heart searching, and prayer. These were hours of rich blessing. The remainder of the morning was spent at Atlanta Academy, where our youth responded wonderfully to the call that came to them. Afternoons were given to visitation among the many in need of spiritual help.

The last Saturday night witnessed a Pentecostal season as God's people by faith claimed the victory in heartfelt testimonies of praise and thanksgiving. It was a never-to-be-forgotten experience. Our youth, along with many hundreds of God's people in the Atlanta area, have again turned from the unsatisfying things of this world to the bread of life. They join with our people everywhere in seeking for that promised fullness of divine power that will lighten the whole earth with its glory and herald the return of our Redeemer.



Australasian Division Finances

It is rather difficult to make accurate comparisons of sacrifice and faithfulness between our believers in various countries. Standards of living and currencies are so different. One thing is clear, however, whether countries report in pesos or pounds, dollars or drachmas, or whether tithes and offerings are contributed as a chicken or a little fruit, God's people are faithful. And in many instances, as with the widow in Christ's day who gave her mite, low per capitas in certain lands may represent greater

sacrifices than the high per capitas of those living in wealthier areas.

The Australasian believers from the beginning have demonstrated their faith in a soon-coming Saviour by cooperation and loyalty, and by assuming responsibility for their large mission field. With this article is a graph from which you will notice that, percentagewise, there has been an increase in tithes and offerings that has greatly exceeded the increase in members. There has been a consistent increase year by year in the various

funds, especially Ingathering and Sabbath school offerings. The generosity of our Australasian members and earnings from their institutions have greatly helped in financing their mission program.

Three large hospitals for lepers are operated by this division. They reported 1,300 inpatients last year and nearly 45,000 treatments to outpatients.

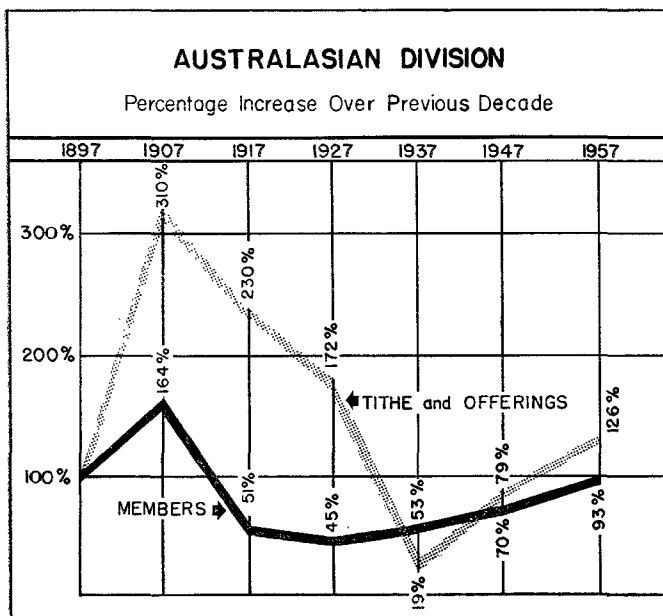
May God's richest blessing rest on this division and its workers.

"On the Go in Texico"

By Carl E. Guenther

The Texico Conference includes the Panhandle and northwestern part of Texas and almost all of New Mexico. The name "Texico" is a combination of the first three letters of one State and the last three of the other. The area of this conference is larger than that of the Atlantic Union, while its population is less than one twelfth of that field. In the 41 churches of the conference there are approximately 2,500 members.

In November the workers of Texico met at Amarillo, Texas, in the headquarters church for a two-day council. District leaders reported 130 persons baptized during the first ten months of 1958. Other baptisms were





Workers of the Texico Conference convened at Amarillo, Texas.

scheduled before the close of the year. The districts reporting the most baptisms were the two Spanish districts directed by Manuel Lopez and R. M. Sanchez. It was announced that several companies will be organized into new churches.

H. P. Evens, conference secretary-treasurer, reported encouraging gains in tithing, Ingathering, and mission offerings. Secretaries of conference departments reviewed recent developments in the field. Colporteur evangelist sales are among the highest in North America. Interest in Vacation Bible Schools is growing. A large trailer truck has been secured for use in the conference disaster relief program.

Sandia View Academy is having an outstanding school year, according to L. R. Callender, principal. Chief emphasis at the school is placed upon spiritual values. On missionary field days all students participate except about ten needed to operate and protect the school plant.

District leaders presented a number of papers on pastoral methods, including procedures recommended in the election of officers, in holding communion services, marriages, funerals, and prayer meetings. A very helpful discussion was devoted to the subject of filing sermon material.

During this meeting the 1959 Ingathering crusade was launched. For the past three years Texico has been among the conferences enjoying the highest Ingathering per capita. Each time victory was achieved within the six weeks of the official campaign period. An unusual number of Texico workers, including their president, M. D. Howard, have given extended service in mission lands. Deep interest was manifested in news reports

of the work in overseas fields. In a very impressive testimonial service each worker rededicated his life to soul-winning service at home and to stronger support of the work abroad.

A wonderful spirit of loyalty and enthusiasm is evident among the workers of this conference. They call it "the Texico spirit." It is a spirit of unity, cooperation, teamwork, and willingness to dare greater things for God. "On the Go in Texico" is the conference slogan. Truly the work is going forward in Texico.

It was a real joy and privilege for A. R. Mazat of the Southwestern Union and the writer to be present to assist in this good meeting.

• In Brief •

OVERSEAS

Southern African Division

• The quadrennial council of the Southern African Division was held in the Salisbury church, November 12-17, 1958. About 120 representatives were present. The council was opened by His Excellency the Governor General of the Federation of Rhodesia and Nyasaland who, with Lady Dalhousie, shows a spirit of friendly interest in the work of Adventists in Southern Africa.

The following leadership in the mission unions of the division was chosen. Congo Union: president, R. H. Wentland; secretary-treasurer, F. H. Thomas; East African Union: president, E. D. Hanson; secretary-treasurer, E. J. Gregg; Nyasaland Union: president, A. W. Austen; secretary-treasurer, F. C. Sandford; Zambesi Union: president, F. G. Reid; secretary-treasurer, John M. Baker.

• The division council was followed by the division committee. The kindly help and counsel of W. R. Beach and R. H. Adair of the General Conference was greatly appreciated. They attended the year-end meetings of the five unions of the division.

• Much help and benefit was derived from councils of home missionary and Missionary Volunteer, education, and publishing department secretaries held in the division office preceding the division council in Salisbury. Presidents and secretary-treasurers also counseled together. The facilities of the new division office were appreciated by all.

• The division set a goal of £60,000 (U.S. \$168,000) for the 1958 Ingathering campaign in the South African Union. The union itself upped that goal to £63,000. In a year of recession and drought, workers and laymen raised £66,010. This is a triumph of faith, careful planning, wholehearted cooperation, and hard and persevering work.

NORTH AMERICA

Atlantic Union

• E. L. Anderson, pastor-evangelist in Hawaii for the past six years and formerly of Canada, has located in New Bedford, Massachusetts, where he will be pastor of the district.

• E. L. Branson, president of the Greater New York Conference for the past eight years, has taken up pastoral work in Southern California. G. Eric Jones, president of the Ontario-Quebec Conference, has been elected to the same post in Greater New York.

• M. E. Erickson, MV secretary of the New York Conference, reports that the MV Societies and churches of the conference have purchased about 700 copies of *The Desire of Ages* to be placed in motels. Though not all have yet been placed, many requests have already come in from individuals who saw the book in a motel and wished a copy for themselves.

• The Pawtucket, Rhode Island, church entered a colorful and brilliantly lighted float in the Christmas parade in that city, featuring a scene of the shepherds keeping watch over their flocks (live sheep) by night.

• The Damazo family, originally from New Bedford, Massachusetts, an outstanding family in contributing workers to the Adventist cause, held a reunion in Mount Aetna, Maryland, a few weeks ago. All ten children of Mr. and Mrs. Frank Damazo, Sr., received a college education, and their number now includes a pastor, a doctor, two teachers, a registered pharmacist, a dietitian, a building contractor, a Book and Bible House manager's wife, and two medical students.

Columbia Union

• The Potomac Conference has contributed \$1,000 to the scholarship drive sponsored by the Alumni Association of Washington Missionary College. A goal of \$10,000 had been set before the end of 1958. In charge of the scholarship drive is Mrs. Lloyd Holbert.

● A new congregation was organized on Sabbath, January 3, at Morristown, New Jersey. Some of the members were the first fruits of an evangelistic campaign conducted last fall by M. K. Eckenroth, president of the New Jersey Conference.

● The new secretary-treasurer of the West Virginia Conference is E. M. Hagele. He replaces M. L. Hale who accepted a call to become secretary-treasurer of the South Dakota Conference.

● A new company has been formed in Welch, West Virginia, as the result of evangelistic meetings conducted there by William E. Snider and Marlo E. Fralick.

● The new Glen Burnie church in Maryland was officially opened on Sabbath, December 20. This newest church in the Chesapeake Conference has been under construction for many months. The program included guest speakers from the General, union, and local conferences.

● Dr. Charles Hirsch, head of the history department of Washington Missionary College, has been appointed dean of the school. He takes the place of Dr. Frank E. Wall who will devote full time to the department of modern languages. Dr. Hirsch came to Washington Missionary College from La Sierra College.

● More than 100 persons have been baptized in Norfolk, Virginia, as the result of evangelistic meetings conducted there by George Rainey, evangelist for the Allegheny Conference.

● Two new stations have been added to the Faith for Today network in the Columbia Union Conference. The new stations are WSPD-TV, Toledo, Ohio, and WTAE-TV, Pittsburgh, Pennsylvania. These stations are carrying the program as a public service. Both telecasts are seen on Sundays.

● E. I. Watson, principal and manager of Pine Forge Institute, a coeducational boarding school operated by the Allegheny Conference, recently flew to the Caribbean to visit Puerto Rico, the Dominican Republic, Port-au-Prince, Haiti, and Jamaica. He was on an educational and speaking tour sponsored by the Allegheny Conference. Pine Forge Institute is reaching out to the nearby islands for prospective students. Plans are now complete for a new girls' dormitory, which will broaden the facilities of the school.

Lake Union

● The Spanish Seventh-day Adventist church in Chicago was dedicated Sabbath, November 22. The building was purchased four years ago and has been remodeled and redecorated. Walter Schubert, of the General Conference Ministerial Association, delivered the sermon, and W. B. Hill, president of the Illinois Conference, offered the prayer. The local elder, Gabriel Santiago, read the history. Elder Schubert conducted a Week of Prayer in connection with the dedication, at the close of which 24 new members were baptized. Seven were from the church school.

● Seven Master Guides were invested in a service at the Indianapolis, Indiana, North Side church Friday evening, Decem-

ber 5. A group of about 30 MV's were organized into a club early in 1958 under the leadership of Mrs. Arthur Kiesz. They met regularly to work on their requirements, and also took the Leadercraft course conducted at Indiana Academy last March. Each Master Guide had earned from 17 to 52 Honor Tokens.

● "The Blessed Hope" was the theme of the southwestern Michigan youth rally held at Emmanuel Missionary College December 12 and 13 under the direction of Robert Hirst, MV leader, and Louis Wildman, district MV leader. T. E. Lucas spoke at the Friday evening service and W. B. Ochs at the 11 o'clock hour on Sabbath. In the afternoon a colorful mission pageant was given, followed by a sing-spiration conducted by Charles Keymer. In the evening the EMC Choral Union, under the direction of Mrs. Minnie I. Wood, presented selections from the *Messiah* and other appropriate Christmas numbers.

Northern Union

● Gerhart Schwarz of New Brunswick, Canada, has accepted a call to the North Dakota Conference as pastor of the Williston district.

● The Iowa Conference Dorcas workers prepared six tons of used clothing which was hauled to the Eastern warehouse in New York by the Northern Union truck.

● Donald J. Sales has joined the South Dakota Conference working force to assist with the work in the Black Hills district. He is located at Spearfish and comes to South Dakota from Potomac University.

● On November 29 rededication services were held at the Leola, South Dakota, church. R. H. Nightingale delivered the dedicatory sermon. This church has been moved into the city of Leola from ten miles out in the country.

North Pacific Union

● Pathfinders of the Mount Tabor church in Portland, Oregon, made a visit to the office of Mayor T. D. Schruk of that city. Daniel Sandoval, the Pathfinder director, reports that at the close of the interview, during which time the Pathfinders gained a better understanding of what constitutes the work of a mayor in city government, a copy of *The Desire of Ages* was presented to the mayor.

Pacific Union

● Dr. Donald M. Brown, head of the La Sierra College biology department, will go to Loma Linda at the end of the first semester to begin research work in connection with the College of Medical Evangelists. Dr. Brown received his B.A. at Washington Missionary College and his M.S. and Ph.D. in botany at the University of Maryland. Before coming to La Sierra he was connected with the biology departments of Washington Missionary and Union colleges. Dr. Charles Winter, professor of bacteriology at CME, will teach at LSC part time to replace Dr. Brown, and will act as temporary chairman of the biology department during the second semester.

● Administrator Melvin V. Jacobson has

announced the appointment of V. Verdelle Ells, R.N., as director of nursing service at Paradise Valley Sanitarium and Hospital. Miss Ells has been assistant director since 1953. She came to Paradise Valley in 1951 from Washington State, where she was director of nurses at Walla Walla General Hospital for several years.

● Recently ground was broken for a new sanctuary and Sabbath school unit now under construction for the members of the Waipahu church of Hawaii. Taking part in the ceremony were Marcelino Agni; Donald Lee, district pastor; Orville O. Butler, mission secretary-treasurer; Gervacio Panalsigui, head elder; Cree Sandefur, mission president; and C. M. Basconillo, of Kekaha, Kauai.

● Nellie Quail, a Yavapai Indian of Fort McDowell, Arizona, is 76 years of age. She has been a Seventh-day Adventist since 1941 and is a faithful lay worker, giving Bible studies and handing out literature. Her conversion came as the result of work done by Orno Follett and H. M. S. Richards.

● December 6 marked the beginning of the new Anaheim, California, church. Some 350 persons attended the impressive service as 117 persons voted to organize and become charter members of the new body. Eugene Fletcher led in the organization plans and is serving as pastor.

Church Calendar FOR 1959

Religious Liberty Campaign	January 10-17
Religious Liberty Day and Offering	January 17
Christian Home and Family Altar Day	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
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions and Christian Record Offering (Joint)	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Missionary Volunteer Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

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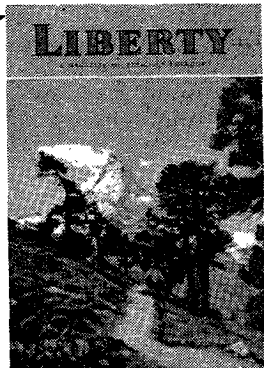
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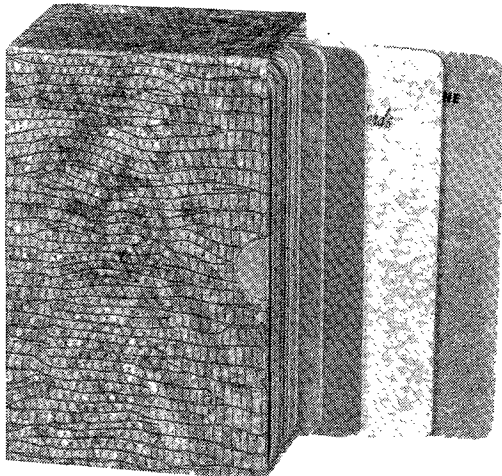
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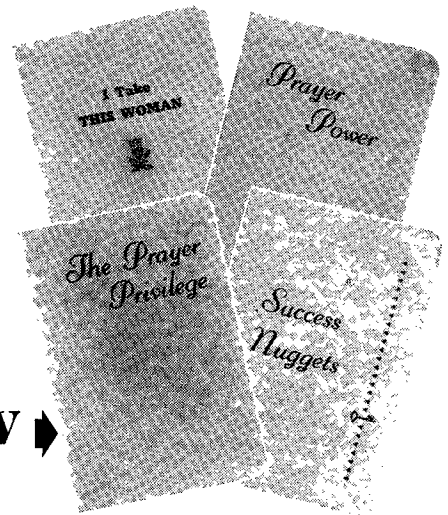
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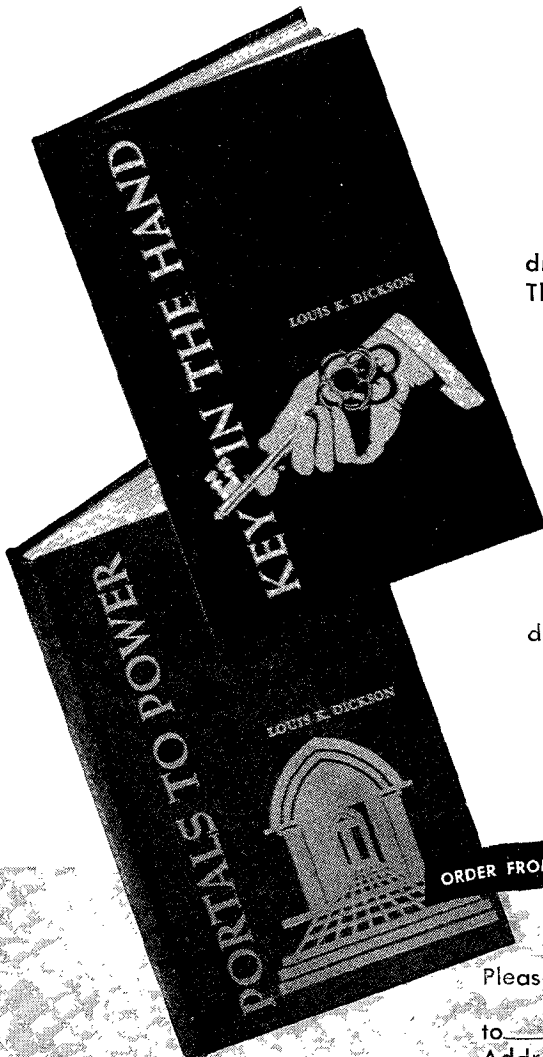
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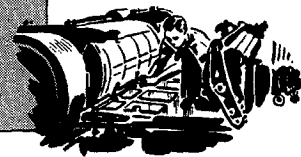
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As We Go to Press



Late News From Cuba

Communications have been restored with Havana and other parts of Cuba. Our leaders have had safe conducts to visit our work in centers, such as Santa Clara, that were areas of combat. Seventh-day Adventist workers are safe, and material damage seems to have been limited. No overseas workers have had to be evacuated. In the course of the conflict our school property at Santa Clara was requisitioned for the billeting of troops. The Christian attitude of our people deeply impressed the new leaders of Cuba, who seem to be favorable to our interests.

We are sure that God has answered the prayers of His people in placing His hand of protection over the work in Cuba.

W. R. BEACH

New President in Ontario-Quebec

On December 29 I was with the Ontario-Quebec Conference committee when they met to select a new conference president. Eric Jones, their former president, had accepted a call to the Greater New York Conference.

After careful consideration the committee voted unanimously to invite H. D. Henriksen to serve as their president. For the past two years Elder Henriksen has served as president of the Alberta Conference, and prior to that he was president of the Manitoba-Saskatchewan Conference for eight years.

We are sure Elder and Mrs. Henriksen will be cordially welcomed and loyally supported by the workers and laity in the Ontario-Quebec Conference. God will bless as they join forces to finish the work in that field.

W. B. OCHS

Advance Planned in New Guinea Highlands

[The following further air-mail report comes from M. V. Campbell, vice-president of the General Conference, who is now in Australasia. See page 23 for earlier report.]

At the Australasian Division annual meeting a budget was voted that will make possible a great advance in mission work in the New Guinea Highlands. It provides an increase in base appropriations that will allow new workers to be sent to the field. To the

present group of missionaries it is planned to add another physician, two nurses, and four new missionary families.

This is of particular importance because the past few years have demonstrated that this new mission territory is ripe for the gospel. It has had contact for only a brief time with Europeans. Several sections are still closed because of the savagery of the inhabitants. It has been demonstrated, however, that when the gospel is brought to these people, they accept the Saviour with all their hearts, and their lives are wonderfully transformed.

New Guinea is one of the most rapidly growing sections of our whole mission territory. In but a few years its membership has grown from 400 to more than 7,000. The officers of the division feel that if the present opportunity of bringing the truth to these people is lost it may never return. The money that provides for this greatly expanded missionary force comes partly from the earnings of the Sanitarium Health Food Company, operating in Australia and New Zealand, and partly from the increased mission giving of our people throughout the world. During the next few years watch for reports from New Guinea. They will surely be encouraging!

M. V. CAMPBELL

Spirit of Prophecy Correspondence Course

Some weeks ago THE REVIEW AND HERALD, in presenting the actions of the recent Fall Council, carried to Seventh-day Adventists the welcome word that plans are under way for a Spirit of Prophecy correspondence course for our church members and those interested in the message. The action specified that this was to be handled by Faith for Today in the eastern part of the United States and by the Voice of Prophecy in the western part. Already these correspondence schools are receiving requests for this course, and we are happy for this spontaneous response from our church members.

But we are not ready yet. An announcement will be made soon through our journals. In the meantime we ask you to wait patiently for this correspondence course, which will be a great source of spiritual strength to all Seventh-day Adventists.

W. E. MURRAY

Thirteenth Sabbath Overflow for Inter-America

The Thirteenth Sabbath Offering taken September 30, 1958, amounted to \$345,370.33. This was a gain of \$13,885.18 over the third quarter of 1957, and yielded an overflow of \$59,074.07 for Inter-America.

This is the largest third quarter's overflow offering ever recorded in Sabbath school history.

The following letter of appreciation was received recently from L. L. Reile, Sabbath school secretary for the Inter-American Division. We are happy to share it with our people who made the "Thank you" possible:

"'Muchas gracias,' 'Merci beaucoup,' and 'Thank you.' Spanish Caracas, French Haiti, and English Jamaica express sincere and heartfelt appreciation for the contributions to the three Inter-American projects that are to benefit by this generous overflow offering. This special money will bring many blessings to the thousands who will come to the Medical-Evangelistic Center in Caracas, the Franco-Haitian Seminary, and the Andrews Memorial Hospital in Jamaica. Every day these institutions serve, blessings will be multiplied because of your mission investment. Soon, in heaven's own language, the beneficiaries can personally express their gratitude. Now they say, 'Muchas gracias, Merci beaucoup,' and 'Thank you.'"

G. R. NASH, ERIC B. HARE

NCPA Organized for Australia

On a recent visit of Dr. Andrew C. Ivy, the president of the International Commission for the Prevention of Alcoholism, and W. A. Scharffenberg, the executive secretary of the Commission, the Australian National Committee for the Prevention of Alcoholism, consisting of 60 influential men and women, was set up.

The premier of Queensland, the Honorable G. F. R. Nicklin, was elected honorary president. A board of trustees consisting of 11 members was authorized to appoint a board of directors to operate an Institute of Scientific Studies for the Prevention of Alcoholism, in Sydney. The first session is scheduled for January 18-29, 1960.

W. A. SCHARFFENBERG